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LORENZO H. KING, Editor | Vol. 51 | New Orleans, January 3, 1924. | No. 2 | THE METHODIST BOOK CONCERN, Publishers

New Year Adoration

From glory unto glory!
Be this our joyous song;
As on the King's own highway,
We bravely march along.
From glory unto glory!
O word of stirring cheer,
As dawns the solemn brightness of
Another glad New Year.

The fullness of his blessing
Encompasseth our way;
The fullness of his promises
Crowns every brightening day;
The fullness of his glory,
Is beaming from above,
While more and more we learn to know
The fullness of his love.

And closer yet and closer
The golden bonds shall be,
Uniting all who love our Lord
In pure sincerity;
And wider yet and wider
Shall the circling glory glow,
As more and more are taught of God
That mighty love to know.

O let our adoration
For all that he hath done,
Peal out beyond the stars of God,
While voice and life are one;
And let our consecration
Be real, and deep, and true:
O even now our hearts shall bow,
And joyful vows renew.

—FRANCES R. HAVERGAL.

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THE NEW YEAR DAWNS

Following in temporal sequence to the Christmas Holidays and to the close of the old year, the New Year comes in *logical* sequence as an epochal period in the cycle of civilization, realizing fresh gains made hitherto and presaging still larger conquests and progress in society's evolution toward the goal of social righteousness.

Of these gains no institution can be more proud than is the Christian Church, for it is specifically for this purpose of Christianizing the social order that the church exists, and for this purpose no other institution has labored so zealously or gone to such limits of sacrifice as has the Church of Jesus Christ. And it is not religious bigotry to say that whatever of good other social institutions have contributed to social betterment during the past year and years, has been the result of the moral inspiration, idealism, and dynamic given such institutions or agencies either directly or indirectly through the Christian Church.

Evangelism is primarily the business of the church; and during the year just closed more favorable progress was made therein than during previous years. This fact is recorded not only in larger gains to church membership but also in the rise of a stronger, more healthy sentiment for evangelistic effort and atmosphere in all the religious groups.

Not only in the immediate church group, but in other social groups as well, the influence of the church has functioned for social betterment. An outstanding example is the gains made in the industrial field. Recently there has developed a dominant sentiment for the service motive in industrial activities; and the twelve-hour day has given place to the more humane eight-hour period of service. Larger participation in the fruits of industry and more liberal opportunity for personal development and comfort of the worker and his family are now the recognized and conceded requisites of industrial progress.

No New Year ever dawned upon civilization when the spirit of goodwill between race groups so permeated the atmosphere as at the present time. If there is one problem uppermost in the minds of men today, it is how best to make vital and practical sentiments and acts of goodwill between man and man. The "rising tide of color" is being offset and counteracted by the rising tide of goodwill; and the conflict of competition is being supplanted by the enchanting chorous of co-operation between the races as never before. There are discoverable at times discordant notes to mar the harmony of the whole but the Beneficient Divine Director of the Grand Oratorio of human relationships is eliminating the disharmonies and the whole movement melodiously sweeps on to that far-off divine event toward which the whole of creation is moving—the glory of God.

As to those brawls and conflicts that exhibit the madness of nation with nation, those violent expressions of human passion, arising from an inordinate nationalism, from national greed and covetousness, these too, the nations are beginning to see in terms of their devastating effects upon orderly and ethical social procedure, and will one day be outlawed by the enlightened wilful judgment of the concert of nations. Toward this end the church has made tremendous contribution and will increasingly do so.

But gains in all these things are still far below the church's ideals or fondest dreams. The church visualises a complete righteous social order. She dreams of the coming of the Kingdom of God and the regnancy of Calvary's Christ in the hearts of all men and in total human relationships. Without this, she reckons she has failed. In order to do this she calculates rightly that she must bring to bear her total resources—an adequate equipment. Her factionalism, her divisions, her over-emphasis on denominationalism, her outworn theology, she sees must gradually yield to an increasing emphasis on the catholicity and inherent simplicity of the total Christian enterprise. Already the sun of Christian unity has arisen high above the horizon, and *the Church* rather than the churches, is about to give birth to a new consciousness of vital spiritual unity—the necessary background and source of strength for the stupendous task confronting the followers of Christ.

In this New Year, the church is desperately in need of the new mind which visualizes afresh her task of Christianizing the social order, and which realizes the absolute necessity of approaching this task in the spirit and strength of Christian unity.

THE REV. E. W. KINCHEN

Elsewhere in these columns appears a full report of the passing of Dr. E. W. Kinchen, our Pastor of Asbury Church, Lexington, Kentucky, to his final reward. Dr. Kinchen's death is a distinct and painful shock to his thousands of friends and church acquaintances who knew him and whom he served from California's Golden Gate to the marshy bayous of Louisiana, even to the lowliest and humblest of human kind.

It would be an easy matter to discourse on the many excellencies of so rich a personality as was his. He was a preacher as thoroughly convinced of his call to preach as was Paul. He was radiant with the passion ofsoul-saving. In him this divine urge was so pronounced as to have amounted to a sustained obsession. He counted all things as nothing compared with his exalted privilege of preaching the Gospel of Jesus Christ. By this passionate conviction was largely determined the character of his message. It was enthusiastic and earnest. It was "thus saith the Lord." It struck at the very roots of social sin. In a sense he was a fundamentalist, believing in the old religious concepts, nevertheless showing flexibility of mental attitude sufficient to suceed as a modern preacher-pastor in the large places of responsibiliy to which he was sent. This power of adaptation made him at home and beloved in any parish.

Zeal and zest and religious fervor was not all of his equipment. He was an organizer, an administrator, who could adjust his church to the modern program and gloriously succeed in doing his task. His handling of the New Orleans District as Superintendent is evidence. He led that district to the pinnacle of benevolent giving for the Centenary, registering the highest peak of any district within Negro conferences. Wise, deliberate, considerate as a leader, he inspired faith and following in those whom he led. His churches always did their bit in the Methodist economy of division of labor. At Indianapolis last April, attending the session of his Annual Conference, his last answer to the roll-call of an earthly conference, he reported forty-one cash subscriptions to this journal—which was an expression of his sustained interest in the Southwestern Christian Advocate extending back over a long period of years. Truly he was the Church's servant.

Perhaps Dr. Kinchen will be remembered longest by his beautiful devotion to his family and loved ones. He was splendid as a pastor and leader; pleasing and convincing as a preacher; conscienscious as a Christian gentleman; big-hearted and benevolent toward humanity. But as a husband and father, loving, sacrificing and self-abandoning for his family's sake, he was unexcelled. For years this devotion exacted its tribute of his enfeebled body until the stealthy strain finally became too great. He collapsed and, slipping away, he slept; and, by tender hands and admiring hearts, was borne away to the city of the dead. His colleagues in the ministry deplore our loss, though we know he has entered into that rest that remaineth to the people of God. His frail and faithful widow and fatherless girls and boys have forever the largess of our sympathy and the power of our prayers that the Kind Father of all the afflicted shall be to them their Solace and Comfort and Friend.

Personal and General

SPECIAL

Dr. J. C. Sherrill, Area Secretary, Chattanooga Area, having just undergone a major surgical operation at McMillian Hospital, Nashville, Tenn., is reported in a precarious condition at this writing. May the prayers of the Church go up to God for his sure recovery.

At the Mexican Semi-Centennial of Methodism to be held in Mexico City in February, Bishop Francis J. McConnell will represent our Board of Bishops.

Our pastor at Sallis, Miss., the Rev. G. J. Dobson, of the Starkville District, Upper Mississippi Conference, fell asleep on Tuesday, Dec. 17th, 1923, writes his District Superindent, Dr. E. F. Scarborough.

There was a Tri-Methodist Meeting of Methodist Protestants, Methodist Episcopal, South and Methodist Episcopal of the District of Columbia on November 26, 1923. Bishop W. F. McDowell addressed the gathering on Methodist Unification.

Doctor L. M. Dunton, President Emeritus of Claflin University, has consented, and has been appointed by Bishop E. G. Richardson, to act as Conference Evangelist of his Conference. At the same time he will do large service by distributing among the brethren the literature of our Book Concern and other good books.

More than 80,000,000 pages of stewardship literature was distributed by the Division of Stewardship of the Methodist Episcopal Church, Dr. Luther E. Lovejoy, Secretary,

(Continued on Page 3)

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THE NEGRO SANHEDRIN

To Prof. Kelley Miller of Howard University is to be attributed the conception and first eall for the Negro Sanhedrin or All-Race Conference which will meet in Chicago, February 11, 1924. Of his relation to the proposed movement, Prof. Miller says: "Because perchance my zeal and active interest have outrun the rest, I claim no genius of discovery or pride of priority. All were thinking the same thing at the same time. I have but focused the folk sense of the people and given it utterance and cast of statement. I am but a voice crying aloud nnto the people, if happily they might hear and heed."

Rightfully considered it matters little just now who initiated the movement. It matters much what the meeting purports, who can be interested, what, and how efficient, the machinery used to realize the purposes contemplated. Already six civil rights organizations among the race have joined in the call, and the hope is that every welfare organization of standing among Negroes will enter into this "pool" of racial interests. It is contemplated that the "All-Race" Conference (as we prefer to call it) will be essentially " a conference of organizations supplemented by a minority of distinguished individuals represenatives at large from different parts of the country and from the different walks and ranks of life. All types of organizations and agencies functioning nationally will be included. Religious denominations, civil right societies, secret and benevolent orders, business and social reform ageneies will sit down in common council. Thus it is hoped to secure a representative body that can and will speak with the voice of authority for the whole race. No segmentary organization can do this. Neither can any body that is composed solely of individual responsibilities."

Whether the proposed "Sanhedrin" will succeed in its purpose is quite problematical. Such an effort a decade ago could not have accomplished much; but we are living now in a new period of racial life, with a back ground of racial consciousness that enables us to see the futility of looking to any magical methods or popular politics to secure racial advancement. Absolutely past is the day when any outstanding race individual can be expected to speak for the American Negro, and to give a panacea for the ills which we bear. We do not want, nor will the race have a Moses to deliver us. The leadership of the Moses of religious history was strained to the breaking point and finally collapsed under his handicap of a half million souls. How then can any one human being today lead 12,000,000 souls to their rightful estate of equal opportunity in this American democracy.

Because its conception is democratic, the All-Race Conference will certainly appeal to greater numbers of thoughtful Negroes than did the now decidedly repudiated national policy of dealing with a race of 12,000,000 human beings through one member of that group. Because it comes as the logical demand of a situation and policy in which our valuable racial energies are being wasted by rivalries, jealousies, duplication of function and overlapping of work, it is hoped the Conference will be eminently successful. There is evidently no question as to the necessity of an All-Race Conference. The big question is as to whether the race will give to it such sanctions as to insure its success. Social progress of groups comes by normal processes. Social institutions and movements set up and carry on these processes. Unless our race group, as all others. organizes and effects conscious social direction and control of those forces and processes that bring progress, the group will be delayed woefully in its arrival at the social level in which it can share the privilege of equal human opportunity. This goal, the race cannot achieve through any individual spokesman or organization representing one phase of racial striving.

All our racial organizations must be coordinated and articulated through some Central Agency that is able to visualize and make vocal the total needs and objectives of the race. Our racial objectives need to be accurately interpreted and phrased and expressed in terms sanctioned by the intelligent; deliberate approval of the whole group communicating through some such Central Agency as is contemplated in the All-Race Conference.

Such a voice would be heard by the Nation. Such a voice will be heard around the world. The nation's ears being thus unstopped, the nation's machinery for bettering the condition of 12,0000,0000 Negroes would speedily become operative, and the wheels of racial progress in all essential matters would turn unclogged bearing the Negro to his rightful racial heritage in the nation.

Let the Negroes give whole-hearted cooperation to the All-Race Conference. It has in it the largest possibilities for racial uplift of any movement ever initiated in the race's history, save emancipation. It contemplates organization of race life; the conservation of race values; giving effectiveness and concert of action to racial effort; exhibition of racial possibilities; the focussing of racial potentialities upon the stern task of lifting a race against tremendous odds. May the pulpit, the press and the forum get solidly back of the All-Race Conference for the advancement of the Negro and the good of the nation

PERSONAL AND GENERAL

(Continued from Page 2.)

during the past year 1923. This record has never been approached before by any church.

During the last sessions of legislatures in the United States, New York was the only state that took a back track on the question of prohibition. While New York was repealing its state enforcement code, 19 other states were strengthening their laws against the sale of liquor. The position of the state governments therefore is stronger than ever before on the question of enforcing prohibition.

The triangular Standard-Citizen-Service group of business enterprises heading up under Mr. Heman E. Perrry, at Atlanta, Georgia, is a ten million $(10.000,000.00) Negro concern, the most ambitious Negro concern in the world. They have on a drive to increase their depositors to the number necessary to insure membership of their banking enterprise, the Citizens Trust Company, in the Federal Reserve Bank.

Dr. F. M. Larkin, doughty editor of California Christian Advocate, is a militant Methodist who believes in the Negroes. His forbears did likewise. Even before the war the father of young Larkin togther with Levi Coppin, formed the first organization, a sort of underground railway to aid fleeing Negroes in the escape from galling slavery. Dr. Larkin proudly and loudly sustains the heritage of his paternal ancester.

Reports are beginning to come from many parts of the church of the gratifying response to the World Service program On the Cambridge District, Delaware Conference pastors and churches have, since the close of the last fiscal year of the benevolent boards, given more than enough to carry the entire World Service of our Church for an hour. In the case of this Negro Conference, it appears to be true that the special appeals made in the fall have led to larger giving in the new year.

Mississippi was well represented at the National meeting of the Woman's Home Missionary Society at Sioux City, Ia., in the person of Mrs. R. N. Jones, and Mrs. Hunter, of the Mississippi, and Mrs. S. K. Phillips and Mrs. F. F. Blackwell, Upper Mississippi Conference. Mrs. Philips visted relatives in Des Moines, Ia., enroute to the Convention and returning spent one week with relatives in Chicago. They report a profitable and an enthusiastic meeting.

The Camphor Memorial Church of Scotlandville, La., on December 16th, 1923, held its Parsonage Dedicatory exercises with which was connected a "Parsonage Shower." The address was delivered by Dr. J. G. Clark, President of Southern University. District Superintendent B. J. Reddix was Master of Ceremonies. Music was furnished by the church and university choirs. Participating in the exercises were Revs. C. Spear, I. L. Turner, J. O. Brown, Mr. Ball and Mrs. Robertson. The hustling pastor is the Rev Robert Wilkins.

"The Preacher as a Critic" is the subject of a course of lectures delivered at Drew Theological Seminary by the Reverend Lynn Harold Hough, D. D., Th. D., pastor of Central Church, Detroit, and special lecturer in Preaching at Drew. Dr. Hough selected as his subjects, "The Preacher as a Critic of Himself", "The Preacher as a Critic of People", "The Preacher as a Critic of Ideas", "The Preacher as a Critic of Ideals", and "The Preacher as a Critic of Institutions." The annual lectures of Dr. Hough attract great interest outside the Seminary as well as from the student body.

On Friday, November 30, at 641-643 West Fourth Street, Cincinnati, occurred a noteworthy dedication of a much needed social institution. It was the Day Nursery of Friendship Home for Colored Girls, under auspices of the Woman's Home Missionary Society. No institution on the border line is doing more to befriend Negro girls among the shifting migrant masses than is this Home. Mrs. M. C. Slutes, Bureau Secretary, deserves highest commendation for her untiring labor of love and sacrifice for a disadvantaged social group

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AN END TO WORRY:—Be careful for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus—Philippians 4:6, 7.

in establishing and maintaining this institution of the Good Samaritan spirit.

We chronicle here the sad news of the death of Mr. W. E. Summers, a princely layman and only delegate-elect from the Savannah Conference to the ensuing General Conference. Mr. Summers was a very highly respected railway postal clerk of Savannah, Ga., and was elected by that conference to represent them at Springfield, Mass., next May. This was the third time he was to have served, as he represented the Savannah Conference at Des Moines four years ago, and was the lay representative of the Atlanta Area on the Council of Boards of Benevolence. He was a regular attendant at all of the sessions of the Council giving the best there was in him to his church for which he had such fond attachment. News of his death elicits for his bereaved family the deep sympathy of their hosts of friends throughout the church.

Wesley Tabernacle, Galveston, Tex., has put out one of the most attractive booklets of its kind which we have been privileged to see. It is their annual report document. Containing thirty pages of solid matter bound in attractive colored covers, it sets forth in clear-cut statement the activities and machinery of the church. Following the Pastor's strong letter is the calendar; then follows a roster of the complete membership by units from 1 to 30, with names and addresses of each unit leader and member. The financial statement for the year for all the auxiliaries and the church as a whole is included. The booklet is profusely illustrated with cuts of buildings, groups of officers, and societies, in which is included an excellent likeness of the Pastor, Dr. E. W. Kelley.

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ST. MARK'S M. E. CHURCH ONE OF THE LEADING NEGRO CHURCHES TAKES ON NEW LIFE UNDER DR. JOHN W. ROBINSON—CHURCH ORGANIZES FOR LARGER SERVICE IN NEW YORK—PLANS OF LATE DR. W. H. BROOKS TO BE CARRIED OUT—DR. ROBINSON ADDS MANY NEW FEATURES.

By Cleveland G. Allen

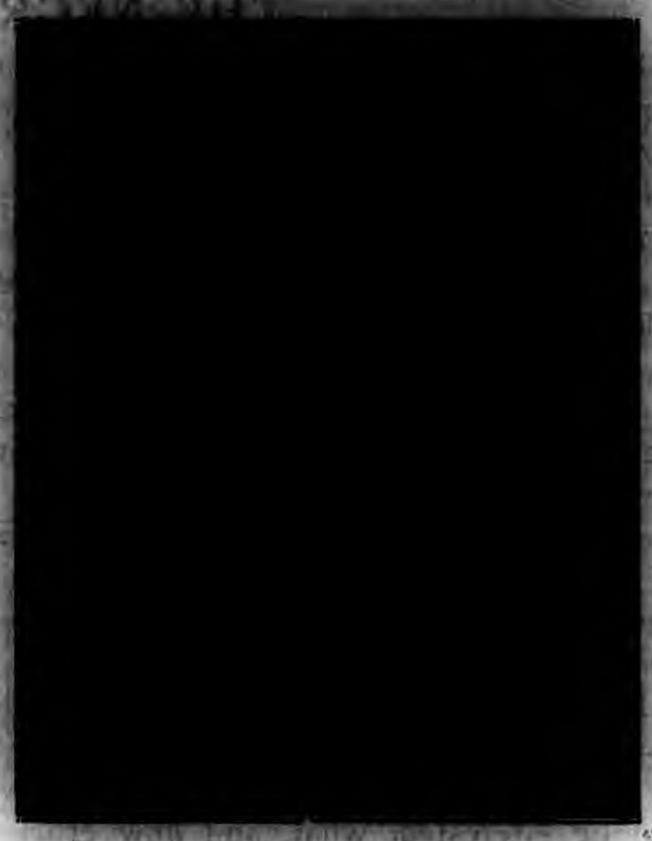
St. Mark's Methodist Episcopal Church of New York, one of the leading Negro Churches in America, and one that has played a notable part in the religious, social and intellectual development of the people of this great city, is taking on new life under the pastorate of the Rev. Dr. John W. Robinson. This church has long enjoyed a national reputation, and has been especially fortunate in having some of the most brilliant churchmen of the race as pastors. To serve as pastor at St. Mark's in New York was regarded as a distinction of which any minister might well be proud. It was regarded in the New York Conference as being a church that required an unusually fine type of a man to serve as its pastor, and when the conference found in Dr. Brooks that type of man it was reluctant to change him.

The pastors who have served at St. Mark's have been men of deep religious convictions and wide training. It was perhaps under the late Dr. W. H. Brooks that the church rose to its greatest heights and attained its widest influence. At the death of Dr. Brooks the church was beginning to expand for a larger and more definite service in New York, and one of the steps in this direction was the laying of the corner-stone of the new edifice in Harlem, the center of the Negro population in New York.

Dr. John W. Robinson came to St. Mark's at its most critical period and a man of his training, experience, foresight, and spiritual fervor was needed to guide its destiny. Upon this new pastor rested the responsibility of preserving the dignity and character of the church, and carrying to fruition the work left by Dr. Brooks.

Dr. Brooks knew the strategic position in which one coming to St. Mark's would find himself, and one of the things that concerned him was the type of man to meet this test. He named Dr. Robinson as that man. The new life that St. Mark's Church is taking on shows that a wise choice has been made in the selection of Dr Robinson He saw the situation at once, and began to organize and line up the church to meet this new test to which it had been put.

He came to St. Mark's to find a united church, and he wanted it to reach out and serve the community. At the reception which was tendered to him last April, he outlined his policies for new St. Mark's. He wanted to see St. Mark's in Harlem where it could serve the great mass of the people, and be of more benefit to its own membership, the mapority of whom live in that section. The first step Dr. Robinson made in extending the influence of the church was to hold evangelistic services under ten in Harlem on the site purchased by the church during July and August. It was one of the most remarkable summer campaigns that has ever been conducted in this city. During



REV. JOHN W. ROBINSON

these two months Dr. Robinson raised $16,000 in cash towards the building fund of the new church. This is considered one of the greatest records in the history of the church.

Dr. Robinson wants St. Mark's to continue to be a great church and to be one of the model churches of the connection. He is interested in all phases of the church's work, and plans to give the young people an opportunity for expression of their religious and recreational life. He has recently organized a Teacher Training Course to train young people in church and Sunday School work, and he is especially interested in the work of the lyceum, a forum which enjoys a national reputation. The present membership of St. Mark's Church is 2,000, and it owns property valued at $300,000. Dr. Robinson in concentrating all of his efforts towards the erection of the new church, and the progress that he has made in this direction has brought encouragement to the entire membership of the church.

Since coming to New York Dr. Robinson has thrown himself into the life and activities of the people. He takes a keen interest in all movements that have for their aim the betterment of the community, and he is in much demand as a speaker. His sermons are attracting wide attention, and they show a fine grasp upon present day problems. Dr. Robinson is a man of fine approach, and has a sympathetic and kindly nature. He is the type of a leader that reflects credit upon the church and the race, and under him St. Mark's will reach its destined place. He has made a fine record as pastor. He was born in Shelbyville, Ky., and began his early education in the public schools of that city. His college training was received at Indiana University, at Bloomington, Ind. He was ordained in Terre Haute, Ind., in 1898, by Bishop Charles Fowler, and was assigned to pastorates in the Lexington Conference. He delivered the fraternal address at the General Conference of the A. M. E. Church in St. Louis, Mo., and last year delivered the commencement address at Gammon Theological Seminary in Atlanta, Ga.

While serving as the pastor of St. Mark's Methodist Episcopal Church in Chicago, he made one of the finest records in the history of Methodism. He was pastor seventeen years in Chicago, and when he went there the church

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SOUTHWESTERN HORIZON

Segregation in Miami, Fla.

Miami, Fla., the noted winter resort for Northern white people has come into the lime light again when she forbids any Colored people who are not servants or bell boys in uniform to appear on the streets after 9 p. m. The city also forbids the employment of any colored skilled labor in the building trades or public works during the winter months.

Judge and Mrs. Robert H. Terrell

Judge Robert H. Terrell who has been confined to the Freedmans Hospital for several months is steadily improving. Mrs. Mary Church Terrell, the distinguished wife of Judge Terrell, has entered suit in the Supreme Court against the Chesapeake and Potomac Telephone Company for $20,000 damages. Mrs. Terrell was severally injured last July when the car of the company collided with her car.

Dedication of New Negro School

The whites and Negroes of North Carolina are making every effort to get together in friendly relationship. The state has appropriated more money this year for Negro education than any previous year. Another evidence of North Carolina's change of heart took place last week at Wilmington, when the $50,000 Peabody Normal School was dedicated. The building has fifteen rooms. 1,200 white and colored people participated in the dedicatory exercises.

Mississippi Life Insurance Company

The Service company of Atlanta, Georgia, with Heman E. Perry as its President acquired the controlling interest in the Mississippi Life Insurance Company. This is one of the largest insurance companies operated by Negro's. It has twenty million dollars of insurance in force and assets of a half million dollars. It gives employment to six hundred men and women of the race. The Service Company controlls fourteen of the largest Negro enterprises in this country with combined resources of ten million dollars.

First Blue Book On Free Negroes

The Association for the Study of Negro Life and History, of which Dr. Carter G. Woodson is Director, will issue soon, "The First Blue Book," a report on the Free Negroes in the United States for the year 1830. The Report will contain the names of Colored people in this country who were the heads of families in 1830; giving the number of slaves each family owned.

Director Woodson is assisted by Mr. George F. Dow, who has been employed to read the eighteenth century colonial newspapers of New England for facts. Miss Irene A. Wright will search the archives of the Indies in Seville, Spain, for documents showing the part the Negroes played in the early struggle between the British and Spanish in America. She will also search the records of the Mose Settlement of the Negroes in Florida and the Negroes in Louisiana.

College Fraternities Meet

The Alpha Phi Alphi fraternity, comprising fifty chapters located at every important Negro college and University and a membership of 3,000 men will hold its meet December 27-31, at Columbus, Ohio. The annual attendance has steadily increased from 200 in Chicago in 1919 to 350 at its annual meet held in St. Louis in 1922. SecretaryN orman L. McGhee is expecting 500 in attendance this year.

The National president, Mr. S. S. Booker said in his message to the fifty chapters: "Onward to Columbus for the National Conclave of 3,000 strong. I say, 'slumber not in the tents' of your fathers; the world is advancing; advance with it. Our task is definite and our program workable and serviceable."

The Delta Sigma Theta Sorority will meet at the same time with the Alpha Phi Alpha. One of the main attractions will be a pilgrimage to the home of Paul Laurence Dunbar at Dayton, Ohio. Many noted educators of the race will attend.

Roland Hayes—An Appraisement

Roland Hayes the noted Negro tenor who has won fame for himself and Race, has been employed by the Boston Symphony orchestra for the season. Henrietta Strauss, has this to say in the **Nation** of Mr. Hayes: "Mr. Hayes has a tenor voice of rare beauty and unusually rich middle register, and its wide range and easy production enable him to give with equal perfection the lyric loveliness of a song or the dramatic force and accent of an aria. With unusually fine musical sensibility he has an ear for languages so acute that whether it is Purcell in English, Handel in Italian, Bach in German, or Faure or Massenet in French, he sings with impeccable taste and diction, never once straying from the picture in the frame.

"A Negro, born and raised in the South, he received at birth two gifts, the musical heritage of his race and the religious faith of a mother who had learned the healing qualities of that faith during her early years in bondage. These two gifts he had cherished, trying always to be true to what was best in himself as a Negro and as a Man. And with these two gifts to guide him, he has gone his way, simply, recognizing no material barriers, and removing mountains of prejudice as he went. His first step was to take singing lessons in the face of the theory that the Negro voice loses its individual natural beauty when it is cultivated. This theory he has definitely smashed, for his voice not only retained its rich warmth, but also that curiously sympathetic quality peculiar to his race."

"Back to Dixie Special" Fails

R. E. Parker, erstwhile editor of the now defunct "Chicago Advocate", has failed to run a "Plantation Special" to Rosedale, Miss. Driving bill-board wagons through the south side of Chicago, announcing with flagrant inducements for Negroes to return to Rosedale, Parker was able to get seventy-five families who consented to avail themselves of the opportunity to return south.

Southern whites promised to pay Parker $2.50 for every man, $2.00 for every woman, and $1.50 for every child he brought back to Rosedale. The scheme was exposed by the papers and civic organizations. The day the special was to leave, found only curiosity seekers at the depot.

The Arkansas Gazette, a white newspaper has this to say about the special:

"The Illinois Central railroad prepared a special train last Sunday to transport 300 Negro families from Chicago to the cotton country. But only thirty families were willing to leave and instead of a special train a special car was used. There are reports that Negro agitators worked among the Negroes who intended to return to the South, telling them grotesque lies and in some cases threatening them. These reports however, have not been verified.

"The Chicago incident should direct attention again to the fact that planters must give particular attention to the labor supply when planning next year's cotton crop. It is bad business for us to fool ourselves about this matter. Comparatively few of the Negroes who have gone North will return to the South. The Illinois Central ran special trains week after week earlier this year taking Negroes from the South to Chicago and other cities above the Mason and Dixon line. The federal government esimates the number of Negroes who have left the South this year at 478,700. Whether the exodus will continue next year remains to be seen."

Texas Conference Notes

The Texas Annual Conference met recently in its 58th session at Houston, Texas. All sessions were held in the beautiful Boynton Chapel. A new design in Negro Church Architecture, having Ladies and Gents dressing rooms, equipped with lockers and Sanitary appliances, Gymnasium, cold drink counter, Roof garden, Cafeteria, Swimming pool, and out door modern play ground. Our Southern Conferences are in the midst of a modern church building program. Boynton has most o the activities of the much talked of Bethel A. M. E. Church and Olivet Baptist Church of Chicago. Its swimming pool is much larger than those of these Churches. Bishop Robert E. Jones presided with his usual ease, skill and tact, writing history for this great conference. This Conference prides itself upon the fact that it produced Bishop I. B. Scott and Dr. Emmet J. Scott. It now has a rich personnel, boasting of four of the leading scholars of Negro Methodism; W M. Dogan, Ph. D., W. J. King, Ph. D., J. Leanoard Farmer, Ph. D., and J. W. Haywood, A. M.

In naming the fifteen great Negro preachers of the Methodist Episcopal Church, three are found in this Conference, to-wit: J. W. Haywood, who possesses the Catholic intelligence of Horace Bushnell, E. W. Kelly, who preaches with the dashing brilliancy of Beecher, and who is in constant demand as a speaker on popular occasions, and J. O. Williams, who preaches with the "spiritualized common sense" of Spurgeon.

The transfer system has been practiced more extensively during the last quadrenniam than in any previous quadrennium in Negro Conferences of this great Church. Why? Negro Bishops see the wisdom in this systemi n operation; One goes from Rome, Go., to Chicago; Atlanta to Little Rock; Marshall to Nashville; Nashville to Marshall; Wilmington, Delaware to Washington, D. C.; Annauolis, Md., to Wilmington, Deleware; New Orleans to Lexington, Ky.; Houston

to Indianapolis, Ind.; Baston to Pasadena, Calif.; Sioux, Iowa to Parkersburg, W. Va.; Waco, Texas to Orange, Texas; Beaumont to Waco. It will soon be a common practice to bring men from Atlanta to Galveston, and from Galvestin to Jacksonville. Why should good material rust out in one Conference? Our white and Colored brethren have made great use of this system for years. This Conference elected three of her outstanding sons to represent her at the General Conference of 1924. Dr. M. W. Dogan, Administrator, Dr. W. J. King, Scholar, and Dr. J. O. Williams, pastor.

At the same time, nine blocks away from the seat of this Conference, the Texas Conference of the A. M. E. Church held its meeting with Bishop William Decker Johnson, Plains, Ga., presiding. It was an interesting study to watch these two great leaders in action. These men preside with the skill and tact of white Bishops. They know their men from A to Z. These two Bishops were a unit in emphasizing the importance of a prepared ministry. Said Bishop Johnson: "Men if you want to advance in my Area you have got to prepare yourselves," "Wilberforce yourself." Said Bishop Jones: "Brethren it is highly necessary in these days to prepare yourselves to meet the great issues that will confront you. "Gammonize and Wavelize yourselves." Two great Conferences. Two great Bishops in action.

Prof. Frederick Houk Law, Ph. D., Lecturer in English, New York University, biographer and Author of note, Author of "Mastery of Speech" and "Poor Boys who Became Great," a syndicated newspaper feature, has mentioned in his articles Negroes who walked over the gulf of poverty into the land of greatness. These are: James Hood, the Negro Bishop; Frederick Douglas, the slave boy, the great orator; Paul Lawrence Dunbar, the elevator boy, the great poet; and Coleridge Taylor, the great Negro Musician.

It gives us happiness to see Mr. Law portraying the best type of Negroes to his readers. But Mr. Law, most of our great men were poor and are still poor. Years ago there came to this country an orphan boy by the name of Steinmetz who started at the bottom and rose to the Deanship of America's electricians. This once poor boy, but great man died recently. Mr. Steinmetz is an object lesson to poor boys who would rise in spite of poverty.

PERSONAL AND GENERAL

(Continued from Page 4.)

The Frances E. Willard Memorial Church, Churchville, New York, the Rev. A. R. Bloomfield, Pastor, is in the midst of a strenuous campaign for funds, their slogan being "One Dollar from Every Lover of Prohibition." Though Miss Willard was a member of the Methodist Episcopal Church, the cause which she initiated and to which she gave her long and beautiful life, in a unique way gave her membership in the world society of human benefactors. Prohibition which shall soon settle down like refreshing dew all over the world, sanctifying social relations, owes more to her than to any other single person in the history of moral reform. Not only is it emimently fitting that her memory shall be perpetuated in a beautiful, stately shrine of worship, but all lovers of moral excellence must surely feel constrained to contirbute to this end. Contributions should be sent to the Rev. A. R. Bloomfield, Pastor, Churchville, N. Y.

Bishop W. P. Thirkield's continuous stream of strenuous physical activity has been temrarily suspended by reason of a broken ankle which he sustains at his present address, 37 Kirkland St., Cambridge, Mass. But the Bishop's radiant human interest continues to exert itself on behalf of those for whom he has poured out the strength of his busy years as he drops us this word concerning the remarkable triumph of Roland Hayes recently in Boston. Says the Bishop, "I remember him (Hayes) as an aspiring, eager, struggling student of music, and his marvelous success is to me a great joy. Coupled with the achievements of Tanner, the painter, whom I also knew as a young artist for some months at Clark University, (Atlanta), this should dispel all doubts as to the genius of a race that has had a chance for only about a generation." It is this vital interest in God's humanity that has given the Bishop such a hold upon the heartstrings of numerous thousands wherever he is known.

All orders for World Service volumes sent to the Committee on Conservation and Advance after January 15, 1923, must be accompanied by a full cash payment at the rate of 50 cents for each copy. Because of the rush of orders now being received, and the necessity for making shipments by freight in order to hold down the charges, the Committee cannot guarantee that orders received after that date will be delivered inside of one month.

The wisdom of sending in all orders for Methodism's Wonder Book without delay is clear. Oonly if the book is in hand for several weeks of study will it be of value in preparing churches for the Every Member Canvass for World Service which should be made before the close of the Centenary five-year period. Each church should have at least two months with this book before going into any effort for taking World Service pledges.

Keep this date in mind: January 15 is the last day upon which orders for the World Service volume can be sent in without cash. After that, cash with order is the invariable rule. Final settlement of all outstanding accounts covering these books must be made by February 1. As before, all orders should be sent to the Committee on Conservation and Advance, 740 Rush Street, Chicago, Illinois.

PASTORS, HEAR US!

We wish to thank you for the co-operation that your are giving the Southwestern Christian Advocate. **We need your unstinted support.** Kindly ask your congregation on next Sunday, if they have renewed their subscription to the Southwestern? We **must** secure their renewal or reluctantly drop them from our mailing list. **Help us to retain them.** They are your sheep, you are the shepherd. They will do as you advise. This request will not detract from the regular program of the day. Just mention the Southwestern and its value. Collect $1.50 for each renewal and mail to the Southwestern office at once.

THE NEGRO FACES THE NEW YEAR

By President J. Stanley Durkee, Howard University

The Negro faces 1924 with a new racial consciousness. His history of buried centuries is being written. A great history it is. Reasons for the long night of racial captivity are clearly appearing. They are the same reasons which have brought on the captivity of every race of history. Now the Negro thanks God that his renaissance appears. He is determined to consolidate his powers, mass his strengths, and overcome his difficulties by a racial worth that will win world recognition, because it contributes to world betterment "JUST" in science, "HAYES" in music, "CARVER" in agriculture, "HAYNES" in social betterment,—these men and countless others of the race are contributing largely to the sum total of human good.

The Negro faces 1924 with vastly improved opportunities for national and even international revelations of inherent capabilities. Prejudice and ignorance of history have fettered most white thinkers for hundred of years. They have not allowed their thinking to include any possible contributions from the Negro. The race is shattering that ignorance, not by producing a few exceptional men and women, but by revealing the fact that the race as a whole has those inherent powers which feed civilization. Howard University, rated in the highest class of American universities, and hence accepted as such in England and on the Continent. draws to herself this year over twenty-five hundred young men and women of the race who everywhere demonstrate their ability in science, art, literature,—in short, in all the trades and professions.

The fact of restricted immigration opens doors in the trades, hitherto closed. Of course only worthy achievement can keep those doors open. Negroes are crowding into the ranks of the skilled workers. If the Negro does the work better than one of another race, then the position is his. If he fails, he loses his place and the door closes.

A thoughtful review of the last ten years must reveal to an unprejudiced mind the vast increments of gain to this race. Wrongs there are, injustices abound, and human prejudices are still blighting, but the race steadily advances to a future which will outrival those great centuries of the long past.

The Negro faces 1924 with the largest co-operative agencies. That old phrase,—"a friend of the Negro",—is dead. The Negro does not want a friend any more than does the white man. All he wants is a fair field and no favors. As a race he is a long way from that, yet there are more agencies

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DR. E. W. KINCHEN FALLS ON FINAL SLEEP

Elijah Wesley Kinchen, born in Jeanerette Parish, Louisiana, Jan. 13, 1874, was the oldest son of Samuel and Manselette Kinchen, of the four children only one brother survives. He left home at the age of fourteen, going with wealthy white people to Connecticut. He attended school in Chicago and New York; he was also a student in Fiske but had to leave on account of poor health and served in Pullman service for about 10 years.

In 1901, he was married to Miss Bertha Alexander at Columbus, Ohio. Feeling the urge and coll to the ministry, encouraged by relatives and friends, especially Dr. M. B. C. Mason, he entered Gammon Theological Seminary in October, 1902, graduated in 1905, and began his first pastorate in Mount Pleasant, Ohio, going from there to Lorain, each for a year, then serving at Hawthorne Street, Columbus, Ohio, and Steubenville, Ohio, where he erected a handsome parsonage.

In the midst of the year he was transferred by Bishop Hughes to Los Angeles, California, where he served over 6 years in brilliant service at Wesley Chapel, and 16 months in Pasadena. His pastorate everywhere was marked with great success and abundance of friends.

Bishop Thirkield then transferred him to Louisiana Conference, where he served 2 years as pastor of Grace Church and 2 years as District Superintendent of New Orleans District under Bishop Jones. Here, too, his work was exceptionally fine and he endeared himself to all his brethren. Then transferring back to the Lexington Conference under Bishop Leete, he had served Asbury faithfully and well until the summons coming from above, "Well done, thou good and faithful servant," welcomed him to his reward.

He had prayed long and earnestly for an old fashioned revival, and it came, but entering the third week, overtaxed, he was stricken ill and never again left his room from that day, November 20th. Though very, very ill from the start, he planned his work for Dear Old Asbury, planning for Conference Rally, organizing his new converts, and constructing plans to further beautify the Church. Though an offer came to go to Boston in the midst of the year, he had no other plan but to return to Asbury for another year. So often he said, "I feel I can't do enough for these dear people; they are so loyal, so true, nothing I ask they fail to do. I want them to be right on the top in everything."

The immediate Church was not his only concern, but all phases of life evoked his services: the police courts, the waiting stations, the schools, and all children and aged people.

His family will never cease to love and adore him, who was loving, kind and sweet, and faithful always—always putting himself last. He leaves wife, five boys, John, Paul, Edwin, Ralph, and Daniel, and three girls, Estelle, Grace, and Lenora.

His funeral was attended from Asbury Methodist Episcopal Church of which he



REV. E. W. KINCHEN

was pastor, Thursday noon, November 1, 1923. Rev. H. M. Carroll, District Superintendent, preached the funeral sermon, assisted by Revs. F. P. Fielding, W. J. White, I. G. Penn, J.r, Drs. P. T. Gorham, District Superintendent of the Chicago District, J. H. Ross and B. F. Smith, Drs. E. A. White, District Superintendent of the Indianapolis District, H. W. Simmons, H. W. Tate, J. H. Greer, J. L. Thompson and the Rev. Dr. Robert Mitchell of the First Baptist Church of Lexington. Each spoke on some phase of the life and character of this great and good man, able preacher, lover of wife and children, wise administrator and thorough consecrated soldier of the cross. Every district in the conference was represented, besides the Baptist Ministerial Association and brethren of other churches. So beloved was he by his members that the church assumed the whole of the burial expenses thus relieving the widow of that financial responsibility.

The Church and Conference have lost one of their strongest pastors: the Charge a faithful, progressive and loving pastor, the wife a devoted husband, the eight children a loving and indulgent father. Tho it has the largest church auditorium in the city, Asbury was crowded to overflowing by those who came to pay the last tribute of respect to one whom they dearly loved.—Dr. H. W. Reporter.

PROCEEDINGS AND APPOINTMENTS OF THE LITTLE ROCK ANNUAL CONFERENCE

The Forty-Sixth Session of the Little Rock Annual Conference met in Wesley Chapel Methodist Episcopal Church Wednesday, December 5, 1923, with Bishop Homer C. Stuntz, D. D., LL. D., presiding. The Sacrament of the Lord's Supper was administered by the Bishop, assisted by the five District Superintendents and the pastor of the church, Rev. J. C. Brower.

The Secretary of the last session called the roll and there were six who had gone to join the ranks above. While the secretary called the names of the deceased brethren, the conference stood with bowed heads. Rev. B. F. Neal was elected secretary. He chose as his assistants W. S. Sherrill, B. F. Scott, A. T. Stephen. J. H. Hatchett was elected statistician, with W. B. Curtis, J. M. Smith, A. R. Ray, W. J. Donalson and A. C. Cabean, assistants. J. L. Bryant was elected treasurer; assistants, L. E. Neal, W. D. Evans, G. G. Frank and P. F. Scruggs.

Each District Superintendent was called and all of the elders on the respective districts passed. There was a slight decrease in collection on the Forrest City and Little Rock Districts. We had a number of general officers present: Drs. F. H. Butler, L. H. King, J. N. C. Coggin and R. J. Wade.

Thursday morning was set for the election of General Conference delegates. President J. M. Cox of Philander Smith College and Rv. G. T. Saxton, District Superintendent, were elected. Two were admitted into full membership, namely: K. T. Byrd and J. M. Smith; John Oliver, R. J. Tolbert, B. F. Littlejohn and A. D. Lester were admitted on trial; H. N. Sanford of the A. M. E. Church and A. W. Melvern of the C. M. E. Church were admitted as elders; K. T. Byrd and J. M. Smith, deacons; W. T. Bowen, J. W. Winston, J. H. Beckwith, R. B. McNeil and W. H. Hanna were ordained elders. There were two men transferred this year to our conference, Rev. J. C. Brower from the Atlanta Conference and R. A. Simpson from the Upper Mississippi Conference.

The Bishop preached an inspiring sermon to a packed house on Sunday morning. One was saved and joined the church. Sunday School was held at 9:30 a. m., followed by Love Feast conducted by G. N. Johnson and A. Swift. In the afternoon memorial and ordination services were held, also the appointments were read. Rev. P. W. Webb preached the closing sermon at night. The conference was voted to meet next year at Fayetteville, Ark. Resolutions of sympathy were sent to Bishop Quayle. —S. McDonald, reporter.

Fort Smith District

W. H. Simpson, District Superintendent; Bentonville, G. W. Weir; Cleveland, J. L. Nelson; Conway, M. McCroskey; Conway Circuit, R. B. Fagan; Danville, I. P. Parker; Fayetteville, P. H. Myers; Fort Smith, B. F. Neal; Little Maumell, A. H. Harris; Marche and Bullocks, J. H. Henry; Morrilton, W. D. Evans; Roland Circuit, A. L. Buchanan; Springfield Circuit, H. P. Lytes; Solgohachie, P. F. Scruggs; Van Buren, A. R. Ray.

Forrest City District

J. H. Hatchett, District Superintendent; Black Oak, to be supplied; Brickeys, L. C. Dowkins; Brinkley Station, G. G. Troupe; Brinkley Circuit, W. G. Thompson; Caldwell Circuit, B. T. Tucker; Cotton Plant Station, A. T. Stephens; Caldwell and Crawfordville, J. C. Adams; Fifteenth and Davis Chapel, W. J. S. Donaldson; Forrest City and Widner, B. F. Scott; Hughes Circuit, Wm. Speed; Kokoma Mission, S. B. Branch; Marianna and Scott's Valley, G. W. Simpson; Marianna and Circuit, Fletcher Smith; Moro Mission, E. Nunn; New Castle Mission, W. A. Smith; Osceola Mission, B. F. Littlejohn; Palestine Circuit, R. B. Maxwell.

Little Rock District

L. C. Hodges, District Superintendent, post office address 1914 Main Street, Pine Bluff; Augusta, H. W. Holland; Auvergne, J. W. Winston; Batesville, Z. R. Fields; Batesville

Circuit, to be supplied; Hensley, J. A. Swift; Hot Springs, W. S. Sherrill; Jacksonport, to be supplied; Little Rock: Duncan Chapel, H. Bright; East End, to be supplied; Wesley Chapel, J. C. Brower; White Chapel, Wm. Green; W. Mcntosh, assistant; Little Rock Circuit, Robert Tolbert; Lomoke: Saint James, W. B. Curtis; Moses Chapel, to be supplied; New port, C. L. Kyles; North Little Rock, W. C. Rivers; Sweet Home, James Braxter.

Pine Bluff District

S. A. Miller, District Superintendent; Altheimer Circuit, W. T. Bowens; Avery and Dumas, H. N. Seafford; Carthage Circuit, John Oliver; Clarendon, S. J. Brown; Dermott J. M. Smith; Gould and Meroney. J. W. Ter- and McGehee, J. A. Brooks; Eudora Circuit, rell; Helena, N. N. Wilbun; Johnsville and Warren, Wm. Hanna; Marvell Circuit, R. A. Simpson; New Edinburg, H. Allbright; Oneida Mission, to be supplied; Pendleton and Watson, to be supplied; Pine Bluff: Saint James, J. S. Stokes; Saint Mark, W. D. Lester; Pine Bluff Circuit, B. F. Young; Bison and Peace, to be supplied.

Texarkana District

G. T. Saxton, District Superintendent, 1015 Division Street, Texarkana, Ark.; Bengin, C. H. Brooks; Caddo Gap and Clenwood, W. H. Hanna; Centerpoint, A. C. Cabean; Clow, F. J. Jacob; Clow Circuit, N. B. Robinson; De Queen, L. E. Neal; Highland, J. H. Beckwith; Hope and Saratoga, C. H. Howell; Horatio, N. F. Strong; Lewisville, John W. Johnson; Locksburg, J. L. Bryan; Murfressboro, J. H. Richardson; Paraloma, D. H.N. Harris; Stamps and Canfield, S. McDonald; Texarkana, G. A. Hall; Wilton, to be supplied.

Special Appointments

J. M. Cox, President of Philander Smith College, member of Wesley Chapel Quarterly Conference; L. M. McCoy of Morgan College, Baltimore, Md., member Wesley Chapel Quarterly Conference; Leave of Absence, P. W. Webb, member of Brinkley Circuit Quarterly Conference; M. D. Giles, member of Marvell Circuit Quartely Conference; left without appointment to attend school, King T. Byrd, member of Mallalieu Quarterly Conference, Fort Smith; L. C. Williams, member of Stamps Quarterly Conference.

ST. MARKS M. E. CHURCH ONE OF THE LEADING NEGRO CHURCHES

(Continued from Page 4)

was worshiping in a store with twenty-five members. When he left the church it had a membership of 2,500, and property valued at $75,000. It is one of the leading churches in the Lexington Conference. While in Chicago, Dr. Robinson was president of the Inter-denominational Preacher's Meeting, Negro Protective Circle, and vice-president of the Douglas National Bank.

In Chicago Dr. Robinson was foremost among those fighting the bombing crusade of Negro homes. He is an ardent supporter of the N. A. A. C. P. and other welfare organizations. St. Mark's is giving Dr. Robinson the same loyal support it gave to Dr. Brooks and other pastors of the church. His leadership is just the kind to meet the needs of the church at what would have been the cross roads.

METHODIST SCHOOLS ENROLL 66,860 STUDENTS IN UNITED STATES

Increase of 25,000 in Quadrennium—Board of Education to Aid Theological Schools —Woman's Auxiliary Formed—Seven New Wesley Foundations Approved

Fifty-nine thousand one hundred and fifty students were enrolled in the 44 colleges and universities of the Methodist Episcopal Church during the academic year 1922-23, according to report made to the annual meeting of the Board of Education of the Methodist Episcopal Church, held in New York City, December 12 to 14. In addition to this, professional schools other than those attached to the 44 colleges, there were 1095 students in attendance; the 33 secondary schools had 6,615 students; the special schools 8809. This makes a **grand total of 66,860 young men and young women in Methodist institutions of learning,—an increase of 25,000 in four years.**

The quadrennium shows also a great gain in the amount of of money collected in the churches on Children's Day and thus made available for loans to deserving college students:

1920	$148,611
1921	164,778
1922	160,639
1923	177,235

This Loan Fund collection for 1923 is more than double that of 1916, $84,660.

Corresponding Secretary A. W. Harris of the Board reports that 33,000 students have been aided by the Fund since its organization, and that more than $8,000,000 has been loaned to these young men and young women. During the year just closed 3,300 students received loans totalling $261,000.

Maintenance of Theological Schools

Dr. Charles M. Stuart of Garrett, Dean James L. Beebe of Boston and President Ezra S. Tipple of Drew presented to the Board of Education an appeal for some assistance of theological seminaries by the general church. It was pointed out that while 90 per cent of the graduates of these and other Methodist seminaries enter the Methodist ministry in practically every conference at home and abroad, the church does not contribute one cent directly to the support of the institutions. They are maintained by private benefactions of wealthy men and women. It is one of the traditions (and one of the necessities) of the seminaries that no tuition fee is charged, for almost all of the men are supporting themselves. So that the seminaries have no regular income of this nature as have the colleges.

With the greatly increased cost of living during recent years and the other mounting expenses without proportionate increase income, the institutions have been hard pressed to meet their budgets. Most of them are now facing heavy deficits.

The Board of Education appointed a committee to report annually on theological seminaries and to confer and co-operate with the heads of the several institutions in a church-wide campaign of publicity—telling to the church the needs and opportunities of its schools for training an adequate ministry. The Committee consists of. Bishop Edwin H. Hughes, Bishop Thomas Nicholson, William Boyd, Bishop Theodore Henderson, Dr. Frank E. Mossman, Dr. James C. Baker.

Woman's Auxiliary

At the recommendation of Secretary Harris, it was decided to authorize the formation of a woman's auxiliary to the Board of Education. It will be somewhat similar to the Woman's Foreign Missionary Society and the Woman's Home Missionary Society. except that instead of being a body co-ordinate with the board, it will be a department under its direction. It is hoped through the Auxiliary to interest women in education and in educational institutions.

Mrs. J. H. Huddilston, of Maine, who has had considerable experience in educational work among women, was elected an assistant secretary of the Board to have charge of the organization of the Auxiliary.

High School Students

Bishop Henderson, as chairman of the Committee on Religious Work, reported that in the United States there are 2,371,000 high school students, and that almost no religious work is being carried on among them. A resolution was passed asking the bishops and district superintendents to point out ways and means to their pastors whereby this little touched group may be reached by some form of Christian ministration.

Seven New Wesley Foundations

The Board recognized the religious work of student pastors and churches at seven non-Methodist institutions of learning as sufficiently developed to permit their incorporation as Wesley Foundations. They are: Kansas Normal School, Hays, Kansas University of Michigan, Ann Arbor, Michigan University of Nebraska, Lincoln, Nebraska Princeton University, Princenton, New Jersey Pittsburg University, Pittsburgh, Pennsylvania Carnegie Institute, Pittsburgh. Pennsylvania University of Washington, Seattle, Washington.

Finances

The Finance Committee reported the amount of money available for distribution during 1923-24 to be $793,997. Of the amount $566,000 is to be used for the aid of institutions sponsored by the Board. The educational work in our schools in the Southern Mountains will receive $100,000. The sum of $63,000 was voted for the religious work in non-Methodist institutions of learning; the Board of Home Missions and Church Extension, also co-operates in this work.

What Is a School?

Some question arising as to what constitutes a "school" in the Disciplinary sense, it was referred to a committee which brought in this full definition: "School shall be understood to include only such educational institutions as have a permanent local and legal habitat of their own, a resident faculty, the majority of whose members devote themselves exclusively throughout the academic year to classroom oral instruction in the studies of a systematic curriculum approved by the University Senate."

PASSAGE TO A NEW WORLD



On March 4, 1493, a short time before sunset, two little weather beaten ships put into the port of Lisbon, Portugal. Those ships bore the strangest freight with which vessels were ever laden since the first man trusted himself on the water in a rude bark canoe. They bore on their deck and in the hold a cargo that seemed to the bewildered beholders on the docks an Argosy from Fairy Land. Strange green and red plumed birds, mysterious fruit such as had never been seen; fragrant spices; bars and ornaments of gold; and above all, strange human beings of a hue hitherto unknown to man, a dark red copper color. But all these wonders were but an insignificant part of the cargo of the **Nina** and the **Pinta** which **Christopher** Columbus brought back to Europe. For the real freight on those ships was nothing less than a New World.

In the beginning, God created the heavens and the earth, but the full measure of that creation never dawned upon the mind of man until God through Christopher Columbus gave to the men of Europe passage to a **New World.**

Red Letter Days

It is a red letter day when a New World is discovered. Naturally such a discovery as that of Columbus can happen only once in history. Nevertheless, we miss entirely the significance of our time unless we realize that changes just as great have happened within our life time, and are happening now, which literally make a **New World.**

In the days of discovery in the 15th and 16th Century men found passage to a **New World** on a ship. Today passage is frequently found in a book. Professor James Harvey Robinson says: "In The Mind In The Making," "The last fifty years have seen greater and far more reaching changes affecting the life of the world, than the preceding twenty-five hundred years."

"There is no Frigate Like a Book"

To make passage possible to the New World which has come into being during the last decade is the purpose of the volume entitled **"The World Service of the Methodist Episcopal Church,"** and it is the opinion of a large multitude who have already read and used the book that it succeeds notably in fulfilling that purpose. It literally brings before the mind, the imagination, and the emotions of the Christian here in America a new understanding of the world in which he lives.

Emily Dickinson says:

"There is no frigate like a book
To take us lands away
Nor any coursers like a page
Of prancing poetry.
This traverse may the poorest take
Without oppress of toil;
How frugal is the chariot
That bears a human soul.
He ate and drank the precious words,
His spirit grew robust;
He knew no more that he was poor,
Nor that his fame was dust;
He danced along the dusty ways,
And this bequest of wings
Was but a book. What liberty
A loosened spirit brings!"

On The Trail of Magellan

The World Service volume is a stout frigate, a full rigged three decker. It is a book of 700 pages which carries the reader on the trail of Magellan around the world. It portrays not only the work which the Methodist Episcopal Church is doing and plans to do in every part of the earth, but it pictures the conditions of present thought and feeling which mark the life of nations.

For the first time in its history the total work of the Methodist Episcopal Church through all of its great Boards of Benevolence is presented as a unified whole.

The secretary of one of the large boards of Foreign Missions in the United States other than the Methodist Board, has recently said: "The World Service volume is a land mark in the history of religious education in America." It will also be a land mark in the personal experience of every reader and student, for it moves not only in the realm of fact and information, but also distinctly in the realm of emotion.

The Methodist who lets its great panorama of the human scene unroll before his mind cannot help but have the experience of Keats when he said:

"Then felt I like some watcher in the
skies,
When a new planet swings into its ken."

Dr. James R. Joy, the Editor of the Christian Advocate, has christened the book **The Wonder Book of Methodism.** It is a very happy name, for it portrays the striking wonders of the world's life, mental, social, and spiritual at the present time.

The World Marvels of Other Days

The book enfolds seven wonders of the modern world infinitely more marvellous than those which were listed as the seven wonders of the ancient world. When we think of those wonders of the ancient world, there is only one of them which is much of a marvel to our minds today—that is, the pyramids of Egypt. The other wonders of the ancients were: The Walls of Babylon; The Statue of Zeus by Phidias at Olympia; The Hanging Gardens at Babylon; The Colossus of Rhodes; The Mausoleum at Halicarnassus; The Temple at Ephesus.

Far more wonderful to us are the great outstanding achievements of our modern age of science in which the seven wonders would include the following: Steam-engine; X-Ray; Radio; Aeroplane; Automobile; Telegraph; Telephone.

The Seven Wonders of the Modern World

But even greater than these mechanical miracles, are the wonderful movements now running throughout the world whose possibilities of the transformation of the world as we know it are literally boundless. It is with these seven wonders of the modern world in the international life, the spiritual, the political, and the intellectual movements which are shaping tomorrow, that the World Service volume sets clearly before the mind.

Here follow seven of the great world facts which constitute real wonders in our world today. Everyone of them is the product in large measure of the present generation:

1. The Physical Unity of the World.
2. The Rising Tide of Nationalism.
3. The Renaissance of Asia.
4. The Worldwide Extension of Democracy.
5. The Decay of Non-Christian Religions.
6. The Rapid Extension of Christianity.

7. The New Position of Ameriea.

Each of these great facts is a molding force in our world. Each of them presents a great responsibility to the Christian Church in America, and to the Methodist Episcopal Church in particular for the vigorous extension of the influence of Christianity to spiritualize these world forces.

This then, is the theme of the **World Service** volume. It shows how the world of the church enters vitally into the great issues now being decided in current history. There ought to be no member of the church who does not read and study the book. There is every indication that half a million copies will be needed to supply the demand.

The volume is published by the Committee on Conservation and Advance of the Methodist Episcopal Church under the editorial direction of Ralph E. Diffendorfer, assisted by Paul Hutchinson and William R. McDermott. It is lavishly illustrated with hundreds of new photographs.

It can be procured from the office of the Committee on Conservation and Advance, 740 Rush Street, Chicago, or from anyone of the Area offices. The price is only fifty cents.

KRU COAST DISTRICT CONFERENCE

By Miss Hattie T. Hooks

At the last session of the Liberia Annual Conference it was decided to place that section of the country inhabited by the Kru Tribe alone into what will be known as the "Kru Coast District." This district held its District Conference in the month of September in Grand Cess, Liberia, West Africa. Rev. J. H. Peters, the District Superintendent presiding.

The opening exercises were conducted by the President. Hymn, "All hail the power of Jesus name", was heartily sung. After prayer the President read Galatians 5 chapter. Then sung, "Oh for a thousand tongues to sing."

The Holy Communion was Consecrated and administered by the District Superintendent the Rev. J. H. Peters, assisted by the elders. After which the Annual Sermon was preached by the Rev. W. B. Williams, of the Nanna Kru Mission.

The secretary of the last Conference called the roll. The Conference was organized and J. O. W. Garber was re-elected secretary. He chose as his assistant G. B. Robertson. Mrs. H. A. Peters was elected treasurer and S. M. Saryene assistants. Miss H. T. Hooks was elected press reporter with G. W. Natt assistant. After the appointment of the various committees the regular business of the Conference was taken up. The report of the District Superintendent made glad the hearts of those who heard it as he demonstrated the work that has and is being done this year within the bounds of the District.

As the travelling elders, pastors, local preachers, exhorters missionaries, and lay workers gave their reports, it was plain that all had spent the year in earnest work for the Master's Kingdom.

Each morning the President gave helpful and inspiring talks. Friday was Educational Day. Mr. P. G. Wolo presided. Very interesting topics were discussed such as "In view of a Future Self-Supporting Church, Shall We Make a Distinction between Education as Strictly Literary and Education as Industrial, or is a Combination of Both Types Advisable for Our Field?" and "How Shall We Educate Our Men so That They May Relieve the Women of Some Burden, as for Example, Carrying All the Wood, Water, Doing Most of the Farming, etc., etc."? and "What Kind of Training (Book Education, etc.) Shall We Give to Our Girls? Should It Be the Same as That for Men, or Should It Differ, and Why" and "What Type of Dress Shall We Adopt for Our People, Keeping in Mind Climatic, Hygienic, etc., Considerations? (Men and Women's apparel to be discussed here,)" and "The Kind of training We Want for Ourselves."

The discussion of these topics brought forth many helpful suggestions. The evenings were mostly given to evangelistic services.

Notable among the appeals brought to this Conference were the heart-cries for teachers and text books. A marked degree of advancement has been made both financially and spiritually. All charges have harkened unto the centenary call.

Friday Miss A. E. Hall, Superintendent of the Garraway M. E. Mission on the Cape Palmas District arrived. All were delighted to see her. Her address to the class of young preachers will long be remembered.

King Gbe the paramount chief of Grand Cess, on being introduced to the Conference gave all a hearty welcome.

Saturday night Mr. A. S. Nebo entertained the Conference to a dinner. Sunday morning early a glorious Love Feast was held. At eleven o'clock the District Superintendent preached his crowning sermon, Text, Psalm 20:5. As his hearers followed him, they were able to get a clearer vision of the Plan of God and made to feel personal responsibility for the Kingdom of God. In the afternoon were the Baptismal Services. There were 20 infants and 32 adults.

At night was the closing session. Resolutions were rendered in appreciation of the marked skill and ability in which our District Superintendent conducted the Conference and to the pastor S. M. Saryene, and the people of Grand Cess for their unrivalled hospitality.

The next session will be held in Nana Kru mission where Rev. W. B. Williams is Superintendent.

CLARKSDALE

The Clarksdale District Conference of the Upper Mississippi Annual Conference, convened in the Towns Chapel Methodist Episcopal Church, Philip, Miss., Nov. 20-26, with Rev. J. M. Marsh, District Superintendent, presiding. The conference was organized, appointing various committees, and soon got down to business.

The reports of the district superintendent and pastors showed that harmony prevailed throughout the district and that each charge and the district as a whole, was thoroughly aroused to the task in hand. The Centenary collections were fine. The pastors reported many of their members had migrated to the North and other parts, but in spite of the migration the district is moving forward. At several points on the district successful evangelistic campaigns had been held. By this it can readily be seen that the Clarksdale District has taken a forward step. In the appointment of the various committees the Southwestern Christian Advocate and the Area Episcopal residence were carefully looked after.

Among the distinguished visitors were: Dr. N. R. Clay, who grace dthe audience with a message which went to the heart of his hearers and especially the ministers. Mrs. S. K. Philip, our Annual Conference President of the Woman's Home Missionary Society, was present and delivered a wonderful message to the delight of all. Rev. J. H. Harvey, one of our retired ministers, was present and spoke many words of encouragement to the conference.

Every phase of the conference was well looked after. The pastors, delegates and all concerned are well pleased with the leadership of the Rev. J. M. Marsh, our efficient district superintendent. The Rev. R. A. Simpson and his good members and friends royally entertained the district conference, and too much praise cannot be given them. The preaching at 11 a. m. each day was indeed a spiritual benediction. The literary program each afternoon was helpful and inspiring. We believe this to have been the outstanding district conference of the Clarksdale District.—Z. T. Powell, reporter.

HAVE YOU SENT YOUR CHRISTMAS OFFERING FOR JAPAN REBUILDING TO THE TREASURER?

All offerings taken at Christmas time for the Japan Earthquake Fund for Methodist reguilding should be sent at the earliest possible moment to Dr. Morris W. Ehnes, Treasurer Japan Earthquake Fund, 740 Rush Street, Chicago, Illinois. The attention of pastors and local treasurers of the Earthquake Fund is called to the importance of an early remittance of the offering.

THE NEGRO FACES THE NEW YEAR

(Continued from Page 6)

at work demanding it for him than ever before. These agencies are not advertised as they used to be, but they are greater and stronger than ever.

Be as discouraged as our pessimism or chronic indigestion disposes, yet the fact remains that a new air is sweeping through the world and a new brotherhood is coming up the year to meet us. "All ye are brethren" is the word of God. Poetry translates it,—'A man's a man, for a' that'.

Ability, training, character, and good old New England horse sense is bringing on the fullfilment.

MISSIONARY INTERPRETATION
Lesson for Sunday, Jan. 13, 1924

"The more they afflicted them. the more they multiplied, and spread abroad."

(By Rev. D. D. Martin, D. D.)

The Egyptians were fighting against God. In his program for world redemption God had a great part for Hebrew people to take, and when the powers of earth undertake to defeat the plans of the Almighty they are bringing distress to themselves. The more the Israelites were afflicted the more they prospered, for God was with them.

This seems to have been true in all the history of God's people in earth. The first centuries of the Christian era were filled with martyrdom, and yet the more the Christians were persecuted the more they multiplied; until the oppressors themselves saw the folly of their methods of trying to defeat the church. Sacrificial service seems to count most for the furtherance of God's Kingdom in the world.

In the large gifts of the church through the missionary treasury there may not he so much of real sacrifice as in other years, and in this day of American wealth and prosperity many of us hardly know what suffering for the cause of Christ means. We are in a Christian land, where the law and public sentiment is all on the side of Bible teaching and correct living. There are lands where this is not true. In some of the Mohammedan countries Christians are not allowed to express themselves in public at all. It is the patience and spirit with which they meet persecution that finally wins.

Miss Trotter, in Algiers, North Africa, a most talented student of John Ruskin. in seeking out and trying to teach the native boys and girls in a private school calls her school the "battle ground"; while in the door can he seen a "thousand dents" caused hy the stones thrown by the mobs who have come to molest her. She has held her ground, with ever widening influence, her children are growing to be Christian men and women, taking influential places in the community and for the Kingdom of Christ. When missionaries at home and in the foreign lands show the spirit of sacrifice," "the more they are afflicted the more they are multiplied, and spread abroad."

Gammon Seminary.

District Rounds

BLUEFIELD DISTRICT
Second Round

Gary, January 12-13, 1924; Tazewoll. 19-20; Pearlsburg, 26-27; Welch and Excelsior, February, 2-3; Pocahontas 9-10; Coalwood and Davy, 16-17; Freeman, 23-24; Anawalt, March 1-2; Graham 8-9; Bluefield, 15-16; North Fork, 22-23; Tiptop, 29-30; Princeton, April 5-6; Beckley and Raleigh, 12-13.

Brothers as you know Easter is the happy season for giving let us take advantage of the occasion and raise the hulk of our Benevolence. Put on revival meetings for ingathering of souls. Call on me. I stand ready to help. B. J. Martin, D. S.

DALLAS DISTRICT.
First Round.

Mexia Circuit, Dec. 15-16, 1923; Pelham Circuit, 22-23; Milford and Italy, 29-30; Waxahachie-Lancaster, Jan. 5-6, 1924; Hubbard-Dawson, 12-13; Ennis-Ferris 19-20; Corsicana Circuit, 26-27; Ft. Worth St. Andrews, Feb 2-3; Thompson and Cowau 9-10; Wichita Falls 16-17; Pilot Point, 23-24; Sherman March 1-2; Denison March 8-9; Dallas, Trinity, 15-16, Warren 15-16, St. Paul 22-23: Hillshoro, 22-23.

District Group Meeting, January 22-23, 1924. Dallas St. Paul, corner Burford and Jullett streets. May Heaven bless you and yours.—J. W. Warren, District Superintendent, 2809 Cochran street, Dallas, Texas.

Quarterly Conferences

PLAQUEMINE, LA.—Our Fourth Quarterly Conference was held November 25 26, with our esteemed District Superintendent, Dr. W. G. Alston in the chair. On the night of the 25th. Dr. Alston preached a soul stirring sermon to a large audience. He made our hearts rejoice, for he was really at his best. On the afternoon of the 26th, Dr. Alston, his guests, Reverends, J. O. Brown and C. Spears of Baton Rouge, were served dinner at the parsonage. Rev. O. L. Jones of St. Peter Baptist Church and Rev. G. C. Wells of the A. M. E. hurch were asked hy our pastor, Rev. A. L. Robinson to join them at the dinner which they all en joyed. On the night of the 26th we took up the business side of the meeting. Reports were made from the various auxillaries, and as usual, the District Superintendent was paid in full. The Reverends J. O. Brown and . Spears. delivered sermonettes, while St. Peter's Choir, rendered suitable music, under the direction of Mr. Jake Holmes. Total amount raised for the quarter $435.78. After the meeting adjourned, all were asked to remain and participate in an elaborate reception. The reception, as well as the dinner served during the day were furnished and managed hy the following, Mrs. F. Jackson, Mrs. R. Webster. Mrs. E. Jackson, Mrs. I. M. Sears, Mrs. M. Holmes, Mrs. Dr. J. H. Watkins, Mrs. E. Carter and Mrs. E. Dorsey. This was one of the best quarterly conferences ever held in Hurst M. E. Church. The energetic pastor and his faithful members are putting the program over. —G. E. W., Reporter.

BASIN, MISS.—The fourth quarterly conference of the Basin charge was held Nov. 24-25 at Cowen's Chapel, M. E. Church with Rev. P. H. Rembert in the chair, and brother E. D. Lance, secretary. All officers rendered good reports. On Sunday morning, Rev. Rembert preached from 2 King. 6:16. At 2:30 p. m., prayer meeting was opened by Brother E. A. Cruggs and James A. Bryant. Rev. Rembert preached again at 3:00. Paid district superintendent for this quarter $37. Paid pastor $278.28. The superintendent has heen paid in full.—Rev. N. Scott, Pastor; E. A. C. Reporter.

MARRIAGES

FRANKLIN-JOHNSON— Mr. Henry Franklin and Miss Gracie B. Johnson were joined together in holy wedlock at the home of the hride's grandparents, Pelican, Louisiana, Decemher *, 1923. Rev. Geo. Thomas, officiated.

DUNN-PEGUES—At the beautifully decorated home of Mrs. Laura Pegues the hride's mother, and in the presence of a number of friends, on Octoher 30, 1923, Mr. Jlies Dunn and Miss Laura Pegues were joined in holy wedlock. Miss Pegues is a faithful member of Pleasant Valley Methodist Episcopal Church, Trenton, La. May Heaven's choicest blessings rest upon them and give them a successful journey o'er life's sea.—Rev. W. C. Haywood, pastor.

BROWN-WILLIAMS— Mr. Tommil Brown and Miss Alice Williams were quietly married at V. M. Cole Chapel Methodist Episcopal Church, Sunday, October 21st, at 7 p. m. Mr. Brown is an active member of St. Paul A. M. E. Church, Sealy; and Miss Williams is a member of Cole Chapel Methodist Episcopal Church. She spent the term last year in Wiley University. Both are at home with their parents at Sealy, Texas. Rev. T. H. Edwards officiated.—(Mrs.) Mattie M. Edwards, reporter.

CARD OF THANKS

I take this method to thank the King's Sons and Daughters and Steward Sisters for an excellent Thanksgiving dinner. The committee consisted of Sisters R. Gibson, P. McClellen, M. Batiste, A. Guidan, Mary Mason, F. Gordan, Emma Daily and Bro. Joseph Francois and E. M. Gibson, who came to the parsonage on Wednesday night, in a down-pour of rain, with many haskets of eatables: fruits, cakes and candies. May these good people live long and prosperous lives. Come again, you are always welcome. —A. Robinson, pastor. Donaldsonville, La.

To my numerous friends, I am under many obligations to you for your prayers and gifts bestowed upon me during my illness, and especially am I thankful to Trinity and Mount Zion Methodist Episcopal Church of New Orleans. "But my God shall supply all your needs according to his riches in glory hy Christ Jesus." "Now unto God and our Father he glory forever and ever. Amen."—Valcour Chapman.

I take this method to thank the members of the District Ladies' Aid and Sunday School Convention, for electing me vice-president of the Ladies' Aid and secretary of the Sunday School convention for the third year. I shall endeavor to he loyal to the honor hestowed upon me, as I have been in the past. Praying God's blessings upon all, I am sincerely yours in the work.—Rosehud O. Bell, Starkville, Miss.

On Nov. 28 a storm, led hy Mrs. Carey Hawkins, Mrs. Mary Williams and Miss W. E. Snead of Enon Methodist Episcopal Church, hrought to the home of the pastor many useful gifts. We are indeed thankful to all participants for this act of kindness—Rev. and Mrs. J. W. Whitfield, Birmingham, Ala.

Woman's Column

HATTIESBURG, MISS.—Notice to the Auxiliary Presidents of the Woman's Home Missionary Society of the Mississippi Conference: Dear Sisters—I am sure we have all been greatly inspired and have gained a deal of information and inspiration from our National Meeting held at Sioux City, Iowa, in Octo ber. Many of us took the "Annual Moeting Daily" and were greatly benefittsd by the wonderful messages we received; and we are now reading the December number of the Woman's Home Missions, brimfull of the doings of the National Meeting. How can we let these precious moments pass by us and we are not doing our whole duty as members of The Woman's Home Mission Society when the needs are so great? You are urged to have your auxiliary treasurers send in your home dues monthly. Do you realize how fast the time is slipping by? Many of you wait until the last minute to send in your dues or bring them to the annual meeting. This should not be done because your conference treasurer is required to report monthly to the national treasurer, and this cannot he done unless you report to me. Let every auxiliary in our conferencc get busy, for the King's business requires haste. We should strive to do our work the first of the year; we should not wait until the year has about closed before we bestir ourselves. If you have not hegun your work, start today, let us get on our jobs as brave soldiers and help to push forward this great work that is doing so much for humanity. The Hattiesburg district is greatly inspired in this great work, and it is tryng to comply wth the requests of the Conference by sending in monthly reports to the Conference Treasurer, it has secured 12 Junior Life Members, and one perpetual memher. I wish also to remind you of the pledge made at the last Annual Meeting held in Hattiesburg that each Auxiliary would send in $1.00 on the perpetual membership of Sister C. L. Brown.

I helieve that you will do your whole duty and am praying to that end.—Yours for service, Mrs. L. J. Hall, Con. Treas.

PARIS, KY.—Report of Lexington Conference, Woman's Foreign Missionary Society for first quarter ending December 15, 1923: Columhus District, $189.83; Chicago District, $65.25; Indianapolis District, $91.17; Lexington District, $54.36; Louisville District, $37.30. Total for quarter, $437.91. Banner district, Columhus, $189.83; second honor, Indianapolis, $91.17; banner auxiliary, Springfield, $42.90; second honor, Park St., Cincinnati, Ohio, $42.25; third place, Hawthorne, Columhus, Ohio, $35.00. Columbus

(Continued on Page 16)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Principal of Morgan Academy Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

Subject—"The Youth and the Family." (Mission Study) (Luke 2:41-51)

We come again to our Mission Study Period. The text for our course this year is a book called The Youth of America. Certainly there is no more important subject that could engage us. My earnest hope is that many, very many of our Chapters will organize and pursue that course during the period from Jan. 13 to Feb. 17 or during some other period of the year.

Why The Family?

The family for the human animal is both a biological and a social necessity. The long period of immaturity through which the human offspring passes, makes the family an absolute necessity. The human young would perish without the care of the parent. Think of the long months during which the babe is absolutely helpless! Think of the long years during which it is unable to steer itself socially and morally! The family among us may be said then to grow out of the necessity of the child.

Family's Debt to Youth.

I have said by implication above, that the family owes an inescapable debt to the child. Let me go a little more into detail:

1.—Supply bodily needs.

Parents have no right to bring children into the world without being able to provide for their animal wants. The child is undeniably entitled to sufficient food to promote normal growth, sufficient clothing to keep it warm and a reasonably comfortable place to live. If the parents cannot provide these, it seems to me a sin against the child to bring it into the world. We are finding these days that a good deal of subnormal mentality and a good deal of moral delinquency are due to children's being underfed and underclothed. The family that fails at these vital points, therefore, curses the child and makes the child curse society.

2—Supply mental and spiritual needs.

I am a dichotomist not a trichotomist, therefore, I use the terms mental and spiritual to denote different aspects of the same thing and not to denote two disparate things. Mental, relates to the immaterial part of us, viewed in its earthly relationships, spiritual relates to the same part viewed in its relation to things above the earthly. The child must be helped by the family to adjust itself rightly in both these relationships.

(a) There must be mental adjustment or what we commonly call education. It is the bounden duty of the parents to give as much of this as the child will need to do the social tasks that he may elect to undertake. Sometimes parents make an arbitrary stop with giving the child Elementary, or perhaps High School Education. They are dead wrong. The compulsory school law ceases to operate after the child is fourteen, but there is a law that is indeterminate in its operation, that, is the law governing the obligation of the parent in connection with the education of the child. Parents have no right to demur at any sacrifice. Sacrifice inheres in the parental relationship.

(b) Spiritual adjustment.

This phrase connotes proper relation to one's fellows and to God.

One of these things involves the other. A necessary result of proper relation to God is proper relation to man. The converse proposition is also true. As I passed along the street the other day, there was a little child playing in a yard. He was just able to toddle about. His nose was oozing mucus and he was otherwise comparable with a pig. when he spied me he began to point at me and jabber: "Nidder, Mudder, Nidder"! It is sinful, unspeakably damnable for this little fellow and millions of others like him to grow up habituated to the kind of spiritual reaction in the presence of a fellow man, that was indicated by the conduct of that little urchin. The kind of education or perhaps, lack of education, he had begun to receive, is freightened with the seeds of social friction, social waste, social catastrophe. Children are democrats by nature. With them is no class or caste. It seems to me that it is a sin against the Holy Ghost to prevent the social powers of children by inuring them to the caste reactions that have, in the past and will continue in the future to abort the spiritual life of the world. If the youth of today fails of he highest and best in body and spirit, we all know where the fault lies.—J. W. Haywood, Baltimore, Md.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

FOSTER.—Brother Peter Foster, a faithful member of Hartzell Chapel M. E. Church at Indian Village, La., departed this life November 5, 1923. He was born in Thickwood, La., Sept. 22, 1923; came to Indian Village and married Mrs. Eliza Foster in 1882. He was converted October 3, 1898 and lived an exemplary Christian life. He was a class leader, district steward, and president of the trustee board. Also a member of the Mason and Odd Fellow lodges. He was one of the outstanding men of his community, loved and respected by White and Colored. He led in community welfare work and could always be counted upon to help foster the cause of race progress. He was one of the most loyal laymen of the Louisiana Conference. He died in full triumph of the faith, leaving a devoted wife, two sons and five daughters; all married, 14 grandchildren., one sster and a host of relatives and friends to mourn his loss. The funeral was conducted by Rev. A. W. Hilton, assisted by Dr. M. R. Walker, district superintendent, Rev. J. C. Calvin, Rev. A. C. Coleman, Rev. J. K. Washington, Rec. S. Stansberry, and Rev. S. Thompson Mrs. Susie Wilson, of Mallieu M. E. Church, New Orleans, rendered several heart-felt solos.—Rosa Porter, Reporter.

HYDE—Theophile Hyde departed this life on Tuesday, November 6th, age 47 years; a long standing member of Mount Zion Church and a native of New Orleans, La. He leaves a devoted wife and three children and other relatives to mourn his untimely death. Our Pastor, Rev. Cor. Johnson, officiated at the funeral, assisted by Revs. N. McNeil, Eli Coleman and H. B. Buchanan. His funeral was largely attended by many sorrowing friends. "Grace be with you, mercy and peace, from God the Father, and from the Lord Jesus Christ, the son of the Father, in truth and love."—E. J. Lacals, reporter.

ELLIS—Estelle Ellis, devoted wife of Oscar Ellis, passed away November 14, to the far beyond, a good Christian and member of Mount Zion Methodist Episcopal Church, of Class 10 of which Brother Jno. Evans is leader, born in Baton Rouge, La., 24 years ago and a resident of New Orleans for many years. She leaves a husband, four sisters, one brother and many near relatives and friends to mourn her passing away. Rev. Cor. Johnson, our pastor, officiated at the funeral, assisted by Revs. J. E. Landry, A. Booker and T. F. Robinson. Mt. Zion extends her condolance to the bereaved family. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him."—E. J. Lacals, Reporter.

WRENN—Brother John Wrenn, Liberty, Miss., a good Christian and a worthy citizen, departed this life at a recent date. He was a faithful member of the church. He was born October 15, 1851, age 72 years. He leaves a wife, 12 children, 19 grand children and a host of friends to mourn his loss. His funeral was conducted by Revs. C. C. Robin and W. M. Clark.

HARDISON.—Better known in Yazoo City, Miss., as "Grandma," was sister M. A. Hardison's grandmother, who "went home to die no more", Saturday, October 18, 1923, aged 90 years. She was a Methodist pioneer, and leaves a large family and host of friends to mourn her loss. But she is resting from labor, and her good works follow her.

ENGLISH—Mr. Isaac English died at the home of his sister, Mrs. Virg Jackson, 1238 East Main street, Louisville, Ky., Monday, October 1, 1923. He died happy and peaceful, trusting in Jesus. He was born December 13, 1880; joined Lloyd Street M. E. Church at an early age and had been faithful until death. He was well known and loved by all. Funeral preached by Rev. L. R. Starks, pastor, assisted by Rev. Frazier. He was a member of U. B. of F. No. 21, and Teamsters' Union No. 1. Solo rendered by Mr. Alonzo Williams and female chorus of church. He leaves three sisters, four nieces and many other relatives to mourn his loss.

PARKER.—On Saturday, Nov. 3, 1923 our friend and brother in the person of Brother James Parker a strong Christian, slept away in Jesus. He was a member of the Luke Methodist Episcopal Church, Bayon Goula, La. He also was a member of the Laboring Men, who rendered their usual program at the grave. There were many floral offerings from friends. Bro. Parker leaves a daughter and son who is a local preacher, class leador and recording steward, and a host of relatives and friends to mourn his departure. The funeral was conducted by Rev. T. H. Sampson, assisted by Rev. A. L. Davis, pastor of the Pilgrim B. C. and Rev. Frank Golden, pastor of St. Paul, B. C.—Rev. L. H. Sampson, Reporter.

COPLAND.—Sister Anna Copland was born in Overton county, Tenn., May 7, 1850, age 73 years. She was a member of the M. E. Church for 27 years. Sister Copland departed this life Nov. 18, at 7 o'clock. She leaves two sisters, two brothers and two children, Mrs. Birtie West and Shirley Copeland, two step-sons and a host of grandchildren and friends to mourn her death. Rev. W. M. Holden, her pastor, assisted by Rev. F. N. New, officiated at her funeral —J. S. L., Reporter.

JACKSON.—Sister Carrie Jackson of Pelahatchie, Miss., departed this life in peace in October. The pastor Rev. W. R. Walker, preached the funeral.

BENNETT.—Brother L. Bennett, a faithful member of Mountain Ridge M. E. Church departed this life November 19. Revs. I. R. Kersh, W. L. Hardy, of the Baptist Church, F. Smith from Brandon, Miss., were present and spoke in high terms of his life. The pastor, Rev. W. R. Walker, preached the funeral sermon. Brother Bennett leaves to mourn, a wife, sister, daughter and many friends.

WARE.—Brother D. Ware died in Springfield, Mo., November 1. His remains were brought to Pelahatchie. He had kept the faith and departed in peace. His funeral was conducted by Rev. W. R. Walker.

PINKSTON. — Rochelia Tollison Pinkston was born at Hernando, Miss. As to the exact date of birth there is some doubt, but more important than the item is the fact that at the early age of nine years she

joined the church and lived an active Christian life thereafter. In her youth the family moved to Memphis, Tenn., where her field of usefulness was broadened and as a faithful member of Centenary M. E. Church her Christian activities were greatly increased. Realizing the handicap of a megar education, she entered Rust University, fitting herself for the position of teacher. While teaching in the public schools of Memphis she spent her vacation periods at Chicago university. Less than two years ago Rochella decided to make Chicago her residential home, not to be idle to rest but rather to be utilized to the fullest extent in helpful service. Thus she labored in the public schools of the city and wherever she could serve in the church and Sunday School until the very day when our Heavenly Father, who always rewards the faithful said to her "It is enough."

The deceased passed from labor to reward on the morning of November 9, 1923, leaving to mourn her loss a bereaved husband, four sisters, one brother and a host of sad-hearted friends.

JOHNSON—Mrs. Myrtle Zenether (Coleman) Johnson, daughter of Rev. John and Mrs. Louvinia Coleman, was born near Ofahoma, Miss., Feb. 22, 1889. She departed this life after an illness of four or five months, on October 30th, 1923, at 2 o'clock in the morning. She is survived by her husband, three sisters, two brothers, and several uncles and aunts. A host of friends join with the bereaved in mourning their loss. She joined the church at the early age of 5 and had lived a consistent Christian life. After finishing the elementary course in the public schools of Mississippi, she entered Rust College, and she remained until she graduated with honors in May, 1906. She taught in the public schools of Mississippi for more than 14 years. She had been a member of St. Paul Methodist Episcopal Church for five or six years, was a member of the choir, a class leader and vice-president of the Epworth League. She was always active in every good work. The church and community will miss her.—D. L. Morgan, reporter.

WEBB—Sister Julia Webb, Meridian, Miss., was born about 1855, and departed this life Nov. 5, 1923, at 5 a. m. She had been a member of St. Paul Methodist Episcopal Church for more than forty years and was faithful in the discharge of every duty. She is survived by her daughter, grandson and son-in-law. A good member has gone. Our loss is Heaven's gain.—D. L. Morgan, reporter.

BROUDER—Brother Alex Brouder, a faithful member of Mt. Nebo church, Bastrop, La., departed this life November 6 in full triumph of faith. He joined the church in 1921, in a great revival when thirty were happily converted. He was a young man and lived a Christian life. He leaves one sister, a father, and many relatives to mourn his death. His remains were laid to rest in Mt. Nebo Cemetery; funeral was conducted by Revs. A. C. Mitchell and T. P. Norris.

MATTHEWS—Brother Frank Matthews, a faithful member of Mt. Nebo Church, Bastrop, departed this life October 21, 1923, at the age of 65. He joined the church in 1881, and was a trustee and steward. He pledged $25 to the Centenary and paid $29. The funeral was largely attended and the remains were laid to rest with honors of the Knights of Pythias. He leaves a wife, 14 grandchildren, eight children and four brothers to mourn his death. The funeral was conducted by Rev. T. A. Hampton, Rev. Sylvester Mason, of the Baptist Church, Rev. Joseph Smith of the C. M. E. Church and Rev. T. P. Norris, the pastor.

MELOUSON—Little James Wash Melouson was called to rest Sept. 12, 1923, at the home of his parents, Gulfport, Miss. He was loved by all who knew him. Even though a child of twelve years, he having been trained in a Christian home, knew no fears for death. His funeral was largely attended; floral offerings were beautiful.—B. H. Taylor, reporter.

WOODSON—Mrs. E. B. Woodson passed away Wednesday, Nov. 7, 1923, at Kings Daughters' Hospital, Gulfport, Miss. She was a worthy member of St. Mark's Methodist Episcopal Church. Her funeral was attended by friends all along the coast. She was carried to Jackson, Miss., her native home for burial.—Reporter.

LEE—In the death recently of Sister Annie Lee, St. Mark's Methodist Episcopal Church lost one of its best members. She was a member of the choir nine years; belonged to every auxiliary of the church. The funeral was largely attended, several ministers attended. The choir rendered beautiful music, Mrs. Rosa L. Holmes presiding at the organ. Prof. Baker sang a very touching solo; we miss her. She leaves a husband, two sisters, two brothers to mourn her loss, and a host of friends.—Reporter.

ROBERSON—Two of the beloved members of Treacannon Methodist Episcopal Church, Earleton, Fla., departed this life: Sister Lottie Roberson, Nov. 3; Sister Ellen Mitchell, Nov. 8. They had reached the age of 71 and 72 respectively, and had spent their lives in service to God. Life's duty done, as sinks the day; light from its load, the spirits fly, while Heaven and earth combine to say how bless the righteous when they die.—E. J. Merricks, reporter.

HOUSTON—Brother Harry Houston died December 6. He was 83 years of age and was a member of King's Memorial Methodist Episcopal Church. He was one of the best citizens of the community and was so regarded by both races. The funeral was ably conducted by the pastor, Rev. J. C. Carson, assisted by all city pastors.—H. J. Banks, reporter.

STEPNEY—Bro. Baucchus Stepney, was born in the year 1843, in Lampton, Miss., he died here Sept. 20, 1923, at the age of 80 years. He was married in 1867, to Miss Angeline Roberts of which union there were born six sons and six daughter; of these, three sons and three daughters are living. Bro. Stepney was sick five months, in bed the last time just 7 days. He joined New Zion Methodist Episcopal Church in 1910, during the pastorate of the late Rev. Bro. Jordan. During his illness he was visited by many friends, both white and colored; to these he gave words of hope. To Bro. Everett Williams, he said, "I am praying and not stopping." He had no enemies; the whole community, both white and colored, spoke of him as being a good man. He leaves a wife, several sons and daughters, scores of grand-children, his church, and a host of friends to mourn his loss. The funeral was attended by the pastor, the Rev. A. B. Keeling.—Reporter.

COLE—Sister Alice Cole was born in 1867, she died at the of 56 years. She married the first time at the age of 20; her second marriage was 12 years ago. She united with Zion Ridge Methodist Episcopal Church, at the age of 28. She was a great and faithful worker in the church and Sunday School She died September 29th, at Hub, Miss. She leaves a husband, father, four brothers, eight sisters, the church of which she was so proud and a host of friends to mourn her loss. The funeral was attended by the pastor, the Rev. A. B. Keeling.—T. M. Jefferson, reporter.

STEPNEY—Little Pauline Stepney was born in Lampton, Miss., December 18, 1908. She died October 1, 1923, age 15 years. She joined the church when very young, during the pastorate of the Rev. B. W. Robinson. She was an active young member. She was sick one week with pneumonia. From the first day she was conscious of the approach of death. She leaves her parents, Benjamin and Angeline; grandfather, Austin Stepney; six aunts, eight uncles and many friends to mourn her loss. The funeral was attended by the Rev. A. B. Keeling, her pastor at New Zion Methodist Episcopal Church.—Reporter.

ABRAM—After a brief illness of just four days, little Alton Abram, who was born September 2, 1920, at Hub, Miss., died on October 14, 1923. She leaves her father, mother, three brothers and two sisters, grandmother, six aunts, twelve uncles and a host of friends to mourn her loss. The pastor of Zion Ridge Methodist Episcopal Church, Rev. A. B. Keeling, conducted the funeral.—Reporter.

RICHARDS—Sister Amelia Richards, was born at Lampton, Miss., in 1898, died at Gum Pond, Miss., October 18, 1923. She joined the Zion Ridge Methodist Episcopal church, and was baptized by the Rev. Bro. Ray. She was sick just two days. She leaves two girls, one boy, her mother, six brothers, five sisters, nine uncles, five aunts, other relatives, her church and mony friends to mourn her loss. The funeral was conducted by the Rev. A. B. Keeling, her pastor.—Reporter.

STEPNEY—Little Ellis Stepney, son of brother and sister Mike Stepney was born October 3, 1923, at Lampton, Miss., died October 24, 1923, age 3 weeks. He was sick one day only. He leaves beside his parents, a sister, grandmother and others who miss his baby face. The funeral was conducted by the Rev. A. B. Keeling, pastor of New Zion Methodist Episcopal Church.—Reporter.

JAMES—Sister Margaret James was born in Poullen, Miss., in 1833, died in Columbia, Miss., November 17, 1923, at the age of 90 years. She was married to Jim Alexander James, and of this union there were born four sons and seven daughters. She joined New Zion Methodist Episcopal Church during the pastorate of the Rev. Amos Gumby; she was a pioneer member. For some years she had been in poor health, and living with her son, J. B. James, now superintendent of the Sunday School. In the latter part of October she showed signs of the approach of the end, but through all of her illness she was patient and cheerful. On Tuesday she said to the pastor, "'m trusting in Jesus, sticking close to Him, and He is sticking close to me." When he asked her if she knew who it was that was talking to her she said, "Yes, I know, it is my preacher." She then held up her hand and as he clasped her hand she said, "All is well." These were her last words. Sister James leaves besides her sons and daughters, 91 grand-children, over 200 great- grandchildren, her church, and a host of friends, both white and black to mourn her loss. She was the oldest colored woman in the community.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

Her funeral was preached on December 9th, by her pastor the Rev. A .B. Keeling, assisted by the Rev. Amos Gumby.—Reporter.

SCOTT—Brother Riley Scott departed this life September 29; born, October 31, 1855. For thirty years he lived a faithful Christian, one who loved his church and pastor; was always faithful to every call. Jacksonport Charge has lost a stalwart soldier our present pastor J. W. Johnson has lost a strong supporter, one whom he loved so much. Two nieces, two nephews and a host of friends mourn his loss.His funeral was attended by Rev. J. W. Johnson and Rev. Hatcher. —Gessie M. Dupins, reporter.

WHITE—Sister Mariah White, a faithful member of Minter City Methodist Episcopal Church, departed this life October 1st in full triumph of faith. She was class leader for 30 years. She leaves one sister, one brother, husband, son, three daughters to mourn her loss. Sister Pink Dillard a member of the same church, passed from labor to reward October 24. Sister Dillard was a member of this church for 30 years, and lived a true Christian.—C. W. Butler, P. C.

WILMONSTON — Brother Solomon Wilmonston, a faithful member of St. Luke Methodist Episcopal Church, Magnolia, La., fell asleep in Jesus Wednesday, November 21. He was 38 years of age and was a class leader, trustee, steward and the treasurer. He leaves to mourn his loss, a wife, eight children and a host of relatives and friends. The funeral was conducted by his pastor Rev. I. E. Badie, assisted by Rev. S. Williams and Rev. Anderson of Baton Ronge. He was laid to rest in the St. Luke Cemetery. —Reporter.

BROWN—Laura M. Brown, the daughter of Samuel and Emmaline Blanks, departed this life Sunday, November 18th, in Chestertown, Md., where she made her home with her

(Continued on page 16.)



WHAT THE CHURCHES ARE DOING

HAHNVILLE, LA.—We owe many thanks to Sister Louisia Tombre and Sister Louisa Austin, for the rally they gave. The contest between the two contestants was grand and Sister L. Tombre won the prize. The money was raised to put a fence around the parsonage and church. The beautiful wire fence is up and the place looks like a Methodist piace. Many thanks to the trustees C. Truehill, N. Kyle, Tombre, C. Johnson, T. Nedd, Louis Stewart, C. Taylor, president of the trustees. These men worked hard and completed their job. Rev. W. G. Alston spent a day with us and gave us one of his great sermons, which left a great impression upon his hearers. Two days later Revs. T. F. Robinson, A. Booker, D. S. Sloan, and Young Robinson came up in an auto and spent awhile with us. Their stay was highly appreciatod. May they come again. It is a source of great pleasure to have our ministers come and see us. We are coming to conference with a good report. Christ said "I am come that they might have life and that they might have it more abundantly." Dear Brethren, if these people had more visits from our leading men and women it would put more religion into them. —C. D. C. Bryan, pastor.

LOUISVILLE, KY. — Lloyd Street Methodist Episcopal Church held its third quarterly communion Sunday, Nov. 25; 1923, 11 o'clock services were condncted by our pastor, the Rev. L. R. Starks, who delivered a wonderful and soul-tirring eermon. The communion sermon was preached by our brother and neighbor the Rev. I. F. White, pastor of Wesley Chapel, Jeffersonville, Ind., who is truly a Gospel preacher. We had a good attendance throughout the day with 88 persons taking communion. It seems the Holy Spirit visited our church throughout the day. The financial part of the program was not forgotten; our collection for the day was $47.50. Last but not least, we were blest in having a wonderful speaker at our 8 o'clock services in the person of our worthy district snperintendent, the Rev. R. F. Broaddus, who brought to us a wonderful message closing the services for the day.—Rev. L. R. Starke, pastor; Della Simpson, reporter.

KENDLETON, TEXAS. — Just at the close of the Texas Annnal Conference at Boynton returned to Kendleton and was received by some of the members with much delight and I set to work at once preparing for the remodeling of our church here and to date we have raised in cash and subscriptions $109.50, and are paying the pastor his claim and also plan to raise our World Service quota of $100, and we have sold the 10 copies of the *Southwestern* and will send in the subscriptions asked for.—Rev. R. H. Warren, pastor.

PITTSBURG, TEXAS — Morris Chapel: Our new pastor Rev. C. G. Curtis and wife came to us from the annual conference Thursday evening. The membership received them gladly. Just as they began to unload in the parsonage the bell of "welcome" began to "chime" and the greeting etorm began to make up; it had its origin from the grocery etores, fruit cellars and other places. After rising it traveled slowly down North Avenue feli and rose in the home of Sister Nona Neal and then turned eastward toward the parsonage. Led by Bro. D. Hubert, R. Crowel, Rev. P. Pitts, S. P. Pitts, Jake Green and the following: Sisters N. Neal, Hattie Boyd, Ida Green, Lue Hubert, Cathan Rogers, and the writer, Mrs. R. L. Hanson and Edith Mae Hanson. On reaching the parsonage a hymn was sung, and then the door was opened. The storm circled around the dining table and fell for the second and last time. The following ingredients were left from the storm: Flour, rice(bacon, lard, coffee, laundry soap, salt, canned fruit, and oat meal. After which a few words of thanks were expressed by the pastor's wife and a song "Praise God from Whom All Blessings Flow," was led by the pastor, followed by prayer. After being entertained by the pastor and wife, the greeters retired to their respective homes.—Mrs. R. L. Hanson, reporter; Rev. C. G. Curtis, pastor.

MEMPHIS, TENN.—Warren Chapel Methodist Episcopal Chnrch: Too much credit cannot be given Mrs. Lula John, President of the Missionary Society, for her most efficient service rendered, on every first Sunday in each month. She is one of the tireless workere, always ready and willing to do something for Warren Chapel Methodist Episcopal Church, of which she is a member. On Dec. 2, 1923, under the inetruction of Mre. Johnson, the program was enjoyed by the entire Sunday School. Miss Tillie Davis read a paper, eubject: "The foundation of True Mission.; little Miss Emma Churn read a paper, eubject: "Christian's Duty Toward the Missionary Spirit." little Miss Churn is one of the bright youngsters of clase No. 6. Miss Sadie January, read a paper, subject: "What It Takes To Make a Missionary." Others followed with beautiful selections. We strive very hard to stand by our president. We hope to do more each first Sunday, both financially and spiritually, for our foreign mission fields.—Rev. J. T. Satterfield, pastor; (Miss) Eva B. Wiley, reporter.

LITTLE ROCK, ARK. — Wesley Chapel: As the conference year drawe to a close we are all busy getting ready to entertain the conference which convenes December 5. Our church, pews and floors are being painted and new windows and new lights put in. Through the kindness of our good President, Dr. J. M. Cox, we are worshipping in the P. S. College Chapel. Dr. Cox has made it very comfortable for us, and we are indeed grateful to him.

Under the efficient leadership of our own Prof. and Mrs. W. H. Bass we have a very busy choir, not only singing, but working as well. We are beautifying our choir loft with two dozen chairs at a cost of $163.

Sunday, Oct. 28 was Fathers and Sons' Day. Under the auspices of our pastor, Rev. J. C. Brower, and Mrs. J. A. White, we launched what proved to be a very successful rally. We raised $410.00. Prizes were given the father and son raising the largest amount. Father U. S. Medlock and Son G. C. Anderson were the proud recipients of the beautiful gold medals.—Rev. J. C. Brower, pastor, Mrs. M. M. Purifoy, Reporter.

WARIKA, OKLA.—Three years ago I was eent to a charge in the western part of Oklahoma, where it was said we had a young church organized and to my surprise when I arrived upon the scene I found that the report was not true. But I took the disappointment good-naturedly and preached a week, organized a church with 8. Since that time I had the membership up to 38; some of them have gone elsewhere. I have 22 on roll to date. Now we have paid $100 for a lot. On Sunday, Nov. 25, we laid on the table $175.21. The trustees are now having the stones made for the new Pleasant Chapel M. E. Church of Altus Okla. All other claims raised.—Rev. Shaw, Pastor.

ANDERSON, TEXAS—We give praise to God, and thank the Bishop R. E. Jones and his cabinet for the return of our pastor, Rev. F. D. Mayes. Not only the people of Anderson, but many of far away friends rejoiced greatly at his return. Our pastor, Rev. F. D. Mayes has broken the record over the entire district in raising the Superintendent's salary and has put the program over. Superintendent Reid held his first quarterly conference November 17-18. Sunday our Superintendent delivered to us a great message,—subject: "Pleasing God". The spiritual tido ran high. A great number partook of the Lord's Supper. The Superintendent filled the pulpit with another burning message at the night's service. Text 2nd chapter of St. Luke, 10th vorse, "Behold I bring you good tidings of great joy." Raieed during the quarter $182.02, paid the Suporintendent in full, and have his entire salary on hand for the whole year. Rev. F. D. Mayes hae the work at hoart and together with his officers has planned to do great work on the church within the next six months. We pray for him a great succees in hie year's work.—M. B. Pratt, Reporter.

CHIPLEY, GA.—On December 1-2, our first quarterly conforence was hcd, Rev. E. D. Giddens, D. D., presiding. He preached two of hia best sermons; many of the officers wero prosent and read their reports. Paid the Superintendent $21.00. The Church is taking on new life and going forward to do greater work this conference year. Rev. F. M. Strickland, Pastor.—G. W. Ranson, Reporter.

BRANDON CIRCUIT. — We, the people of the Brandon Charge feel very grateful to our pastor, Rev. F. Smith for the service he has rendered us this year. On Sunday, Dec. 2, Rev. Smith was at his best at the 11 o'clock service when he chose as his subject: "O Give Thanks Unto the Lord for He is good and His mercies endureth forever." This was a very appropriate subject as it was the first Sunday after Thanksgiving Day. We feel safe to say that each individual left with a new resolution to be more grateful to God. Rev. Smith is striving hard to go to the annual conference an all-round, over-the-top man, and we are going to stand faithfully by him. Collection for the day $18.25.—Mrs. Ina A. Taper, Reporter.

YAZOO CITY, MISS. —The old time concert was held at Mt. Olive M. E. Church of the Yazoo Circuit on Wednesday night, November 21, 1923, and we had a crowded house. Under the efficient management of our efficient pastor's wife, Mrs. H. L. Campbell and her assistant, Mrs. Susie N. Jones we pulled off the greatest laughing stunt of the year. Refreshments were served by the Ladies' Aid Society and the Woman's Home Missionary Society. Receipts for tickets $17.50, receipts for the refreshments $11.50. Total collected $29.00. Turned over to the stewards $13.50. All have not reported for the tickets.—J. B. Campbell, P. C., A. Hooper, Reporter.

CLEARWATER, FLA. — Sunday, November 18 was a high day at Mt. Zion M. E. Church. Sunday School opened at 10 o'clock, superintendents C. C. Rutledge and J. W. Richardson presiding. At 11 o'clock the Rev. H. W. Bartley ascended the Rostrum and preached a soul-stirring sermon to the delight of all. At 3 o'clock the choir from St. Matthew Bapist church furnished music for the evening service which was grand. Their singing inspired the whole congregation.

The superintendent, Rev. H. W. Bartley again spoke to the people out of a full heart at 5 o'clock. The fourth and last quarterly conference was called to order, Rev. Bartley presiding. Class leaders, Sunday School superintendent, local preachers and exhorters reports were called for and were the best ever reported in the history of five years. The pastor's report, Rev. A. L. Jackeon was indeed fine. All rounded with no deficiency. Members from all churches of the city were present to witness and enjoy this meeting. At 7:30 o'clock our own choir with delight rendered a 15-minnte song service. The paetor, Rev. Jackson, then in well-chosen words presented the superintendent, who preached a most wonderful sermon. The collection for the day was $42.25. May God bless our superintendent to live long to do

such work as he has done in the past six years. He is truly a blessing to any people. One joined tha church. Miss Annie Finlay, from tho Missionary Baptist Church, Rev. A. L. Jackson has servad us as pastor for five years and we love him, as he is truly a devoted Christian and the good Bishop and our superintandant Rav. Bartlay will see to it that he be returned to us for the next five years for he is truly a man of worth. —Reporter.

BRENHAM, TEXAS.—The Mt. Zion Church is very grataful to Bishop Jonas, Prasident of the Taxas conferenca, and Rav. B. Reid, D. S., for the return of our pastor, Rev. W. Hartley Jackson for 1923-24. In liberating this church of $3,500 last August from our hoard of home mission and church extansion, he had to negotiate a loan of $117.00. On his return from conference November 5, he set out to pay this loan on Novamhar 25 wa raised $134.84, more than enough to liquidate the debt, Dr. Jackson has few equals and no supariors. He works for all claims hut his own, so the officials hava linked hands to pay him in full 1924, and to retain him as pastor for an unlimited term. We had with us on Novamher 25, Miss E. E. Johnson, flald agent, F. M. M. B. Church. Sha is a great iacturer in this work.—Allan Q. Nelson, R. S.

JEFFERSON CITY.—Boyd Chapel: Our Harvest Fair Thursday night, Novemher 15, under tha auspices of tha Ladies Aid was a success. Tha haautiful and most tasty hrick structure was dacoratad with haautiful colors, which appaaled to tha entire gathering, which was unusually large. A nice program was also rendered. The Revs. Dr. Thompson, president of Nelson Mary College, W. H. Wilson of the A. M. E. Zion Church made short talks which were very timely. Prizes were given as follows: Best assortment of vegatahles, Mr. Piess Pate, nacktie. For needle craft, Mrs. Anna Ingram, Coral Ear rings. For hest canned goods, jellies, preserves and pickles, Miss Jennie Cuninngham, hread knife. Flower Craft, Miss Marie Ingram, Spanish com. There wera hlue rihhons given for hast one piace articles. For needle craft, Miss E. Hill. For Battanhurg. Miss K. March. For Canned Peaches, Mrs. D. Tate. Plain Sewing, Potatoe Masher, Mrs. F. Pattarson. Best Potatoes, Mr. J. Cunningham. Best Quilt, Mrs. Jane Tate. This was the finest display of needle craft that has heen in five years of the festival feaat. It was also a financial success.—Mrs. J. L. I. Reporter.

CENTER POINT, ARK.—Snnday Novemher 4 was a high day at Wesiay Chapel M. E. Church, Center Point, Ark.

The District Snparintendent, Rev J. T. Saxton, was present and preached to a large congregation. The text was from St. John 14th chapter, "I go to prepare a piace for you." After the sermon, the Lord's Supper was administered hy Revs. Saxton, Scott, and Cabean. The steward's lifted a handsome collection of $128.87. The good people at this place nader the strong leadership of Rev. A. C. Cabean, are struggling to go "over the top" with their report for this year. We hope for the return of our pastor.—J. D. Young, Reporter.

HARLETON CIRCUIT—Macedonia Church raised the following amounts for Centenary: Clnh reports are as follows for Rally, Oct. 21, 1923—Clnh No. 1, Mamie Wilson $3.10; No. 2, Lucinda Cohins $10.85; No. 3, Sedalia Washington $12.25; No. 4. Georgia I. Cooper $53.22; No. 5, Mary Sassi $14.10; No. 6, Georgia Ann Cooper $8.25; No. 7, Anna Wilaon $8.35; No. 8, Lovenia Harris $3.10; No. 9, May Smith $12.80; No. 10, Lucy Washington $13.50; No. 11, Pastor B. F. Jackson $7; No. 12, Children's Clnh, Sister Hannah Leed $4.82. Collection for pastor $22. Totai $179.—B. F. Jackson, P. C.

CENTER, ALA.—There was a storm which struck the parsonage at Center. A song was heard "God Will Take Care of You." Upon opening tha door a crowd of tha good peopia entered leaving a lot of choice groceries, which was of great hanefit to tha pastor and family. Wa thank them and may God hless them. Come again.—Jno. Knox, Pastor.

DREW, MISS. — Beasley Chapel Methodist Episcopal Church: A rally was conducted and the membera were asked to give in proportion to the lova they had for the church of their choice Gannessa Miller and wife, $15.00; Buster Black and wife, $10.00; G. I. Worrel and wife, $10.00; M. C. Lee, $5.00; Maud Brown, $5.00; J. Kimmer, $3.00; H. Reed, $5.00; Freiley Powell, $5.00; Mattie Raed, $1.00; B. Watkins, $1.00; H. W. Carner, $1.00; I. V. Prence, $1.00; Prof. Green, $1.00; Bro. Tyler, $1.00; Bro. Huakin, $1.00. Members and friends from other churches gave 50 cents and 25 cents to the collection. Total amount collacted: from members $87.00.. Grand total for tha day $90.00. The following ministers preached: Prof. A. K. Green, Rev. W. P. Watkins, Rev. H. L. Jones. Thanks to all.—Frank Lee, reporter; A. Marsh, P. C.

LAKE PROVIDENCE, LA.—St. Pater M. E. Church: Our class rally of Octoher 28 was quite a success. Notwithstanding tha inclement weather, the leaders and their co-workers manifested axcellent team work. Wa set out for thirty days' work, hut the rain reduced our working days to 21. Mother Mary Jackson, the oldast member of St. Peter was tho victor. Sha was in had sick for two weaks during tha rally. The Lord restored har in time to lead all the other classes, aa you will sea from the report. Too much cannot he said of our energetic pastor, the Rev. W. H. Jones. He is wida awaka. Lake Providence through his leadarship, has gone over tha top in everything. Our Centenary has heen paid sinca August, our Conference Banavolance is in and our quota for the **Southwestern Christian Advocate** is assured. The exodus took quite a numher of our members away. While we are not the quantity, our pastor knows how to make up in developing quality. Sister Beulah Otis, an old landmark did well. She is hlind, hut there is no hatter worker anywhere than she. Class No. 1, H. D. Yates leader, $6.25, Iwe Washington $1, J. W. Otis $3.35, Boulah P. Otia $11, Sophia Jones $3.30, Ross Mimms $4.45, E. C. Powell $6.50, Puhlic collection, 75 cents. Total $36.50. Class No. 2, A. N. Brannum leader, $9.10, Ada Washington, $9.15, Charles Facen, $11.75, Marcus James $5, Callie James $1, Lillian Booker, 55c, Tom Facan 50c, O. A. Barron $1, Garrett Miller $1, puhlic collection $5. Total $44.05. Class No. 3, Jamas Gray, leader, 25c, Albert D. Jones $1.70, Pranetta Brunnum $4.21, M. J. Bradlay $2, Icy Wright $2.25, P. G. Griffin $3, Sarah Hoard $8.45, Emily Williams $1, puhlic collection $7.06, entertainment $7.45. Total $37. Class Na. 4, Mary Jackson, laader, $11.01; Julia Richardson $13.60, ida Armstrong, $14.66, puhlic collection $5.84. Total, $44.61. Sunday School $2.27. Grand total $164.53.—Mrs. E. C. Powall, Reportar

GULFPORT, MISS.—St. Mark's Ladies' Aid turnad out in full Sunday night, Nov. 18, 1923. Mrs. Susia E. Holmes our worthy president was leading her members up the aisles of St. Mark's M. E. Church promptly at 7:30 o'clock. A timaly program was rendered aftar which our pastor the Rev. L. E. Johnson spoka very encouragingly of our year's work. The niamhera thon marched around tha table hy the lovely straina of "Onward Christian Soldiers" played hy Mrs. R. L. Holmes. Each member paid $1. We wera ahla to leave our trusteea $58.60 helping tham to stay clear of deht. The drive was ended with a larga numher of pounds for the pastor Monday night, lad hy Mrs. S. E. Holmos, Mrs. M. L. Powell. Rev. L. E. Johnson, Reporter.

LOUISVILLE, MISS.—Hopewell M. E. Church, one of the live wiras on the Louisville Circuit, put on a rally Octoher 28, which is a day that will long he remembered in the history of the church. With a amall memborship, they ohtained tha honor of "a hand of willing workers." The rally was hy classes aa follows: No. 1 Elizaheth Haynes, $5; No. 2, Laura Triplotte, $9.85; No. 3, Levi Triplette, $10.25; No. 4, Frances Triplet, $7.05; No. 5, Millia Haynes, $9.40; No. 6, Mattia Lea Haynee, $7.65; No. 7, Earl Haynes, $2; for other purposas $9; total $61.00. After the Rav. A. A. Wright has gotten tha haarty co-oparation of all tha people throughout tha neighhorhood, it is safe to say they are growing spiritually, financially. They have enlarged the school huilding and have two ahle young ladias as teachers, Miss E. R. Coleman, a former student of Rust College and aiso of Utica Institute, who is principal and Misa Bonia Balla Eiland, the assistant.—E. J. Colaman, Reporter.

HANDSBORO, MISS.—Sunday was a high day with us. Wa hegan our ravival at 11 o'clock. Our district superintendent preached a soul stirring sarmon which made our hearts hurn. On account of a previous engagement our diatrict superintendent had to leave aftar the 11 o'clock sarvices. Bnt we were hlessed hy having one of the greatest men of our church, Dr. H. W. B. Wilson, general field secretary of the American Bihle Society of Atlanta, Ga. Dr. Wilson hegan preaching Sunday night and preached three great sarmons which will long he remembered in Handsboro.. Dr. M. T. Howard, one of the professors of Gammon Seminary preachad for us Wadnesday night and left Thuraday, Rev. L. P. Ward came in and took up the cross and went on. Our ravival closed Sunday night, Novemher 18th. Three souls were addad to tho church and we are closing this year's work all O. K. and the reason why, is hecause we have a good many membors who tithe.. Our tithers aro as follows: W. M. Rilay and wife, Rachel Hammock, Lucinda Riley, George Coffee, Mary Hart, Rohert Thomts, Reto Morrett, Hanry Gant and wife, Rosa Gant, Lillian Barns, Lawis Barnett, Jennie Hermon, J. E. Hermon, Hettie Jackson, W. M. Jackson and wife; George King, Agnes Reid, W. M. Rankins, Amanda Murray, Winnie Wells, Nellie Johnson, Marie Whte, Kate Bell, Willie Walls. Mary King, Mary White, Lillia Whita, Bartha Riley Lee, Josephine Bell, Laura Bell, Ben Godin, Kate Washington. Tha pastor's aalary was estimated at $1,000. We hava anough on hand now to pay him before tima. Wa have raised in all thia year $1,800 Tha Bishop certainly did look after the interest of Handshoro hy sanding us such an able man as Rev. S. L. Harrison.—Edward Smith, Reporter.

FT. STEPHEN, CT.—On Sunday, Oct. 28, our trustee rally was held at Hopewall M. E. Church. Savaral choirs rendored music to the dalight of thosa preaent. Welcome address, Mrs. Cora Gordon, response, Rev. A. A. Bohanon. Among the visitors were: Mrs. L. Johnson, teacher in Dalaville puhlic school, Miss Hunt, Rev, J. A. Hunt and Rev. Bohanon.. We thank Rev. Bohanon and his members for coming to tur assistance, realizing $20 for tha day. A hanquat was given for our pastor, Rev. Nelaon on Octoher 30. Tha ladies Aid presented him $5. A course of ica cream and cake was served.—Raportar.

JEFFERSONVILLE, IND.— Wesley Methodist Episcopal Church: Octoher 27 was a great day at Wesley. The pastor preached a soul-stirring sermon in the morning and in the afternoon a song sarvica was given under auspices of the R. E. Clnh which was a grand auccess. Novemher 4, the "Do-What-You-Can" clnh had rally day and sermon. The sermon was preached hy tha Rev. Love of Anchorage, Ky., from tha suhject, "Alas, My Daughter." Every person presant went away rejoicing. Tha following week Rev. Love conducted a revival with success. Novemher 18, was another great day. The pastor preached from the subject, "A New Birth," a source of inspiration to all who were preaent. In the afternoon the S. M. T. had a very axcellent program, the participants all being local talent. Novemher 25, the pastor was at his best and preached a powerful sermon from the suhject, "Tha Survival of tha Fittest", sarvice well attended all day, closing with a collection of $43.10. Novamber 26, a great musical faast given hy the famous Williams' Singars. They sang to an immense crowd. Proceeds, $100. The Teachers' Training Class has taken up a new book for study "Life in tha Making." December 2, the pastor preached from the suhject, "Have You Seen God?"—Cora Harvey, reporter.

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SPECIAL NOTICES

BATON ROUGE, LA. — All pastors of the Baton Rouge District are called to meet at St. Mark on Tuesday, January 15, to study the World Service Program and to report all conversions and accessions during the year. A representative of one of the boards is expected to he with us. —B. J. Rsddix, District Superintendent.

To the Presidents of the Woman's Home Missionary Society of the Hattieshurg District. Dear Sisters—Please see that your auxiliary corrsponding secretariss correctly fiil out thsir reports and send same to the district secretary, Mrs. Lillian G. Coleman, Box 269, Hattieshurg, Miss. Do this at once, as the conference corresponding ssecretary must have hsr report hy Jan. 10th, 1924.—Mrs. E. L. Smith, District President.

WHAT THE CHURCHES ARE DOING

(Continued from Page 15)

ROLAND, ARK.—The Sunday School and Epworth League convention met at Roland, Ark., October 11th, to 14th. 1923, at St. James M. E. Church, Rev. McCrosky the President opened the firsst day morning session, with reading from the 1st Cor. 9 Chapter. After the organization, we had a ronnd table taik which was vsry inspiring. All District officers were present. Mrs. Sarah Thompson, Secretary of the District heing in poor health, Miss Amio Henry was elected Secretary of the Convention; choose as her assistant, Miss Nancy Torrence. Rev. A. R. Ray was elected expense treasurer. Miss Lucy Baienton was elected Statistician aiso to iook after the Southwestern Christian Advocate. Mrs. A. C. Freemen of Philander Smith College was with us and took a part in the discussion. The District Snperintendent, Rev. W. H. Simpson was with ns to play his part whenever caiied on. The following visitors were introdnced: Revs. A Williams of the C. M. E. Church; C. C. Porter, First Baptist Church; F. Durham. Mrs. Graves and Mrs. Ludie Hayes. All the churches in town did their part in heiping the pastor and his good people to care for the Convention. The Sunday School and Epworth League Convention was biessed with the District Conference, to meet next year again in Roland. The foiiowing Brothers preached soui stirring sermons during the convention. Revs. P. H. Myers, B. F. Neai, L. B. Brown, A. R. Ray, J. S. Braxter, J. H. Henry. Thns ciosed the best meeting in the history of the District. Raised during the convention $307.65. Aii District officers was re-elected for 1924.—Amie Henry, Reporter.

YAZOO CITY, MISS.—On the evening of December 8, whiie the Pastor. Rev. J. B. Campbeii, and wife, were partaking a caim repose, they were awakened from their siumbers by a band of faithfui members of Mt. Oiive M. E. Church and St. John M. B. Church, ied by brother Claude Williams and wife; they snrprised onr pastor and wife by coming to the parsonage singing, "Get right with God," and laid on the dining room tabie over 100 pounds of groceries; among the gifts were sacks of flour, iard, meat, potatoes and many other good things. We take this method to thank these good people and pray God's blessing upon them. Come again. —A. Hooper. Reporter.

EUNICE, LA.—On October 14, last, we laid the corner stone in onr new St. Mark M. E. Church, at Eunice. We hope that we wiii be abie to do more for the cause of the Master. We had a hard task to accomplish this work in one year, with only 9 members. We now have a debt of only $175. We were aided by both white and colored churches—Rev. A. W. Jackson, Pastor, Frank Nelson, Reporter.

DELIA, TEX.—The Dallas District Group meeting No. 6 was held at Sandy Chapel. The house was called to order by the district snperintendent and the groups reported as foiiows: No. 1 Red, $1.10; No. 2, Blue, $1.03; On Wednesday night gronp 1, Red, $1.56; No. 2, Bine, $2.11; Thursday night Group 1, Red, $3.31; No. 2, Blue, $3.91; Friday night group 1, Red, $3.06; No. 2, Biue, $5.52. Totai for aii nights from the group leaders, $21.70. On Saturday, at 2:30 the great business session of the fourth quarteriy conference was heid by the district superintendent. Total amount paid in hy ciass leaders was $65.57. Centenary coiiection $34. Amount raised for pastor $36.70, Grand totai for the quarter, $146.41. The Hoiy Sacrament was administered. This was the greatest conference ever heid on the Mexia Circuit. The District Superintendent put forth every effort to make it a success—Isoia Ferreii, Reporter.

CAMPARAPET, LA.—On Sunday, October 21, 1923, Ross Chapel heid their antumn basket meeting. God biessed us by giving us a pieasant day. A few of our city pastors, Rev. T. F. Rohinson, Rev. J. A. Landry and part of their congregation were with us. Likewise aii the Baptist pastors of Camparapet took part in our service with their congregation. Our public coiiection was $35.97 for the day.—Rev. S. J. Jackson, pastor; Caesar D. Small, Jr., reporter.

KOSCIUSKO, MISS.—A mock annual conference was heid in Wesiey Methodist Episcopal Church Monday, Nov. 5, 1923 at 8 o'clock p. m. with Bishop Will Cooper presidiug. The congregation joined in singing "Jesus Paid it All." Prayer and remarks along the work of the conference by Bishop Cooper. L. S. Chisholm eiected recording secretary, George Cain elected treasurer. The character of each district snperintendent was passed. The districts reported as foiiows: Aberdeen, A. Coleman, $16.15; Clarksdaie, E. J. Watt, $13.05; Holiy Springs, C. E. Gage, $7.25; Greenwood, L. S. Chisholm, $19.05; Starksville, S. A. Cain, $10.60; Sardis, J. Coiter, $1.00; Tnpeio L. S. Weich, $2.25; Mission, Katie Thompson, $2.23; donated by the Brotherhood, $35.10; total raised, $106.58. The amount was raised to paint the church. The church is now being painted. Interesting addresses were delivered hy Brother I. P. Presiey and G. M. Chisholm. Prizss awarded by Brother P. E. Mailett.

The Woman's Home Missionary Society of Wesiey Methodist Episcopal Church sent to E. L. Rust Home two dozen cans of corn and tomatoes. —Mrs. L. S. Chisholm, Reporter.

OBITUARY

(Continued from Page 13)

daughter Emma and son-in-iaw, Rev. L. H. McArthur. She was born in Sumter, S. C., November 7, 1875. She ieaves a daughter, Emma Brown McArthur, and a son, Wandeii Brown. Two sisters and three brothers and a host of friends to mourn her ioss.—Reporter.

DONALD.—Louisa Donaid departed this iife September 30, 1923, 6:35 p. m. She was horn about 1813, age about 110 years. She joined James Chapel M. E. Chnrch in its infancy and iived a constant Christian until the end. She was very active nntii July when she failed in health. She said she was wiiiing and waiting to go home wi\$ Jesua. She ieaves 10 children, 55 grandchiidren 90 great grandchiidren and 12 great great grandchiidren, and a host of friends. The funeral was condncted hy the pastor Wm. Emerson, and the Rev. G. W. Arnoid.

MARCHBANKS — Sister Annie Marchbanks of Livingston, Tenn., departed this iife November 27, 1923. She was a iife-iong member of Officer's Chapei M. E. Church. She died at the age of 73 years, leaving seven sons, and three step-sons and three step-daughters to monrn her ioss. She died in the fuii hope of eternai iife. The funeral was in charge of the pastor, Rev. Melvin S. Johnson, Rev. J. R. Snmner of Momphis preached the funerai, assisted by Rev. Holden of Cookville. The obitnary was read by Sister R. Officer—Mattie Ray, Reporter.

FLEMING—Henry Fleming, a iocai preacher of Roberson Chapel M. E. Church, died September 19th, 1923. He died in fnii trinmph of Christian faith at the age of 58 years. He leaves a wife and six children and a host of friends. The funeral was conducted by Rev. J. L. Kirvin, assisted by the Rev. H. Wilson of the Baptist Chnrch.—Daniel Kirvin, Reporter.

PARKER—Mr. Jim Parker, a highiy respected citizen of Bayou oula, La. and a faithful member of St. Luke Methodist Episcopal Chnrch, departed this life in fuii triumph of faith N[illegible] 3. Bro. Parker left one daughter, one son and many relatives to mourn. Rev. T. H. Samson condncted the fnneral, assisted by Rev. A. L. Davis and Rev. R. Golden of the Baptist Church. Interment was made in the St. Pani Cemetery.—Sam Thomas, reporter.

PARKER—Died at his residence in the town of Bayou Gonia, Saturday evening at 8 o'clock p. m., James R. Parker, age 69 years, an old and highly respected citizen and a member of St. Luke M. E. Church. After a long and painful iiiness the end came. Aronnd the bedside was his faithful children. The deceased was a very prominent character and a devout Christian. The remains were deposited in St. Paul's cemetery Snnday November 4. The funeral service was condncted by Revs. Sampson Davis and Golden.

WOMAN'S COLUMN.

(Continued from Page 11)

District is the only one that raised its quota for the quarter. Let's see what districts will step up beside her in March quarter.—(Mrs.) C. D. C. Mebane, treasurer; 134 W. 8th St., Paris Ky.

Two choice books by Bishop R. A. Carter, (author of "Morning Meditations"): "Feeding Among the Lilies' and "Canned Laughter."

Dr. Alfred T. Smith, Editor of the Christian Advocate says "Feeding Among the Lilies" is very beautiful both in title and contents".

The Editor of the Christian Index says: "'Canned Laughter' contains 216 pages of stories and anecdotes. Bishop Carter has used the scissors to good effect. The editor recommends this book to every person who is 'down at the mouth' and needs a laugh.

Order from the C. M. E. Book House, Jackson, Tenn., or from Bishop R. A. Carter, 4408 Vincennes Ave., Chicago, Ill.

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Let Us Pray

"Before the new year takes for nations and Churches a character of its own, it is our privilege to invite all Christian people to fellowship in prayer.

"It is not demanded for us that we should devise a formal unity before we can come together at the Throne of Grace. There is a unity which is already ours. We are one body in Christ. We have not to create but to enter into the unity which comes from our common relationship, in grateful and adoring faith, to the one Lord. We come by many ways to Him, but it is to Him that we all come; and in Him we meet with one another. We need not wait for another sanction.

"We shall hope to see the needs, which we share, more clearly when we together bring them into the light of the One Divine Purpose. We know something of our shame and failure. 'We are men of unclean lips and we dwell in the midst of a people of unclean lips.' We shall know more when we have lifted this our world into the pure and holy light. We know something of our need of God, but we shall learn more in fellowship; we shall see with cleansed vision what it is that can fill human life with the joy of a great purpose and the certainty of an eternal destiny.

"Everywhere we see men seeking to fill their days with excitement in order to escape from thinking. In the failure of their merely formal religion they hope to fill the void with new superstitions. They dream that they are eating, and they will awake to find their souls empty. This we know in part; but when we strengthen each other in the fellowship of prayer and come with boldness to God, we know still more surely that nothing but faith in the living God can satisfy the soul of man.

But we shall not only see with purified eyes; we shall open new ways through our offering of ourselves, whereby the Spirit of God may enter into the human scene. There is a way open whenever a solitary soul turns in faith to its Lord; but we have the assurance of the Saviour Himself that through fellowship the souls of men open another road. 'Where two or three are gathered together in My Name, there am I in the midst of them . . . . . If two of you shall agree . . . . . It shall be done.' It will make a difference whether we unite in prayer or not. Such a fellowship in prayer means ways thrown open, powers released, reinforcements of courage and hope for the faithful servants of God.

"We cannot limit the range of believing prayer; the world has still to learn what may follow upon the fellowship in prayer of all the people of God. To the discovery of that secret in experience we call the Churches for their own sake, for the sake of the world and for the sake of Him who waits and has waited long for us to offer Him this road."

THE REMEDY FOR WORLD DESPERATION

Conjointly the World's Evangelical Alliance and the Federal Council of Churches of Christ in America have issued "The Call To Prayer," which is being carried this week on our front cover page. This call proposes the week of January 6 to 12 for united prayer by Christian organizations and individuals around the globe. Churches on every continent join in this registry of the matured conviction of Christendom that the world is at bay and must turn now in its sheer desperation from inadequate measures of self-amelioration of its condition to the one adequate always present tho hitherto neglected means of relief from the present debacle of world despair.

On the part of the Churches, this call is both prophetic and evangelical. Prayer was an essential resort and favorite feature of Jesus in both his teaching and his personal life. Not physical power but spirtual power, procured through exercise of the praye. habit of his life, was the true source of his greatness of character, the evidence of his divinity. His sustained prayer attitude revealed his conscious dependence on the Father. Prayer performs that identical function today and always. And this is just what the Church needs; it is the woeful need of the world—a. vital, desperate sense of absolute dependence on a Higher Power as the world's source of complacency and peace. This sense absent, all else is tending to conflict and catastrophe. Only as men realize God as the adequate center in which their life-contacts and concourse head up, will they direct their activities, aspirations and ambitions to conform with ideals of total human welfare.

Such a conscious dependence on God promptly discloses the essential oneness of the human family and works havoc with our ideas of National, racial, and personal selfishness. This is that which is negativing our confused efforts at peace making. The basis of peace is ultimate identity of interests, singleness of objective, and unity in human bonds. To put the emphasis on the things that separate humanity into groups rather than on the things that reveal and foster the unity of humanity is to invite disaster upon all of our human endeavor. In all essentials, solidified human interests, is God's pattern. Whatever seeks to vitiate God's pattern is suicidal. Prayer is a remarkable aid in revealing the divine ideal of oneness of mankind in the light of which all man's emotions and thoughts and conduct find proper expression.

Prayer thus revealing our oneness in God, promotes the spirit of human fellowship which contravenes the spirit of selfishness, seclusiveness, and sectarianism. This principle applies between all human groups. Only as men, through contacts and fellowship originating in contemplation of, and in consonance with, our high human destiny vision their destiny in God, will men act toward their fellowmen on the basis of mutual respect, confidence, and helpfulness.

When the world resorts to prayer, moreover, it will discover vast resources of power released thereby for the realization of those ideals of justice, tolerance, and mutual helpfulness of which men today stand so much in need of. Power to deal aright with men can come from no other source than God, and is procured by no other means than by prayer. At the common prayer altar men realize their absolute dependence, their human oneness, their possibility and power of fellowship. Let the fires cease burning on the prayer altar and the Christian grace of living honorably, disappears from the individual or the group. Prayer only makes possible the synthesis of life. It is the bond without which the individual and the group go to pieces.

On its knees during this week of prayer the world will be brought to a fresh and inescapable realization of the value spiritual power has for adjustment of world conditions and satisfying world needs. All the world's ills can be reduced to a spiritual equation; defined in spiritual terms. Her desperation is soul despair. Everything, all else is derived therefrom. Relief must therefore come from the realm of the spiritual. For this, prayer is the procuring power. The immediate need and the fundamental now, is that the world, failing in other measures, shall resort to prayer. May this week of prayer be notable because of the many who pray and the power released thereby upon the world's problem of soul desperation.

ANNIVERSARY OF NATIONAL PROHIBITION

An excellent way to begin the New Year offensive drive for upholding more vigorously enforcement of the Prohibition Amendment to the Constitution is presented to the American public by the most powerful moral agencies of the country backed solidly by the Christian churches.

It is planned to make Sunday, January 13th, Prohibition Anniversary Sunday, in recognition of the three years of Prohibition enforcement. Not only will the churches and organizations offer on that Sunday thanks for prohibition gains, but they will urge more strenuously the people's observance of all law and the government's stricter enforcement thereof.

As an outcome of the epochal Citizenship Conference held recently in Washington, keen interest attaches to the observance and results of this Law and Order Sunday. The call, text of which follows here, is addressed to all clergy, pastors, ministers, missionaries, officers of allied Christian societies and to Jewish bodies. Adequate and compelling reasons for the Call are set forth therein and every moral agency in the country should give most hearty support to the excellent objectives of this effort.

"This Sunday will be known as Anniversary Sunday, marking the close of three full years since these laws became effective. The Committee and the Conference were led to request this observance not only as a fitting tribute to this greatest social, moral achievement of the generation but also in view of the following:

"First, the beneficent results of prohibition are so marked and overwhelming that the Christian churches and religious organizations have a right to observe this day as one of thanksgiving to Almighty God.

"Second, We are living in the presence of a widely organized and highly financed propaganda which has for its purpose the nullification of these laws upon the basis of widespread violation. Many of the reports are proven to be grossly misstated, but the situation is serious and demands the prompt arousement of public opinion that there may come larger co-operation in preserving these laws.

"Third, These laws are the specific child of the Christian Church and religious institutions and the present attack upon them constitutes an indictment of the strength and power of organized religion.

Therefore, for the sake of a day of thanksgiving as well as a day in which the Christian institutions may recover the zeal for enforcement which they originally had for enactment. We take pleasure is asking you to exercise your good office to the largest degree in this observance, and express the further hope that you and those with whom you are associated will share with all the believers in God in continual prayer for the full triumphant victory for the cause of prohibition, orderly government and genuine religion."

Personal and General

Thomas Anthony Howard is the name under which will be christened the youngest son of the family of Dr. A. R. Howard, District Superintendent, Sumter, S. C. The young chap arrived October 31, 1923.

Correspondents of the Rev. P. P. Wright, recently appointed Superintendent of Montgomery District, Central Alabama Conference, will hereafter address him 606 S. Jackson St., Montgomery, Ala., and not at Marion, as heretofore.

Bishop Jones is holding the Upper Mississippi Conference this week in New Albany, Miss., the guest of Mallalieu Methodist Episcopal Church. The Rev. J. M. Walton, Pastor, has issued an attractive and serviceable folder Program and Directory of the Conference.

The only Negro Sunday School in the state of Colorado complying with the standards of the Colorado State Sunday School Council of Religious Education is maintained by our Poeple's Methodist Episcopal Church, the Rev. Dr. J. Blaine Walker, Pastor. Dr. Walker himself is teacher.

Mr. and Mrs. D. H. Raines of Little Rock, Ark., announce the marriage of their daughter, Miss Lelia to Dr. Earl Cranston Clay, son of the Rev. Dr. and Mrs. N. R. Clay of Amory, Miss. The newly married couple are residing at their beautiful home at Forrest City, Ark., where dentist Clay enjoys a fine practice.

"Pep" is a newsy little weekly calendar gotten out by Saint Stephens Methodist Episcopal Church, of Yazoo City, Miss. In an attractive way, it charts the activities of the Church and is an expression of high

(Continued on Page 4)

"BEGINNING AT JERUSALEM"

The strategy of the primitive church group was thus phrased. It consisted in strengthening the home base as the preliminary and necessary requisite for successfully preaching repentance and remission of sins, in his name, among all nations. Wisely has the modern church adhered to this strategic policy. Success of the church abroad in evangelizing other nations is logically conditioned upon the existence of a church vigorous, evangelistic in purpose and spirit, incorporated in a strong, efficient organization and equipment at the home base.

Such a policy of ministry our Methodism has endeavored to practice through its Board of Home Missions and Church Extension. How well this Board, representing total Methodism in action on the home field has succeeded, must be read therefore not merely in achievements on the home base, but on every Continent and Mission field on the globe. But the foreign mission achievements are reported rightly under the work of that Board and this article will tell of the chapter in the Church's local fields.

The Board of Home Missions and Church Extension met in Simpson Hall at its Philadelphia Headquarters on November 22, 1923, in its annual meeting covering three days. Dr. C. E. Tindley of East Calvary, conducted the opening devotions. After a fitting memorial service to the memory of deceased Board members, routine business was taken up. Dr. Forsyth, Corresponding Secretary, Methodism's unique stalwart statesman of Home Missionary enterprise, read an illuminating report. The Board's work was discussed as it relates to Student Centers in state-supported schools, where in 75 leading student communities definite programs of religious work are now in operation. Among Indians a building program in at least eight centers cost the Board last year some $28,000.00. Foreign language publications, one of the most effective means of helpful contact with the immigrant is one of the big tasks of the Board. Our Committee on Foreign Language Publications has prepared fourteen different tracts and leaflets in thirteen languages comprising 4,812,000 pages. The importance of this work can be appreciated when we remember that in our own Methodism alone we have, here in the home land, one each of Chinese, Japanese and Latin-American Conferences or Mission Conferences, while there are two Norwegian-Danish Conferences, six Sweedish and ten German Conferences.

"The Negro Church in the South," continues the report, "is very largely a rural institution, and the fact that the vast majority of Negro people live in the open country makes it imperative that our church extension program undergird the church life of these rural people in a very large and definite way. In most rural communities the church is built of the crudest kind ofmaterial, and, in too many instances, is not more than a mere hut. Very generous aid has been given to churches of this type. Indeed, there is not a district in the entire South that has not been benefitted by the gifts of the Board. During the Centenary period the Board has helped in the erection of 850 churches or parsonages in this field, chiefly rural communities.

The years from 1920 show striking gains in the Board's Department of Church Extension. During 1920, the first year of the Centenary, church extension aid was supplied to 834 building projects. During 1921 the number was 1107, of which 252 had received some part of the help given during the preceding year. For 1922 the number was 1227, of which 260 received some help during the two preceding years. During the year just completed the number is 1288, of which 568 have received some aid in other years. When it is noted that the total number of projects, aided in the four years, reached 3469, or the average of more than 892 each year, and where it is further remembered that the number of donations granted for church extension in any one year, prior to the Centenary period, hardly ever exceeded 300 and for most of the years was nearer 200, the outstanding advance made by our Church in this branch of its activity registers itself in a most striking way.

For 1920 our donations totaled $2,556,438.91; for 1921, $2,759,473.63; for 1922, $2,264,146.48, and for 1923, $2,025,757.10, or a total for the four years of $9,605,816.11.

Compare with this nearly $10,000,000.00 for four years, the total of about $6,500,000.00 for the preceding fifty years, during which organized church extension has been carried on by the denomination and even though the Centenary Movement shall not have fully reached the objectives which were set in the beginning, and which it was our hope to reach, it still remains that our Church has, in celebrating the Centenary of organized missionary work, written a chapter in church extension history unparalleled in our career, or in the career of any other Protestant denomination.

While we should give great gratitude to God for the record above written, and, with due humility, congratulate the constitutency of our Church who have made this achievement possible, we need to remind ourselves that what we have done in the last four years in church extension is only the beginning of what needs to be done.

In this remarkable chapter of Church Extension development must be noted the Church's gains in the cities. The conviction conconstraining the Board's increased activity in the urban field is herein expressed: "Thirty years ago we were predominantly a rural folk. Since then we have turned an important corner and we are not likely ever to retrace our steps. We have become permanently a nation of city-dwellers. The future of America will be decided in the city and the fate of the Christian Church will be determined there.

"Someone has stated that the largest question, and the unsolved question, is as to whether victory can be won in the realm of the spiritual so as to make city life morally and spiritually safe. If the city is to continue to exist it must be made Christian.

"The city is face to face with two major missionary problems: first, the problem in the newly developing sections of the city or the suburbs; second, that in the older down-town sections where the character of the population is changing.

"We have no opportunities in America where the Church can secure larger and more immediate returns than in such fields, if wise direction is given in securing church locations and if some measure of co-operation can be furnished by the general church in providing necessary and adequate buildings."

As to rural field opportunities the Board is no less alert and vigilant. There is no more definite group of critical problems anywhere than confront the church in rural fields. The old type of Protestant population that took up the land in pioneer days and turned the forests and prairies into homesteads is moving to the cities and its place is being taken by the newer immigration, largely non-Protestant and non-evangelical. New England now has a considerable population of Portuguese, Finns and French-Canadians. The Hudson River Valley is being settled by Italians and Hebrews. New Jersey truck farms are being developed by Italians. In the West and Southwest the Japanese and Mexicans have become an important element in the social life. Even in the great corn belt are to be found settlements of Bohemians and other nationalities which if not strictly Roman Catholic are indifferent to Protestant Christianity.

The shift of population affects Negro rural work as well as that of the cities. Recent statistics show that during the year preceding April, 1922, thirteen per cent. of the total number of Negro farmers in Georgia moved northward. From South Carolina 22,750 Negro farmers moved north; from Arkansas, 15,000. There are Methodist churches which have lost almost their entire membership and a new type of missionary problem is created.

Splendid progress is being made in the Department of Evangelism. In the Atlanta Area, the Board maintains Dr. R. T. Weatherby as Evangelist, in the New Orleans Area, Dr. J. W. Golden. Additional appointees to this field would serve an acute need. The report states with accurate discrimination: "No more important evangelistic work is done by the Department of Evangelism than in maintaining evangelists for Negro people, especially to do work among the throngs of Negro people arriving in our great cities from the South, many of whom are homeless, friendless and without protection. Sadie Tanner Mossell, a colored woman, was recently made a Doctor of Philosophy by the University of Pennslyvania. In her thesis, which was a study of 100 Negro families that had come to Philadelphia during the migration, she calls attention to the unparalleled opportunity of the Church in ministering to and really shaping the lives of these people in the mdist of new and strange surroundings. This study reflects great credit upon the efficacy of the Church and its agencies, particularly the Department of Evangelism, in that out of the 100 families studied, 83 not only attended the church but participated in its support."

Concluding, the Report strongly pleads for increase in number

(Continued on Page 5)

Southwestern Christian Advocate

LORENZO H. KING, Editor.
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2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

HUMBLE YOURSELVES:—Humble yourselves therefore under the mighty hand of God that he may exalt you in due time: Casting all your care upon him; for he careth for you.—1 Peter 5:6,7.

PERSONAL AND GENERAL

(Continued from Page 2)

standards of Church achievements. The Rev. D. J. Price, Pastor, is editor, Drs. Fullilove, Dilworth and Miller, with Mr. W. H. Luce, assist.

While Roland Hayes, a Georgia Negro is being extolled for his triumphs in musical art at the Hub, another young Negro, a Mississippian is recording significant success in the same type of culture away out at California's Golden Gate. Of his recent appearance in violin recital, the daily papers of Los Angeles say: "Richard Bates, violinist played Spanish Dance with all the fire and passion of Old Spain. His interpretation was vibrant with feeling and fascinating rythm." Mr. Bates is a student at the Zoellner Conservatory of Music, Los Angeles, Cal.

Dean James A. Beebe of Boston University School of Theology, who has just returned from the annual meeting of the Board of Education of the Methodist Episcopal Church, says that it seems probable that the board will recommend to the General Conference which meets in Springfield next May that the church as a whole help support Methodist Theological schools. Up to this time the general church has contributed nothing to the support of the Theological schools, although individual gifts have been made. Should the General Conference take this new departure, it will mean the needed expansion and equipment of Gammon Theological Seminary, the only distinctively Theological Seminary for Negroes on the globe. To adequately serve the race, Gammon could easily be quadrupled in the strength of its present equipment.

President M. S. Davage of Rust College, Holly Springs, Miss., delivered the Matriculation Day Address at Gammon Theological Seminary on November 8th, 1923. "The Foundation" speaking of the occasion says: "Dr. Davage was most happy in voice and bearing. He exalted the work of the ministry, and then frankly told us the trend of the times among the laymen and the type of preaching required to meet a situation quite different from what our fathers met. He held his audience from first to last and made a profound impression."

Sharpe St. Memorial Church of Baltimore closed its fiscal year December 1, 1923. The trustees report $36,885.00 raised during the year reducing their long standing debt from $107,000 to $70,000. The membership which a year ago was less than a thousand, is now 1350. This church maintains what is perhaps the finest Community House serving our people anywhere in the country which is doing for the city of Baltimore a signal uplift work. Miss Elsie Mountain is the efficient Executive Secretary. Dr. W. H. Dean, the Pastor deserves congratulation for such a notable year's work.

The Rev. J. H. Woods, Pastor of Fairmont Heights Methodist Episcopal Church, Washington, D. C., and his congregation entertained quite royally the recent session of the Washington District Conference. In preparation for the Conference, the already snug little chapel was renovated and remodeled; twenty-five new ten-foot pews were purchased at a cost of $2,000. The Conference brought new impetus to the entire community. In the public collections about $500.00 was raised, more than covering cost of entertainment of the Conference. District Superintendent D. D. Turpeau was elated over such a successful conference.

Bishop R. E. Jones is among the distinguished sons of Gammon and keeps up a perennial interest in that institution's welfare. When he was still editor he initiated a movement to place in Gammon a permanent lectureship such as is fostered in other Seminaries. Since he has been bishop his efforts have not slackened and he is being rewarded with realization of the fulfilment of his long cherished plan. While the requisite amount has not yet been secured, enough money is in sight to initiate the lectureship for the year 1923-24. Prof Albert E. Knudson of Boston University School of Theology will deliver the first course of lectures, which is announced for some time in February. The Alumni and friends of the Seminary are endeavoring to raise a $10,000.00 fund. Interested persons may write either Bishop R. E. Jones or President Watters.

A beautiful wedding recently solemnized and one of distinction was that of Miss Helene Hamilton, daughter of Bishop John W. Hamilton, Chancellor Emeritus of the American University, to the Rev. Geoffrey W. Stafford of Oxford, England, now of Olcott, N. Y. The wedding was performed at the home of the Bride's aunt, Mrs. John G. Battelle, Columbus, Ohio. Besides the bride's father, the officiating clergy were the Reverend Doctor E. F. Chauncey, rector of Trinity Episcopal Church, and the bridegroom's father the Rev. Doctor J. T. Wardle Stafford pastor of Metropolitan Church, Toronto, Can. Following the ceremony was a reception and buffet supper. The huge bridal cake was surmounted by a minature bride costumed like the real bride attired in an ivory satin gown with rose point trimmings, her tulle veil held in place by a coronet of rose point liasoned to the court train by clusters of orange blossoms. Among the out-of-town guests at the wedding were Bishop and Mrs. William F. Anderson, Bishop Joseph C. Hartzell and Bishop and Mrs. Earl Cranston, all of Cincinnati; Bishop and Mrs. William F. McDowell of Washington, D. C.; Mr. and Mrs. Louis Gordon Battelle, Miss Laura Battelle, Mr. and Mrs. Gordon Sellers Battelle and Mr. and Mrs. Donald Durant Battelle, all of Dayton; Mr. Wilbur Dean Hamilton of Boston and Washington, Mr. and Mrs. Junius Greenwood of Newport, O., and Mrs. Joseph Colena of Minneapolis.

TO THE PASTORS OF THE NEW ORLEANS AREA

We have just closed the very remarkable Training Conference composed of District Superintendents and College Presidents of the New Orleans Area conducted by Dr. R. E. Diffendorfer of Chicago.

It is the plan that each district shall hold a similar Training Conference composed of the pastors of the district and such others who may be invited. The Training Conference is to be led by the District Superintendent and, as far as possible, by the Area Secretary and others who may be called for service.

The success of our future program depends on a clear understanding of the task that lies before us. It is imperative that each pastor shall attend his District Training Conference and devote at least two days to hard, persistent and careful study of the most remarkable book ever put out in the interest of worldwide Christian activities.—R. E. Jones, Resident Bishop.

BOOKS FOR TOWN AND COUNTRY PASTORS

Among the new books added to the Circulating Library of the Department of Rural Work are: Hartshorne, "A Manual of Training in Worship"; Jefferson, "Old Truths and New Facts"; Quayle, "The Pastor Preacher"; Sanderson, "The Farmer and His Community"; McClenahan, "Organizing the Community"; and Beard, "Story of John Frederic Oberlin." The complete list of books available for loaning to ministers in smaller communities may be secured on application to Paul L. Vogt, Superintendent, Department of Rural Work, Board of Home Missions and Church Extension, 1701 Arch Street, Philadelphia, Pennsylvania.

Local depositories have been established at Gammon Theological Seminary, Atlanta, Georgia; Hamline University, St. Paul, Minnesota and Southwestern College, Winfield, Kansas. Information may be obtained from the librarians at these schools. The only cost for the use of the books is the payment of the return postage.

"BEGINNING AT JERUSALEM."

(Continued from Page 3)

and character of workers to man the home field enterprises and for the utmost sympathetic co-operation of all Protestant forces related to the Home Mission task.

Despite a regrettable slump in annual receipts of the Board, a fine exhibition of careful, economic administration of the Board's funds was made by the Treasurer, W. J. Elliott:

GENERAL FUND

Receipts and Disbursements for Year Ended October 31, 1923

Balance, November 1, 1922—Cash	$1,239,706.46	
U. S. Liberty Bonds	562,600.00	$1,802,306.46
RECEIPTS		
Regular Centenary Receipts	$4,497,035.90	
Designated Centenary Receipts	120,714.63	$4,617,750.53
Other Receipts:		
Income from Special Trusts, etc	$ 30,581.09	
Bequests	137,322.53	
Donations Returned	22,592.57	
Interest on Liberty Bonds and Bank Balances $32,045.77		
Less Interest on Borrowed Funds. 15,494.45	16,551.32	207,047.51
Total		$6,627,104.50
DISBURSEMENTS		
Home Missions:		
Regular Maintenance $1,881,618.47		
Reconstruction Maintenance 191,905.35		
Contingent Fund 4,090.00		
Other Maintenance Items 5,882.24	2,083,496.06	
Church Extension:		
Regular Donations $1,254,197.45		
Reconstructions Donations 659,009.60		
Emergency Fund Donations 59,261.14		
Opportunity Fund Donations 48,000.00		
Other Donations 5,288.82	2,025,757.10	
Reconstruction Specials:		
Scholarships and Aid to Students $ 30,722.24		
Summer Training Conferences 39,960.19		
Co-operation with Theological Schools and Colleges 77,266.64		
Co-operation with War Communities and Chaplains 6,654.09		
Joint Committee on Indian Work 30,480.98		
Goodwill Industries 1,862.44	186,946.58	
Regular Fund Specials:		
Foreign Language Commission $ 9,257.57		
Bureau of Architecture 15,000.00		
Joint Committee on State Schools 47,020.20		
Interdenominational Work 5,350.37		
Educational and Foreign Speaking Literature 11,438.15		
Moving Expense, Missionaries 2,124.15		
World Service Program Expense. 4,241.55		
Centenary Property Account 66.54	94,498.53	
Administration Expense	201.388.65	4.592,086.92
Balance, October 31, 1923—Cash	$1,627,517.58	
U. S. Liberty Bonds	407,500.00	2,035,017.58
Total		$6,627,104.50
Unpaid on Appropriations and Special Funds		$2,597,353.80
Net Deficit after deducting Balance on Hand		562,336.22

Appropriations for the year 1924 as recommended by the Board are shown in the following table:

Administration Expense:		
Executive Department	$75,000.00	
General Office	40,000.00	
Treasury Department	28,500.00	
Stenographic Department	29,000.00	
Publicity Department	15,000.00	
Board Meeting Expense	7,500.00	
Legal Expense	3,000.00	$ 198,000.00
For Following Funds and Departments:		
Emergency Fund	$60,000.00	
Joint Committee on Tax Sustained Schools	42,500.00	
Bureau of Architecture	15,000.00	
Educational and Foreign Speaking Literature	10,000.00	
Contingent Fund	5,000.00	
Interdenominational Work	5,000.00	
General Conference Exhibit and Expense	5,000.00	
Moving Expenses Missionaries	2,500.00	
Work administered through:		
Department of Evangelism	$70,000.00	
Department of Cities	5,000.00	
Department of Frontier	5,000.00	
Department of Rural Work	5,000.00	230,000.00
Reconstruction—Special Work:		
Scholarships and Financial Aid to Students	$30,000.00	
Summer Training Conferences	35,000.00	
Co-operation with Theological Schools and Colleges	70,000.00	
Joint Committee on Indian Work	20,000.00	
War Work and Co-operation with War Camp Communities and Chaplains	20,000.00	
Goodwill Industries	36,000.00	211,000.00
Deficit		562,336.00
For the Field:		
Maintenance, including Reconstruction		1,935,758.00
Church Extension, including Reconstruction		1,480,656.00
Total		$4,617,750.00

Among the features of the sessions were the presence and hearty participation in the Board's activities by our own colored representatives. Dr. W. A. C. Hughes, Secretary of Bureau of Negro Work, made a telling stereopticon presentation of church extension program among our colored group. At their posts of duty also were the Rev. Wm. McMorries, representative from the New Orleans Area and Mr. S. Cunningham representing Atlanta Area on the Board. Dr. Judson Hill was introduced as a worthy Home Missionary. Mrs. May Leonard Woodruff, Corresponding Secretary of the Woman's Home Missionary Society, thrilled the session by her recital of that Society's brilliant achievements under the presidency of Mrs. Bishop Thirkield. That Society has 12,751 organizations, a total membership of 450,000, enrolled last year 1,174 life members with total receipts of $3,212,562.90 an increase of $265,796.34.

Dr. W. I. Haven also expressed to the Board the thanks of the American Bible Society for support the Board has given that organization, stating that all the Home Mission agencies in the country had given the splendid total of $572,000 for support of the Bible cause during 1923.

The sessions of the Board were concluded by a remarkably lucid and fervid spiritual address by Bishop E. M. Hughes on vital religious experience. An attitude of expectancy for larger results during 1924 was shown by all present since "The benevolent institutions of the church must finally depend upon the gifts of informed people," and *this* the people called Methodists will be, having religiously studied their Christian task presented in the wonderful World Service volume. Beginning at Jerusalem, repentance and remission of sins must be preached among all nations.

DO NEGRO PREACHERS DIE TOO YOUNG

By the Rev. Robt. W. Williams

These are days of stress and strain; swiftly moves the age. These are days when men and organizations are required to "put the job over." The Methodist preacher frequently hears these words. His church is complex as is the modern civilization of which he is part and parcel. The one-day church has been supplanted by the seven-day week. The people are requiring the best of the pulpit—and rightly so says Dean Brown. The church demands her program "put over". The local community expects her ministers to take an active interest in all affairs. To be apathetic regarding these things is to suffer professional death

Books are being turned off the press, lecturers are tramping the country propounding theories purporting to safe guard health under modern strain. From the days of Ponce De Leon to the recent innnovator Prof. Steinach—the conservation of youth has engaged the attention of men.

This subject should be of paramount importance to Negro Methodist preachers, since "THROUGH" is written across their name at the age of fifty. Do they die too young? Think for a minute of those who have passed from the procession during the

last quadrennial, the past decennius; what were their ages—did many get far beyond fifty? Do our ministers fag out too soon, die too young? I think so and that the modern day with its stress and strain has something to do with it.

Men of other walks and ministers of other races shoulder equal responsibilities and live longer than we. I have tried to get their secret and after reading extensively of Homiletical, Biagraphical and Dietetical literature and observed successful men keenly—I will hazard a regiment followed by them.

Systemisation

Industrial and Business magnates shoulder grcater responsibilities than most ministers, and are able to do it because they are systematic. I recently read of a man who directed fifty separate companies of outstanding importance and he accredits his success to organization.

Wesley, Guthrie and Brooks were, and Cadman, Jewett and Stidger are, systematic. It is said of the late Dr. W. H. Brooks of New York that he was as methodical as Wesley which accounts for his long successful pastorate in a great city.

Every minister could conserve his energies by outlining a program the beginning of each year which will include his course of study and church activities with a daily and weekly schedule as he had in school. Of course he can not carry his program out to a "T" because interruptions will come. Let there be a time for all things. Without a system a minister is like a ship without a sail.

Diet

Most men lose or gain success at the table. Successful men of the past and present have been students of Dietetics and have regulated their diet. This is a day of refined and adulterated foods. Foods are made attractive rather than wholesome These foods slay more people than were slain on the battle fields of France.

This is where most preacher-men trip and fall. They are "fishers of dinner invitations" rather than "fishers of men." Sister Jane invites him to her table laden with varieties of meats and syeets and he eats, eats, eats. He soon developes avoirdupois and obesity which saps his energies. Baseball players and prize fighters know they must regulate their diet if they would keep in the best condition.

Ex-President Taft recently found that there was no special virtue in corpulence and through a rigid system of diet and exercise he reduced his weight one hundred pounds.

Of course ministers will be invited to dinners and banquets and should go and do as Paul said, "If any of them that believe not bid you to a feast, and yet be disposed to go; whatever is set before you, eat, asking no questions for conscience sake."

I was once under a white district superintendent who at the age of seventy three headed the largest district in his conference with a multitude of interest demanding his careful attention. This man was a marvel of efficiency, working ten to twelve hours a day. He was able to do this because he had a carefully regulated regimen which he adhered to strictly.

I had luncheon with Bishop Levi J. Coppin who was at that time seventy-five years of age. Said I. Bishop that was a wonderful sermon you preached last night; it will stand the test of the critics; how do you preach so well and shoulder such heavy responsibilities at your age. I shall never forget the bishop with his skull cap on and his eyes dashing and flashing as he said. "Young man I learned early in my life how to use this (raising his fork) and how to get a good sweat. The question of diet must be given attention by those who would live long and useful careers.

There are many good books on this subject, "The Science of Teating" By Alfred W. McCann (301 Diamon Street, Philadelphia, Pa.,) is a good one. Prof. McCollum of Johns Hopkins University has a very technical book on this subject for those who wish to get at the root of the question.

Worry

This is a child of our complex age and exacts "her pound of flesh" each year. This child flirts with all races and professions sticking deep her dagger in the hearts of many successful careers. Successful men in all fields have had to keep a constant watch on this monster. This cunning and subtle vermin robs her victims of clear thinking and peaceful sleep.

I saw a play advertised with the title, "Why Worry". When asked this question most of us are like the Englinsh Thinker who when asked a question replied, "Si non rogas intelligo"—"If you don't ask me I Know.

There are many things calling for attention from the preacher: the rally, church building program, factions and Brother "Kick-Up-His-Heels"—these sometimes are sources of worry. This need not be the case. One can place all these items on his morning study period and study them as he would his books or think them through as he tramps from house to house in the afternoons. They should never becarried into the evening and these things are discussed and Brother "Kick-Up-His-Heels" tries to show his authority, thrash them out there and go home and pick up Dickens novels or Harold Bell Wright's. "Helen of the Old House" or "The Mine With An Iron Door" and forget troubles and cares for the time. Beecher mastered horticulture in this way.

Said Bishop Flipper over the bier of Dr. R. H. Singleton former pastor of Bethel. Atlanta. "The premature of death of Dr. Singleton was hostened if not occasioned by the mental strain and anxiety he encounted in connection with his efforts to rebuild Big Bethel church and dedicate it free of debt on the occasion of the convening of the Bishop's Council in February, 1924."

Was this not one of the contributing factors to the premature death of my good friends the late Dr. Richie with whom I spent three happy months.

General Conference election gives me much concern—"Why Worry"? What has been spoken has been spoken. In this respect we can take a cue from the politicians. Four years ago Lowden lost out and went fishing; Woods, to the Philippine Islands; Johnson picked oranges and William J. Bryan talked monkeys to the disconfort of the "Intelligentzia"—but like Banquo's ghost, they will arise at the most unexpected moment to mar the harmony of the procession.

O, preacher-man thou canst not be care-free-easy-going; to do this will mean professional death—but slay, kill, shoot—WORRY or she's slay Thee.

Pastors Assistants

Big men do not attempt to put over a heavy program single handed. I studied a egro church which employs thirty paid workers four of whom were assistant pastors, graduates of a leading university. This nullifies the assertion that Negro preachers are not "big enough" to have competent assistants.

In our industrial fields if we are to conserve the health of our men who are reclaiming what has been lost to us in the south we must supply them skilled assistants. I made a plea for this on the floor at the Louisville meet, stating that there were not twenty-five Negro deaconesses prepared or preparing in our church. I remember Dr Richie sat behind me and said, "That struck the key note." One of the secretaries said, "I will see that the colleges train young men and women for this work". "The Initiator of the meet said, "Call on me for financial aid." Before May 1st, is the psychological time to call on these dear men. Big preachers should not have to do detail work but conserve their energies for the major tasks.

Exercise and Diversion

Leaders in all fields give special attention to physical exercise. James Monroe Buckley and James R. Day were sent from school because of tuberculosis and by exercise they overcame this and rose to power and influence in our church. Buckley walked from New York to San Francisco and back to New Orleans. While editor he walked seven miles daily. He lived to be eighty.

Roosevelt's Cabinet Earned the Title "Tennis Cabinet"

The death of President Harding came to Mr. Coolidge on a farm at Plymouth Notch, N. H., where he was working in blue shirt and overalls.

The Rev. Christian F. Reisner author of Church Publicity, writes a very suggestive article—as does Rabbi Clifton H. Levy—under the caption, "Jesus A Physical Culturist" in the November Physical Culture magazine. Dr. Reisner shows that Jesus was an ardent Physical Culturist. Says He, "We must conclude that the splendid health and sterling endurance of Jesus came as the result of exercise, food, sleep, happiness and self-forgetting service. No one can observe His invitation "Follow Me" and ignore the laws insuring physical well being. That Bridgeport (Connecticut) pastor who closes his prayer meeting by putting those who attend through the "daily dozen" is not far amiss."

Dr. Frank Crane—the son of a Methodist preacher—left the pastorate at the age of forty eight because "of diabete and because it did not offer enough work for him." At

(Continued on Page 9)

FIFTY-FIRST ANNIVERSARY OF WESLEY CHAPEL, GEORGETOWN, KENTUCKY

By Mrs. Betty Webb Davis

Wesley Chapel Methodist Episcopal Church celebrated its Fifty-first Anniversary November 20th to 25th. The programs rendered by the various organizations of the church were interesting, and well attended. The Sunday services conducted by the laymen were very impressive and inspiring. It promoted the welfare of the church both spiritually and financially.



Interior And Vested Choir

This church is well organized and is making rapid progress under the efficient, progressive and spiritual leadership of the pastor, Rev. J. C. Hayes, who has the co-operation of every member in the various auxiliaries and activities for success.



A Centenary Group At Wesley Chapel

The interior of the church presents a cleanly, attractive appearance having been recently redecorated and beautified. As one enters the door and views the vested choir and hears the sweet strains from the pipe organ, it suggests in every sense of the word a temple of worship.

Each auxiliary of the church meets regularly and vies with each other in making their part of the great program interesting and beneficial. The Sunday school is well organized with the faithful Brother Hurley Allen superintendent and an efficient corps of teachers. The Teachers Training Bible Class meets every Thursday night and is being very ably instructed by Prof. E. B. Davis, principal of our city school.

The Epworth League is being successfully conducted under the leadership of Miss Ida Mae Chinn, one of the city school teachers. The class meetings every Wednesday night are iscreasing in number and growing stronger and more interesting spiritually under very enthusiastic leaders. This phase of the work lies very close to the pastor's heart, as he considers it necessary to Christian development as outlined in the Methodist discipline. The Woman's Home Missionary Society and Ladies' Aid are meeting the needs of the church in fulfilling their purpose.

The Brotherhood recently held an interracial conference that was a credit to the community. The president of Georgetown College, Dr. M. B. Adams, was one of the speakers and other prominent citizens of both races appeared on the program. This was the beginning of a series of conferences planned by the Brotherhood for the near future.

Mrs. Bertha Davis, Evangelist of the Lexington District, conducted a very successful revival during the month of November. She preached to a crowded house every night for two weeks. The citizens of Georgetown appreciate the thoughtfulness of Rev. Hayes in securing the services of this evangelist, and we believe Georgetown is better for her having been here.

Should you visit Wesley Chapel, you will be welcomed by the alert, polite ushers and comfortably seated in the well appointed auditorium and held in wrapt attention while our well informed pastor delivers an interesting and instructive sermon, always enjoyed and appreciated by all who have the pleasure of hearing him.

THE MISSOURI-LINCOLN CONFERENCE CONVOCATION SUCCESS

By the Rev. W. G. Mosley

The reunion in a two days' convocation of the Central Missouri and Lincoln Conference held in Kansas City, the 12th and 13th, in the opinion of men and women long connected with church work was the most far-reaching event in the history of Methodism in the Central West. The program as previously announced, was broad and comprehensive and the speakers who had been selected, covered the various topics in ample manner.

Distinguished Visitors—Bishop C. L. Mead of the Denver Area; Bishop I. B. Scott, retired; Dr. R. F. Hollenbeck, Centenarry Secretary of the Denver Area; Dr. Stephen B. Campbell of the Missouri Area; Dr. R. J. Wade, Secretary of the Council of the Board of Benevolence; eDaconess Jane Lowe of Baltimore, Field Secretary of the Woman's Home Missionary Society and Dr. G. R. Bryant of Detroit, Michigan, were present and played an important part in making the meeting a success.

A Letter from Bishop Quayle—Dr. William A. Quayle, resident Bishop of this Area, by reason of long continued illness, was unable to be present, but a touching letter breathing hope for the success of the conference and benediction upon the participants was read and by a vote of the conference, was made a part of the record.

Bishop Mead in Three Addresses—While all of the discussions were excellent and did credit to those who made them, yet the highest spots of the convocation were the speeches of Bishops Mead and Scott. Bishop Scott spoke on the "Spirit of Our Fathers" which was in effect a review of the struggle of the men from the beginning up to the present who planted Methodism on the Western Continent. Bishop Mead with his characteristic zeal, threw himself into the meeting in the largest possible way making three addresses during the two days' session, one at night on the Kansas side at Mason Memorial, one in the afternoon on the Missouri side at Centennial, and at night in his masterly way he discussed "The Leadership of Jesus."

One Lone Sturdy Oak—The convocation was conceived by Dr. G. G. Logan of the Topeka District for the purpose of having a reunion and celebration of the two conferences, and, as he so aptly expressed it to take stock of themselves and to plan and may out a bigger and broader work for the future. Of all the ministers who were present at the organization of the Central Missouri Conference in 1887, Dr. J. Will Jackson was the only one present. Reverends Lockwood and Reed, though present at the organization in 1887, were unable to attend the reunion. The Lincoln Conference was organized out of the Central Missouri Conference in 1903, twenty years ago.

The Committee on Findings—The Committee on Findings reported to the effect that church and ministers should take a prominent and active part in all social, civic, industrial and commercial life of the people and the community where located; efforts be directed to buliding up a larger circulation of the South-

western Christian Advocate; that George R. Smith College at Sedalia, Missouri, be made an outstanding school of the Central West; that outstanding churches be built in the two Kansas Cities, Omaha, Denver, and Oklahoma City, and that these churches become a social centers in the communities; a Girl's Home for working girls be established in Kansas City and Omaha; and that a campaign be started by both conferences for an Annual Endowment Fund for the support of retired ministers.

A Touching Scene—A touching scene ensued when Miss Mary Ann Logan of Omaha, read a poem dedicated to Dr. J. Will Jackson, at the close of which she moved that a pine tree indicative of the sturdy character of her subject be planted on the campus at George R. Smith College as a memorial to the great service which Dr. Jackson has performed for the church and the race. Dr. R. B. Hayes, President of George R. Smith College was present and put on some real college yedds at the close of the session in which all graduates of the many Methodist schools took part.

Dr. B. F. Abbott was president of the meeting, Rev. A. L. McAllister, Secretary; with the following District Superintendents as Vice-Presidents: C. R. Ross, W. C. Conwell, of the Lincoln Conference and A. H. Higgs, C. S. Webster, L. R. Grant, Leroy Wooridge of the Missouri Conference; Rev. O. A. Johnson was Treasurer; Rev. W. L. Lee of Centennial and Rev. P. W. Morrow of Mason Memorial were the entertaining pastors.

NATIONAL MISSION CONFERENCE AT ROCHESTER

The National Mission Conference held at Rochester, December 8-10, was an event unique in home mission history. Under the leadership of the local Federation of Churches and with the co-operation of the Home Mission Council and the Council of Women for Home Missions, more than seventy home mission leaders representing all of the large denominations assembled for a three-day conference on home mission problems. The program was so arranged as to give a chance for the discussion of Rochester's peculiar problems as well as to provide for the presentation of the wide range of home mission interests reaching from Alaska in the Northwest to Porto Rico in the Southwest.

Saturday morning was given over to a discussion of a Christian code for the city, under the leadership of Dr. W. P. Shriver of the Presbyterian Board with the chief emphasis upon the needs of boys and girls. In a separate paralell session a fine group of young people were listening to addresses and sharing in a discussion relative to the opportunities for full-time life service in the home field.

Saturday evening was given over to a banquet with addresses on city work by D.r C. A. Brooks of the Baptist Board and Dr. Wm. M. Gilbert of Drew Theological Seminary.

The feature of Sunday was the filling of practically all the pulpits in and around Rochester with home mission speakers both morning and evening. Nearly every phase of home missions was covered in these addresses. In the afternoon a well attended mass-meeting for young people was addressed by Miss Laura H. Parker of the Council of Women for Home Missions and Dr. A. Ray Petty of the Judson Memorial Baptist Church of New York City.

Monday morning was devoted to a conference on work with New Americans directed by Dr. Thomas Burgess of the Episcopal Board. A ministers' luncheon followed which was addressed by Dr. A. W. Anthony and Dr. John McDowell of the Presbyterian Board. Rural problems came in for their share of attention at a meting attended by the students of the Rochester Theological Seminary and many pastors and others from near-by communities. Dr. Paul Vogt of the Methodist Board, Dr. Warren H. Wilson of the Presbyterian Board, Prof. Ralph Felton of Cornell College of Agriculture and others gave addresses.

The conference closed Monday evening with a great inter-racial meting held at the Baptist Temple and addressed by Mrs. Thomas W. Bickett, wife of the former governor of North Carolina and Dr. George E. Haynes, Secretary of the Commission on the Church and Race Relation of the Federal Council of the Churches of Christ in America. The attendance at this session was about equally divided between whites and Negroes.

Rarely, if ever, has so strong a home mission impact been made upon any city. The Rochester Federation of Churches is to be congratulated upon its courage and efficiency in undertaking and engineering so unique an enterprise.

TOTAL LIST GENERAL CONFERENCE DELEGATES

The following list comprises the total list of all delegates of both orders elected up-to-date from the Colored Conferences held Any omission of names and any error or defect in address is due to lack of adequate information and will promptly and cheerfully be righted on receipt of the proper notification sent us. As subsequent Conferences meet, this roster will be added to as occasion requires.

Atlanta Conference

Min.—L. H. King. Editor, 631 Baronne St., New Orleans, La.; Dr. J. N. C. Coggin, Secretary Colored Work, Board of Temperance 1726-15th St., N. W. Washington, D. C.

Res.—Rev. N. J. Crolley, Pastor, 699 Capital Ave., Atlanta, Ga.; Rev. D. H. Stanton, Pastor, 202 Ashby St., Atlanta, Ga.

Lay.—Dr. A. M. Wilkins, Capitalist, Citizens Trust Company, Atlanta, Ga.; Mr. James C. Arnold. Business, 88 Ridge Ave., Atlanta, Ga.

Res.—Mr. S. Cunningham, Real Estate, 45 1-2 Auburn Ave., Atlanta, Ga.; Mr. W. C. Strickland, Teacher, Colored High School, McDonough. Ga.

Central Alabama Conference

Min.—Dr. E. M. Jones, Area Secretary, 631 Baronne Street, New Orleans, La.; Dr. G. W. Lewis, Pastor, 1504 Brown St., Anniston, Ala.

Res.—Rev. . L. Dunn, District Superintendent, 614 8th Ave., Birmingham, Ala.; Rev. J. L. Wilson, Pastor, 306 N. Warren St.. Mobile, Ala.

Lay.—Mr. W. J. Echols, Contractor, 331 1-2 Cedar St., Nashville, Tenn.; Mr. J. H. Redrick

Res.—Prof. T. R. Parker, Teacher; Mrs. Beulah Moore, Teacher.

East Tennessee Conference

Min.—President Judson S. Hill, Educator, Morristown, Ind. Inst., Morristown, Tenn.

Res.—Rev. G. F. Tipton, Pastor, 504 Lookout St., Chattanooga, Tenn.

Lay.—Mrs. Hattie Walker, Teacher, Morristown, Tenn.

Res.—Mrs. H. B. Johnson, Teacher, Morristown, Tenn,

Little Rock Conference

Min.—President J. M. Cox, Educator. Philander Smith College, Little Rock, Ark.; Dr. G. T. Saxton, District Superintendent, 1115 Division St., Texarkana, Ark.

Res.—Rev. W. S. Sherrill, Pastor, Hot Springs, Ark.; Rev. B. F Neal, Pastor, Fort Smith, Ark.

Lay—Mrs. H. M. Nasmyth, Superintendent, Philander Smith College, Little Rock, Ark.; Mrs. A. C. Freeman, Teacher, Philander Smith College, Little Rock, Ark.

Res.—Dean G. T. Taylor. Teacher, 1116 Izard St., Little Rock, Ark.; Mr. A. N. Neely.

North Carolina Conference

Min.—Rev. H. L. Ashe, District Superintendent, 403 Parks Ave., Raleigh, N. C.; Rev. R. G. Morris, Pastor, 14 West Walnut Ave., Gastonia, N. C.

Res.—Rev. P. J. Cooke, District Superintendent, 635 E. Washington St., High Point, N. C.; Rev. R. W. Winchester, Pastor, 609 Ashe, St., Greensboro, N. C.

Lay.—Prof. J. A. McRae, Teacher Reidsville, N. C.; Prof W. B. Windsor, Educator, Greensboro, N. C.

Savannah Conference

Min.—Rev. J. S. Stripling, District Superintendent, 326 Winthrop St., Millen, Ga.

Res.—Rev. J. A. Ritchie, Pastor. (deceased) Savannah, Ga.

Lay.—Mr. W. E. Summers, Railway Postal Clerk, (deceased) Augusta, Ga.

Res.—Mrs. Bessie C. Daughtry, Bookkeeper, 1413 Lee St., Brunswick, Ga.

South Carolina Conference

Min.—Rev. A. R. Howard, Pastor, S. Washington, St., Sumter, S. C.; Dr. J. W. Moultrie, Area Secretary, 106 S. Washington Ave., Sumter, S. C.; Rev. R. H. Harrington, Pastor, Florence, S. C.; Rev. J. F. Page, District Superintendent, Coit St., oFlrence, S. C.

Res.—Rev. J. B. Taylor. Pastor, Bennettsville, S. C.; Rev. J. C. Martin, District Superintendent, Mars Bluff, S. C.; Rev. C. C. Clark, Pastor, Allendale, S. C.

Lay.—President J. B. Randolph, Educator, Claflin Univ., Orangeburg, S. C.; Mr. W. L. Caldwell; Mr. E. J. Sawyer, Banker; Mr. S. J. McDonald

Res.—Mrs. D. M. Bulkley, Field Secretary, W. H. M. S.; Mr. T. H. Pinckney; Dr. J. R. Levy, Physician.

Tonnesse Conference

Min.—Dr. J. C. Sherrill, Area Secretary, 13-14 James Bldg., E. 9th St., Chattanooga, Tenn.; Dr. S. M. Strayhorn, Pastor, Edgeville, Ave., Nashville, Tenn.

Res.—Rev. D. T. Burch, Pastor. 73 Wharf Ave, Nashville, Tenn.

Lay.—Dr. W. E. A. Forde, Specialist, 714 1-2 Cedar St., Nashville, Tenn.; Mr. W. D. Hawkins, Banker, 76 Wharf Ave., Nashville, Tenn.

Res.—Mr. W. M. Copeland, 20 Shepherd St., Nashville, Tenn.; Mr. Silas Millon, Memphis, Tenn.

Texas Conference

Min.—President M. W. Dogan, Educator, Wiley College, Marshall, Tex.; Prof. W. J. King, Teacher, Gammon Theo. Seminary, Atlanta, Ga.; Rev. J. O. Williams, Pastor, Marshall, Tex.

Res.—Rev. A. W. Carr, District Superintendent. 807 1-2 Prairie Ave., Houston, Tex.; Rev. W. A. Fortson, Pastor, Kendelton, Tex., Rev. E.

W. Kelley, Pastor, 912-28th St., Galveston, Tex.

Lay.—Mr. J. M. Robinson, Real Estate, John and 2nd Sts., Orange, Tex.; Deaconess Rosa Simpson, Missionary; Mr. T. W. Patrick, Letter Carrier. 1814-28th St., Galveston, Tex.

Res.—Mrs. E. H. Holden, Housewife, 201 Moore St., Marshall, Tex.; Prof. C. A. Barrett, Teacher, Texarkana, Tex.; Prof. H. B. Pemberton, Teacher, 110 Wiley Ave., Marshall, Tex.

West Texas Conference

Min.—President R. N. Brooks, Educator, Sam Huston College, Austin, Tex.; Rev. L. H. Richardson, Pastor. 130 N. Mesquite St., San-Antonio, Tex.

Res.—Rev. J. W. Warren District Superintendent, 2809 Cochran St., Dallas, Tex.

Lay.—Mrs. Harry Swann, Housewife, 702 Morgan Ave., Cuero, Tex.; Mr. E. W. Kirkpatrick, Ft. Worth, Tex.

Res.—Prof. Robert Atkinson, Teacher; Mr. W. M. Gordon, Insurance, Ft. Worth, Tex.

CALLING DREAMS

(From "Bronze", a Book of Verse by Georgia Douglas Johnson).

The right to make my dreams come true
I ask, nay, I demand of life,
Nor shall fate's deadly contraband
Impede my steps, nor countermand.

Too long my heart against the ground
Has beat the dusty years around,
And now at length I rise, I wake!
And stride into the morning-break!

APPOINTMENTS OF THE WEST TEXAS CONFERENCE

Austin District

A. D. Jacques, District Superintendent, 1900 11th St., Austin, Tex.; Austin: Simpson Tabernacle, J. W. Downs; Wesley Church, R. M. Davis; Austin Circuit, L. Haynes; Cedar Creek Circuit, W. W. Baker; Fayetteville Circuit, J. D. Mackey; Georgetown, F. D. Hutchinson; Giddings and Leo, E. McRae; Granger and Thompsonville, J. L. Wattley; Hutto and Taylor, J. B. Phoenix; La Grange, I. T. Sanford; La Grange Circuit, to be supplied; Littig and Manor, C. A. Woddah; Lockhart Circuit, C. W. Franklin; Luling Circuit, J. N. Hooey; Martindale and Oil City, Luther Strait; San Marcos and Ben Allen, R. W. Allen; Smithville and West Point, G. F. Alexander; Winchester and Salem, J. F. Muse.

Dallas District

J. W. Warren, District Superintendent, 2809 Cochran St., Dallas, Tex.; Corsicana Circuit, H. H. Quails; Dallas: St. Paul, G. A. Deslandes; Trinity and Ideal, B. F. Lee; Warren, F. M. Hudspeth; Denison, J. D. Rice; Ennis and Ferris, D. F. Vance; Fort Worth: St. Andrews, K. W. McMillian; Thompson and Cowan Chapel, S. E. Blacknell; Hillsboro, J. H. Strait; Hubbard and Dawson, J. W. Stone, Jr.; Mexia Circuit, A. G. Russell; Milford and Italy, J. W. Moulton; Pelham Circuit, W. M. White; Pilot Point, P. H. Phillips; Waxahachie and Lancaster, D. C. Hailey; Wichita Falls, L. E. Muse.

San Angelo District

S. E. Jones, District Superintendent, Box 82, Temple, Texas; Abiline, C. H. Hamilton; Bartlett and Davilla, D. B. Baker; Belton, T. H. Foy; Brownwood and Ballinger, G. V. Cavett; Cleburne, to be supplied; Cooks, Rogers and Jarrell, to be supplied; El Paso, J. H. R. Dudley; Gatesville and Rogers, to be supplied; Lampassas Circuit, J. E. Brown; Llano, R. Alonzo; Moody and Kells' Branch, S. G. Graham; San Saba and Brady, T. J. D. Sims; Temple, W. B. Lott; Tubock, to be supplied; Valley Mills, P. H. Moore.

San Antonio District

A. L. Carper, District Superintendent, San Antonio, Texas; Beeville, C. H. Anderson; Cuero, J. H. Swann; Eades and Lavernia, W. M. Moseley; Floresville, to be supplicd; Gonzales, W. M. Ellison; Hamilton Circuit, Joe Young; Hondo and Uvalde, B. J. Easter; Hood and Mt. Thalia, Walter Duhart; Kerville, J. S. Medlock; Kingsville and Corpus, A. M. Mason; Loan Oak and Elm, C. B. Melton; Nixon Circuit, L. W. Roberts; Olmus, M. C. Ellison; Pearsall Circuit, to be supplied; Pleasanton Circuit, Joe Priestley; Roobs Town Circuit, J. M. Foster; San Antonio: Jacobs' Chapel, J. W. Weaklcy; Kenwood and West End, J. H. Napier; Kerrshill, S. N. Harvey: St. Paul, L. H. Richardson; Seguin, J. W. Stone, Sr.; Smiley Circuit, Thomas Moore; Sutherland Springs, Henry Tollerson; Yorktown, Circuit, C. N. Strait.

Victoria District

J. G. Browne, District Superintendent, Box 525, Yoakum, Texas; Alleyton Circuit, to be supplied; Bloomington and Longnot, E. C. Henderson; Cologne Circuit, H. J. Jackson; Columbus, J. W. Maye; Columbus Circuit, B. A. Byars; Edna and Morales Circuit, J. T. Carper; Garwood Circuit, to be shupplied; Goliad, G. M. Mallory; Hallettsville Circuit. George Waters; Oakland and Brown's Chapel, N. J. Moore; Port Lavaca and Placedo Circuit, to be supplied; Schulenburg Circuit, Moses Smith; Sublime Circuit, Alfred Sanford; Victoria Station, S. D. Moseley; Weimar Circuit, to be supplied; Wharton Circuit, J. H. Hutchinson; Yoakum Circuit, M. W. Stephens.

Waco District

T. H. Wyatt, Superintendent, 1604 New York Ave., Austin, Texas; Bethlehem Circuit, to be supplied; Bowman Chapel, N. H Townsend; Bremond Circuit, R. A. Appling; Calvert, R. B. Mosby; Chilton, M. Fountain; Grocsbeck, C. E. Whittaker; Gurley Circuit. H. McCutchin; Kossee Mission, to be supplied; Lott Circuit, to be supplied; Marlin, J. J. Hardemon; Mart Circuit, J. H. Childs; Mayerfield Circuit, John Coe; Springfield Circuit, H. A. Jones; Waco: Jones Chapel, J. B. Eggleston; Mount Zion, J. L. S. Edmundson; St. James, C. S. Williams; Waco Circuit, H. E. Kuykendall.

Special Appointments

R. N. Brooks, President Sam Houston College, Austin, Texas, member Wesley Quarterly Conference, Austin, Texas; D. C. Lacy, Field Secretary of Board of Conference Claimants, member Wesley Quarterly Conference, Austin, Texas; V. A. Cook, Professor in Sam Huston College, member Wesley Quarterly Conference; J. C. Eusan, Professor City Schools, San Antonio, Texas, member St. Paul Quarterly Conference; A. S. Holden and U. V. Green, left without appointment to attend school.

DO NEGRO PREACHERS DIE TOO YOUNG

(Continued from Page 6)

the age of sixty three he writes, "My conviction, based upon my own experience, is that a man of fifty who will find an intense interest in life and follow it earnestly has the best guarantee of good health and prolonged activity. Work and Interest—these are the two guarantees of sound health and long life."

I need not multiply cases, but these show that men in all fields give much attention to exercise. Ministers can use their Saturday afternoons and Mondays to no better advantage than by engaging in some simple diversion. Brooks used Monday to windoy shop. Guthrie watched the waves of the sea and Cadman searches bookshops for old relics. Of course there are some ministers who make a profession of diversion, but these are they, who usually raise a "hallow" about being promoted on seniority rather than merit.

The above outlined regimen which leaders in all fiends follow with great profit can be carried to an extreme. One can systematise until his machinery cracks; become a nuisance to his family and host on the diet question; become care-free-the antithesis of worry, possessing the spirit of "Let George Do It" and spend all his time in exercise and diversion but this need not be the case if the regimen is tinctured with common sense.

I think our preacher-men do die too young, and that the above outline is suggestive at least. Preacher-men, high and low, rich and poor, educated and uneducated, we need you beyond fifty. The World Service program must be "Put over".

Reader I would like to have your idea on the above question. Write me and allow me the privilege of quoting you in a future article.

123-7th Street; Parkersburg, West Virginia.

THE METHODIST BUILDING OPENED IN WASHINGTON

The Board of Temperance, Prohibition and Public Morals is to hold its Annual Meeting opening at 1:30 p. m., January 15th. At 6:30 that evening the Methodist Social Union will give a banquet to the Board and addresses will be delivered by Clarence True Wilson, Senator Simeon D. Fess, Bishop Thomas Nicholson, and William Jennings Bryan, Bishop William Fraser McDowell being Master of Ceremonies.

At 10:30 a. m., on Wednesday, the 16th, The Methodist Building, erected by the Board of Temperance and the contributions of the Church, will be dedicated to the service of God and the welfare of men.

Notable speakers have been invited. Bishop William Fraser McDowell will dedicate the building, a memorable letter is to be read from the President of the United States and in the afternoon we are to keep "open house" and at night a more formal reception to all the people interested in the new building and what it stands for.

AN UNPARALELLED "BEST SELLER"

Seven Printing Presses Run Day And Night Producing 400,000 Copies of the "World Service Volume"

By Eugene Fisk

The pastor of a large church on the western coast recently sent this telegram to Chicago:

"Ship by fast freight two hundred-fifty World Service Volumes. Just sold five-hundred in five minutes. Need more immediately."

That wire was a fair sample of the impression which **The World Service Volume** is making upon the Methodist Episcopal Church. It indicates why the printing presses are unable to keep up the demand for it even though they have been running day and night for several months.

From far and wide, from great city temples thronging with multitudes to the little churches in the wildwood with their devoted few, from the university churches and the little missions, from highly educated congregations to the polyglot groups in our foreign-speaking institution, from the mission fields of the world to the Board offices in the home land, from business men and farmers, from bishops and students has come a stream of praise.

This special delivery letter came in not so very long ago:

"The World Service is going with a tremendous rush. Our supply is exhausted and the orders are pouring in. I have been sending orders to Chicago for a week. Several days ago I ordered a shipment of 3,000 copies for the Area Office. Will you see that these are rushed through to us?

The book is spoken of in the highest terms by everybody who receives it. One pastor wrote: Ship me at once fifty copies of "The Acts of the Methodists." Another pastor ordered his supply naming it the 'Wonder Book' of Methodism. Still another said he read ever word of it, giving every minute of time he could possibly spare until he had finished it, then told his congregation he wanted every family to buy it.

What Pastors Think

Following are a few of the expressions gathered from hundreds of letters written by pastors to the Committee on Conservation and Advance on other subjects, the words of praise for the World Service apparently being spontaneously thrown in:

"Our folks are greatly enthused over the book." "The Book is a marvel." "I have no dificulfty in selling these books, and interesting my people in the study." "It is becoming quite popular with my folks 'who want to know.'" "They have sent me a copy of 'World Service' and I couuld not wait a minute to look it all over. It is a wonderful piece of work. It cannot fail to do great good." "The World Service volume is a most valuable aid and bureau of information." "It is no trouble to sell the World Service volume, the biggest bargain ever offered Methodists.

"Here's my hand in most enthsiastic congratulation on the splendid achievement of the superb volume on our Church's World Service. It is by all odds the finest presentation of the kind I ever saw in my life." "I think the World Service volume is without question the finest production I have ever seen." "You would be very glad to learn, I am sure, that one of the classes at the School of Religious Education, Boston University, is to take up the World Service volume. They have already taken 100 copies."

"An extension of the Acts of the Apostles and in almost, if not all, its records worthy of a place beside that section of the New Testament." "I think it is a wonderful volume." Our people are enthused over it, and we are using it in connection with the mid-week service to good advantage." "It is the greatest piece of constructive education I have ever had knowledge of." "I am much pleased with the volume I got and so are my friends. Wish I could get one into every home of our church." "I think that this book is one of the finest and most valuable pieces of literature ever published by this committee." "I have never seen people so much interested in a missionary publication as they are in this work."

District Superintendent's Verdicts

A district superintendent in a letter to all the pastors in his district, tells of the 1,100 volumes which had been ordered in his district, 1,700 in a neighboring district, and 1,600 each in two others. He says that one pastor placed a copy in every home in his church except one. People in other churches saw the volume and insisted on purchasing it. The district superintendent then goes on as follows:

"We did not publish the book for other churches but a bit of Methodist flavor seems to go well always in other places. For up-to-date information on geography, education, history, economics, religion, international relations, etc., this book has no equal."

Another district superintendent in writing to his pastors speaks in this way:

"The World Service Volume of the Methodist Episcopal Church is the most wonderful book of the kind our church has produced. It is the greatest mass of classified facts in regard to the activities of our church ever placed in the hands of pastors and laymen. It could be purchased on the book market for less than three dollars. A copy would be a blessing in every Methodist home."

Still another district superintendent says to his brethren:

"It is the most remarkable book of its kind ever published. It is fascinating, inspiring, and, best of all, practical and usable. Study the Volume. Mark it. Make notes on the fly leaf and margin. Catch the sweep of it. You will be proud of your church and rejoice that you have a vital part in this great program. And now I have came to the amazing fact that this splendid volume is to sell for fifty cents. It sems incredible—how easily then it should be to place a copy in every home. I rejoice that a definite task is put before us, a great educational method. It will bring us and our poeple nearer to the heart of our Lord."

Gems From Other Sources

Outsiders are just as unstinted in their commendations. An editor of an historical publishing company writes as follows: "This certainly is a great work and I want to compliment you on having a part in such a great cause."

Reviews of the Volume appear on many book pages of our great dailies, one writer's view of it is, in part, as follows:

"The book is as challenging as its title. From 'The Call' written by a Bishop, on the outside front cover, to the 'Amen' on the inside back cover, it is thrilling in its account of the extent and character of the work done by a single denomination. There is combined a survey and a record of service.

The Bishop's Estimate

The Board of Bishops stated it this way: "Wherever this book has been studied thus far there has been awakened an increased interest in the enterprise of our church. The volume itself has grown naturally out of the life of our people; as it goes back to our people to interpret to them our share in the tasks of Christ's Kingdom, our work will be greatly promoted. If the pages of the book be carefully taught and studied, we believe that our members will respond to its wonderful message and that a finer era of stewardship will come to the life of our blessed church."

These random quotations are but a drop in the bucket. What can they mean other than that the spiritual passion of our great Church is being stirred to its depth, and its love galvanized into intensive and extensive missionary service such as the onward-marching hosts of Christ have never known before?

No prophet is needed to bear witness of the fact that an era of devotional achievement for the Kingdom of God is setting in through our church, which wil quicken the world as did the preaching of Saint Paul or John Wesley.

To get the church ready for this service three great presses have been running night and day since May 15, turning out World Service Volume pages. It was thought then that the three presses might supply the demand for World Service books by October first. Instead, they have ben kept running ceaselessly through October, November and December, and four more have been added to the battery. Seven presses running day and night, and the expectation is now that not one of them can be stopped before the first of March.

("THE CHILDHOOD OF AMERICA"

Missionary News for February, 1924, will be a special issue devoted entirely to the subject of "Saving America Through Her Boys and Girls." This is the inter-denominational Home Mission topic for this year and the subject will be studied in the Epworth League for six weeks beginning January 13th, at their Sunday evening meetings.

It will be useful to Epworth League chapters to have this special issue. Many churches will also desire to secure copies in quantity for distribution. Copies in quantities of 50 or 100 will be sent to one address at the rate of $1.00 per hundred. This February Missionary News will be ready for distribution January 10.

Send orders to Missionary News, 150 Fifth Avenue, New York City.

MISSIONARY INTERPRETATION

Lesson for Sunday, Jan. 20, 1924.
"I Know Their Sorrows."

(By Rev. D. D. Martin, D. D.)

Moses had grown in the lap of Egyptian luxury; when he went out into the land of the oppressed Israelites he could not believe what his eyes saw of the horrors of their oppression. His people were being slain by the Egyptians without any process of law, and when they cried because of distress there were none to hear or take their part.

Moses could not stand by and see the people of his race thus treated. He arose and slew the Egyptian who had slain one of the Hebrews, and fled from the land with the agony of his people grinding at his heart. In his desolation and distress he remembered his Mother's God; and the Lord met him and said "I know their sorrow and yours. I will make you the deliverer of your people."

To be a great leader in a foreign land requires careful training. God made for Moses a school of training, where many others have been trained for missionary service; in the fields and with the flocks. Such was the training of Jacob, of Samson, of David, of Amos, and thus was Patricius, or Saint Patrick, trained in the hills of North Ireland before he became the founder of a movement for the redemption of Ireland and Western Europe.

God knows the sorrow of the people in all the sadness of earth. He has the only remedy: The Gospel of hope revealed in Christ. The true missionary must feel for the world's sorrow to be where God can use them; and when they give up all as did Moses, and become identified with God's work of human deliverance, then will he appear unto them, and use them in a large way, even as he did Moses.

The world ought not to be sad any more. There is enough comfort in earth's blessings and in spiritual gifts for all. Instead of being drenched in blood amid the blackness of despair, human life should be in the halo of song and of good cheer. God knows the sorrow and is sending missionaries in to the dark places to give relief and hope. He is now asking for volunteers. He says to us as he did to Moses, "Certainly, I will be with thee."

Gammon Seminary.

District Rounds

SOUTH BALTIMORE DISTRICT.
Fourth Quarter.

Weems, November 9, 11 a. m.; Lancaster, 10, 11 a. m.; Asbury, Balto. January 2, 8 p. m.; Asbury Mission, 3, 8 p. m.; Lusbys, 4, 11 a. m.; Mutual, 5, 11 a. m.; Prince Frederick, 10, 11 a. m.; Huntingtown, 11, 11 a. m.; Mt. Hope, 12, 11 a. m.; Chesapeake Beach, 17, 11 a. m.; Mt. Zion, 18, 11 a. m.; Chnrchton, 19, 11 a. m.; Jno. Wesley, Balto., 22, 8 p. m.; South River February 1, 11 a. m.; Davidsonville, 2, 11 a. m.; Centennial, Balto., 5, 8 p. m.; Atholton, 7, 11 a. m.; Magothy 8, 8 p. m.; Ellicott City, 9, 11 a. m.; Eastern, Balto, 11, 8 p. m.; Glenburnie, 16,3 p. m.; Catonsville, 19, 8 p. m.; Waterbury, 23, 11 a. m.; Annapolis, 26, 8 p. m.; Eastport, 27, 8 p. m.; St. Paul, Balto., 28, 8 p. m.; North Point, 29, 8 p. m.; Broadneck, March 1,1 p. m.; Brooklyn, 3, 8 p. m.; Sparrows Point, 4, 8 p. m.; Balnew, 5, 8 p. m.; Gillis Mem., Balto., 6, 8 p. m.

Dear Brother: The Annual Conference convenes in Ames Memorial Methodist Episcopal Church, Baltimore Md., March 19, 1924. Let us make the number of conversions and accessions at least 1,000 for this conference year on our district. Let us continue paying Centenary money until the conference. Please do not forget the following: Episcopal Fund, Conference Claimants, General Conference Expense, Episcopal Residence Apportionment, Annual Conference Minutes Money. As we draw near the Annual Conference let us pray and work to the end that God will crown our efforts with his blessing upon you. I am, faithfully yours—Julius S. Carroll, District Superintendent, 322 N. Stricker St., Baltimore, Md.

LEXINGTON DISTRICT.
Fourth Quarter

January 14, Bedford; 15-16 Worthville; 17-18 Owenton; 19-20 Winchester; 20-21 3 p. m., Mt. Sterling; 23 Lewisburg; 24 Pleasantville; 25 Dover; 26-27 Augusta; 27—3-8 p. m. Washington; 28, Manchester, Ohio; 29 Orangeburg; 30 Mt. Olivet; 31 Germantown; February 1, Minerva; 2-3 Flemingsburg; 4-5 Sherbune; 6 Aberdeen, Ohio; 7 Maysiick; *8-10 Maysville; 12 Cadentown; 13 Pleasant Point; 15 Warrentown; 16-18 St. Paul Paris; 19-20 North Middletown; 22 Monterey; 23-25 Gunn Tab., Lexington; 26 Rayanna Ct.; 27 College Hill; 28-29 Richmond, March 1-2 Versailles; 3-4 Cynthiana; 5 Jimtown; 6-7 Hazard; 8-10 Ninth Street, Covington; 11 Falmouth; 12 Boyd; 13 Oxford; 14 Leesburg; 16-17 Georgetown; 19 Clay City; 20-21 Pikeville and Van Lear; 22-24 Asbury, Lexington; 25 Moorefield, 26 Sharpsburg; 29-30 New Zion; 31 Cleveland.

Dear Co-Workers: The date of the Conference has been changed to April 9. A full year for Victory. Let us work and pray that it will mean Centenary Quota in full, together with Conference Claimants, Episcopal fund and General Conference Expenses. Let us report increases over last year, which will within itself show real progress.

The Southwestern Christian Advocate in every home will greatly aid in completing the five year program. As we make our pastorial visits may we personally speak a good word for "THE SOUTHWESTERN."

Let us have full written reports at Fourth Quarterly Conference. Let us not fail in the election of delegates to the Lay Electoral Conference.

With every good wish, I am, very Cordially—H. M. Carroll, Supt., Lexington District, 128 West 5th St., Lexington, Ky.

*World Service Group Meetings. Fifty-fifth Session Lexington Annual and Lay Electoral Conrfeence, Louisville, April 9-24.

GREENVILLE DISTRICT
First Round

Walhalla, Dec. 29-30, 1923; Seneca Jan. 5-6, 1924; South Greenville, Jan. 12-13; North Greenville, 19-20; St. Andrews 20-21; Pickens 26-27; Belton Feb 2-3; Easley 9-10; Rock Mill 16-17; Bradley and Lawndersville, 23-24; Mosley Mission 23; Greenwood 24; Mt. Zion and Spont Springs Mar. 1; Greenville, John Wesley, 2-3; Greenville Mission 2; Newberg 7; Ninety Six 8-9; Anderson 9-10; Williamston 15-16; St. Luke 8; Pendleton 22-23; West Anderson 29-30.

Dear Brethren: Push every department of church work. Take hold on the World Service Program. Make it go at any cost.

The success attained in the Centenary shows what we can do and has enabled us to think, speak and act in world terms. We must reach our goal, make the every member canvass for both the local church and Evangelism. Make the Southwestern Christian Advocate canvass with a determination to make or help to make it self-supporting.

Practice the art of co-operation among the ministerial brethren and in the membership of the church. Make full proof of your ministry. Be on hand prepared for our district Group Training Conference at Bethel Church, Greenville, S. C., Wednesday, Jan. 23, 1924. —Very sincerely, W. S. Thompson, District Supt.

DICKSON DISTRICT
Second Round

Springville and Paris, Jan. 11-13; Howard Ct. 17-18; Mt. Pleasant, 19-20; Clifton, 25-27; Cumberland Furnace, 30-31; Mansfield, Feb. 2-3; Dickson, 9-10; Franklin, 12; Lawrenceburg. 16-17; Lewisburg and Anes, 20-21; Farmington, 23-24; Spring Hill and Beach Grove, March 1-2; Shelbyville Ct. 6-7; Shelbyville Station, 8-9; Gordon Memorial 15-16; Brentwood 22-23; Dover, 26-27; Waynesboro and Flatwood, 29-30.

Dear Pastors and Members of the Dickson District: Easter Sunday will be April 20 this year. Please begin to get ready for raising the full apportioned Benevolent for your charge, make this Easter program the greatest in history. The Dickson District should go over the top on this memorial day of our risen Savior. Please complete your quota for the subscriptions to the SOUTHWESTERN CHRISTIAN ADVOCATE at once and have every family reading our own paper.—Sincerely yours for the Kingdom, Eli Jas. Guthrie, Dist. Supt., 130 Lafayette St., Nashville, Tenn.

FORREST CITY DISTRICT
First Round.

Crawfordsville, Dec. 22-23; Hughes Ct., 29-30; Brickeys and Kokomo, Jan. 5-6; Davis chapel, 12-13; Marianna and Scotts Valley, 19-20; Marianna Cir. and Moro, 26-27; Palestine, Feb. 2-3; Caldwell Cir., 9-10; Hunter Cir., 16-17; Cotton Plant, 24-25; Brinkley Cir., March 1-2; Brinkley, 9-10; Forrest City, 16-17; Newcastle, 22-23; Osceola, 29-30.

My Dear Brothers: In the name of the Christ, put on the World's Service program. "That only will meet the needs of humanity."—J. H. Hatchett, D. S.

SAN ANGELO DISTRICT.
First Round.

Tompie, Dec. 23-24; Monday and Kolls Branch, 29-30; Valley Mills, Jan. 4-5; Gatesville and Crawford, 12-13; Bartlett and Davilla, 12-13; Lampassas, 1920; Belton, 26-27; Sansaba and Brady, Feb. 2-3; Llano and Mason, 2-3; Brownwood and Bellinger, 9-10; San Angelo, March 16-17; Abilene, 23-24; El Paso, 1-2; Cooks and Rogers, 8-9; Cleberne-Atwill, 15-16.

Dear Brothers: We wrought well last conference year, but that is now history. We start out with new vigor and ambition to surpass all former records. Put the Southwestern in every home. Start now to bring up our full quota for World Service Claims in full; see to it that we have an old-time revival in every charge. Our World Service Council will be held in Temple Jan. 23-25. Every man must be present.—Yours in Jesus, S. E. Jones, D. S., Temple, Tex. Box 32.

MARRIAGES

JOHNSON-WILLIAMS — At the home of the bride on December 23, 1923, Mr. Howard Johnson and Miss Viola Williams of. Vaughan, Miss., were united in the bonds of matrimony. Mr. Johnson is a member of Mt. Pleasant M. E. Church on the Benton Circuit and the youngest son of Mr. Prince Johnson, an officer of our church who stands well in the community, influentially and financially. Miss Williams is a progressive young teacher in the public schools of Yozoo county, and faithful member of the Baptist Church. May God's blessings follow them even to the end. Rev. I. R. Kersh officiated.

PLUNKETT-GREEN—Mr. McKinley Plunkett and Miss Laura Green were united in marriage on December 26, 1923 at the home of the bride. Mr. Plunkett is a member of Wesley M. E. Chudch, Benton, Miss. Miss Green is a member of the Union Paradise A. M. E. Church. We pray God's blessing upon them through the voyage of life. Rev. I. R. Kersh officiated.

FIELDS-PARKER.—On Dec. 25, 1923 Mr. Tom Fields of Vaughan, Miss., and Mrs. Alice Parker, of Canton, Miss., were united in the bonds of matrimony at the home of the bride. We pray God's blessings upon them. Rev. I. R. Kersh officiated.

SMITH-ANDREWS—On December 17 at Thomson M. E. Church, city, Mr. Herman L. Smith and Miss Acknelius E. Andrews were joined together in holy wedlock. The bride who is a member of this church, looked beautiful in a costume of white. The groom is a faithful attendant of said church also. Mr. Smith, his brother, was the best man. The bride's maids: Misses Agnes Brown and Hazel Johnson, also looked very lovely. We wish for this young couple a happy sail on the sea of matrimony. May their lives as one be happy and long.—W. H. Lang, Pastor.

LEVI-McKNIGHT.—Mr. Ishon Levi and Miss Willie Bell McKnight were united in holy wedlock on Wednesday night, December 5, 1923. The bride was accompanied by Miss Alice Haney and the groom was accompanied by Mr. Bennie Johnson. The bride and groom both are members of Pilgrim Rest M. E. Church, Carlos, Miss. Rev. U. H. Harris performed the ceremony.—N. C. Daniels, Reporter.

(Continued on Page 12.)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Principal of Morgan Academy Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC.

January 20.

Subject: The Youth and Education.

(Acts, 22:3.)

In our last topic we made reference to the youth's education, claiming it as one of the things the family owed him. This time let us speak a little more fully touching the youth and his education.

There Is Education and Education.

We are given to speaking in very "cocksure" terms of education as a thing of unquestioned value. Let's face the facts in a perfectly cold-blooded way. I should like for every person who reads this to think about his own community. Lay aside all prejudice, either for or against, education, and look at the bare unvarnished facts. You no doubt have in your community some folks who have finished high school, perhaps college. Are they the most useful folks in your community? If education is what we say it is, does what we say it does, they ought to be. We proponents of education like to quote statistics showing that education makes leaders, etc. Is it true in your community? Not many months ago, I was talking to a pastor about the delegates he had brought to the League Institute. He said to me: "I have not, by any means, the kind of folks I ought to have. There are in my congregation many people of high school, college and professional school training, but I have not been able to interest them in the work of the church." I wonder how many pastors could say, "That is my case?" What is the matter?

A Little Diagnosis.

In the first place, speaking of education generally, it seems to me that there is entirely too much emphasis on the "bread and butter" objective of education. The current conception of education is that it is a process of enabling one to make a better living, which, being interpreted, means earning a larger pay envelope. Unselfish service is impossible on the part of one who has this conception of education. We church folks like to talk of Christian education. I have often wished I could make a survey of the graduates of our so-called Christian schools, with a view to ascertaining how many of them show any Christian leadership in their communities. My observation leads to the conclusion that we have nothing at all to "brag" about. I have studied the situation from the point of view of a pastor and from the point of view of a teacher. I have been, for a good many years connected with our Christian colleges, and I have come to some definite conclusions on the matter of Christian education as it is administered in our schools. I am thoroughly convinced that the one part of our education that is not being satisfactorily "put across" is the Christian part of it. I am going to give what seems to be some of the reasons for the failure.

1. Dependence on daily chapel exercises.

We think that the daily chapel exercises have great religious efficacy. A student body in a certain outstanding Negro institution, recently petitioned the faculty to make attendance on the chapel exercises optional. Don't think, from what I shall say, that I am in sympathy with this silly exhibition of sophomoric juvenility. I am going to say, however, that I think daily chapel exercises in a school have little value for developing religious life in students. It is necessary, in the nature of the case, that much of this exercise be reduced to routine. Routine becomes monotonous; soon, therefore, the whole thing becomes perfunctory. And so, a student may be present at the chapel as far as his body is concerned, but, as regards his spirit, he may as far absent himself as if he sat on top of the south pole. Further, the fragmentary information gained by the student at this period, can function but little as religious knowledge.

2. Dependence on College Church.

I have always doubted the advisability of having a student body worship apart from the community in which the school is located. I think everything possible ought to be done to keep close contact between the community and the student. There is a natural tendency to segregation on the part of these two groups. Separate worship, I am sure, accentuates it. A college church is apt to be nothing more than a pantomine church. It is not confronted by any of the problems that make for real church life. The college student, in my opinion, ought to be tied to the community church. That church ought to be the religious laboratory wherein the method and technic of community service is learned. We expect to make our young people Christian by giving them intermediate lectures of Christ-likeness, by having them commit Bible verses to memory and by habituating them to saying their prayers once a day and before going to bed at night. All these are good things. But, it would be just as reasonable to expect to develop a halfback for the football team by "doping" a boy with lectures on football.

Vitalizing the Christian Element in Education.

I know of but one way to produce a Christian. It cannot be done by holy recipes and prescriptions. It can only be done by confronting an individual constantly with actual situations that will necessitate his reacting in accordance with the principles of the Christ. My contention is that, in separating the college student from the community, and thus making the college an esoteric community, we take the most certain course to defeat our own religious aim. We must not by any means allow the college student to lose his sense of identity with the folks outside the college. Their talents and training ought to be invested in the community as fast as they are accumulated. Let the colleges themselves cease to be communities standing aloof, high and dry, away from the community. Let some of the fine fervent prayers prayed by us college professors in the chapel, find expression in acts of genuine service to the people living around the school, who are, generally, so sadly neglected. Thus may our Christian colleges give us a type of education that merits the distinctive epithet, Christian.

J. W. HAYWOOD,
Baltimore, Md.

MARRIAGES.

(Continued from Page 11.)

MILLSAPS - STRAYHORN. — Mr. John Wesley Eastman Millsaps of Chattanooga, Tenn., and Miss Helen M. Strayhorn were happily united in matrimony November 21 at St. Paul M. E. Church at 8 o'clock p. m. Mrs. Naomi Sims played Mendelson's wedding march while the couple marched in the aisles, Miss Velma Strayhorn and Miss Geneva Gaines were the bride's maids and Mr. Henry Strayhorn was best man. The bride was dressed in white and the groom was in full dress. The decorations were most beautiful to behold. A large crowd of spectators witnessed the ceremony. A reception was tendered at the home of the bride; the Haven Orchestra rendered music. The couple left for Chattanooga at 2:40 a. m. Both the bride and groom are graduates of Haven Institute. Mr. Millsaps is in the service of the Southern Railroad company, and Miss Strayhorn was the librarian of the Carnegie Library No. Two. They will make Chattanooga their home.—D. L. Morgan, Reporter.

BUTLER-HARRIS—Mr. Willie Butler and Miss Lester Harris, the adopted daughter of Mr. and Mrs. Aron Tobias, of McComb, Miss., were united in holy wedlock at their home September 27, 1923, at 8:30. Many valuable presents were given. May God ever watch over them and keep them. Rev. W. M. Clark officiated.—Rebecca Rodder, Reporter.

MOORE-DIXON—On Dec. 22, 1923, while a few of the distinguished members and friends waited at the home of the Rev. Mr. and Mrs. C. W. Protbro, at 8 p. m., two more persons were added to the small number, who were the center of attraction, while the woman rested on the arm of the man, bearing a beautiful bunch of flowers, both handsomely attired, the Rev. J. Walter Moore, the energetic, progressive pastor of Palin M. E. church, Savannah, Ga., and Miss Fannie R. Dixon, one of the most efficient teachers of Sparta High and Industrial School, were united in holy wedlock.

The membership of Palin church greets Mrs. Moore very cordially by reason of her affable spirit, pleasing manner and well preparedness. A successful year for Palin is the prediction.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

WILTON.—Brother Henry Wilton, a class leader in the Missiou Church at Alexandria, La., passed to his reward on April 18. He was a faithful member to his duty. He leaves a mother, sister, two brothers and a host of friends to mourn his loss. He died like he lived, in peace. Many of his relatives depended on his help. His funeral was conducted by Rev N. Duffy of the Baptist church, F. J. Thomas, R. H. White and the Pastor.

OGLESBY. — Sister Catherine Oglesby departed this life October 30, 1923. She was born October 4, 1907, age 16 years. She professed a hope in Jesus when she was 11 years old, and joined Sycamore Chapel M. E. Church, Pewee Valley, Ky. Rev. W. C. Statesman was pastor at that time. She leaves to mourn her loss a father, mother, two sisters, two brothers and a host of friends and relatives. She talked frequently with her pastor, Rev. A. L. Hook, and told him she was ready to go. The funeral services were conducted by Rev. A. L. Hook, assisted by Revs. Lilly and Tinsley.—Reporter.

BENFORD.—Mrs. Luella Appoling Benford went to rest Friday, November 2. She was 48 years of age. She joined the church at an early age and lived a consistent Christian. She was an ardent worker in St. James M. E. Church, Temple, Tex., was the third vice-president of the Epworth League, and served well in that capacity. She will be greatly missed by the members of this church and the entire citizenship as well. The funeral services were conducted by the Pastor, Rev. G. M. Mallory. After the funeral dirge which was solemnly and tenderly played by Mrs. L. M. Sanders, a class mate and true friend of her daughter. The choir sang "Nearer my God to Thee." She leaves a host of friends and relatives to mourn her loss. Servant of God, well done, rest from thou love employ. The battle's fought, the victory is won, enter the Master's joy.—Mrs. G. D. Flemmings, Reporter.

McELRATH—Sister Jane McElrath was called from labor to reward November 16, 1923. She was not at her home when she died, she was at the home of her sister in Gadsden, Ala. She was a faithful member of St. Mary M. E. Church, Centre, Ala., also a member of the Mosiac Lodge. Rev. A. R. Rice and Rev. J. W. Knox,

conducted the funeral. For tho past 4 years she has hen a victim of paraiysis. Sister McElrath was ioved by all who knew her, for the manner in which she treated strangers. Her door stood ajar for the ministers We havo lost a Christian worker, one who always worked for the advancement of the kingdom, and gave her little mite toward the cause. She was 69 years old. She leaves to mourn her loss a husband, 3 sisters, a host of relatives and friends.—Bessie McConnell, Reporter.

WHITE—Sister Mariah White of the Minter City Mothodist Church, died Octoher 1, 1923, age 70 years. She was born at this placo and was a memher of the Minter City M. E. Church ever sinco she was 14 years old. She was a mother and ciass ieador of this Church and was loved and respected by the community at iarge. The church mourns for Mother White. —Reporter.

BOHANON.—Bro. Andrew Bohanon was horn in the year 1890 near Buffalo Valley, departed this life Nov. 6 1923, being 33 years of age. He was identified with the Christian church at the age of 17 and lived in said church until he was 30 years of age. He then joined the Missionary Baptist church of which church he died a memher. After coming to Cookville he felt to have the protection of God's people, and he went under the watch care of M. E. Church at this piace, with Rev. W. M. Holden as his pastor. He leaves a father, mother, three brothers and a host of relatives to mourn his ioss. His funerai was conducted by Revs. Holden and Johnson.—J. S. L., Reporter.

BURNS.—Mrs. Willow B. Burns, a member of St. Paul M. E. Church was taken to her heaveniy home December 8, 1923, after an iiness of several months. She was a faithful memher of the church, and aiways did her best in every phase of the church work. She hecame a memher of the church in eariy childhood. and remained so until her death. She ieaves to mourn her passing, a husband, mother, four sisters, three brothers, a host of friends. —Rohert M. Morgan, Reporter.

PRIMUS—Little Ellen Primus, the only chiid of Mr. and Mrs. John Jrimus, was horn at Fayette, Miss. July 28, 1912, and died Decemher), 1923, age 11 years. She was kind and geutie and was iovod hy all who knew her. As a pupii in the Pubiic School of Fayette, Miss., she was ioved by both teachers and feiiow pupils. She was a member of Adams Chapel M. E. Sunday School, and a faithful member of the same. Her remains were laid to rest in the Forest Grove Cemetery. She is gone, but stiil remembered.—M. P. Johnson, P. C.

HARKNESS—Sister Amy Harkness. died Novemher 22. She was a faithful member of Oak Grove M. E. Church, Clinton, Aia. Sister Harkness was 42 years old and had been a member of the church sinco chiidhood. She was always ready and willing to perform ail tasks assigned her.—C. Meanes, Reporter.

HAYWARD—Sister Hayward of West Green, Ala., died November 17, in full triumph of faith. She leaves a host of relatives to monrn her passing. Sister Hayward had a serious stroke of paraiysis from which she never recovered. The funerai was conducted by the pastor Rev. J. W. Johns. His remains were laid to rest in the Mt. Moriah Cemetery. She was 68 years of age—C. Meanes, Reporter.

SCALES—Mrs. Ada Scaies, a memher of St. John M. E. Church, Leaksville, N. C., died December 6, 1923. She was a loyal and faithfui member, whose sacrificial spirit was unsurpassed in the entire memhership of the Church. T here wore many lovely fioral designs given by white and colored, and one from the public schooi. The eulogies drew tears from the many as they iistened to the portrayai of a devoted and true life. She ieaves one daughter and a host of friends.—Wm. E. Hairston, Reporter.

KELLEY—Brother Ephraim Kelley, a memher of Mt. armei M. E. Church, Woodland, La., died Octoher 30. He was 72 years of age. A wife, eight children and one hrother survive him. The funerai services were conducted by the pastor, Rev. B. W. Owens.

HAYWARD—Sister Maria Hayward was born in 1828 and died Novemher 17, she leaves four chiidren to mourn her departure. Funerai was conducted hy Rev. B. W. Owens.

McNAIR.—On Septemher 27, death claimed one of the faithfui members of Hickory Block, Union Church, Miss., in the person of Brother Lynch McNair, aged 45. He ieaves a devoted wife and seven children, and many friends to mourn his passing.—Rev. I. C. Rucker, P. C.

McGEE.—Just a few months ago death removed the fine personaiities of two of the oidest sisters of Shady Grove Church, Mansfieid, La., in the persons of Sister Miiiie McGee and Sister Violet Jefferson. Sister McGee iived to the ripe old age of 72. She is survived hy two sons, a daughter and a number of grandchildren and a host of friends. Sister Jefferson died August 25, at the age of 89. Fifty or sixty years were spent in the service of the Lord. She leaves two sons, 28. grandchildren and 40 great-grandchiidren to mourn. —Rev. S. M. G. Taylor, P. C., D. H. Brown, Reporter.

DAVIS—Sister Aggie Davis was born in 1855 and died Novemher 14, 1923, age 68 years. She was a good soldier for the Master, and the Church will greatly miss her. The Lodge of the S. M. T. of Bertha Temple has lost a faithful memher aiso one of the oldest members of that Tempie. She leaves to mourn her departure one brother, one daughter, one son and a number of grandchildren and a host of friends. She was iaid to rest in Macedonia Cemetery. Funeral was conducted by Rev. W. D. Washington.—Rev. B. F. Jackson, Pastor; M. Wiison, Reporter.

WHITE.—Brother Jerry White, one of the oidest members of The Pleasant Grove M. E. Church, died September 6, age 72 years. He joined the church about 40 years ago and iived a Christian iife until his death. He was a steward, class leader and trustee and was faithfui to all of his dnties. Six sons, fonr daughters, one hrother and 32 grandchildren survive him. Brother White was respected and loved hy all. The funeral was largely attended, and was conducted by his ex-pastor, Rev. T. A. Baily and his present pastor, Rev. A. B. Venahie.—Rev. A. B. Venahle, Reporter.

GARNER.—Brother Charlie Garner departed this life September 5 at 2 o'clock. He was ahout 76 years of age and he confessed Christ on his death hed. He ieaves a son, daughter and about six grandchiidren to mourn his passing. Funerai was conducted by Rev. A. B. Venahie.—reporter.

HURD.—On November 19, death claimed Brother Aiex Hurd, one of the oldest memhers of Shiloh M. E. Church, Lauderdaie, Miss. Brother Hurd was a faithful Christian. The funerai was preached hy Rev. E. W. Rogers, assisted hy Rev. W. P. Ward of Meridian. He leaves 12 chiidren and many friends to mourn his death. —E. W. Rogers, Pastor.

WILLIAMS—Brother Pauido Williams came to Huntsville, Texas, from Alahama ahout 60 years ago. He was born about 1831 and died in November, 1923. He was a Christian gentieman. Six sons, one daughter, 41 grandchiidren and many great grandchildren survive him. The funerai was conducted hy the pastor, Rev. A. A. Frank.—B. T. Williams, Reporter.

MOBLEY.—Sister Emma Mobley, a faithfui memher of the Oak Grove Methodist Church, Riversviile, Ga., who was iii oniy two months, departed this life Octoher 20, 1923. She was Recording Steward and President of W. H. M. Society. She joined the church 27 years ago. Sister Mohley was 40 years old and joined at the age of 13. She iived a consistent Christian life. She leaves to mourn her passing a devoted hushand, mother, six chiidren, three sisters, one hrother and a host of relatives and friends.—H. W. Kimhaii, P. C.

BELL.—The death angei came to the home of Brother V. J. Beii on the third day of Octoher and took the father from three boys and two girls, ieaving three brothers, two sisters and several reiatives to mourn his loss. His remains rest in Beii cemetery. He was 62 years old and joined the church 40 years ago, was a member of Ehenezer Church, Reidsville, Ga. He was superintendent 25 years, steward and recording steward class ieader and trustee aiso.—H. W. Kimball, P. C.

MARSHALL.—Brother Aiien Marshaii recentiy departed this iife in fuii triumph of faith. At the time of his death he was 59 years of age. He was a student of Alcorn and a memher of Liberty A. M. E. Church, Eupora, Miss. For several years he was Sunday Schooi superintendent, also chairman of the trustee hoard. Brother Marshaii had not been able to get about very weii in some time, but he did not iose sight of the Cross. The funeral was conducted by the pastor Rev. H. C. Maxweii, assisted by Evangelist Rev. J. C. McGee. He leaves a wife, other reia tives and a host of friends to mourn his loss.—L. A. Hilliard, Reporter.

EDWARDS—On November 24, death claimed Bro. Daniel Edwards of Rocheiie, Fla., age 60. He joined Hall's Chapel, M. E. Church about five months ago. He leaves to mourn, a sister and many relatives and friends.—Sam White, Reporter.

WOOLFOLK—Sister Fannie Woolfolk was born in 1903, died Octoher 1, 1923, age 20 years. She confessed reiigion and joined Zion Hiii A. M. E. church in 1922 under Rev. R. E. Mimms, and on Aprii 1 she married Mansfieid Woolfoik, after which she joined St. Paui M. E. church under Rev. D. R. Bentiey. She was piaced in ciass No. 4, under the leadership of Brother A. T. Taylor. She served as a faithful memher. She leaves to mourn her death one chiid, father, mother, five brothers, one sister and a host of relatives and friends. The funeral was conducted hy Rev. D. R. Bentley, assisted by Rev. W. A. White.—S. Woolfolk, Reporter.

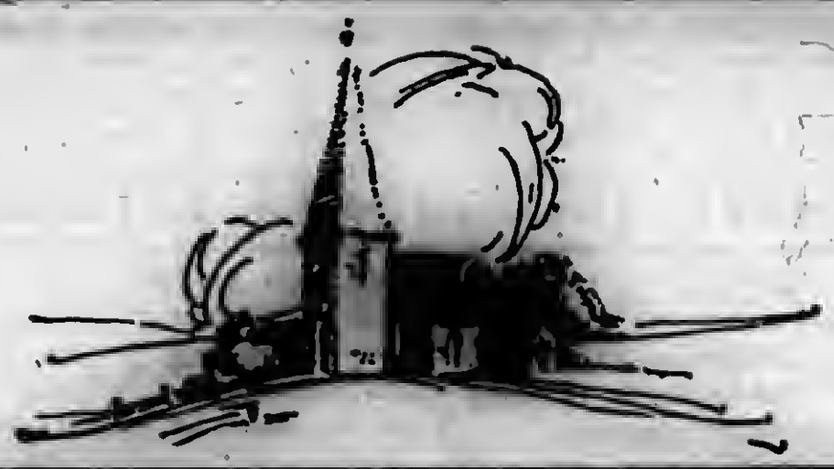
HAYES—Brother Peter Hayes, departed this iife, Nov. 5th, at 10:30 p. m., 1923. Bro. Hayes was a member of Mt. Moriah Methodist Episcopai Church, Corinth, Miss.; converted and joined in 1872, was a splendid citizen, a consistent Christian; was a steward and ciass leader for 25 years. He was favored with a iong life, 98 years old at his death. He said to friends and reiatives, "I am just waiting, I am ready." He ieaves three daughters and three sons, a number of grandchiidren. "Servant of God, weii done." Funerai attended hy his pastor.—J. W. Winhush.

ALLAN.—Bennie E. Aiien, son of Benjamin and Eliza Aiien, born May 25, 1911, died Decemher 9, 1923. He was converted August, 1923, and joined the Methodist Episcopal Church. He was strong in his faith. Mother, father, two sisters and two hrothers survive him. The remains were laid to rest in Chesterville cemetery, Rev. W. B. Rogers officiating.—Mrs. Rachel Hadly, Reporter.

TROTTER.—Rev. Richmond Trotter, Matheville, Miss., departed this iife December 11, 1923. He was converted at 12 years of age and preached the Gospei 39 years. He was a memher of Pleasant Grove M. E. Church and died in fuii triumph of faith. His funerai was preached hy Rev. J. H. Hendrix, P. C. He left a wife and seventeen chiidren, a host of grandchildren and friends to mourn his ioss. His piace can never he fiiled.—Reporter.

GAVINS.—Sister Laura Gavins died in the Hospital Decemher 3, at 3 o'clock a. m. She was a faithful memher of our church at Biue Ridge. She leaves a devoted hushand, six children a mother, two hrothers and one sister to mourn her loss. Her remains were laid to rest at Blue Ridge, Miss. December 4. Her funerai was preached hy her pastor, Rev. Goodioe. Also Sister McCuiium died at the same place and from the same church and was iaid to rest at Blue Ridge.—N. E. Goodloe, P. C.

PACK.—Sister Maggie Pack, daughter of Mr. and Mrs. J. A. Pack, Jr., died October 14, 1923. She was a faithfui member of Eiizabeth M. E. Church and choir. She wiii be greatiy missed. Our hearts are in sympathy with the hereaved family. The funeral was attended October 15 by the pastor, Rev. E. W. Rogers, Lauderdaie Charge, assisted by Rev. J. H. Easter, pastor of the Garlandsville Charge and Rev. J. C. Barlow of the Baptist Church.



WHAT THE CHURCHES ARE DOING

CALDWELL, TEX.—From December 26 to the 30th of September, 1923 a fair was given at Zion Hill church in the Caldwell charge in the interest of re-painting the church and putting the pastor, Rev. W. A. Parham in better shape on his salary at the closing of the fair, and at the service Sunday night there was laid on the table $205, also during the sermon Sunday at 11 o'clock three souls were happily converted and joined the church. Rev. W. A. Parham is a great preacher, and the bishop did not make any mistake in sending us this great man. The whole charge will shout if we can hear the bishop read W. A. Parham for Caldwell for another year.—Reporter.

EUPORA, MISS.—This is to say that we just closed a successful revival conducted by the Rev. J. C. McGee, the conference evangelist. The church and people are very much revived. We closed ont on the third Sunday night with a pageant "The Israelites coming out of Egypt." We raised $106. Our pastor, Rev. C. H. Maxwell, knows how to keep things going to help the people.—Reporter.

BAILEY, MISS.—Ft. Stephen Circuit: We are still praising God for his loving kindness. Apparently nothing bnt success has been ours thus far this conference year. We take this method to thank Bishop Jones for sending us such a noble spiritual uplifting pastor as Rev. A. Nelson. He is always on duty. The 4th Sunday in September was a high day. Ladies Aid Rally as held at Ebenezer Church for the interest of Hopewell Church, as it was torn down at that time. The sisters assessed themselves one dollar each: Sister Dora Cole $1.00; Sister Hattie Malton $1.00; Sister Annie Mc Clean $1.00; Sister Cora Gordon. $5.00; Brother T. MsAfee $0.50; Sister Susie Parker $$0.25;. Bro. Fred Meredith $1.00; Mrs. Claudie Johnson $2.25; Gussie Mae Gordon $0.50; Miss Ophelia Snowden $0.85; Miss Esther Williams $0.50; Estelle Williams $0.30; Gertrude Tinsley $$0.25; Mrs. M. Meredith, $0.25; Bertrice Gordon $0.94; Johana Meridith $0.10; Mattie Sue Cole $0.05; Mamie Meridith $0.05; Lannie Balocks, $0.60; Mrs. Janie Griffin, Representative Ebenezer $4.35; Mrs. Jessie Jermeny Representative Centenary $1.32; Mrs. Clandie Johnson, Representative Mt. Pleasant Baptist Church $1.62; Total for the day $24.08.

The new building of Hopewell, M. E. Church is near completion. We entered our new church on the second Sunday in October. Rev. Nelson was at his best. The Ladies Aid is still alive at Hopewell. At the close of our business meeting Saturday night. At the president's home a very severe storm came bringing different choice groceries for the pastor and family. Rev. Nelson being absent his wife, Mrs. George Nelson was present and made very encouraging remarks thanking them. This storm was led by Mrs. Susie Parke, Mrs. Dora Cole, Mrs. M. Meridith and Miss Annie McClean, singing, Be ready when he comes. The Lord's prayer was rendered by Mrs. M. Johnson.—Cora Gordon. Reporter.

BELZONI, MISS.—The trustees of Evans M. E. Church were very much elated over the results of the rally November 25. The following are those who led forth in the drive: Bro. W. H. Nunn, $10, P. H. Vann $10, Wm. Morrison $13.55, Alex Cade, $15, J. R Ross $6, John Applewhite $2, M. M. Holston $25, M. J. Stalling $10, C. C. Mumford $5.25, Letha Vann $15.50, A. I. Stalling $23; the following gave $1 each: Robert Buggs, Lloyd Vann, Ella Williams, Josie Morris, R. M. Nunn, Zenolia Applewhite, T. M. Outlaw, Myrtle Cade, Bettie Singleton, Mallsia Knight, Ora Kizer, Sslile Craig; the following gave $2 each: M. J. Spates, V. E. Murray, A. T. Morrison, Chester Clinton, R. D. Shield; $2.50 each: Martha Russell, Rosa Moore; Fannie Clinton; $1.50 each: James Ellis, Elsie Sigers, V. A. Jackson; 50c. each: Mable Morrison, Myrtle Morrison; 25c. each: James Seers, M. L. Vann; Azlee Vann 49c. Many other friends gave aid. Public collection $12.10. Grand total, $181.95. Under the leadership of our young energetic pastor, Rev. M. J. Stalling, we are moving on to success. We are far on our new church, hoping to have it completed by Christmas.—W. H. Nunn, Reporter.

LIBERTY, TEX.—Last Sunday was our regular pastoral day at St. Emily. Our pastor was present throughout the day and preached at three of the services. The text and theme for the Eleventh Hour 2 Cor. 5:17; theme "The New Creation." Three p. m., Eph. 4.30 and 5:18 "Grieve not the Holy Spirit, But be filled with the Holy Spirit." Eight p. m. text John 12:21. "Sir, we would see Jesus." Theme Jesua the center of attraction. The Holy Spirit was present for the men and women wept alike because of the truth and power in the Gospel. He is helping us to see the vaine and necessity of a life rightly lived here. With that same business, obedient and generous and industrious spirit in all his work here, he has together with the officers set abont to bring up the deficit in our Centenary claim for this year, with a determination to accept no defeat. The powers of resistence to progress and success are weakening. One more subscription for the Southwestern Christian Advocate was reported. Bod bless our much-loved Pastors.—Mrs. M. E. Southerland, Reporter, Dr. C. R. McKinney, Pastor.

LEXINGTON, MISS. — Lexington Ct.: When I arrived here last year I found an old debt of $343. I was not looking for debts against church property for the reason that I was tired of cancelling debts. But we cancelled the last cent of the $119 that was against Spring Hill Church and the members paid one dollar each as follows: W. Williams,, Delaney Redmond, George Smith, Steve Williams, Phil Peppers, Patsy Williams, S. Redmond, Nancy Redmond, S. W. Redmond, Moss Greer, John Delaney, Lucy Griffin, Annie Sample, Corline Williams, Wilborn Williams, Henry Sample, S. A. Porter, T. L. Coleman, Henry Williams, Beatrice Williams, W. S. Leake, Henry Pennington, Andrew Griffin, Y. Greer, $1.75, A. Greer $1.70. The following paid 50c: Rosa Williams, Lee Louis, Sam Morris, Sam Beatty, Robert Buchannon, Watson Redmond, Lela Parks, Lulay Delaney, Frank Greer, L. C. Pennington, Caroline Cooper, L. A. Cooper. Peter Buchannon, Flora Redmond, Jennie Moore, William Delaney, Henry Stokes 75c., Eliza Stokes, 60c., Frank Campbell, 75c. Public collection, $6.50, grand total $40. This church is clear of old indebtedness. The members are glad. The balance on the parsonage of 12 years' standing is $170.—W. S. Leake, Pastor.

SPARTA, TENN.—Kyneth Chapel Methodist Episcopal Church: Our church has just closed a four week's drive as a clean-up of a deficit on our new church, which was a success, December 9, 1923. The choir was at its best throughout the day. We were favored with one of the strong sermons of the pastor, text: Eccl. 9:10. At 7:30 p. m. Rev. Nolen of the A. M. E. Church filled the rostrum and preached a strong sermon nsing these words as a text: "As long as I am in the world I am the light of the world." Mrs. Della Scott and Mrs. Etter Travis were the captains. Mrs. Scott raised $57.00; Mrs. Etter Travis, $71.00, making a total of $128.00. With this amount the debt was cancelled. On the following Thursday night there waa heard some sweet and low singing led by Bro. W. F. Roberts and many others, the beautiful song, The Lord Will Provide. These entered the parsonage and laid on the dining room table a large amount of choice groceries and a purse. The contents was a silver donation. The pastor's wife thanked them and invited them to call again.—Wm. T. C. Travis, pastor; Mrs. Anna McGinnis, reporter.

PALMETTO, GA. —Harris Chapel Methodist Episcopal Church: December 2, 1923, was a high day at Harris Chapel Methodist Episcopal Church; Rev. J. J. Jones was at his best at 11 o'clock service; all seemed to have felt the Holy Spirit while he so beautifully explained the words of the Scripture, and at 7:30 our "Bishop" in the person of Rev. R. T. Jackson, brought to us the message of "A Voice." which almost made us feel like we were in a real conference. "Bishop" R. T. Jackson dwelled on making a highway and a smooth way for the coming Lord. After this inspiring sermon prayer was led by Bro. Reese Varner. The pastor, Rev. J. J. Jones, the doors of the church for the reception of members; one came. Then "Bishop" Jackson called the house to order and the conference officers were elected. Bro. J. H. Clark was elected secretary and treasnrer of the four districts. Each presiding elder's character was passed. Each district was then called upon to make their report. No. 1, Atlanta District, Mrs. Alice Boyd, District Superintendent, $34.13; Newnan District, Mrs. Alice H. Jackson, 28.02; Gainesville District, Mrs. Ella McGee, $26.30; Rome District, Mrs. Mary E. Cranford, $13.82. Total raised, $102.27. November 10-11, 1923 Rev. J. W. Queen, our district superintendent, was with ns on his fourth round and was paid in full. We have enjoyed a pleasant year's work in our church and the whole church asked for the return of our pastor. We thank Macedonia School Bethel Methodist Episcopal Church, Pleasant Hill Methodist Episcopal Church and Mt Pleasant A. M. E. Church members for their co-operation in the rally.—Alice H. Jackson, reporter.

DONALDSONVILLE, LA. — Our Thanksgiving services were excellent. The program was under the auspices of the King's Sons and Daughters Mrs. Roeno Gibson, President. The Choir rendered excellent music. There were several solos and duets, by sisters Melvina Batiste, Penny McClellen, Ethel Turner, Carrie Henry and Roeno Gibson. The Thanksgiving Proclamation was read by Miss E. LaBlanc. The origin of Thanksgiving was discussed by Dr. J. S. Brazier. Sermon by pastor Subject: "Oh give thanks unto the Lord. for the remembrance of his Holiness.—J. S. Brazier, reporter.

TROY, OHIO.—Richard's Chapel: It is a well known fact that a church with the true ideals of Christian character, and blessed with true leadership can, in no wise, fail to reach the highest standard of righteous living and liberal giving. After laboring arduously for years to reach the pinnacle of independence, Richard's Chapel has accomplished in the present year, what it has attempted to do every year since its foundation under the leadership of Rev. L. M. Sharpp (whose prayerful administration has had great effect), the church has accomplished almost what seemed impossible. At the district conference which was held at Rushville, Ind., in August, we reported more money raised for all purposes than had been for the whole of any preceding year. At no time in the history of the church, have the members of the congregation, and loyal constituents functioned so courageously and laboriously in the endeavor to place the church on a firm basis. Of all methods that have been tried to further the cause the unit system has proved to be not only the best, but the only successful way to get all members and friends of the church to work. We

have five units and each one is doing its full share of the work, which has been assigned for each to do. In September we conducted a most successful fair. Beginning the first Sunday in October, and ending Nov. 25, the units conducted a great rally or "Thermometer Drive." Each unit was to raise $100.00 each. The goal was set at nothing less than $500.00. When all actual cash had been counted on the Sunday $556.00 had been raised. On the following Monday, Dr. E. A. White conducted the third quarterly conference, and all claims were reported paid and he highly complimented the church on the strict way it carried on its business. All outstanding debts are paid and the church stands on a firm spiritual and financial basis.—W. O. Calvert, Financial Secretary.

FAYETTE, MISS.—Sunday, November 25 was a high day at Adams Chapel M. E. Church, Fayette, Miss. Our eight weeks' evangelistic and financial drive closed Sunday. The first two weeks of the drive were given to evangelistic work. As a result five souls were won to Christ, two infants baptised, and the church was generally revived and strengthened. With the church thus spiritually awakened we entered into our financial drive for $400. The amount seemed large at first, and the task hard for so small a membership, but with God in front and with loyal loving hearts, the task was undertaken. The captains reported as follows: Mrs. Mathleld Merits, $20.62; Mrs. A. M. Hall, $105.96; Mrs. Minnie Holloway, $84.30; Mrs. A. M. Bullen, $28.10; Mrs. Rachel White, $27.25; Mrs. Lou Harrison, $58.74; Mrs. M. L. Johnson, $81.85; Mrs. Luella Geoghegan, $27. Total amount raised $442.73. One soul added to the church during the day's service. Mrs. A. M. Hall won the prize, $5.—M. P. Johnson, Pastor.

GORDONSVILLE, TENN. — The members and friends of the Gordonsville Charge are well pleased with the beloved pastor sent to us this conference year, in the person of Rev. S. T. Miller. He is a strong, energetic man. We the members and friends feel greatly honored with so great a man among us. He came to us from the Tullahoma Station where he pastored last year. Rev. Miller has expressed more than once that he was proud of his congregation and we have striven hard to show our appreciation of his being with us. He preached his opening sermon from Isaiah 35 chapter and 8 verse using for a subject "Come off the Speedway." and also compared Matt. 7th chapter and 13th verse with "The Way" Isaiah spoke of and 14th verse of the same chapter of Matt. with "The Highway of Holiness." We hope to do great work this year. God bless Rev. F. N. Collier our district superintendent, and Rev. S. T. Miller, our pastor.—Leslie E. Dowell, Reporter.

TEAGUE, TEX.—Services at Fairfield M. E. Church December 15, were very inspiring. Rev. G. L. Loud is a live wire and is beginning the new year with prospects for a bright future. Our Sunday School is in fine shape. After the holidays our attention will be centered on the quarterly conference. Brother W. R. Robinson, our district superintendent knows no failure; he is welcomed whenever he comes. We expect 1924 to be the banner year in Methodism at Fairfield charge. Collection for the pastor, $10.—W. C. Blaine, Reporter.

TOPEKA, KANS.—To the Members of Mt. Olivet Church: We gladly use this method of thanking you for your considerate and Christian method for making the dining room the storm center of a very agreeable and highly appreciated surprise, Monday night, December 3, with pounds of valuable and choice groseries which were laid upon the large dining table until it would hold no more, led by Rev. Alferd Clay and others. Thank you. Call again. We also wish to express our sincere thanks and appreciation to our many friends for kindnesses shown during the four-weeks' illness of my wife. May the Lord forever bless these good people.—Rev. Alexander Talbert, Pastor.

LIBERTY, TEX.—Rev. C. R. McKinney, pastor of St. James M. E. Church, has been assigned to Huntsville and Trinity, Texas. Just how the people of Liberty let him get away from them, we do not quite understand. But we do know that Liberty has, in Rev. McKinney, lost an able man, a man that she really needs. Rev. McKinney is both a thoughtful and a forceful speaker.

At Turkey Creek Baptist Church, Sunday, Nov. 25, where he had been invited to worship with Rev. E. Green and his people he preached a powerful sermon from Gal. 6:14. The sermon was the occasion of much rejoicing and is still receiving favorable comments from every side. It was truly thoughtful. Knowing the worth of such a man to a community we, personally, regret to see him leave. Rev. McKinney has by his side a cultured and refined help mate who is doubtless the inspiration for much of the good he is doing. They have made some warm friends in Liberty who, while regretting that they have been removed from Liberty, are glad that they have been assigned to a good field. They have both our prayers and good wishes.—Prof. E. Green, Principal City School.

MASON, TENN.—Alexander Chapel: The members and friends of Alexander Chapel are delighted to receive our pastor, Rev. T. B. Blackmon for the second year. He was cordially welcomed by his friends throughout the town. Alexander is alive and will not fail under the administration of such an able leader as Rev. Blackmon. Pray for our success. On Sunday, Dec. 9, 1923, a contest between Alexander Chapel M. E. Church and St. Matthew Baptist Church for the M. E. pastor. C. B. pastor raised $57; M. E. Church $30; B. Church $27. On December 16, 1923, a rally for the repairing of the pastor's house with two captains: Sister Katie Evans, $12.37; Sister Lizzie Taylor, $8.37; public, $2; total $22.74. We thank God for such a man and the amount raised for the pastor and repairing of his home, $79.74.—Estella Norfork, Reporter.

MOSS POINT, MISS.—The St. Paul Methodist Episcopal Church at Moss Point, Miss, is moving along in fine shape. The clouds of douhts and distrust by our beloved pastor in the person of the Rev. W. L. Marshall, D. D., LL.B., have been outlived as the people know him better they love and trust him more.

St. Paul is obligated to Bishop Mead after all in appointing Dr. W. L. Marshall, to be its pastor this year. Though, very unfortunate for Dr. Marshall and his wife, in the early part of his ministry here he was not understood by many of the people. Dr. Marshall had been misrepresented to the people before he could get here and preach, even the first sermon; and when he arrived, many of them were bitterly opposed to him being their pastor, taking for granted that what they had heard concerning him was true without giving him a chance to prove the truthfulness or falsity of the statements made concerning him. Since he has been here and lived with use, the people are all convinced that he was misrepresented. They are saying everywhere that "Dr. Marshall is a Christian gentleman"; "He is a plain Gospel preacher"; and "A brother beloved."

Our First, Second, Third and Fourth Quarterly Conferences have been held. We have had nothing but peace and success. The district superintendent, Dr. P. H. Rembert, was with us Sunday, December 9th and preached two heart-searching sermons and we paid him in full, as we have done each quarter during this year.

Nearly all officers were present and made good reports. Reports showed that the district superintendent had been paid $35, pastor had been paid, this quarter $313.58, Conference Claimants and Episcopal funds $14; total raised for ministerial Support this quarter $457.58, total raised for Trustees for the year $407. With everything working lovely, the quarterly conference passed into history—R. W. Walker, J. C. Hyde, Walter Hand, Reporters.

HOBSON CITY, ALA. — Rising Star Methodist Episcopal Church: On a recent date, under the leadership of the following committee of the W. H. M. S., Mesdames. Annie Sudith, Opelia Thompson, Matilda Peats, Girtus Brown and Dola Bailey, rendered a program and rally combined. The proceeds were given to our faithful pastor, Rev. P. Y. Watford, with which he was able to purchase a suit. On his return from the Annual Conference the "Ladies' Aid Society" gave a reception in honor of his return to us. And durthe reception there were welcome addresses from each auxillary of the church, and visiting friends of our city welcoming our good beloved pastor and family back to us again for another year's service.

During his past two years with us much good has been accomplished and we felt assured that under his loyal and Christian leadership, we shall be able to do greater things this year.—(Mrs) Iola Bailey, Reporter.

LITTLE JOURNEYS THROUGH THE DISTRICT.

In making my fourth round on the district, my wife and I thought it would be in keeping with good breeding to spend a few days socially with the ministers and their families; and up to this writing, we have been very cordially received by the brethren, who seemed to have vied with each other in doing us honor.

Our first point visited was Spring Creek Circuit; there we met Dr. Robert F. Long and his polished family full of cheer. His report to the conference showed that the work was far in advance to that of last year, a modern church built and other interests well cared for. I was paid in full for the year. A splendid reception was held in our honor. Our next stop was at Briggs, where we met our new pastor, Rev. Caldwell, who is easily measuring up to expectations. His conference was good, were pleasing. I was paid in full.

Oakdale was out next stop. Here we found Rev. R. E. White moving things upward, Sister White, his worthy wife, equally sharing the task with him. Conference was good. A splendid reception was tendered us. I was paid in full.

Olevia was the next point visited. Rev. Samuel Green, the old Sea Captain, was at the wheel, Sister Green, his better half, was by his side assisting in steering the old ship, which is being done with a remarkable degree of success. We were honored at this point with a nice reception; we were the happy recipients of many presents as tokens of love and appreciation. I was paid in full.

Our next stop was at New Iberia; there we met Rev. Wm. Harrel and his energetic consort putting the job over. Rev. Harrel has improved things generally around our church property at New Iberia. The outlook for a splendid close is bright. Quarterage was paid in full.

Our next point visited was St. Martinville, once the camp ground of the immortal Evangeline, where the old oak that bears her name still spreads its branches far out over the lazy, meandering stream (Bayou Teche). Here we found the quiet, unassuming Rev. James A. Williams and his affable wife at their post, with every thing set in order for our entertainment. Rev. Williams had arranged our itinerary for visitations and dinners for four consecutive days, which was carried out to the letter. Many pounds of select groceries were sent to the parsonage for our comfort.

Conference was good. Reports showed the work of the church to be in excellent condition from every angle.

The climax was reached on Sunday, Nov. 18, when a well-prepared program was rendered. Mr. A. Carlson was Master of Ceremonies, Reverend William Marshall and his splendid choir enjoyed a place on the program. Mrs Turner brought echoes from W. H. M. S. convention recently held at Sioux City, Iowa. Solo, Miss A. Drake.

(Continued on Page 16)

SPECIAL NOTICES

VAUGHAN, MISS.—Dear Brethern of the Brotherhood of the Mississippi Conference: Remember we pledged to pay $1 for the death of each member of our Brotherhood. During the year Dr. A. J. McNair and the Rev. J. D. King have been called from labor to reward. Please send your money to the treasurer, Dr. D. L. Morgan, 2705, 13th St., Meridian, Miss.. Should you fail to send it to him, go to the annual conference fully prepared. Yours sincerely—Irvin R. Kersh, Corresponding Secretary.

INQUIRY

I wish to inquire of my father, Richard Posley; when I last heard from him, in 1893, he was at 2748 California street, Denver, Colorado, and was a preacher in the Methodist Church. Any information of him or his whereabouts will be greatly appreciated by his daughter, Lucinda. —Mrs. Lucinda (Poseley) Lattimore, 604 W. Madison St., Yazoo City, Miss.

CRESCENT CITY NOTES

GRACE M. E. CHURCH—Our service on Sunday night, December 23, was one to be remembered by all persons present. Brother Gidbry, of the Congregational church, spoke to us out of his heart. Though not a member of Grace, he never fails to lend aid or speak a good word for us when the opportunity permits. Rev. M. R. Walker, worthy District Superintendent of the New Orleans district, revived the entire congregation with his short but inspiring sermon. We are always pleased to have him with us. Dr. L. H. King came forward and spoke briefly but very inspiringly.

The Ladies Aid met at the home of Mrs. Debose on Dec. 28. A fish fry was planned for January 12, to be held at the parsonage. After the business of the meeting was over, a delicious salad course and hot chocolate were served. The watch meeting service on Wednesday night was largely attended. Dr. L. H. King preached on Tuesday night, Jan. 1, to an appreciative congregation. Grace continues to move under the wise and efficient leadership of Rev. F. W. Brown. All are invited to attend our services.—Reporter.

WESLEY.—Under the Women's Home Missionary Society kindergarten enterprise at Wesley and Trinity is being given a course in kindergarten training with emphasis upon religious education. The object is to prepare girls for teachers in the local kindergartens and for Sunday school workers. A representative from each church would be welcomed. Lee Areta Ayers, 5323 Pitt St. Phone uptown 3036.

THOMSON CHAPEL—We take this method of thanking the friends for a Christmas turkey weighing 12 pounds, a large basket of all kinds of eatables and a cash purse. The following are those who led the way to the parsonage. Those paying 25c each were: Viola Joseph, Anna B. Williams, Olivia Robertson, Olivia Evans, Eva Davis, Emma Joseph, Rosa Thomas, Viola Jenkins, Lillian Isadore, Agnes Williams, Estella Hubbard, Blanche Jones, A. E. Smith, Brothers P. A. Goff, P. J. Andrews, Leonard Brown, W. H. Isadore, Lawrence Collins, Alfred Edwards. The following 15c each: Selena Andrews, Louis Robertson, R. D. Lindsay. 10c each: Frances Hamilton, M. E. Alexandria, Ella Jackson, Naomia Ferguson. Brother Josuha Evans paid 50c. We think you all and welcome you again. The latch string is always on the outside.—Rev. and Mrs. W. H. Lang.

CARD OF THANKS

Through the cold and dreary weather on Friday night, a storm struck the passonage from the northwest point by a company of ladies and gentlemen; brought with them a loaded tub of very choice groceries. We were never more surprised before and nothing could lend more faith in God's Providence than to see a band of valiant soldiers march in singing "Bringing in the Sheaves", with arms and hands filled with tokens of appreciation, which bespoke the tie that binds the hearts of Christians, of pastor and friends together. Mrs. L. A. Humphrey made the presentation, followed by a response from the pastor; prayer was then offered by Brother Isreal Martin. Brother L. A. Humphrey, Brother Scott, who carried the tub, considered it a joy. The promoters were Mrs. L. B. Thompson, L. A. Humphrey, Mrs. Newell, Mrs. Scott, Mrs. Martin, Mrs. Foster, Mr and Mrs. Lawyer Kerney. Space will not allow the names of all the givers. We take this method to thank all; the latch string of our door hangs without, call again.—Rev. and Mrs. N. N. Sawyer, Richmond, Tex.

Mrs. H. May takes this method to thank the many friends of the May family for their kindness shown her husband during his illness and the members of Keynett Chapel, Brookhaven, Miss. Rev. R. L. Carpenter and members of his church, Hazelhurst, Rev. Sidney and church Crystal Springs, Rev. Holston and his circuit, the Little Rock Methodist church and St. Mary Church. Special mention and names of the members of Beaula Chapel Missionary Baptist Brignall addition, a wonderful storm given by the Woodmen of the Union led by Mrs. M. O. McCormick and Mr. Clint Vaughans of Heidelberg, Miss.

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LITTLE JOURNEYS THROUGH THE DISTRICT

(Continued from Page 15)

Rev. Harrell preached a soul-stirring sermon.

The New Iberia and St. Martinsville choirs matched their talents and vied with each other for supremacy. A great meeting indeed. To say that Rev. Williams knows how to do things well would simply be voicing the sentiment of all who know. Was paid in full. Each church spoken of asked the return of their pastor.

Truly this is my best year on the district.

More anon.—J. W. Turner, D. S., Lake Charles District, Louisiana Conference.

WOMAN'S COLUMN

MUSKOGEE, OKLA.—On the 4th of December, 1923, the W. H. M. S. was favored with a visit by Mrs. Jane D. Lowe, national deaconess of the Methodist Episcopal Church, 917 North Carrollton Ave., Baltimore, Md. She made a very timely address in interest of the Woman's Home Missionary Society of the various schools of the church. Mrs. Lowe is doing a great work for her people. We as members of the Woman's Home Mission Circle should stand by her in this great work that she is doing.—Reporter.

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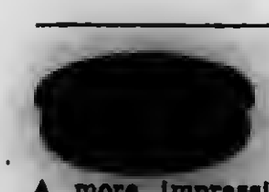
Two choice books by Bishop R. A. Carter, (author of "Morning Meditations"): "Feeding Among the Lilies' and "Canned Laughter."

Dr. Alfred T. Smith, Editor of the Christian Advocate says "Feeding Among the Lilies" is very beautiful both in title and contents".

The Editor of the Christian Index says: "'Canned Laughter' contains 216 pages of stories and anecdotes. Bishop Carter has used the scissors to good effect. The editor recommends this book to every person who is 'down at the mouth' and needs a laugh.

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Things Work Out

Because it rains when we wish it wouldn't,
Because men do what they often shouldn't,
Because crops fail, and plans go wrong—
Some of us grumble all day long.—
But somehow in spite of the care and doubt,
It seems at the last that things work out.

Because we lost where we hoped to gain,
Because we suffer a little pain,
Because we must work when we'd like to play—
Some of us whimper along life's way.
But somehow, as day always follows the night,
Most of our troubles work out all right.

Because we cannot forever smile,
Because we must trudge in the dust awhile,
Because we think that the way is long—
Some of us whimper that life's all wrong.
But somehow we live and our sky grows bright,
And everything seems to work out all right.

So bend to your trouble and meet your care,
For the clouds must break, and the sky grow fair,
Let the rain come down, as it must and will,
But keep on working and hoping still.
For in spite of the grumblers who stand about,
Somehow, it seems, all things work out.

—Edgar A. Guest.

"SOPHOMORIC FOLLY"

Concerning Lothrop Stoddard's much-talked-of book "The Rising Tide of Color," Dr. Robert E. Speer, President of the Federal Council of Churches in America said recently, "I emphatically deny that there is any truth in 'the Rising Tide of Color' as advanced by Lothrop Stoddard. His views are a piece of sophomoric folly."

There are three ways in which one may read a book in which a theme is treated controversially. One may bring to its reading a mental equipment of prejudice and partisanship in favor of the author's proposition and be thus easily led to agree with the author in his fundamental positions. Or, one may, on the contrary, bring to his reading an implacably hostile mental attitude, discerning every minor point of divergence in opinion or accuracy of unimportant detail, etc., and thus prove himself hyper-critical rather than an honest seeker after truth. The third attitude is that of an honest seeker after truth—it is that of the open mind, resolved to accept whatever truth offers and to follow anywhere truth, adequately sanctioned, leads. We venture to assert that Dr. Speer's appraisal of Mr. Stoddard's book is the seasoned conviction of an honest seeker after truth, whose mind was impartially exposed to all the shafts of logic, of Mr. Stoddard sweeping, as he thought, to indisputable conclusions. This certainly was our attitude when we sat down to read the book when it first appeared.

In its final analysis no situation, no problems, no body of belief or practice, suffers by the turning on of light—real light from any source. More generally henceforward than ever, mental integrity will insist upon, and form the scientific habit of examining all theories and philosophies in the presence of the most generous flood of light that can be brought to the consideration of any subject.

So with the race-problem, which is after all, the foremost human problem to-day. Mr. Stoddard is right in assuming as the occasion for his book, the priority of this question for present day thinking, but he is as obviously wrong in his fundamental thesis for its solution. He sets out to prove the inviolabie predestined superiority of a part of the human family—that is, he proves to his satisfaction that the Nordic division of the Caucausian race is biologically superior to the other divisions of that race and to the other race varieties. By an easier twist of reasoning, therefore the Nordic element are the divinely ordained conservators and transmitters of human values. This position of favored vantage possessed by this superior Nordic element by sheer physical prowess. is being desperately menaced by the rising tide of colored races. These latter not only already outnumber the Nordic element but are growing increasingly more numerous while the Nordics in blind folly are practicing race-suicide, chiefly through the extravagance of the war method.

"The Rising Tide of Color"is Mr. Stoddard's red-signal to the Nordics to cease self-destruction, and more; it is the pagan call to mobilize every resource and element of physical force to confront the superior numbers of colored races with a "Hindenburg line" of opposition, competition, and conflict..

The basic philosophy of such advice clearly is, that progress and development, even the security of civilization rests upon the competition-conflict method of human intercourse. Such a concept of social progress is purely pagan—a reflection of the rankest pagan ethics. While competition and conflict, even slaughter of the innocents, has disgraced history's pages and scattered civilization's field over with the wreckage of the ages, it can never be granted that this was necessary to, or even was a contributing element in, social progress. The contrary rather is true, that society has been integrated and conserved and social progress attained only and in proportion as pagan ethics have been counteracted and the content of Christian ethics has given richness and direction to the stream of civilization.

For Mr. Stoddard, the Christian ethic seems to be a negligible factor or at most a subordinate and rather important force in social building. Either Mr. Stoddard, in his "Rising Tide of Color," has proposed a piece of "Sophomoric folly" or the entire Christian message and enterprise is an important device, an iridescent and unrealizable dream. The Christian ideal for humanity is its conscious oneness in Christ—a universal family under the regnancy of Him who preached the "whosoever-will" gospel, implying the same essential capacity in all men, Negro and Nordic; co-operation supplanting competition and conflict: love of mankind supplying the basis and bond of all relationships between man and man; humanity realizing its highest and ultimate destiny through complete conformity with Jesus' way of life, of love, and of peace. Long before Mr. Stoddard proposed his way of adjustment of the races of earth, Jesus Christ heralded his Way; while Mr. Stoddard would save the Nordic element of humanity, Jesus Christ would save total humanity; Mr. Stoddard incites to racial war, Jesus inspires and gives peace; history reveals Mr. Stoddard's folly; that same history discloses the inescapable wisdom of Jesus: Humanity's verdict condemns the folly of Stoddard while the universal human heart is yearning, hungering for more of the ethic of Jesus in human affairs.

IT WILL BE TOO LATE

Report has come to us that in some places in the Church a tendency is being developed **to postpone until after Easter the Financal World Service Enlistment.** For any District Superintendent or Pastor or Church to follow such a procedure will be disastrous to the **World Service** Movement in the churches.

Easter comes late this year and to delay till then our financial enlistments means that report of the **World Service** effort could not get into the Quadrennial Report which the Committee on Conservation and Advance must make to the General Conference in May. Every possible achievement of every Methodist church throughout the world ought to be chronicled in that report. Every victory and success of each Area, each Conference, each district and each local church should be assembled and crowded into the quadrennial report for the General Conference. To this end the Church is requesting that there be no delay, but the utmost co-operation in every section of the Church, in launching promptly and vigorously the World Service Financial enlistment **at once.** Don't wait until Easter; that will be too late.

Now is the time to act. District, group and training conferences should be held immediately with pastors of every district. **World Service** volumes should be procured at the earliest moment. Instruction from these volumes should be imparted to the last member in the local church at once as the necessary basis for an immediate thorough financial every-member canvass. To be assured of getting the World Service volumes at all, orders should be sent to the Area office or to Chicago before February 1st. Without this educational campaign, any pastor and church will be seriously handicapped in attempting to put over successfully the big modern church program of World Service.

So vitally urgent is this whole consideration that Secretary Wade has sent out for the Committee special hurry letters to each District Superintendent and Pastor, lest someone let the critical opportunity slip. Remember, **to wait till Easter for your every-member canvass will be too late.** Moreover, all receipts for Centenary and World Service funds to date should be sent at once, as well as for special Japan Earthquake Fund, to Dr. M. H. Ehnes, 740 Rush street, Chicago.

READY.

Central Methodist Episcopal Church, Jackson, Mississippi, and the entire local community of that city are in classic shape and ready, eagerly so, to exhibit their traditional hospitality as host to the Mississippi Annual Conference to convene there January 30, 1924, instead of January 31.

Bishop Jones and his men will find numerous improvements on the Church's physical equipment. Both exterior and interior of the building have been done. Outside the walls have been beautifully stuccoed to a height of four feet, the remainder being treated to a coat of paint. New cement steps have been built also at all doors. The roof and windows likewise have been repaired. Interior decoration has also been made on walls, ceiling and pews. The old furnace room has been enlarged, given a cement floor, and therein installed a large and ample new furnace. That the music may be a rare feature of the Conference, the pipe organ has been thoroughly overhauled. In addition to which improvements, the church's old debts have been paid.

Added to these accomplishments is that congregation's interest in benevolent objects. Their whole quota of Centenary and other benevolences, including Episcopal Fund, Conference Claimants, General Conference expenses, and Episcopal residence. On a

(Continued on Page 4)

OUR DEPARTMENTS

Attention in this brief note is called to the regular Departments and their rich and varied offerings for Southwestern readers which this journal maintains throughout the entire year.

Besides its editorial message, our contributed articles are among the best carried by any religious paper anywhere. Our contributors are selected from all walks of life and all racial groups. They encompass every big question and theme of outstanding interest to the general public. This department is a veritable feast of culture for those who read after our contributors.

A new feature, is **The Southwestern Horizon.** It is a weekly or semi-weekly scanning and interpretation of the whole field of current news including the religious field, chiefly domestic, but foreign as well. The success of the church is rooted in the daily activities of society a better knowledge of which will lead to a more intelligent appreciation of the Church in motive, method and mission.

Our Department of Church activities consists of reports and information on the doings of the Church in the field. It is open to all of our Churches and religious societies; it mediates a consciousness of church and denominational unity, bringing at the same time information, inspiration and suggestion of one field to the other. The effort in this department is to purvey Church news with brevity. E very church in Methodism is urged to utilize our columns **"What The Churches Are Doing."**

Our Bible School Department covering the weekly exposition of the **Sunday School Lesson** is not surpassed by any religious journal. The lesson story is written by Dean J. Leonard Farmer, Ph. D., of Rust College. His interpretation and exposition is scholarly, evangelical, practical. Thousands of Sunday School officers and scholars are reading and profiting thereby eagh week. Dr. D. D. Martin Head of the Department of Missions of Gammon Theological Seminary writes for our Sunday School lessons each week the very illuminating forceful "Missionary Interpretation."

Dr. J. W. Haywood, Principal Morgan College Academy writes our weekly notes for the thousands of Epworth Leaguers. There is in his messages a freshness and pungency that makes special appeal to youth. He knows educational method and his approach to our thousands of Epworth Leaguers through our **Epworth League Department** is novel, instructive, broad, courageous, dignified. Here is a vital message modernized for youth. Occasional messages from our General Secretary, Dr. Guthrie and from Dr. Fred H. Butler, Secretary for Colored work make this Department all in kind that our young people need for edification.

Growing in popularity and service is our **Woman's Column,** a recent feature to give distinction and prominence to woman's activity in the Church life chiefly through women's organizations comprising their varied auxiliaries. Here, cxchange of views as to helpful methods and plans of Church work among women is proving vastly helpful to hundreds of women who are giving large service in their local fields in kingdom promotion.

Readers of the **Southwestern Christian Advocate** have the assurance that theirs is a religious journal which keeps them abreast of the best in thought and deed which the religious world affords. That your friends and their families many share such advantages, you should either present them with a year's subscription to the Southwestern or urge them to subscribe.

CHRISTIANITY! WHAT IS IT?

It is generally conceded that what the world will be tomorrow will be determined by Christianity. But in our controversy this concession does not get us very far until there is a consensus of settled or definite opinion as to what Christianity is.

We think no period in human history has been so preoccupied as is the present with speculations and criticisms seeking a satisfactory working definition of Christianity. With the advance of modern scientific knowledge and the enlarged experience of the human race, old concepts are bound to give place to new. In the evolving process of the experience of mankind the mind becomes more involved in the interminable network of universal things and relationship; so that ancient concepts are constantly undergoing a process of change either becoming enriched or impoverished thereby.

We are skeptical as to the possibility of man's ever being able to define Christianity comprehensively or in such a way as to evoke universal sanction from the varying schools of thought. One school will continue to emphasize its formal side; another, its mystical side; another still, its ethical side, in accordance with the varying philosophies and tasks of life. Any adequate concept of Christianity must be that of an experience in humanity as rich and as potent as was the experience of Jesus Christ himself, Christianity's unique founder. While such a conception will not be literally identical with that of the "fundamentalists" nor will it coincide with every detail of the "liberalist" positions, it will most assuredly include every modicum of truth, with adequate sanctions, embraced within the contention of both and all schools of thought.

In the meantime, amid the clash of opinions, the world will keep on evolving Christian ideals and standards realizing themselves in Christ-like personalities to edify and bless society. Indeed, neither human progress, nor is the progress of Christianity initiated by creedal statements. Society has never waited for a perfected system of philosophy or religious creed to build upon. It just goes on living the best it can with such a chart of faith and conduct as it possesses. meanwhile developing its still more perfected chart out of its growing experience.

More and more Christianity will be less a response to a creed, as it will be more of an ethical attitude to a need—humanity's need. Love will be the basis of man's future attitude toward his fellowman, and not an elaborate word system of theology. As some one has aptly expressed it, Christianity, in the home, is kindness; in business, is honesty; in society, is courtesy; in work, is fairness; toward the unfortunate, is pity; toward the weak, is help; toward the wicked, is resistance; toward the strong, is trust; toward the penitent, is forgiveness; toward the fortunate, it is congratulation, and toward God, it is reverence and love. Thus, loving and serving God and one's neighbor, one can assuredly be reckoned Christian.

W. E. SUMMERS DIES



W. E. SUMMERS

It was a shocking message that came to us recently annbuncing the unexpected death of Mr. Melvin Eugene Summers of Augusta, Ga., on December 14, 1923.

Mr. Summers was born of Christian parentagc, both his father and mother being members of the Methodist Episcopal Church. His father is at present a member in regular standing in the South Carolina Conference. Several years ago, his mother preceded him to the home of the faithful. Born in the parsonage, he was kept constantly under religious influences throughout his youth. He entered Claflin University, Orangeburg, S. C., in 1893, where in the spiritual atmosphere of Christian teaching and teachers, he was converted, publicly professing faith in Jesus Christ.

He subsequently finished there his High School work, and after taking the Freshman year, began teaching in the public schools until 1906, whcn he qualified for railway postal service in which civil service he continued until his early death. In 1907 Mr. Summers married Miss Mable Chavis, who, with their amiable daughter, survive him.

A man of strong Christian character, true to home, devoted to his Church and faithful to cvery trust, he was honored and loved by all who knew him. In his local church, he was Epworth League President directing the religious life of the youth of the church. In his plcasing personality, he was the object of emulation by the young people. His acknowledged Christian devotion and integrity was attested in that for twelve consecutive years his local church had sent him to the Lay Electoral Conference, which in turn quadrennially elected him as their choice to represent their Annual Conference in three successive General Conferences—1916, 1920 and 1924. Though death anticipated and prevented him serving in the approaching one. For a quadrennium he had served faithfully or the big Benevolent Boards of the church. He died as he lived, loved and honored by hosts of friends and loved ones who will ever fondly cherish his memory.

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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.
2—In all correspondence, write plainly, on one side of the paper.
3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

ABUNDANT PARDON:—Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isaiah 55:7.

CORRESPONDENCE CONCERNING GENERAL CONFERENCE

The Springfield General Conference Committee of Springfield, Massachusetts, the local committee, has established headquarters in that city. All persons desiring to make room reservation or to correspond in regard to any other local matters are requested to address their mail to Springfield General Conference Committee, Springfield, Mass.

This request is made because at the present time, individuals located in different parts of the country are writing to different people in Springfield asking them to do the same specific thing. There are also some persons who have written to several different hotels ordering specific reservations. One letter on each matter will be sufficient if addressed as directed above.

Personal and General

Mesdames F. L. Kirkpatrick and J. H. Swann were recently elected Corresponding Secretary and Field Secretary, respectively, of the Woman's Home Missionary Society of the West Texas Conference.

Among the selected student representatives attending the notable Student Volunteer Convention recently held in Indianapolis, Ind., was Miss Alvan Bernice, daughter of the Rev. Dr. and Mrs. William Jones, of Montgomery, Ala. Dr. Jones is Superintendent of Sunday Schools, New Orleans Area.

At the recent session of Atlanta Conference, Bishop Richardson transferred the Rev. E. W. Rakestraw from a very successful pastorate in that Conference to fill the vacancy at Asbury, Savannah, made by the death of Dr. J. A. Ritchie. The new address of brother Rakestraw is 2605 Florence street, Savannah, Ga.

The Rev. J. W. Weakley, former pastor of St. Paul, Dallas, one of our most magnificent churches, was recently changed to the pastorate in San Antonio, Texas. Dr. Weakley is one of the Southwestern's veteran and ardent supporters. His new address is 408 So. Polaris street, San Antonio, Tex. Dr. G. A. Deslandes, former District Superintendent of San Antonio District, has accepted the pastorate made vacant by Dr. Weakley.

An Epworth League "Institute Fan" wrote us that "Dr. Leroy Woolrich, Superintendent of St. Louis District, attended the League Institute at George R. Smith College, Sedalia, Mo., with the young people of his district. He ate, sang, yelled, played, studied and prayed with them during the entire week. And when he left he said, 'I left every burden and care behind me, and now I go back to my work full of inspiration, information and determination to push the League work over my entire district.'"

We hereby acknowledge receipt of a novel combined wall-calendar and church directory of Pocahontas Methodist Episcopal church, Pocahontas, Va., the Rev. Arthur D. Williams, minister. It is a beautiful as well as practical article for adorning the walls of the members' homes. In addition to the monthly calendar, is a list of officials, hours of Sunday services, and of the weekly meetings; all beautifully illustrated by a gold cross in the upper center, a cut in the lower center showing the vested choir of sixteen male and female voices, while in the upper left hand corner is an excellent likeness of the pastor opposite which in the upper right hand corner is the picture of the church structure. The

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A NEW ACTIVITY

Dr. Wm. Jones, Superintendent of Sunday Schools of the New Orleans Area is spending the month of January in New Orleans in the effort to head up among the churches of the city a Junior Layman's Conference.

The purpose of such a Conference is to develop within the youth of 16 to 21 years of age a sense of religious values; to develop his conception of the organized general church movement in society—its extent, its objectives; to promote an intelligent appreciation and knowledge of his own denomination, and of his local church; and to assist him in relating himself as a religious being to the church life and program in terms of life service, through the Sunday School and the Epworth League.

At this Junior Layman's Conference which will be held in connection with the regular annual sessions of the Louisiana Conference beginning February 6, topics for discussion will include, "The Program of the Church", "The Epworth League in Action", "Character through Recreation", "Character through Service", "In Quest of Friends", "Growing into Manhood", "Choosing a Vocation", "The Work of the Sunday School", "The Outreach of our Total Church Program at Home and Abroad", "The Challenge of Part Time and Full Time Life Service."

Such an approach as the Conference makes assumes the child's religious nature, and the social obligation for the religious culture of that nature in order to the child's suitable and profitable adjustment to his environment. As a by-product, the Conference hopes to develop leadership, lay and ministerial for the present and future from among the youth so soon to take upon its shoulders the responsibility for promoting the social culture of the future.

A similar Conference under the guidance of Bishop T. S. Henderson was held with splendid results recently in connection with the West Texas Conference, and it is confidently expected the proposed Conference for February 6th will even surpass the first. Bishop R. E. Jones, who believes ardently in the conservation of youth, is urging the largest possible co-operation of his men that the Junior Laymen's movement may rival in effective results any of the new features of the Area's program.

CALENDAR OF PRAYER 1924.

The Calendar of Prayer for 1924, prepared by George B. Dean, Superintendent of Evangelism of the Board of Home Missions and Church Extension, and the Rev. C. H. McCrea, Assistant Editor of the Northwestern Christian Advocate, fulfills admirably the need for a brief but inspiring manual of devotion both for private and for family worship.

The reading of the sections for each day need not occupy more than two or three minutes, yet in that space is presented food for thought which will do much to lift the spiritual horizon of everyone using it.

The material given for daily use includes four features: A Scripture lesson; a stimulating thought; an outlook upon the world-wide work of the Church, presented as a subject for intercessory prayer, and also prayers selected from the rich devotional treasury of all time.

A feature of the book which ought to secure its use in thousands of homes is the very small price. It retails for only twenty-five cents.

Published by the Methodist Book Concern

READY

(Continued from Page 2)

quota of 58 subscriptions to the Southwestern Christian Advocate Anniversay Drive, this church reported 60. In fact, not a singie blank will appear in the pastor's report to the Annual Conference.

Dr. Wm. McMorries, the pastor, is one of the most successful pastors in our entire colored work. For years he has been one of the trusted leaders in this section and an outstanding man in the Councils of the Church. He is at present the representative of the New Orleans Area on the Board of Home Misions and Church Extension and was a member of the last General Conference. The Conference will find Central Church ready for its coming and comfort.

THE REUNION CONVOCATION—OBSERVATIONS

By the Rev. J. Will Jackson, D. D.

The Reunion Convocation of the Central Missouri and Lincoln conferences of the Methodist Episcopal Church, held in Greater Kansas City, December the twelfth and thirteenth, 1923, has passed into history, but it lingers still as an inspirational memory to all visitors and participants alike. This was the first reunion of these conferences since the formation of the Lincoln conference out of the Central Missouri in March, 1903. It is not my purpose to report the proceedings of this body. No doubt that work was committed to competent hands, and will appear, if, indeed, it has not already appeared, in the columns of this paper. I have been asked to give to the **Southwestern** my observations of it—what of it most impressed me, and what service, if any, it was to the church, and to our own conference work, as I observed it. I shall attempt to do so with brief references to some of the most prominent individuals of its organization and program.

To the Rev. Dr. Griffin G. Logan, District Superintendent in the Lincoln conference, belongs the credit for the conception and organization of this interesting body. Dr. Logan is a refined, cultured man, of ingratiating personality and pleasing address. His dominant ambition is to plant our Methodism, with its animating spirit of brotherhood, wherever opportunity and necessity invite. My brief social contact with him, and also with his accomplished daughter, Miss M. A. Logan, at Hotel Street, our residential home during the Convocation, was to me the passing of most welcome moments. Here, too, it was my good fortune to be associated with that popular preacher, matchless conversationalist and cultured gentleman, Bishop Isaac B. Scott, and also with that polished prince of a man, the Rev. Dr. G. R. Bryant, of the Lexington conference —intellectual flash-light of wit and wisdom. A big, comprehensive program was literally crowded into two days of three busy sessions each, morning, afternoon and night. The first day was spent in Macon Memorial Church, Kansas City, Kans. The structure is of stone, capacious, and of imposing external appearance. When completed it will be second to none of the splendid Negro churches of that city. Rev. Marrow is the pastor. His work is eloquent in praise of his worth and acceptability. Our reception and entertainment here left nothing to be desired. The second day we tarried at Centennial Church, Kansas City, Mo. The pastor, Willis L. Lee, is a young man of sterling qualities. About twenty years ago he was, on a country charge that paid less than $150.00 a year as support for himself, wife and infant child. He uncomplainingly sought to hush the cravings for the bare necessaries of life by husking corn on the frozen, snow-covered ground in winter. Since then, on a poor charge, he has worked his way through college, served efficiently as district superintendent, and he now holds the pastorate of the charge which, in popularity and strength, is second only to Union Memorial, St. Louis.

The Convocation was not, in any sense of the term, a mere social function, as some, I think, thought it would be. It was a reunion, and, as such, reminiscences found expression among the brethren. It was a reunion, however, not alone for social fellowship, but for reflection, thought, examination—for action. It was, rather, the coming together of men and women who have the welfare of the church at heart, and who are conscious of their obligations. They had come together for reflection, examination, inspiration—and for action. The two days occupied were busy days—they actually thrilled with interest in the big program for the occasion—an interest that was maintained until the "Amen" of the final benediction was pronounced. The program was not only big, it was great. The spirit of the great church breathed upon it. Ours is a world-wide church, world-wide not alone in territorial dominion, but also in the comprehensiveness of its vision, and of its program of activities—a universal spiritual empire, eternally founded upon the Fatherhood of God and the Brotherhood of man. She speaks only in terms of humanity—not in terms of a section or a race. The world is her parish. "The Call from Asia", "The Call from China", "The Call from Europe", "The Call from Africa"—of such themes was the program.

No race or nation can stand alone, unaffected by the condition of other races and human race. Fundamental to the existence of right relations between men, individual or organized, is the recognition of the oneness of the human race. Not simply oneness in lineal descent from a common parentage. but oneness in possibilities and needs—a oneness indestructibly bound together by inextricably interwoven and interdependent interests universally responsive. Christianity alone emphasizes this oneness. and the Methodist Episcopal Church, vindicates it by both precept and example. The spirit of this oneness possessed this meeting—as, indeed, it does in all similar gatherings of this church. The world is gradually grasping this recognition, and, as results, better relations between nations and races are being brought about. The Washington Disarmament Conference, agitations for a league of nations, and for a court of international justice, and other similar movements are but whispering heralds of the coming reign of brotherhood and world peace. When men become possessed of the spirit of the Christ the selfishness of race is lost in the love for humanity. On this program white men and black men—bishops, college presidents, district superintendents, ministers, laymen enthusiastically participated without fear of violating any essential of race integrity, or any cherished ideal or whim of the individual social life. The fluent, brilliant Bishop Mead was present throughout the Convocation, and took an active part on the program. Dr. R. J. Wade, representing the Commission on Life Service, was conspicuously present. He is the right man in the right place. Dr. R. B. Hayes,—scholar, sparkling wit, educator,—sustained his reputation as a platform attraction. Doctors B. F. Abbott, president of the Convocation. Stephen B. Campbell, Centenary secretary of the Missouri area, and R. F. Hollenbock, Centenary secretary of the Denver area, were present, and by their illuminating addresses contributed effectively to the program.

This Reunion Convocation ranks as one of the great Christian assemblages of the time. It shows that Christianity is not losing its hold upon the people—it is slowly conquering. Much good will follow its influence. The aroused interest and enthusiasm from the discussions and deliverances of that body will tell, in the many charges there represented, with enlarged accomplishments for Christ's kingdom. Doctor Logan is deserving of unstinted commendation for the inauguration of this great movement.

I was impressed with the overflowing congregations, the charming music, the enthusiasm of the orators, the splendid personnel of the program, the spirit of brotherly communion, and with the unanimous agreement to raise $50,000 for George R. Smith College.

I was impressed, beyond my powers of expression, with the distinctive consideration given me, of which, however, I cannot persuade myself to further speak. Profoundly am I grateful for its bestowment. not only for myself, but for my beloved daughters, who, I hope, shall survive me.

Sedalia, Mo.

TWO OFFERS OF FREE TITHING LITERATURE.

We hereby offer, free postage paid, to any minister who asks for the number needed, a sufficient quantity of the new pamphlet, "Winning Financial Freedom for Pastors and Churches," to furnish one copy to every member of the official boards of his church. We regard this as the most important pamphlet we have published in recent years.

Also, our offer to furnish free, postage paid, the pamphlet "Christian Work for Laymen and Ministers," in sufficient quantities to supply one copy to every family in any church and congregation, is hereby extended until March 1st, 1924.

Always give your denomination; also mention the Southwestern Christian Advocate.

The Layman Company, 35 North Dearborn Street, Chicago, Ill.

PERSONAL AND GENERAL

(Continued from Page 4.)

whole is a fine conception, artistically executed.

The Upper Mississippi Conference in session last week at New Albany, Miss., elected as General Conference delegates, the following persons: **Ministerial,** J. W. Golden, Area Evangelist; B. F. Woolfolk, Pastor; N. R. Clay, Pastor; **Reserves,** F. H. Henry, Pastor; J. W. Winbush, Pastor; W. H. Golden, District Superintendent; **Lay,** M. S. Davage, President; E. H. McKissack, Insurance; R. L. Williams, Insurance; **Reserves,** Mrs. C. A. Williams, Teacher; S. H. Clay, Farmer; Mrs. M. E. Ferguson, Housewife.

Southwestern Horizon

Lloyd George and the Negroes

Lloyd George, ex-Premier of Great Britain and one of the leading statesmen of the day, visited America a few weks ago giving some addresses on the present foreign situation. In an interview with Dr. R. R. Moton of Tuskegee, Mr. Lloyd George said: "I have followed with a great deal of interest the work of Tuskegee Institute. I have read 'Up From Slavery' and felt that I have had a personal acquaintance with Dr. Washington.' '

Haiti Cut Off From Outside World

Because the Haitains resisted the rule of the United States Marine and their acts of violence, says an exchange, their local press has been muzzled and their editors cast into prison without trial. The Natives are forbidden to cable news to any country.

The trouble started when President Borneo, acting on American suggestion, tried to call off the election of representatives and senators on the ground that he could rule better without any native assembly. This action provoked citizens on the part of the local press.

African P. E. Church Consecrates a New Bishop

Two years ago Colored Episcopalians organized the African Orthodox Church with congregations in this country, Canada and the West Indies. Bishop McGuire, the first bishop, found that his work grew so rapidly that he was forced to ask for assistance. The General Synod assented and Rev. William E. Robertson, rector of St. Luke's Church, Cambridge, Mass., was elected and consecrated bishop of the church recently in New York. Archbishop F. E. J. Lloyd, of Chicago, acted as consecrator assisted by Bishop McGuire.

Petition For Negro Prisoners

The National Association for the Advancement of Colored people is circulating a petition for which 100,000 signatures are asked, requesting President Coolidge to exercise his power of clemency in the case of fifty four Negro soldiers who were sentenced to long terms in Leavenworth Penitentiary, Kansas. These men are charged with complicity in the Houston riot of 1917. As a result of that riot nineteen colored soldiers were hanged, thirteen of them without the privilege usually accorded of having their sentences reviewed by their Commander-in-chief. Warden Biddle of the Federal penitentiary speaks of these men as model prisoners.

speaks of these men as model prisoners.

Henry Ford and The Negro

Henry Ford the millionaire automobile manufacturer, is being prominently mentioned as a White House aspirant. This has caused no little concern for the leaders of the two great political parties. Mr. Ford has strong convictions on certain outstanding issues of the day. His view of the race problem is interesting. He writes in his paper: "There is no need of race hatred in America, even though there is a race question. A race question is primarily a question for the race that is being complained against. The complainant has no way of settling it, else it would not have stopped to complain. The question between the white and the colored races in our country is primarily a question for the white race. It is a question for the Negro, too, in so far as he ought to identify the enemy of both the colored and white man, the common enemy that is trying to stir hatred between them. Destiny has placed these two races together. Our modern industrialism, changed to motives of public service, will provide means to remove every injustice, that gives soil for prejudice."

Battle Between Fundamentalist and Modernist

One of the most interesting and important discussions of religion in many years is taking place in New York. The Fundamentalists and Modernists have been warring in National conventions but it was left for two New York ministers to take the platform and debate the issue. Rev. John Roach Stratton, pastor of Calvary Baptist Church, and the Rev. Charles F. Potter, pastor of West Side Unitarian Church.

Dr. Stratton is presenting the side of the "Fundamentalist, a group which advocates the teaching of Christianity in accord with a literal interpretation of the Bible. While Dr. Potter is giving the views of the "Modernist", a group which wants religion preached with consideration for modern discoveries in history and science. The fight is attracting much interest because of the subject discussed and because it is being judged by a committee composed of a Jew, a Roman Catholic and a Protestant.

Rev. Dr. Leighton Parks, rector of fashionable St. Bartholomew's, defied the Protestant Episcopal Church and Bishop William T. Manning, of the New York diocese, Sunday, December 16, when he challenged the doctrine of the Virgin birth and physical resurrection.

Rev. Dr. Stuart L. Tyson, vice president of the Modern Churchman's Union, Dr. Karl Reiland, rector of St. George's Church and Bishop William Lawrence of Massachusetts challenged Bishop Manning to bring Dr. Parks to trial. These Modernists also pledged their strength to support Rev. Lee W. Heatton, of Ft. Worth, Texas, whose trial for alleged heresy is scheduled to take place in Dallas, Texas, soon.

The christian church in general is watch- with interest the outcome of these fights.

New Adventures In Education

News flashed across the country that President Butler of Columbia will do away with final examinations because he finds that those who are first in the final examinations make the poorest show in after life. This radical change on the part of Columbia, one of the big four of American schools, is being watched with keen interest by other schools.

The eyes of the educational world are turned toward Antioch College, a new experiment in College education. This College is located in Ohio, near Dayton. The College aims to give the student not only theological knowledge, but practical as well. The students spend six weeks in the class room getting the theory of their trade or profession and six weeks working at their trade or profession in Dayton and other big cities. It takes six years instead of four years to complete the course.

Writing under the caption, "Courage to Dive Off the Dock" Mr. Arthur E. Morgan, president of the college gives his reason for the new experiment. Said he, "The Colleges do not train their pupils for practical life but merely fill their heads with a lot of information, and do not teach them how to put this information into every day practice. There is nothing America needs more today than men and women who will not merely find a job for themselves but will make a place for themselves."

Dr. Frank Crane says, "This is education with its feet on the ground."

Writing anonymously in the Saturday Evening Post under the caption "Intelligence, Limited" a writer says, "First of all, I think no man truly intelligent, unless by God-given gifts or by training or by the quality of his education, he has good mental machinery as distinguished from knowledge. I know that knowledge—mere ability to keep a storehouse of facts, dates, figures and details—is about the most insignificant factor in all the claims of the great to distinction."

A NEW GUEST IN THE FAMILY DINING ROOM

Oliver Wendell Holmes in **The Professor at the Breakfast Table,** asks the penetrating question; "Why doesn't someone draw up a list of the things which everyone says, and no one believes; and also a list of the things which everyone believes, and no one says." That question is a standing temptation to all of us. Scarcely a week passes by which does not suggest new additions to that list.

A similar list could be drawn up of **"The things which everyone approves, and no one practices."** That list would indeed be a long one, but on its high place of honor would certainly be given to **family worship.**

How earnestly all Christian people approve of it! Think of how many glowing sermons you have heard setting forth the high and holy privilege of family worship. How often you have heard your pastor soar into the heights of lofty eloquence as he reached his climax, which was almost invariably the passage from Burns', **"The Cotter's Saturday Night,"** in which the family worship in the Scottish home is pictured, and then Burns goes on to say:

"From scenes like these old Scotia's
grandeur springs,
That makes her loved at home,
revered abroad."

That description was invariably enough to bring tears to our eyes! But did we on Monday morning as a result of that sermon gather the family around us and resume the high and holy privilege of family prayers? We did not. We hurried away from the breakfast table in as pell mell a fashion as usual. We heartily agree with everything that can be said about family worship; and we go on our way as usual without it. It is one of the things that we all approve, and very few of us practice.

There are, of course, many reasons for this neglect besides the explanation sometimes given, that of total depravity. Gathering the children together for family

prayers in a farm house fifty years ago was a vastly different and easier matter than carving even ten minutes out of a busy day, today, in the average Christian home in city or small town. The difficulties are not to be dismissed lightly. How are you going to gather the family together in the approved manner in the morning when George has to catch the 7:19 train to work, Lucy who goes to Normal Training school has to make the 8:45 inter-urban trolley; next, father comes along fifteen minutes later in order to get to the store at 8:30; while Johnny and Mabel are due at school at nine o'clock.

It is easy to see that mother's role in the morning is that of a combined cook and waitress in a restaurant, serving meals to a moving procession. Where is there any place for the family worship?

One of the most helpful solutions of the difficulty is to seize the opportunity furnished by the only place where the family gets together, that is at the table. When they do not gather as a family at the morning hour, they usually gather in the evening. There is a space of time when five minutes can be reserved for family worship. If that five minutes is filled with earnest, heartfelt, stimulating worship, it can give its atmosphere to the whole day. One reason why this opportunity has not been taken more largely, is that it has been hard to find the ideal book to serve as a guide to such worship.

That difficulty has been completely overcome by the publication of a book which ought to be of very large service to the religious life of the entire Protestant Church in the United States. The volume is "A Book Of Worship," **For Use At Table On Every Day Of The Year.** Dr. Barclay's book has many attractive and fascinating features to commend it. In the first place, it is designed to fill a three to five minute period at the morning or evening meal. In the second place, it supplies material admirably suited to stimulate and inspire in that brief period. The material for that occupies a page in the book and includes the following features:

A Thought for the Day,
A Verse for the Day
A Short Scripture Lesson for the Day, and
A Prayer for the Day.

It is the aim of Dr. Barclay that these different parts shall be read by different members of the family—thus securing participation for all.

The unique value of the work lies in the personality and taste of the author. It would be a simple matter to draw up a book after the scheme outlined and to have an entirely wooden affair. But Dr. Barclay has made a book alive on every page. The selections are not trite, but fresh. They are not drawn in helter-skelter, but each day has its particular theme to which every part of the material contributes.

The poetical selections are assembled with a fine sense of fitness. The prose quotations stir the imagination and remain in the heart as a theme for meditation. Every day's selection is a real answer to that request which

(Continued on Page 9.)

NEWS FROM NEW YORK

President Coolidge Pays Notable Tribute to Progress of Negro in Message Read at Emancipation Day Exercises Here. Other News of Interest.

By Cleveland G. Allen.

Roland Hayes, the renowned Negro tenor, and whom the writer mentioned in a previous issue of The Advocate, gave a return recital at Town Hall in this city last Thursday evening. A large and appreciative audience greeted him, and he appeared to fine and distinct advantage as a singer. The singer seemed to have taken the writer's advice given in criticism in which he urged the singer not to use so many foreign language songs in singing to English-speaking audiences. The program was more finely balanced.

President Spencer, of Morgan College, paid a brief visit to New York on Sunday, December 30th. He worshipped at Salem M. E. church in the morning, and expressed himself as being pleased with the progress the church is making. President Spencer is one of the most conscientious educators in the Methodist church and is doing much to make Morgan College one of the leading institutions for the higher education of the Negro in the country.

Under him Morgan College has won a high place in scholarship, and the graduates of the school are numbered among the most progressive men and women of the church. The Morgan spirit is seen and felt in every community throughout the country, and the college will in time be the leading institution under the Board of Education for Negroes. The writer hopes to tell more of the work that President Spencer is doing in a future issue.

Mrs. Sadie M. Peterson, formerly one of the assistants in the W. 135 St. Public Library, and who has accepted a position as librarian in the Veterans' Hospital at Tuskegee, was tendered a farewell dinner and reception on Saturday evening, December 29th. Prominent men and women of both races high up in the literary and professional life of the country were present and paid a notable tribute to Mrs. Peterson. The dinner was given by The Women's Professional Club, of which she was the organizer, and which is made up of the leading women of the city. Ridgely Torrence, the noted dramatist and playwright, was the guest of honor. Those who made addresses praising the work Mrs. Peterson has done as librarian and social worker in New York were Prof. Ella B. Woodyard, of Columbia University; Miss Ruth Reid, of the Interracial Committee; Miss Bertha Smith, student at Columbia; Prof. William Pickens, Cleveland G. Allen and Mrs. Horne.

Miss Ernestine Rose, head librarian, sent a letter thanking Mrs. Peterson for the service she had rendered as one of her assistants. Musical numbers were given by Mrs. King Reavis, Mr. Holley and Miss Andredas Lindsay. Mrs. Peterson will be greatly missed from this community. Among the things she has done since being here was to present a bust of Dr. Dubois to the W. 135th St. Public Library.

President Calvin Coolidge paid a notable tribute to the progress of the Negro in America in a letter sent to Cleveland G. Allen and read at the Emascipation Day Exercises held at Salem M. E. church on Sunday afternoon, December 30th. The letter was the outstanding feature of the meeting, and the inspiring words of the President made the occasion one of the most historic emancipations ever held in this city.

President Coolidge in his letter said:

"My Dear Mr. Allen:

"Thank you for your letter telling me of the arrangements by the colored citizens of New York to hold Emancipation exercises on December 30th. The occasion is a most appropriate one for a survey of the marvelous progress which the colored race has made in the historically very brief time since it achieved liberty. It has been said often, but it is so true that it is worth repeating many more times, that there is no historic record of such accomplishment by a race of people in so brief a period.

"Measured by their material achievement in the acquisition of property and substance; or by their advance in education and equipment for the full duties of citizenship; or by their participation in the great task of building and defending the nation of which they are a part, the colored people of the United States have made a record which they may well regard with profound satisfaction and the utmost gratitude.

"Most sincerely,

"Calvin Coolidge."

Others who sent messages praising the Negro were Chief Justice Taft, Hon. Theodore Roosevelt, Emmett J. Scott and Prof. Kelly Miller. A large audience was present at the meeting, which was called to order by Frank Johnson, the president of the lyceum. He made a brief introductory address in which he told of the significance of the meeting, and then presented Cleveland G. Allen, the newspaper correspondent, who presided. He made a survey of the progress of the Negro, and the place that he had earned for himself in American life.

Dr. Alma Hawkins read the emancipation proclamation. The first address was made by Mrs. M. L. Reed, wife of Dr. J. H. Reed, and one of the most prominent women of the race. Mrs. Reed made a plea for the emancipation of Africa. Louis H. Berry, secretary of the Harlem office of the N. A. A. C. P., told what that organization was doing for the larger and more complete emancipation of the Negro.

DELAWARE CONFERENCE.
NEW YORK DISTRICT NOTES.

By Rev. Earl H. Crampton.

The New York District was organized by Bishop J. F. Berry at the last session of the Conference in Philadelphia. Rev. J. R. Brown was appointed District Superintendent.

The district comprises 14 organized churches, which were formerly a part of the

Philadelphia District. There is one summer appointment at Spring Lake, N. J. There are two unorganized Mission Points, one at Buffalo, N. Y., and the other at New Rochelle, N. Y. Buffalo and Trenton, N. J., offer great opportunities. Without a doubt great things will be achieved when these two charges are adequately equipped for work.

The Sunday School and Epworth League Convention was announced to meet in Montclair, N. J. Owing to an epidemic in close proximity to the church it was necessary to hold the convention elsewhere. The good people of our church at Newark, Rev. W. A. Hubbard pastor, provided for and entertained the convention in a very fine manner. Several interesting papers were read by Sunday School and Epworth League workers in the district. The convention was both informational and inspirational.

The next important district meeting was the District Conference. The conference was held at Newman Memorial church, Brooklyn, Rev. T. C. Cooper pastor. The sessions lasted three days, Oct. 5-7. The conference began with a devotional service led by the District Superintendent, his theme being "The Meaning and Significance of the Minister's Quiet Hour." Rev. Earl H. Crampton was elected secretary. Rev. W. N. King was elected statistician and Rev. E. O. Parker was chosen as his assistant.

The conference was honored with the presence of the following District Superintendents: Rev. J. W. Jefferson, Rev. T. H. Woodley, Rev. J. E. A. Johns and Dr. J. T. Fletcher. Among other distinguished visitors who were present and spoke at the conference were Mrs. A. P. Camphor, Mrs. Ida McRhea, District Superintendent of the Woman's Missionary Society, Dr. W. M. Smalley from the Colored M. E. church, and Dr. L. C. Murdock, Area Secretary. Fraternal greetings from the Philadelphia District were given by Rev. R. G. Watters, while Rev. W. R. A. Palmer brought greetings from the Salisbury District.

Every pastor is doing his best to make the first year of the New York District a glowing success. It seems safe to say that the report from this district will compare favorably with other districts in proportion to its size. Some of the churches already have raised in full their Centenary and Benevolences. We are looking forward to Bishop Clair's coming and presiding at our Conference with no small degree of pleasure.

White Plains, N. Y.

STEUBENVILLE OHIO GROUP MEETING.

By Miss Minnie Parker.

Report of the Steubenville Group meeting of the Columbus district of the Lexington Conference, which was held at Simpson M. E. church, corner of Ninth and Adams street, Steubenville, O., Dec. 5, 6, 7, 1923. The meeting was opened with Rev. W. P. Kellogg, President of the Group, in the chair.

After the devotional meeting, the president asked for a word of exhortation from the ministers. During this part of the service much emphasis was placed on the use of the Methodist Hymnals in our church services.

Miss Minnie Parker was elected reporter to the Southwestern Christian Advocate.

On Thursday, Dec. 6, an interesting address was given by Rev. Alfred Walls on the interpretation of the Bible and the purpose of the church. Rev. C. E. Kirtley, pastor of Parks M. E. church, of Bridgeport, O., said the progress of our Church lies in the fundamental principles of its founder. Rev. A. L. Holland, pastor of Simpson M. E. church, Cadiz, O., said the Church's duty is an unselfish one. It should be consistent in its program and strive for the Brotherhood of all men. Rev. W. P. Kellogg, pastor of Simpson Methodist Episcopal Church, Steubenville, Ohio, said the need of the church is a purposeful revival from the pulpit to the pew which will eliminate jealously and hatred. The achievements of the Centenary were made plain by Rev. A. L. Holland, who said when we help the Centenary we help ourselves.

One of the interesting features was a solo given by Miss Minnie Parker, Secretary of the Group.

Another subject discussed was the Church and the Home. This discussion was opened by Rev. C. E. Kirtley, who pointed out that if we had more Christian homes the Church would be far better for it. Rev. Charles D. Frazier, pastor United Presbyterian church, Steubenville, O., in the course of his address, said one of the hindering causes of the church is that our children are being taught in the movies instead of in the homes. Dr. D. W. Merrell, pastor First M. E. church, Steubenville, O., gave a splendid address at 8 o'clock on the subject "Community Impact," asserting it should be the purpose of every church to meet the growing needs in its community; he then emphasized that an up-to-date modern church with every modern equipment for the Negro Race in Steubenville is more than a need; it is a necessity; so that the young men and women of the race may be better cared for physically and morally.

On Friday, Dec. 7th, an address was given by Mrs. Charles D. Frazier. Subject, "Progress of the Negro Race." She impressed upon the audience that outside of the Anglo-Saxon, no other race has made such rapid progress as the Negro Race, in spite of its disadvantages. Rev. R. I. Farmer, pastor of the First Protestant Methodist church, spoke. Subject: "Conquering in Christ: the Way to Start Is to Get Down Where the People Live." On Friday night we were favored with a lecture by Rev. Robert H. Williams. Subject: "The Main Thing in the Making of a Hundred Per Cent American." Rev. Williams' definition of what constituted a hundred per cent American, was that no man who is not in keeping with the principles that the Pilgrim Fathers contended for and whose action is not in keeping with the Constitution of this United States, whether that man be white or black, is not one hundred per cent American.

Our Group meeting at Steubenville was a success because of the willingness of our white brethren and co-workers in the ministry, who spoke freely out of their hearts and took active part on the program.

Our next meeting will be held in Cadiz, Ohio.

PROCEEDINGS OF THE ATLANTA ANNUAL CONFERENCE HELD AT CENTRAL AVENUE M. E. CHURCH, DECEMBER 12-16, 1923

The Atlanta Annual Conference of the Methodist Episcopal Church held its twenty-eighth session in Central Avenue Methodist Episcopal Church, Atlanta, Georgia, December 12-16, 1923, Bishop E. G. Richardson, D. D., LL. D., presiding.

The Conference was called to order at nine o'clock, hymn 315 commencing "Nearer My God To Thee" was sung. Prayer was offered by the Bishop. After reading the scripture lesson and commenting on the same by the Bishop, hymn 234 commencing "According To Thy Gracious Word" was sung. Then the Holy Communion was administered by the Bishop assisted by the District Superintendents and the entertaining pastor.

The Rev. J. W. Queen, secretary of the last Annual Conference called the roll and eighty five members and probationers answered to their names. At this time we were pathetically moved to hear the names of Revs. J. B. Liburd and J. A. Wyatt called who had died during the years and had answered the roll call in heaven. The Conference stood reverently with bowed heads in affectionate respect to the memory of our departed friends and comrades while Bishop Richardson offered fervent prayer for the widows and orphans of these deceased brethren.

After this, it was announced that the Conference was ready to organize for business. Rev. N. J. Crolley was elected secretary and named as his assistants Revs. N. A. Bridges, Z. K. Gowen, and E. W. Rakestraw. Rev. W. B. Wood was elected Statistician and named as his assistants Revs. W. O. Thomas, O. B. Quick, E. W. Barnes and H. E. Burns. Rev. C. W. Adams was elected Treasurer and named as his assistants Revs. P. H. Travis, J. W. Tharpe, P. H. Kelley, and J. W. Bowlin.

The following Brethren were elected as reporters; Rev. N. A. Bridges, to the local white papers, F. M. Gordon, to the local Negro papers and H. E. Burns, to the Southwestern Christian Advocate.

This Conference was the most interesting session held during these twenty-eight years. It was most interesting because of the largest achievements made. In spite of the migration, the reports of pastors and District Superintendents showed a remarkable increase in the material, educational, social, economical, financial, moral and spiritual advancement of our people. It was interesting because of being the one preceding the General Conference and at this time the Delegates to represent us there were to be elected. The Delegates elected are as follows: Rev. L. H. King, D. D., and Rev. J. N. C. Coggin, D. D., Reserves, Rev. N. J. Crolley and Rev. D. H. Stanton. Lay Delegates, Dr. A. M. Wilkins and Prof. J. C.

Arnold. Reserves: Mr. S. Cunningham and Prof. W. C. Strickland.

This Conference was characterized each day and night with thoughtful, instructive, and inspiring addresses on The World Service Program of our Church, delivered by men appointed to this task. Our own Bishop Richardson lead in these addresses, his subject was "Serve the present age" Dr. J. U. King, pastor of Asbury M. E. Church, Washington, D. C., spoke on "Strengthening the local church," Dr. C. M. Barton, of Chicago presented the "World Service Volume" and Dr. J. W. Moultrie distributed a large number of the same. Dr. N. E. Davis, Secretary of Hospitals and Homes spoke on Board of Education and Hospitals and Homes, Dr. P. J. Maveety, Secretary of Board of Education for Negroes, spoke in the interest of this cause, Dr. G. W. Clinton, Pastor of Ponce De Leon Avenue M. E. Church, Atlanta, Georgia, represented Conference Claimants. Dr. J. N. C. Coggin, secretary of Board of Temperance, Prohibition and Public Morals, spoke on "Law Enforcement," Dr. L. H. King, Editor ot the Southwestern Christian Advocate, represented this journal. and received nearly one hundred subscribers for the same. Dr. J. C. McMorries representative of Board of Sunday Schools, gave an instructive lecture from the moving picture slides, Dr. H. W. B. Wilson. represented the Bible cause and Dr. R. T. Weatherby added greatly to the spiritual interest of each session of the conference by the Evangelistic service rendered.

On Sunday, in spite of the continual down pour of rain, all services were largely attended. At eleven o'clock Bishop Richardson preached a most eloquent and inspiring sermon; text, Ephesians 3:19. "To know the love of God which passeth knowledge". At three o'clock the ordination service was held. Rev. B. F. Barkley was the only candidate for ordination. Following this was the memorial service. This was full of pathos and sympathy toward the bereaved of the deceased pastors mentioned above. At seven thirty o'clock we listened to another profound message delivered by Dr. H. W. B. Wilson, text Matthew 3:15. The reading of the appointments took place at the close of this service.

The entertainment of the Conference was the best in its history. The Rev. D. H. Stanton, his faithful wife, his loyal members and members of the sister churches and friends, deserve much praise and congratulation for the pleasant and comfortable entertainment given. May the richest blessings of God Almighty be with and among them always.

Thus closed the most interesting Conference held in any previous years. The conference will meet at Rome, Georgia, 1924. —H. E. Burns, reporter.

A NEW GUEST IN THE FAMILY DINING ROOM.

(Continued from Page 7)

the German poet Herder made, "Give me a great thought that I may stir my soul with it!"

Dr. Barclay has ranged widely in the selection of his material displaying hospitality to the best of all ages. On one page we find Thomas A. Kempis and Saint Augustine; on the next we are likely to meet John Oxenham, Walter Rauschenbusch, Edwin Markham, Henry Van Dyke, and Angela Morgan.

It is hard to imagine any better means of deepening the spiritual life of the church at its very center than the wide-spread use of this book. Just now particularly at the beginning of a new year used by a family, would start new currents of feeling and action with largest blessing. It is published by the **Abingdon Press.**

ONE HUNDRED AND SIXTY EPWORTH LEAGUE INSTITUTES TO BE HELD IN 1924

In the words of the Alabama brother, it was the "shoutin'est, sky-scrapin'est meetin'" ever held—that rollicking, contagious and inspiring session of the Epworth League Institute Council, which was held December 11-13 in Chicago. One hundred Institutes were represented in the registration.

As a result it is predicted that a new epoch of Institute achievement is at hand. Problems of methods, organization, program, promotion, curriculum, and administration were thrashed out. A new vision of the possibilities of using the Institutes in a larger way to recruit life work candidates was developed.

"It was by far the finest Institute Council meeting we have ever held," said Dr. Charles E. Guthrie, General Secretary of the Epworth League, at the closing session. "Remarkable as has been the influence of the Institutes on the whole 700,000 membership of the Leagues in America, still greater service is in store. I count this gathering one of the era-making events in the whole history of League life."

Great enthusiasm was registered in the announcement by Dr. W. E. J. Gratz, Secretary of the Institute Council, that at this early date there have already been registered for next year 140 Institutes and that the number is expected to run up to 160. Dr. Gratz stated that there will be Institutes in every state in the Union except Nevada, which is cared for by California, and Virginia. The registration may run as high as 50,000 young people. This is a gratifying increase over 1923—which itself was a notable year in Institute growth—with its record of 128 Institutes.

A keynote of the Council session was the high grade of personnel registered. Consisting of representative members of the deans and managers of the Institutes, it indicates that many of the strongest men in the church are becoming not only interested but also active in Institute work. A notable number of college presidents and professors, as well as leading pastors and laymen, are serving cheerfully these summer gatherings of Methodism's choice young people. It is of added significance, since there is no remuneration to any of them beyond their actual expenses. An increasing number of colleges and secondary schools are requesting the general office that Epworth League Institutes be held on their campuses.

The Council determined upon a higher standardization of study, and urged the increasing adoption of the text book, class-discussion method rather than the lecture method. Education is to be the dominant note rather than emotional inspiration. The four-year curriculum is to be on a World Service basis with the World Service Volume extensively used, and with the World Service call to activity emphasized. Members of the Council expressed the belief that this four-year study of the world-wide need and Methodism's misssionary response as a part of the work of the whole Christian Church, will give a new vision and a new devotion to at least 100,000 young men and women in the quadrennium, and will result in an enlarged harvest of workers for the mission fields at home and abroad.

During 1924, since that is the year of the presidential election, a special emphasis is to be placed on the teaching of Christian citizenship. The religious duty of every eligible voter exercising his ballot will be pointed out, and the obligation of supporting those issues where a moral element is involved will be stressed.

Such things as the Christian's duty to bring about laws forbidding child labor, increasing the effectiveness of prohibition, and restoring respect for law will be taught. It was felt that the hour has struck for the teaching of applied Christianity in the organized life of the world, as well as in individual practice.

Dr. Guthrie urged in his address that every Leaguer attending an Institute should be personally interviewed with regard to his or her life plans. He also emphasized the need of closer relationship with the church, and suggested that the mid-winter Institutes should be tied up with the Church Training Night programs in the different churches. The report of the Committee on General Conference Legislation recommended the continuance of the Board of Epworth League as a regular benevolent agency of the church, to be supported in the same manner as the other Boards. The Committee on Findings urged the itensifying of spiritual life by the more general observance of the Morning Watch, and a more careful follow-up of life work decisions.

Other findings and resolutions dealt with improvements in curriculum, methods, and their administration. They all looked toward the standardization of Institute program and service.

Dr. R. J. Wade, Corresponding Secretary of the Committee on Conservation and Advance, brought greetings to the council. Dr. R. E. Diffendorfer gave an illustrated lecture on "World Service."

The various sessions abounded in interesting and profitable discussion. The spiritual note was at all time dominant, demonstrating that laughter and praise, goodwill and fellowship, are as consonant with the spirit of Christ as prayer and meditation.

WORLD PEACE—AMERICA'S PART IN HELPING TO SECURE IT

By Rev. Joseph Wheeler

The permanent peace of the World has never been a reality. For many centuries, the awful drama of war and bloodshed with its tragic and distressing results, has left the heart of humanity bleeding and sore.

Will World Peace ever come? For more than a score of years, the Representatives of the nations have met in international conferences and councils to make possible this great achievement—"World Peace."

What part should America take in helping to secure national and universal peace, is a pertinent and important question. The sentiment like as in the time of the World War is not a unit.

The American people have always been a peace loving nation. Although our nation's sword has been lifted, it has always been in defence of her national honor, or the deliverance of an oppressed people, race, or nation.

Is the paramount duty of America in a united and co-operation effort to join the "League of Nations, and have an opportunity to use her powerful voice and exert her world-wide influence in making possible permanent world peace.

Who knows—but what in the program of Providence, God has set her apart from the Eastern nations, and has given her the balance of national and governmental power for this very purpose.

In the Great World war when the fate of nations was in the balance and civilization for centuries to come, was threatened, it was our nation's military power—united with France, England, and Italy, that won the victory that caused universal joy and peace. Should America now shrink from the duty and opportunity to make this peace secure and thus bring about an ideal political and international relation among all nations?

Amidst the thunder of cannon, the hail of bullets, and the clash of arms, the world for centuries has been praying and looking for peace. The angels sang the World Peace song when the "Prince of Peace" was born, years ago.

The Christian soldiers among the nations —have caught the refrain and for more than two thousand centuries been singing "Peace on Earth and good will to men."

Permanent world peace is one of the Divine objectives. A universal peaceful condition of the world is in perfect accord with the will of God. The Governments, Kingdoms, Rulers, and Nations with the church are some of the agencies. Channels, instrumentalities through, or by which world peace is to become a realization. The angel of the seven trumphets proclaimed that "The Kingdoms of the world are become the Kingdom of our Lord and His Christ." Rev. 11-15.

Our American nation will, and must do its share in this great achievement. Notwithstanding some who are opposed and object to joining the "League of Nations," and the Reparations Conference. Their objection and opposition are based upon fear lest our nation will become involved in another war. Jesus said—"He that seeketh to save his life shall lose it. Salvation—spiritually and nationally comes by sacrifice.

Lloyd George, England's distinguished ex-prime minister—a statesman of world wide prominence, saw the war clouds hanging ominously over Europe, comes to America to plead with her to help dispell those clouds and thus avert another, perhaps, world war.

Who knows but that those clouds might some day spread until they reach our skies, and result in another war.

Our late President Harding said February 24, 1923, that the United States should become a member of the permanent court of International Justice at the Hague. He was also in favor of the League of Nations with some modifications of the Laws governing it.

Considering the subject from a providential angle God has declared by His prophet that, permanent peace will surely come. "The work of rightcousness shall be peace, and the effect of righteousness quietness, and assurance forever, Isa. 32:17-.. The continual preaching of the Gospel of peace will hasten the day. International conferences, and Leagues of Nations may fail apparently in one generation, but each effort will pave the way for the next generation to make possible and be successful in this most desirable and ideal condition.

Will christian America—whose sympathetic heart has, time and again been touched by the distress and desolation of the millions of Europe and the East, who has, without hesitation responded to their need in a most Christ-like and generous manner—fail to go to the help of the nations,—which are struggling with the many problems—how to abolish International wars, and bring to the world,—Permanent Peace, and thereby have no part in the accomplishment of one of the greatest events of past, or present history?

If she takes no part, she will reverse her past history, and be classed among the unprogressive nations of the world.

If America stands aloof at this serious crisis of the nations, as they are pleading for help to avoid the great and destructive wars of the future; if she stands with folded arms while the war clouds are spreading and getting darker, and blacker, and some day perhaps in the near future, burst with terrible fury upon the world, she will be written down in future historical records as having lost her national courage. And worst of all her humanitarian spirit, and will have to bear for all time the just censure of all nations.

Winchester, Va.

ABERDEEN

The second district Conference of the Aberdeen District convened in Asbury M. E. Church, Shuqualak, Miss., November 13-18. 1923. The weather was ideal, the spirit of the conference was fine, each pastor came up out of the trenches with a consciousness that he had done his best.

On entering the beautiful new modern church we were greeted by Rev. H. Y. Saulter, the Pastor and our big-hearted brotherly district superintendent, Rev. J. H. Talbert whose very presence and sunny smile made each one feel happy. Dinner was prepared, and we were escorted to the Masonic hall, where the table was spread and the feast was waiting.

After an impressive devotion the district superintendent called the house to order and announced the conference open. The regular officers were elected after which the chairman read a splendid report, covering his work on the district. The pastor's reports told of the work each had done on the charge.

Dr. N. R. Clay was introduced and he delivered a strong address on behalf of the Forgotten Man. This timely appeal touched the hearts of all hearers when the speaker in subdued tone asked concerning the old retired veterans of the Upper Mississippi Conference, the saddle bag men that blazed the way and built up Methodism through privations and hardships.

Dr. Clay awakened our hearts as never before to the needs of the Conference Claimant. The Conference was graced with the presence of the following visitors: E. T. Scarborough, District Superintendent Starkville District; M. S. Davage, President Rust College; B. F. Woolfolk, Pastor, Tupelo; J. H. Wesley, Pastor, Ackerman; Rev. T. L. Jordan, Baptist Church. Each of these brethren was introduced and addressed the conference. Mrs. M. E. Ferguson addressed the Conference on Foreign Missions, and she delighted her hearers as usual.

The Woman's Home and Foreign Missionary Societies fill a conspicuous place in our fall district conference. The women of the district are given a day during the conference respectively to exalt the Women's Home Misisonary Society and Woman's Foreign Missionary Society during which programs are rendered, reports made and funds are brought for the benevolent causes of the church. These conventions add much to the success of the district.

On Friday evening the Layman's convention was organized with B. T. Tier, president. Topics for discussion were "How can I help my pastor be a better pastor;" "The layman's duty to the church." Dr. N. R. Clay was appointed to represent the Southwestern Christian Advocate, a strong appeal was made and personal work done which resulted in getting nearly fifty subscribers to that great paper.

The following pastors preached during the conference: L. F. Jones, J. J. Johnson, W. H. H. Murrell, J. W. Byrd, J. L. King, A. G. Cole, G. Spencer, E. D. Montgomery, and A. G. Marshall.

Too much praise cannot be given Rev. Saulter, the people of Shuqualak, and the churches in the community. The delegation was well cared for and the collections were fine. The conference adjourned sine die to meet next summer at Athens. On to Athens Let's Go!—W. H. H. Murrell, Reporter.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,
Missionary Interpretation by the Rev. Dougster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--Israel Saved At The Red Sea.

(Ex. 12:37—18:27)

JANUARY 27, 1924

Whether or not a man or a people is being led by God depends for one thing on the righteousness or unrighteousness of his cause on the one hand, and, on the other hand, on the justness or unjustness of the means which he employs in the prosecution of his cause. Even though he may ge ever so successful, if either his cause or his means is considered unrighteous we would hardly say sincerely that he is being led by God. Let us apply this test to the lesson in hand.

The cause in which Moses was engaged was the liberation of his people from abject slavery. Such a cause will be considered righteous by all good-thinking men to-day, no matter how otherwise many with an inordinate amount of selfishness may have thought and acted in the past. It may be that there is some moral warrant and, it may be, moral requirement for tutelage. But, no matter what the supposed advantages for civilization may be, no man or people can be morally justified for holding a people in involuntary slavery of the type to which the Israelites were subject in Egypt.

But what about the means which Moses employed? His first method was by attempted persuasion. But, mark you, he did not try to persuade the king to grant the Israelites freedom. He made the more moderate request that the people he allowed a few days absence to perform a religious ceremony in the wilderness. But it is quite evident, not only from the standpoint of reason, but also from the Text itself, that this request was a thoughtfully devised scheme to get the people out of Egypt never again to return. Moses had returned to Egypt for no other purpose than to lead his people into freedom. And the king doubtless saw through the scheme. He stubbornly and persistently refused to grant the request, but instead punished the people for even desiring such a thing. It is also probable, both from the standpoint of reason and from certain parts of the Text itself (for instance, Exodus 14:5) that after the king had persistently refused to grant the moderate request, rather than abandoning all hope of accomplishing his end Moses resorted to other means of secretly taking the people away under the cover of darkness contrary to the king's willingness. Consequently when the king found out that they were gone a furious pursuit followed. And consequently when the people saw their pursuers coming up they were frantic and expected, not to be returned into bondage, but nothing else than to be put to death on the spot.

But suppose that Moses did try to deceive the king. And suppose further that he did actually steal the people away by night. What then? Will one say that his means was unrighteous, and that, if God was leading him, He was leading him to commit evil deeds? Hardly so. The righteousness of means must always be determined partly by the end that is sought, and partly by the reasonable possibility or impossibility of realizing the end by other means. Moses' method of liberating his people was absolutely without violence. And has cause was the noblest of the noble ones for the realization of which even some violence, if necessary, would not be absolutely unjustifiable morally. And I would love to hear a suggestion of some more honorable means of realizing his ends that would have had the slightest chance of success. In the course of history, ancient and modern, peoples and classes have been liberated from slavery by other means that were neither violent nor deceptive. But the liberation was due to the force of the civil law over their masters or to the humanitarian or otherwise willing spirit of those who held them in bondage. But neither of these causes had any influence whatsoever over Rameses II or Merenptha of Egypt.

A further evidence that God was leading Moses is the fact that even after the people had practically been overtaken by their furious pursuers, they were still saved at the Gulf of Suez ("Red Sea") without any violence on their part, and even by an occurrence (or a coincidence, if you choose to call it that over which they had absolutely no control. Thus were the people saved from bondage. And there is no wonder that the Israelites ever afterwards regarded their salvation as being, not the work of man, but the work of God through Moses. This was one of the most remarkable redemptions of a people in all the history of the world. And this remarkable salvation was correspondingly fruitful in the after history of this people for the rise of religious ideas. For one thing the rise of Israel's messianic hope as the hope for an age of utopian blessings may quite confidently be traced to this very event as its backgrounds. And this hope was the mainstay for the people of a wholesame and healthy optimism and idealism without which no people can ever become or long remain great.

Doubtless at the Gulf of Suez the Israelites were convinced that Moses had been telling them the truth concerning his having been commissioned by Jehovah to lead them into freedom —though not permanently so so. But what people ancient or modern who has been kept down so long by the cruel hands of the oppressor—what people like that is not discouragingly fickle? It will wax hot and cold almost under the same blow of the bellows. If it is easily persuaded by a blessing, it is more easily dissuaded by unfavorable experiences. And the higher and more unreasonable the expectation of continued blessings, the more discouraging and intolerable seem the disappointments. So the unexpected hardships of the wanderings from the Gulf of Suez easily put the damper on the people's recent enthusiasm. Again and again they doubted, complained and rebelled. And again and again they repented and took heart. Had Mosea been an Egyptian leading them they would not have found the task so difficult. Always a people just out of bondage has less confidence in and respect for a leader from among themselves than for one from among its former oppressors. After much doubting and superficial believing they came to the sacred mount where Moses had received his sacred commission. There they had the next great experience of their journey. This will be our next lesson.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, Jan. 27, 1924.

"Speak unto the Children of Israel that they go forward."

(By Rev. D. D. Martin, D. D.)

The first command to Israel in this day and time of extremity was to "Stand still and see the salvation of Jehovah." God's people must be made calm under a great sense of his power. When they are in attention, and realize Jehovah's salvation, then it may be possible for them to go forward.

God can not do much with a panic stricken church. If it seems to us that we are on the losing side, and that those who are against us are more than those who are with us, we are of little use to God's army. Humanly speaking, the world conditions are dark and unfavorable today. If we have stood still long enough to read statistics, and gather the story of achievements of the church for 1923, we have seen that God's salvation is yet effective; and that there is but one thing for a Christian in this day to do, and that is to go forward.

The Israelites had no bright out look, their only way out was the uplook of faith. Going forward must be emphatically a walk by faith. Our path of duty is not always clear for one year or more ahead of us; the faith that identifies us with God is satisfied to take one step in any line of service and duty, if it be with God. Livingstone when receiving suggestions and directions from the people at home, replied "anywhere only so it be forward." It is the forward purposeful look of the young Christian which identifies him with God in the world's redemption.

Israel's forward marching was to bring them into a closer fellowship with God as their leader and deliverer, and they in turn were to be used by him to carry the work of world redemption forward. All the nations of earth came to a knowledge of the one God through Israel's wilderness experience. The best way to make God known is to be able to show others what great things he has done for us. The story of Israel's deliverance is what made nations tremble before them. Our knowledge of God, and what he has done for us, makes America great before the nations of the world. This is the best time ever to speak unto God's followers "that they go forward."—Gammon Seminary.

District Rounds

GRIFFIN DISTRICT.

First Round

McDonough, Jan. 6-7; Brooks, 12 13; Stockbridge, 19-20; Fayetteville, 26-27; Oak Hill, Feb. 2-3; County Line, 9-10; Jonesboro, 16-17; Jones boro Ct. 23-24; East Point, March 1 2; Griffin Station, 9-10; Griffin Ct., 8-9; College Park, 14-16; Red Oak, 15-16; Hampton, 22-23; Williamson, 29-30; Decatur, 28-30.

Dear Brother: The District Steward Meeting will be held Feb. 7th, 10 a. m. McDonough, Ga. We are expecting Dr. J. W. Moultrie the era secretary to be present and instruct us in the World Service Program. Each pastor will come and bring one delegate from his charge; we are also expecting Dr. Weatherby to be with us and assist Dr. Moultrie.

Dear brothers, the church is expecting much of us this year. Let us start with the new year to make our change the best. Don't fail to collect your money and send it to 740 Rush street, Chicago, Ill., monthly. The church hopes to make this the great year for the World Service.—Yours, M. M. Alston, D. S., McDonough, Ga.

ATLANTA DISTRICT.

First Round.

Marietta, Dec. 28-30, 7:30 p. m.; Ariel Bowen, 30, 11 a. m., and 31; Grantville, Jan. 4-6, 7 p. m.; Newnan Ct., 5-6, 11 a. m.; Fairburn, 11-13, 11 a. m.; Battle Hill, 13, 7:30, and 14; Luthersville 17-20; Oakland City, 25-27; South Atlanta, 27-28; Hogansville, Feb. 1, 7:30, 3, 7:30; Corinth, 2-3, 11:00; Burns Circuit, 9-10; Hogansville Ct., 16-17; Central Ave., Feb. 24-25; Edgewood Ave., 29 and March 2; Rockdale Park, 2-3; Newnan, 9-10; Warren Memorial, 16-17, Wallace, 16.

Dear Brethren: A splendid session of the annual conference has just closed. Our reports were good. Thanks. We face our task. Let us begin now to have reports at the next conference equally as good. Organize your forces.

1. Evangelism: Win one campaign. 2. Pastors be better paid: He is the key man. 3. World Service: Study, educate and train to give. Collect World Service money weekly and send it monthly to Dr. Morris W. Ehnes, 740 Rush street, Chicago, Ill. Two group meetings are being planned. You will receive notice.

Observations: Lincoln's birthday will be Feb. 12. An opportunity to present the work of the Board of Education for Negroes.

Decision Day, April 13th. Present

(Continued on Page 16)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Principal of Morgan Academy Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

January 27

Subject: The Youth and Physical Efficiency. (Mission Study).
(1 Cor. 3:16; Rom. 8:10, 11)

Most schools are now conducting courses in Physical Education and requiring all students to pursue them in some form. We have outgrown the Theology of the Middle Age Monks and know that the body is not the instrument of the devil, but the instrument of the mind, making possible the mind's mastery of its environment. Hence, we think today of physical efficiency as a part of our religious objective.

Eugenics.

Every child has the inherent right to be born well. I believe one of the requirements for eligibility to marry, ought to be soundness of both body and mind. Mental imbeciles and physical weaklings ought to be hindered from marrying. Children are the innocent sufferers when they are born from such a union. Parents owe it to their children to start them off in the world, the best possible animals. Too many children are born with physical handicaps that make them social liabilities rather than social assets.

Tobacco and Physical Efficiency.

Some of the finest people I know use tobacco. Using tobacco by no means, makes one a moral renegade. But, when we have said all that can be said in extenuation of the tobacco habit, we must confess that it is a useless, wasteful, injurious habit. It is especially injurious to the growth of youth. Have you ever noticed that one of the first, and the most rigid requirements placed upon those who are training for athletic contests, is that of refraining from the use of tobacco. If the use of tobacco is an innocent indulgence, why this restriction? The plain fact is, it is absolutely impossible for the body to attain any degree of efficiency if it is saturated with nicotine. The greatest effort of parent and teacher ought to be centered on keeping the youth free from the slavery of the silly tobacco habit. The use of tobacco by the young leads to physical degeneracy, physical degeneracy leads to many types of moral delinquencies. Nicotine is a poison; no muscle and nerve that is soaked in poison will do its work as efficiently as it would if not soaked in poison.

Sex and Physical Efficiency.

The questions of sex life have been surrounded with too much of taboo. We have a sort of false modesty that forbids our discussing these matters with the youth. The result has been costly mistakes entailing untold woe. The very fact that sex matters are, in the nature of the case private, makes that phase of youthful life exceedingly dangerous. But, we must reach the young people with the right sort of information on these matters. The young man must be convinced that if he sows "wild oats" in sex matters, he will surely reap the harvest of social disease. Many homes are destroyed yearly in America because, at forty, the man is reaping his harvest in the form of sexual incapacity, or because the wife is reaping her harvest in the form of sterility. Inordinate, indiscriminate sexual indulgence is paid for in the coinage of aches and pains and physical incapacity. Here as elsewhere, "The wages of sin is death.' Young man, young woman, I am flashing the red light. BEWARE!—J. W. Haywood, Baltimore, Md.

Quarterly Conferences

WILLIS CIRCUIT—Dr. W. D. Lewis, D. S. of Beaumont District, held his first quarterly conference here December 29th and 30. The District Superintendent called his business quarter together Saturday evening at 3 o'clock and gave a very inspiring lecture of getting together, which was very interesting and everybody enjoyed it. Sunday morning Dr. Lewis preached a most wonderful sermon; text, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," Romans, 12:1. As we sat and listened to Dr. Lewis our hearts rejoiced. At 3 o'clock Sunday evening, the pastor, Rev. W. M. Mack, preached an excellent sermon from Psalms. Rev. J. P. Belcher, the pastor of Conroe, Tex., was with us both day and night. Rev. Belcher preached a soul-stirring sermon Sunday night. He is our ex-pastor of Willis Circuit. Sunday was a high day. Total amount raised $40.54.—D. Bryant, Reporter.

STATESBORO, GA.—The first quarterly conference met at St. Mary's Methodist Episcopal church, Brooklet, Ga., Dec. 30-31. We had a fine business meeting on Saturday. The District Superintendent, Rev. J. S. Strickland, preached a wonderful sermon. We raised all told, $35. The daughter of Mrs. Fannie Collins, of Stateshoro, Ga., died Dec. 31, 1923; also Brother A. B. Lee lost his brother, Alex Lee; he died Jan. 3, 1924. Our work is a going on fine and we are kept by the power of God through faith unto salvation.—Rev. A. L. Smith, Pastor; E. A. Smith, Reporter.

Woman's Column

MUSKOGEE, OKLA.—Dear Sisters of the W. H. M. S. of the Muskogee District, Lincoln Conference: Greetings of this new year.—The Lord has blessed us to see this new year. Let's start off right. Each local auxiliary should secure enough literature to give each member, subscribe for the paper, organize the girls in Queen Esther Circles and the children in Mother Jewel Bands and teach them, pay your dues in due time, don't be late, read good books and good journals, observe the prayer days and weeks, make your auxiliary worth while, learn to love each other and be an example in your community. Be sure and study the Methodist Hymnal and read your Bible. Secure your mite boxes at the beginning of the year, teach sympathetic giving. Attend the district meetings and the conference meeting, sacrifice and go to these meetings and become better acquainted with the work. Keep in touch with headquarters and your national officers, and your work will prosper. Don't be stingy; have your Deaconess come to you, pay the expense bill and learn all about your work. I shall visit you this year and do what I can to help you make your auxiliary first class, look for me. Your sister in the work. Write me.—Mrs. Arabelle Booker, 543 N. 7th St., Muskogee, Okla.

JACKSON, MISS.—To the Members of the Woman's Home Missionary Society of the Mississippi Conference: The time is rapidly approaching when we must make our semi-annual report to the National Organization. Therefore I am urgently asking that the presidents of the various auxiliaries see to it that your reports are sent to the corresponding secretary of your respective districts in order that the report may be sent on time. Our conference was among those placed on the honor roll at the close of the fiscal year of the Woman's Home Missionary Society, for having reported promptly. May we not lose this distinction. I am asking further that the auxiliaries send the money which you have in hand, to the conference treasurer, Mrs. L. J. Hall, 630 Mobile Street, Hattiesburg, Miss., and hereafter you will please make your reports to her as near as possible monthly. Sisters, it is very necessary that we prayerfully consider the work, and do the business of the King in a business way. As a special pledge, we are asked that each district raise fifty dollars before the meeting of our annual convention which meets in June, 1924 at Pass Christian. I trust that you will so study the work and its needs that you will become willing to do more than you have been asked to do. Finally, let us acknowledge our creator in all of our ways and prayerfully labor on.—Mrs. W. P. C. Morrison, Conf. Cor. Sec., 525 N. Pacagoula St., Jackson, Miss.

To the District Secretaries and Young People's Work of the W. H. M. S. of the Mississippi Conference: Have you sent out the Tracer? I took special care to send each district secretary for Young People's Department a copy of our Radiograms, posters and personal charts for high standard. Of course they might and should have read about these on our Young People's pages of Woman's Home Missions, but even if they failed to do this, they should have received copies of them from their District Young People's Secretary and the contact between the secretary and the circle or society should be so close and frequent that the secretary should know whether their helps were received or not. One of the important duties of an officer, whether conference, district, or local, is to pass on promptly all communications sent to her. Sometimes the change of officers in the local society it not promptly reported to the district secretary and communications are thus sent to eth wrong address. Perhaps too, the new corresponding secretary does not clearly understand that letters or other matter sent her are not personal, hut for the whole circle or society. But whatever the local situation, the follow-up work of the district secretary should be such that it would not be possible for any organization under her care to go through half the year without, at least, knowing fully of the plans and helps provided for them. The local director holds the most important place of us all—the most delightful and interesting, yet the most difficult and responsible. All our work succeeds or fails with that of the local organization, of which she is the fostering guardian. All our plans and efforts for the conference or district or group have as their ultimate object the strengthening and helping of the local group. The director, if we may use the figure, is the tie, binding together the spokes of the wheel and making possible all advance. So we are especially anxious that all helps provided shall be sent on promptly to the local organization. We must all work together, or we shall fail of our highest success.—Mrs. M. A. Black, Co. Sec. for Young People's Depsrtment, 1146 Hickory St., Jackson, Miss.

ITINERARY OF REV. D. C. LACY,

Field Secretary of the Board of Conference Claimant Funds, West Texas Conference, Methodist Episcopal Church.

First visit to following chnrches:

Austin District.

San Marcos, Jan. 4, Friday; Lockhart, 5-6, Saturday and Sunday; Littig, 9, Wednesday; Smithville, 10-11, Thursday and Friday; Winchester Ct., 12-13, Saturday and Sunday; La Grange, 14-15, Monday and Tuesday; Fayetteville Ct., Ellinger, 16, Wednesday; Sweet Home, 19-20, Saturday and Sunday; Luling, 26-27, Saturday and Sunday; Union Hill, 28, Monday; Zion Hill, 29, Tuesday.

San Antonio District

Gonzales, Jan. 30-31; Wednesday

and Thursday; Gonzales Ct., February 2-3, Saturday and Sunday; Hamilton, 5-6, Tuesday and Wednesday; Seguin, 7-8, Thursday and Friday; San Antonio, St. Paul, 10, 11 a. m. Sunday; Kerrville, 10, 3 p. m. Sunday; Jacob's Chapel, 10, 8 p. m. Sunday; Hondo, 11-12, Monday and Tuesday; Kenwood, 13, Wednesday; West End, 14, Thursday.

Austin District.

Simpson Tabernacle, Feb. 17, Sunday 11 a. m.; Fredericks, 17, Sunday 3 p. m.; Wesley Chapel, 17, Sunday 8 p. m.; Hutto, 20, Wednesday; Granger, 21, Thursday.

San Angelo District.

Bartlett, Feb. 22, Friday; Temple, 23-24, Saturday-Sunday 11 a. m.; Belton, 24, Sunday 8 p. m.; Lampassas, 26, Tuesday; Brownwood, 28, Thursday.

Waco District.

Jones Chapel, Feb. 29, Friday; St. James-Waco, March 2, Sunday, 11 a. m.; Waco Ct., 2, Sunday, 3 p. m.; Mt. Zion, 2, Sunday, 8 p. m.; Chilton 4-5, Tuesday-Wednesday; Bowman, 6, Thursday; Bremond, 7, Friday; Marlin, 8-9, Saturday-Sunday; Calvert, 10-11, Monday-Tuesday; Milan Grove, 12-13, Wednesday-Thursday; Mexia, 14, Friday; Groesbeck, 15-16, Saturday-Sunday.

My Dear Brother: Bishop Jones is in accord with itinerary and may write you. Please make every member canvass and have out a good crowd. Remember Veterans' Day, the 2nd Sunday in May, when each member and friend will be asked for a liberal contribution.—D. C. Lacy, Conference Agent.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

CARR.—Sister Maggie Carr, Kendleton, Tex, departed this life in full triumph of faith. She was born Mar. 3, 1891, converted in June, 1912 under the pastorate of Rev. Wm. Mack, when 16 years of age and died at the age of 28 years. Her place will be hard to fill in the church, community and society. She leaves two boys, mother, father, six sisters, two brothers and many relatives to mourn. The funeral was conducted by the pastor, Rev. Warren, assisted by Rev. H. J. Johnson of the A. M. E. Church, and others.—Reporter.

SIMS.—Brother O. R. Sims of College Park, Ga., departed this life Nov. 9, 1923. He was a member of College Park M. E. Church, and was one of the charter members of the church. He was a local preacher for more than forty years, and a steward for fifty-two years. He was faithful to discharge every duty of the church; beloved in his church, and stood by it until the last. He was seventy-two years old. His funeral was conducted Sunday, Nov. 11 by his paator, Rev. J. F. Dorsey. A large number attended. The funeral services were very appropriate, with the text, "I have fought a good fight; I have finished the course; I have kept the faith." He was loved by all who knew him. We were hesitant to give him up, but our loss is Heaven's gain. He leaves a wife, three sons, one daughter, grand children and a host of friends to mourn his death.—Rev. J. F. Dorsey, Pastor.

MUDD.—Sister Mattie Mudd, born in Bedford, Ky., 1870, died in Jeffersonville, Ind., October 10. She was the daughter of Mr. and Mrs. Samuel Law and a faithful member of Wesley M. E. Church. She gave of her earthly substance to preacher, church and poor. When her health failed she was missed from her post of duty. She leaves a son, sister and many friends to mourn her death. The Rev. I. F. White, assisted by Rev. Holloway, officiated.

PATTERSON — Mrs. Annie Eliza Patterson, wife of Rev. James P. Patterson, pastor of Trinity M. E. church, St. Augustine, Florida Conference, died Friday, Nov. 23rd, 1923, at the home of her daughter, Mrs. Dr. Schell, in Jacksonville, Fla. She was born in Darien, Ga., February 27th, 1861. Mrs. Patterson had made her home in Jacksonville, save the years she accompanied her husband on his pastoral charges. Her life of devotion and service carried that charm and beauty which only a faithfulness to the religion of the Savior of Mankind can give. The large attendance of people at the funeral services proclaimed the esteem in which this faithful Christian, devoted wife and indulgent mother was held. The great profusion of flowers that were banked in the chancel formed a wall of beauty that spoke with a silent eloquence that reached every one in the audience or over one thousand people who came out to pay their last respects to one whom so many knew to love and respect and to offer their sympathy to the bereaved husband and family. Favorite hymns of Mrs. Patterson were sung by the choir. A solo by Mrs. Josephine Ellerson and one by Prof. T. E. Wheaton. The scripture was read by Dr. W. R. Stephens, prayers by C. S. Long of the A. M. E. Church. Telegrams and letters of sympathy were read by Mrs. W. J. Lewis, they were many in number. Resolutions were read from the Ministers' Wives Union Trinity Church of St. Augustine, the Grand United Order of Odd Fellows, by Dr. E. H. Flipper, the Most Worshipful Grand Lodge of Masons, the Red Cross of the Pythian Order and other organizations. The obituary was read by Dr. T. H. B. Walker, the funeral discourse was delivered by Rev. J. B. L. Williams. Dr. J. S. Todd briefly but with telling effect spoke in beautiful eulogy of this Christian woman whose open life of ready service was known to so many. After many had taken their last look on the face of this good and saintly woman the cortege moved to Duval Cemetery where the body was laid tenderly to its rest and the mound which marked the grave was heaped with a pyramid of floral beauty that made a picture solemnly beautiful.—J. B. L. Williams, Reporter.

STRICKLAND. — Lucinda Strickland, wife of E. E. Strickland, departed this life on December 24, after a lingering illness. Born in Wemitt county, Ga., she was married to E. E. Strickland March 7, 1882. No children were born to this union, yet they raised eight. Sister Strickland died happy. She was a member of Wesley Chapel Church, Morrilton, Ark. She was converted 45 years ago and lived faithful to her church. She was laid to rest December 26, 1923 in the family lot in Morrilton. She was 73 years of age. Funeral conducted by Rev. W. D. Evans, her pastor, assisted by Rev. I. H. Gilham, Rev. C. F. Lyles, Elder Whitesides of the A. M. E. Church.—Reporter.

WADE.—Brother Ambrose Wade, an old member of St. Stephens, Yazoo City, Miss., died at Rialto, ten miles west of Yazoo City, Dec. 16, 1923. He leaves a large family to mourn his departure. His remains were laid to rest in the Wesley Chapel Cemetery, Benton, Miss. Funeral later. Rev. D. J. Price officiated.

McCORMICK.—Bertie, La., Woodlawn M. E. Church: On the night of Nov. 23, 1923, while returning from the church, death came to one of our members. A car ran over Brother Andrew McCormick and broke his neck and he died instantly. He was a young man, having just joined the church. He leaves a wife, father and sister to mourn. He was laid to rest in the Woodlawn Cemetery by the Odd Fellows. The funeral was conducted by his pastor, Rev. C. E. Bradford.—Trill Allen, Reporter.

JONES.—Sister Sarah Jones, of Louvenia Chapel M. E. Church, Mexia, Tex., departed this life in full triumph of Christian faith at the age of 41 years. She was a true friend to the church and ready at all times to help put its program over, when called on by the pastor. Funeral services conducted by Pastor Rev. E. W. Summers, assisted by Rev. Wesson and Rev. A. Yeldell of the Baptist Church. The floral offerings were both beautiful and many.—Reporter.

POLK.—Whereas it pleased the Almighty God to take from our midst Dec. 15, 1923, Brother Lewis Polk, may we be able to say, "The will of the Lord be done. He was a faithful member of McCabe Chapel, M. E. Church, Longview, Tex. He leaves a wife, four daughters and two sons and a host of other relatives and friends to mourn his loss. His place can not be filled.—Mrs. P. L. B. Patillo, Reporter.

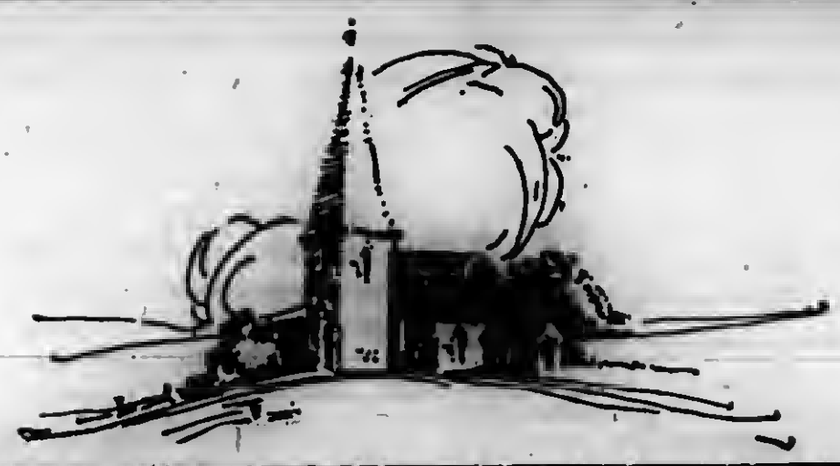
GRAHAM.—Sister Rosa Graham was born in Grenada, Miss., at which place she was converted and joined the M. E. Church. She served as class leader for many years. With her family she moved to Memphis, Tenn., where she united with Centenary M. E. Church. She was ever an ardent Methodist, and was always ready to do whatever her hands found to be done. A few years later she moved to Union City, Tenn., where she, with the assistance of a faithful few erected an M. E. Church. Her sacrificial service to the church marked her always as a pioneer. The last years of her life were spent in St. Louis, Mo., where she again united with the M. E. Church, and was an inspiration to those who came in contact with her. She departed this life December 7, 1923. At 4571 Garfield Avenue. She leaves to mourn her passing four daughters, three sons. Funeral services were held from Union Memorial M. E. December 12, at 2 o'clock. Ministers taking part in the services were as follows: Rev. A. L. Reynolds, Rev. J. L. Brooks, Rev. W. W. Goff, Rev. T. H. Parrish, Rev. J. H. Boone, Rev. T. H. Payne, and Rev. G. D. Hancock. She was laid to rest in Father Dickson's Cemetery.—Reporter.

BROUDER — Sister Mary Gant Brouder, born December 26, 1877, at Jenerette, La., and passed to her reward October 15, 1923, at 1385 Ewing Street, Beaumont, Texas. She was a faithful member of St. James M. E. Church. She leaves a husband, Mr. Robert Brouder, one son and daughter in-law, Mr. and Mrs. William Benjamin of Beaumont, Texas, and one sister Mrs. Amelia Foster and one brother, Mr. Joe LeDee, both of Baton Rouge, La., and many friends to mourn her loss. Many flowers were brought by friends as a token of love for her. The funeral was conducted by the pastor Rev. C. S. Williams and assisted by other pastors of the city. The following person spoke touching upon the life of the deceased: Mr. M. Vollius, Brother J. M. Holland, Mrs. Jno. Freeman, Mrs. E. Champ Gordon, and Brother Sol Williams her Class leader. A solo was sung by Mrs. Mary Loggins Williams, Jesus Lover of my soul. We will miss her but we will see her again.—Reporter.

HEPLER—Susan A. Hepler was born in Thomasville, N. C. June 7, 1851 and departed this life at Paris, Ky., on Tuesday afternoon 5:45 o'clock, December 4, 1923, age 72 years. She was converted when a young woman and for 59 years has been a faithful member of the Methodist Church. She was possessed of a kind and sympathetic spirit which made her many friends among both old and young. At our last communion service she was present and partook of the Holy Sacrament and was also present at the Centenary Rally, for she was always interested in the church and its progress. Thursday morning, Nov. 29 she had a slight stroke and grew worse each day until the end came Tuesday evening. The end came with her loved ones and friends standing about her. She leaves to mourn her loss one daughter, Mrs. C. D. C. Mebane, one sister, Mrs. Robert Delappe, Thomasville, N. C., two grand daughters and a host of friends. Funeral was conducted by Rev. W. H. Riley assisted by Revs. Fielding and Leggett.—Reporters.

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WHAT THE CHURCHES ARE DOING

HOUSTON, TEXAS. — Trinity Methodist Church of Houston, Tex., celebrated Thanksgiving Services with a very befitting program. The Thanksgiving message was inspiringly delivered to our souls delight by our worthy pastor, Dr. E. O. Woolfolk.

As our usual custom on this day we were the hostess of the Old Folks of our congregation and community. Many came and many were conveyed in automobiles. Their faces were lighted with joy and their hearts were cheered as they listened to the Thanksgiving sermon. But even more so were those who were present made happy when the committee of ladies with Mrs. Rosa Wilson, chairman, ably assisted by Miss R. H. Pendleton, announced that dinner was ready. Then our guests of honor were carried into the dining room and fifty or more aged men and women were seated at the table which was heavily laden with a very, very sumptuous turkey dinner, and after the guests had finished their meal then the younger in age fed their faces until they were filled. Several dinners also were sent out to many of our "shut-ins". The day indeed was delightfully spent at the House of Prayer with God and the old folks. All of us went down from His Holy Temple saying "O give thanks unto the Lord, for He is good, for His mercy endureth forever."—Reporter.

MEXICO CHARGE. — St. Luke Methodist Episcopal Church has been engaged in a ten-days' revival meeting which brought to the church spiritual power and an awakening of Christian activity. At the close of this meeting the Second Baptist Church went into another series of meetings for ten evenings, assisted by our D. S., Rev. C. S. Webster, Rev. Petigrew, of the A. M. E. Church, Rev. E. L. Hollis of the C. M. E. Church, Rev. W. H. Smith of St. Luke M. E. Church with the Rev. C. H. Bratton of the Baptist church with good results. Aditions, more that twenty to the churches. We closed on a recent Sunday at St. Luke Church, a rally, amonnting to $210.70, the campaign ran for eight weeks, under three captains and three sections divided into three districts. Bro. Harrison Lillard of the Kansas City district; Bro. C. S. Casy, Sedalia district and Brother Hannah McCain, the Hannibal district. We paid the trustees $61, to the Centenary fund $61, to the Stewards $61. The church is moving on nicely, both spiritually and financially.—Reporter.

BROOKMAN, GA. — Waynesville Charge, New Hope M. E. Church: The first Sunday was a high day at New Hope M. E. Church. It was trustees rally. Our beloved pastor, Rev. F. F. Mungin was with us and preached two soul-stirring sermons. On Monday night following, the Recreational Club entertained with a reception in honor of their new pastor. A short program was rendered. Mr. W. H. B. Jones acted as Master of ceremonies. New Hope Church is trying by the help of God to go over thetop this year. It is generally believed that the new pastor will so interest the members that they will look forward to the future welfare of their church with great anticipation. Pray for us.—Lula Adams, Reporter.

SEGLINGVILLE, S. C.—"The people had a mind to the work." Sunday, October 14 was Centenary day at New Hope Church. No special literature had been sent the pastor, and the church was not organized for this effort, the membership was put on its Christian honor. Sunday at noon when the pastor came to the church his spirit "sunk within him" for not enough people had gathered for prayer service. We lingered until one o'clock, then a few more came. Even yet we felt our hope was lost. After invocation the pastor said "My heart is heavy, for today is Centenary day, and before delivering the message I wish that the offering be placed on the alter." With the assistance of one of the stewards, Bro. M. P. Patterson, the pastor lifted an offering of $51. The message was then delivered. God visited "the Old Church," our hearts were warmed with His spirit. After the message another collection was taken, $30.65 which made our offering for the church $81.65.

Thanks to a faithful people upon whose heart God has put his seal for service.—H. C., Reporter; E. M. Curley, Pastor.

AILEY, GA.—Nepsis Chapel M. E. Church: Rev. W. H. Brown was assigned to this charge by Bishop C. L. Mead, Denver, Colo. area, November 12, 1923. On his arrival he found our charge in fair condition. Brother Brown preached two able sermons Sunday; at 11 o'clock, text Matt. 11:28-30, 7:30 o'clock, John. 9:25. We enjoyed a great blessing; our souls burned within us while he talked with us. Our little church here is yet alive. We raised $20.50 for pastor. We want to thank Bishop Mead and our District Superintendent, C. W. Prothro, for this God-sent man. These good and faithful members say they are going to stand by their pastor, and the pastor says he will stand by us. We had visitors from our sister churches. He administered the Lord's Supper.—Freddie Wiggs, Reporter.

STARKVILLE, MISS. — Griffin chapel is alive. On a recent Sunday night the Queen Esther club, composed of 30 girls, under the leadership of Dr. Mary Washington and Mrs. Tenpie Howard, rendered a fine and interesting program at Griffin chapel M. E. church. At the conclusion of the program they presented the pastor a purse of $50 on the building of the new church.—Reporter.

ZWOLLE, LA.—The pastor thanks the members and friends of Hasken M. E. church, Zwolle, La., headed by Sisters Sue Barnett, Nettie King, Mattie Shepherd, Mary Colquitt and others, for the very agreeable surprise given the pastor and family on Saturday, Nov. 17, 1923. It is the prayer of the recipient that the blessings of Almighty God may ever rest upon them and they may live long and ever be ready to do whatever their hands find to do for the cause of Christ and humanity. We were also graced with the presence of our beloved District Superintendent, Rev. G. C. Hayward, on Nov. 19, 1923 Closing out the year's work he found the work in fine shape, the pastor and members working together in a uit. The District Superintendent preached a wonderful sermon. We begun the long-needed parsonage at Trenton, La. Brick and lumber are on the ground, and we take this method to ask the brothers of our stronger churches for any assistance they may give up in this worthy cause. Any aid given may be sent to the pastor, Rev. W. C. Haywood, R. 4, Box 134, Mansfield, La.—Walter King, Reporter.

SHREVEPORT, LA.—On Dec. 28 at Jewella M. E. Church the opening of the Goodfellow Xmas Box in Mooretown was enjoyed by many children and grown ups. Various and vital subjects were discussed. Utilization of time by Prof. R. E. Brown, principal of the High school, Shreveport; Utilization of money, by Prof. Tisby; paper by Mrs. Mandy Brown, subject " Cheerfulness"; paper by Mrs. Julia Jeckary, subject, "An Ideal Mother"; "Utilizing a Lot," by Mrs. Hattie Henderson. Baskets of groceries were given the weaker people, candies and fruit to the children. A very interesting program was rendered. Colonel G. D. Moore the founder of Mooretown was at his best aud as a man for his race enjoyed the distinction of being a founder. Rev. J. R. Martin the efficient pastor of Mt. Chapel Baptist Church of Mooretown discussed the subject on Freedom. Out beloved paston Rev. T. H. Bailey was master of ceremonies.—Mrs. Nancy Brown, Reporter.

TULLAHOMA, TENN. — The great revival dates were December 10-23, inclusive, with Rev. Samuel R. Skelton on the scene. It is said by persons who have lived here sixty years and longer, that this revival was the greatest ever held here; that the Rev. Samuel R. Skelton is tho greatest evangelist who ever come to this part of the country. One hundred and throe happy souls accepted Christ, a record-breaking number. All Christians of the churches seem to be quite alive spiritually, and better prepared to do service in their several churches in the new year. The amount gladly paid the Evangelist was $132.98; grand total raised during the Evangelistic Campaign $196.37. Mrs. Addie E. Guyton, a prominent member of Howard Memoriil M. E. Church, and a member of the faculty of the High school was general secretary of the Evangelistic Campaign. We wont ever forget our Professor, Rev. J. W. Sebastian for securing the services of this great man.—(Mrs.) Addie Oakley, Reporter.

CORINTH, MISS.—Corinth Charge: The fourth quarterly conference is now history. Rev. W. H. Golden, district superintendent, closed up his sixth year as district superintendent of this charge in splendid shape. He was well pleased with what has been accomplished in this charge in this conference year. One of the features of this quarter was the election and installation of teachers (for Sunday School) for this ensuing conference year, and the purchasing and using the individual Communion service, during ,the administering of sacrament. A new Bible has been purchased, one hundred hymn books have been secured and given to the church by Mr. E. C. Pigford, a young man who is an active member of Mt. Mariah M. E. Church. At least fifty per cent has been added to the congregational singing. The pastor, Rev. J. W. Wimbush reports "over the top" with Centenary and other benevolences. District superintendent paid out in full. The Ladies Aid, Woman's Home Missionary Societies have given great service to the financial uplift of the church during the conference year. With their friends and the members' help, they have presented to the pastor a thirty dollar overcoat and have given to the pastor and his family other valuable gifts.—Luella Mubush, Reporter.

PRAIRIE, MISS.—The Prairie circuit wants to thank our district superintendent Dr. W. H. Golden, for sending us such a splendid and conscientious worker as the Rev. N. H. Cooperwood. Rev. Cooperwood has striven his utmost to make Prairie Circuit what it ought to be. The exodus hindered him much in putting over his program but he succeeded in adding twenty-two new members to the church this year and seventy-five new subscribers to the Southwestern. We have raised all our conference claims, paid our district superintendent in full. The three churches join me in making this report. Dr. Golden and Rev Cooperwood have made our church a community center. Our attendence for the year has been very good.—Oliver Ware, Reporter.

MEMPHIS, TENN. —Warren Chapel M. E. Church, after the annual conference on Oct. 18, 1923, our new pastor, Rev. J. W. Satterfield who had spent ten years at Gordon Memorial, Nashville, Tenn., came to us as our new pastor to serve us this conference year. We are very glad to have him with us. On Sunday

Rev. Satterfield preached a wonderful sermon on the duty of the church. He is a power in the pulpit, and our work has taken on new life. We launched a little project for two weeks which amounted to $204.46. And we feel that we will do greater things under his administration. I wish to mention that the kind sisters renewed the parsonage also Our district superintendent Dr. T. W. Davis was with us on Sunday Dec. 23, 1923, and preached a wonderful sermon, subject "Render unto God the things that are God's; and unto Ceasar the things that are Ceasar's." He held a delightful quarterly conference. He is very enthusiastic over our good beginning.—Rev. J. W. Satterfield, Pastor; Mrs. Lula Johnson, Reporter.

CRYSTAL SPRINGS, MISS. — The foundation for New Zion M. E. Church was excavated March 15, 1923, concrete put down April 22nd-26th; by July 26th our new brick church was finished and ready for service. Tho size of the church 40x83; will seat 500 people, with a 13 inch wall. The concrete foundation is 36x24. Cost of building alone for the carpenters $3,599.00. Building and material $13,,000.00. October 29, 1923 was a big day for New Zion M. E. Church, on which day we entered the new church. Rev. E. M. Jones, D. D., from New Orleans, La., was with us snd preached the entering sermon. His text waa "We want to see Jesus." The members and friends, both white and colored have put the whole program over the top. We have done the greatest year's work that has ever been done in Crystal Springs since the Lord was here. Our financical work: on June 24th the corner stone was laid by Hon. Dimon Cox, of Jackson, Miss., and the M. W. Stringer, G. L. F. and A. M.A. D. 1923, A. L. 5923, collection during day, $215. Raised July 15th $720.40, Oct. 29th raised $875.60. Raised for purposes during this conference year, $4,985.60. The white people of this city gave us $525.30. We will go up to the annual conference with an all-round report and the members have asked for Rev. N. N. Sidneys return for another year. He has worked hard and labored faithfully for the success of our new church. He has not been with us two years yet and has built a $13,000.00 brick church, which is a credit to Methodism all over the state.—Mrs. Julia Evans, Reporter.

COLUMBIA, MISS. — Columbia Valley, M. E. Church. We are proud to have with us as paator, the Rev. N. Poe, a man that knows how to move forward with the progress of the church. He has put new life into to church and we are greatly inspired by his wonderful sermons. He has done a wonderful work here this year. We hardly know how to thank him for having worked with us so faithfully, and we feel safe with leadership and to have him part from us at a time like this would be lasting injury to the church and city. He has wholesomely fed us with the gospel of the Lord and Savior Jesus Christ.

On Christmas morning before day Rev. Poe preached a wonderful sermon from Luke 2:11. The spiritual tide was high. Both Methodists and Baptists were assembled togethed and God gave us all a blessing. Rev Poe counselled the sisters to go around and give all the poor children and the sick who were not able to have anything, something for Christmas. We wish to state that the good people of Columbia Valley also Pleasant Valley have caused a goodly number of storms to blow in at the door of the parsonage. Rev. Poo and family have been presented several hundred pounds of the very choicest groceries this year and they are still giving. On the 25th of December Rev. Poe was given a cash purse containing $18.80. We are planning to send our pastor to the annual conference with a round report. When Rev. Poe came to us he found us in distress with a big debt of $400 and an unceiled parsonage. But he has so marshalled his forces until the debt is only a small amount.—Mrs. Eliza Armatrong. Reporter.

ALEXANDRIA, LA. — We desire to thank the W. H. M. Society, and Ladies Aid, for kindly remembering the district superintendent and paator in their Xmas givings, for each of them received a snug roll of green back and silver along with eatables of all kinds. The District Superintendent, Rev. Dr. Hayward joins the pastor in thanking these ladies and friends for such kind expressions. Mrs. E. A. Coleman, Mrs. C. J. Strayhorne, Miss Thelma and Dr. F. J. Spellman, made it possible. The Trustees of Newman Memorial M. E. Church, Alexandria, La., developed a financial plan which resulted in raising above five hundred dollars.

The Sunday School of Newman Memorial, planted a very productive Xmas Tree which yielded over one hundred dollars worth of valuable presents for the faithful children who had been loyal to the school during the year. Mrs. and Miss Henderson, Mr. D. S. Walker, committee. J. L. Smith, superintendent; T. T. Hudson, treasurer; Gilmore and Cooper, teachers.

The infant daughter of Rev. and Mrs. G. C. Hayward was christened on Dec. 27. This is one more member added to the Alexandria District, and to Newman Memorial Sunday School. God Bless the little member.—Rev. C. W. Reeves.

MEDILL TEX.—The conference year closed for 1923 on November 5th. We are not ashamed of our report from Medill Circuit. Our fourth quarterly conference was held Oct. 19, and 20. The Rev J. O. Williams, superintendent was present, and presided in his usual way. Not all our officers were present, hut those present made over the top reports. Class No. 1, Miss Lulu Williams leader, reported $31.50; No. 2, Lou Reed, one of our most aged members raised $26.40; No. 3 had no representative; No. 4, Bro. J. M. Reese, reported $28.70; other leaders present who made small reports were Sister Annie Hill, Bro. George Rhone, Bro. Boh Murry. Those were of Reed Chapel. Sisters Betsey Perry and Mary Hooks, Revs. C. C. Ellis, Burd McGrue and Bro. Ellis saw after St. John, and under their loyal support they went over the top. Our slogan was $100 but at the close of the rally we had $159.92. We paid the district superintendent in full and paid the pastor $26.00 and $48.00 for the Centenary, which made a total of $84.00 for centenary during the year. We must also thank Miss Alma Reese the president of the Ladies Aid for $17 on a suit of clothes, and Sister Mary Hooks for $2.40, Bro. W. B. Perry for $3.90 and our Baptist friends also who donated from 25 to 50 cents made a total of $32.00 which paid for the suit of clothes in in full. I have come back to put in my third year in this circuit as pastor and all of my members seem to be proud of my return. I came back and got busy with the work on our new church started the first of the fall and am glad to say it is near completion.—J. H. Mann, P. C.

MORTON, MISS.—We the members of Christian Banner Church, on November 25, conducted a rally for our pastor, Rev. W. Lipscomb, in which we raised $35. Owing to the crop failure and the six-weeks' illness of our pastor, we have been unable to pay his salary. We have a plan now by which we hope to send him up to the conference in good shape. Rev. Lipscomb has worked night and day to put over every program of the church. Mrs. Lipscomb the pastor's wife, is indeed a fine lady. We ask the return of our pastor. Pray for our success.—E. A. Moore, Reporter.

COOKEVILLE, TENN.—On December 2 the pastor and wife, Rev. and Mrs. W. M. Holden, were greeted with a storm party by the members of Wright chapel M. E. church. A nice basket of groceries and a cash purse of $6.35 were presented them. This party took place at the home of Mrs. E. Glover.—J. S. L., Reporter.

HUB, MISS.—Zion Ridge M. E. Church: Since the coming of our new pastor, the Rev. A. B. Keeling, A. B., B. D., our church has experienced a 'new birth.' The whole Community, both white and black have fallen in love with him. New lights have been put in, organ repaired adequate heating facilities installed. At our Group Meeting. at Columbia, in October, Miss Jane Cyrus, of this church had the best exhibit of preserved fruit. Other exhibits of handi craft work by young ladies of this church received very high praise for its excellency. There was nothing there done by any young lady of Hub, that surpassed the work done by the Zion Ridge girls.

The Auxiliaries of the church are alive under their respective presidents, Sisters Catherine Johnson snd Jane Jefferson, making the pastor, parsonage and Church feel their strength. In keeping with his brotherly way of doing things, and his respect for the men who blazed the way for Methodism. he gave us a pleasant surprise by having dear old Father Amos Gumby, preach for us on the first Sunday in December. Rev. Gumby, took as his text, Jude 1:3. Brother Gumby is 84 years old, a veteran of the Civil War, and an ex-slave. He was ordained a Deacon in 1867, at New Orleans, along with Bishop Joseph C. Hartzell by Bishop Scott. Father Gumby has established churches from Bogalusa to China Grove, in what was then known as the Mississippi, Texas and Lonisiana Mission Conference. He with his lovable and faithful wife Sister Elizaheth. (Cousin 'Liza) were the first to give five dollars for Centenary, in our October "Drive."

Another feature of our church life is the part given to our young folk. The young ladies, assisted by Mesdames Jane Jefferson, Susie Cyrus. Georgiana Phillips and others gave a splendid Concert on December 10th, for the Benefit of the Sunday School. At which time an excellent duet was rendered by Mesdames Shortnia Harry , and Rosa Johnson, entitled "Swing Low Sweet Chariot," and a solo "Saved" by our Pastor. All were delighted and are looking forward to more of such.—Reporter.

MT. HOPE, W. VA.—A birthday party and a silver offering was given to our pastor, Rev. Ezra E. Williams Oct. 11. It was quite a surprise to him and an enjoyable affair. An envelope containing $12.50 was given as a token of love and respect. Rev. Williams responded and assured the donors that he accepted it in the same spirit as it was given. Many were present. Our Centenary rally was quite a success, Red Star $19, Mt. Hope $75. Total, $94.—Rev. E. Williams, Pastor; Elizaheth Brockman, Reporter.

KENNER, LA.—We thank all of our friends for the fine spirit shown on Sunday, the 30th, the greatest old-time basket meeting that was ever given. The sum of $54.39 was raised. We thank also Ross chapel for the fine spirit they showed, $8 and a large basket was donated by our Ross church to help their little sister church, whose name is Thompson M. E. church. The Rev. S. J Jackson is the present father of both of these churches this year.—Reporter.

MANSFIELD, LA.—Our rally during the month of September last was quite a success. We raised $121.74 for the building of Thomas chapel M. E. church. Mount Carmel church is completed. We will report two new churches on the district this year. I want to thank Sister Annie Lee Gant for raising in the rally $38.07. She is a great woman in our church.—Rev. G. W. Ogilvie, P. C.

MARSHALLTOWN, IOWA—Morrow's chapel: Mrs. Emma Brown was the leader of a surprise party last Thursday evening, bringing to the parsonage many pounds of groceries for the pastor and wife. This act of kindness was very much appreciated. The groceries amounted to $7, and was dollar was given in cash. Fourteen ladies participated. — Mrs. Inez Morrow, Sec,

CARD OF THANKS.

We take this method of extending thanks to the following young ladies of St. Michael M. E. church, Shelby, Miss., for amount contributed for my expenses during the annual conference: Miss Daisy Bacon, $2.30; Miss Laura Shaw, $2; Miss Mattie Lee McMullen, $1.10; Miss Mary L. Brown, $1.10; and $1 was given extra. Total, $7.50. We are very thankful to these young Epworth League workers. I pray for them a long and happy life.—Rev. W. M. Brownridge.

SPECIAL NOTICES

MORGAN CITY, LA. — To the Widows and Ministers' Wives' Aid Society of the Louisiana Conference: We are striving to make this society as strong as the Ministers' Aid Society of this conference. We have done well in three years. Let each sister win one for this conference, which will convene at Wesley church, New Orleans, La., on Feb. 6, 1924. This society was able to assist in defraying the expenses of one of our old ministers' wives at last conference. To remain a financial member in the society you must pay one dollar each year.

Pray for our success.

Mrs. W. G. Alston, Chairman of the Board of Directors; Mrs. Hubbard Daniels, Vice-President; Mrs. B. J. Reddix, Mrs. M. S. Gains, Mrs. A. G. Jenkins, Rec. Secty; Mrs. C. S. Stanley, Financial Secty; Mrs. W. S. Chinn, Treas.; Mrs. T. B. Cooper, President.

For further information, write to 710 Third street, Morgan City, La.

Mrs. T. B. COOPER, Pres.

CRESCENT CITY NOTES

The work of the Woman's Home Missionary Society of the New Orleans District of the Louisiana Conference is progressing nicely. The various auxiliaries of the district are organized into a district association which meets monthly at the different churches. The inspiration gained thereby has had telling effect. The meeting at Mallalieu Church in October was well attended. The echoes from the National Convention at Sioux City, Iowa, were given by the President, Mrs. A. G. Jenkins. Several ministers were present and spoke words of encouragement to the body. Dr. T. F. Robinson and Rev. Booker gave some pointed facts concerning the work. Mrs. L. H. King was with us and presided at the piano. Ice cream and cake were served. Our meeting at Mt. Zion Church was an unusual one. The attendance broke the record. Mrs. Roxanna Moore, the local auxiliary president, made it very pleasant for us in every way. Light refreshments were served. The thank-offering services were held at Grace Methodist Episcopal Church, Sunday afternoon, November 25th; Mrs. R. Moore, Conference Evangelist, conducted the devotional exercises. Dr. F. W. Brown, pastor of the church was master of ceremonies. The speaker of the evening was Miss Sybie E. Moses, principal of Daniel Hand School, Straight College. A splendid audience was in attendance and enjoyed the wonderful message Miss Moses brought. Mrs. L. C. Collins, the local auxiliary president, presented her band of Mother's Jewels. A playlet was presented by the young women of Grace Church and members of the association. Mrs. Georgia Gibson, the District Thank Offering Secretary, and Miss Blanche Vinet, District Treasurer, received the offering from the various auxiliaries. The amount of $25.00 was realized. On Wednesday night, December 19th, Dr. Philip Deschner of Napoleon Ave. Methodist Episcopal Church, lectured to the District Association, at Trinity Church, 1030 Valence street. His subject was "Children." Verily it was a message sent from God. Every one present felt that they owed a greater duty to the children. Several ministers were present and spoke briefly. Christmas bells and poinsettas were given to all present. At the close of the program, Mrs. F. W. Brown, District Secretary, read the minutes and called the roll. Mrs. Esther Lang, District Supply Secretary, received articles from the following churches for the box sent to Sager-Brown Orphanage: Thompson Methodist Episcopal Church, Mt. Zion Methodist Episcopal Church, Trinity and Peodple's Methodist Episcopal Churches. An offering was taken for the following named ministers who were in the hospital Rev. L. H. Smith, J. J. Woolridge and Weaver. Our next meeting will be held at First Street Church, Wednesday evening, January 23rd, 7:30 o'clock. A splendid program will be rendered. A semi-annual report of the district will be read. Miss Fannie Williams, principal of Valena C. Jones School will address the body. All officers and members of the auxiliaries ministers and friends are cordially invited to be present.

EXPRESSIONS OF GRATITUDE.

To the loyal little band of Christians and pastor of Kynette M. E. church, Forrest City, Ark., we attempt to thank you for the splendidly arranged program and reception tendered on the night of Dec. 25, 1923, before leaving for our new field (Batesville). We had not dreamed of having such beautiful words of commendation given us as were given by Miss Remette Hodges from the Lend a Hand Club; Bro. R. F. Clay, from the Board of Trustees; Bro. T. M. Thornton, from the Sunday school; Mrs. M. F. Thornton, from W. H. M. S., and Rev. G. W. Dudley, from the Interdenominational Alliance; followed by remarks by by Rev. J. H. Hatchett and Rev. W. A. Smith. A beautiful gift was presented with fitting words by Dr. E. C. Clay. We cannot forget the six years we spent with you and our friendship will never cease. To our friends at Wheatley and Cotton Plant, who met and gave us tokens, we thank you. We are happy in our new home, but remember and pray for the entire district, and hope for it unmeasured success under its new District Superintendent, Rev. J. H. Hatchett. We will be glad to see any of you in our new home. As we still "live in a house by the side of the road, where races of men go by, men who are good, men who are bad, good or as bad as we."—Yours, Rev. and Mrs. Z. R. Fields, Box 484, Batesville, Ark.

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MARRIAGES

GARRETT-WATKIN. — One of the prettiest weddings of the season was that of Miss Ardell Watkins, daughter of Mr. and Mrs. M. Paul Watkin, to Mr. Johnie Garrett, of Franklin, La. The bride was gowned in white Spanish lace and satin. She carried lilies of the valley and ferns. The brides maid was Miss Isabella Edmond, who was gowned in white satin and carried white roses and ferns. The flower girl was little Miss Martha Bell Showvan of Port Arthur, Texas, she wore a dress of white crepe de chine and lace. The best man was Mr. Ivry Johnson of Chranton, La. The wedding party stood under a beautiful rainbow. The wedding march was played by Mrs. Orelia R. Cooper of Franklin, La. Rev. J. D. Wilson officiated.—Reporter.

GRAY-LOVELY. — Mrs. Ada E. Lovely, a very prominent member and official of Griffin M. E. Church Starkville, Miss., was united in the holy bonds of matrimony to Mr. Jones H. Gray of Malvern, Ark., at the home of the bride, December 12, 1923 at 9 a. m. Mr. Gray has some considerable wealth and a high salaried position. They went immediately to Malvern, Ark., their future home. We wish for them a very pleasant and prosperous sail over life's matrimonial sea.—E. R. Miller, officiating minister.

"BRONZE" AND THE "HEART OF A WOMAN"

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DISTRICT ROUNDS

(Continued from Page 11.)

the Life Service program. Interes the young people.

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I am ready to help in every way Call upon me for service.

Pastors and District Stewards wil meet at Fairhurn Jan. 25 at 10 a. m. Rev. R. H. L. Eans, pastor.

May grace and peace and the lov of God, which passeth all understand ing be with us to guide in all thi work.—I am, your brother, J. W Queen, District Superintendent, 4 Bowen Ave., So. Atlanta, Ga.

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An Appeal To Youth

Young men and women, the sermon of the hour for you is in the words, "She hath done what she could." Let it preach to you of the work you have to do in these high and rare years of youth that are so rapidly gliding by. Do what you can toward bringing out the noblest possibilities of your nature. Do what you can to think high thoughts, to love true things, and to do noble deeds. Temptations beset you like those that have filled hearts as light as yours with inexpressible sorrow. Are you doing what you can to make yourself strong to resist them? Before you hang the gilded trinkets of fashion, the embroidered banners of selfish lives. Do what you can to live for higher aims than these. Your lives are growing riper, your heads are growing wiser. Are you doing what you can to balance this with growth of heart, making the affections as much richer and warmer; the conscience, God's best gift to man, brighter and more commanding? Are you doing what you can to follow your truest and to do your best?

—Rev. J. Lloyd Jones.

HARNESSING THE YOUTH

Happily that is what will result and more, if plans recently inaugurated in Indianapolis, Ind., are carried into execution, pursuant to the suggestion of Sherwood Eddy, Associate General Secretary of the International Committee of the Y. M. C. A. Information to this effect was disclosed to the 7500 delegates in their ninth quadrennial session of the International Student Volunteer Movement. The new youth movement will resemble movements of a similar character that have sprung up since the war, in Germany and other European countries and in Japan and China, where this movement is an expression of revolt against the old order. In America as in Europe and the Orient, mankind is torn with strife—national, racial and industrial. A semi-pagan social order of selfish materialism, autocratic exploitation and strife has induced fatigue and desperation with an unyielding resolution to throw off the old order. Characterizing this movement in Europe, a keen observer says,

"The youth movement of Europe, like that of Asia, presents the same revolt against the old order. It is an insurgent uprising against sordid materialism, with its massed wealth and sensuous pleasure on the one hand and its grinding toil and poverty of the masses on the other. Over Europe as a whole one-tenth of the people possess approximately nine-tenths of the wealth, and the remaining nine-tenths of the people have only one-tenth of the wealth. The youth movement of Europe is in revolt against all autocracy, whether intellectual, political, industrial or racial.' '

"The movement has spread through Germany, Austria, Switzerland and the Continent of Europe. In all of its three forms, idealists, proletarian and Christian, whether among the young Liberals, the Workers, or among the religious youth, the movement is a protest against the old social order.

World-life everywhere exhibits the same symptoms, indicative of the same ills. In this country the passionate, revengeful spirit of Mars still permeates the national atmosphere. Despite the Washington Conference on Disarmament, the General Staff recommends the Regular Army be increased from 125,000 men and 12,000 officers to 150,000 men and 13,000 officers, and to expand the National Guard from a force of 160,000 to 424,000; and that the Army and Navy Budget for 1924 be $547,946,364.00, eighty-five per cent of which will go for past and future wars.

As to wealth, perhaps at no period in our history has concentrated wealth in the hands of a few shown such menace to general public wellbeing and social complacency. This restlessness in the industrial field is reflected in numerous strikes of which we experienced for five years following our entrance into the war more than 3,000 annually. Thoroughly known and understood at home, and the object of increasing inquiry abroad is our spirit and practice of race autocracy with its consequent exploitation and cruelty of the dominant group toward 14,000,000 foreigners; and 12,0000,000 Negroes, 4,000 of which latter group including women and children have been mercilessly lynched since 1885, an average of two each week or 100 each year.

The most blatant barbaric exhibition of intolerance in religious and racial relations is shown in this country in that already disintegrating social dis-organization that since 1916 has sought to exalt the ideals and ethics of Klanhood over the Christian ideal of Brotherhood.

All these are symptoms of an old order which modern youth restive under such constraints is determined to throw off. The instrument for the renaissance of the democratic consciousness of the nation will be this National American Youth Movement which is expected to embrace some 500,000 of the nation's picked young men and women between the ages of 14 and 21 years. This group of youth will give themselves to the task of introducing into every phase of our American life, social individual, Christian ideals with a view to having all our institutions and habits conform to Christian standards.

What such a movement will mean to society cannot now be adequately estimated. To capture the imagination and interest of the Nation's youth with a Christian idealism and to have them pledge their conduct and efforts to setting up these ideals and practices in their conduct and urging and constraining others so to do, means the transformation of society and a new birth of the Nation.

Simply to have gotten the youth suspicious of, and discontented with our former pagan ideas of wealth; of industrial procedure; of class and race autocracy; of religious intolerance; and of the false theory of conflict as the basis of social progress, is to have laid the requisite foundation for that redirection and reconstruction of social interests and efforts that promises a period of substantial human progress. To thus harness the youth to the nation's social task is the most promising effort that our distressed society can make.

SOME RECENT GOOD BOOKS.

Among the more recent good books published and for sale by the Abingdon Press, "The House of Good Books," may be noted Elbert S. Todd's **"The Kingdom of Heaven,"** $1.00, "An interesting setting forth of the meaning of the Kingdom of Heaven from the teachings of Jesus in plain style and with satisfying accuracy as to sources. It leaves one with the conviction that this is not a mere dream, born in the mind of a young enthusiast, but something that can be realized on earth, an assurance that our bewildered minds are happy to know just now;" **"An Adventure in Orthodoxy,"** by Joseph M. M. Gray, $1.00, is a sane, clear and well-balanced setting forth of the questions involved in the relation of science and religion in terms of present-day social problems; **"Twelve Merry Fishermen,"** by Lynn Harold Hough, $1.00, which sets forth in imaginary form the social and religious mind of the present-day minister such as would find expression in a modern ministers' club. It gives the gist of worthwhile thinking on social, political, literary, racial, ecclesiastical problems, and is stimulating; Roy L. Smith's **"Capturing Crowds,"** $1.00, tells how, by intelligent practical modern methods, pastors may build up their congregations; and gives examples of such plans and methods. **"A Candle of Comfort,"** by Charles Nelson Pace, $1.00, is a little book compact with comfort through the cheering message it brings to burdened, bruised broken hearts that would collapse under life's stress and strain. It will give heart to the disconsolate, hope to the forlorn, courage to the dispirited and spiritual sunshine to the beclouded. **"The Master,"** by J. Wesley Johnston, $1.25, gives a completely pleasing picture of Him in the ten incidents of his life in which he is so vividly and dramatically displayed against the background of their original historic setting and surroundings. Of it a secular journal says: We have but one criticism to offer of this book, and that is that it is not longer. For any of these books, address **The Methodist Book Concern.**

Personal and General

Rev. and Mrs. J. D. Wheaton of Meridian, Miss., are happy over the arrival on Friday, January 11th, of a fine baby boy. He has been named James Lorenzo.

Rev. Gloster R. Bryant, Pastor of Scott M. E. Church, Detroit, Michigan, has been appointed Fraternal Messenger to the A. M. E. Zion General Conference.

The Mississippi Conference will convene in Central M. E. Church, Jackson, Miss. Wednesday, January 30th. 1924.

We were delighted to have Prof. T. W. Barker, principal of the public school at Franklington, La., and Mr. Dewitt Foote a member of Wesley M. E. Church at Vicksburg, Miss., visit our office recently and we extend to them a very cordial invitation to come again.

On account of the delay in reaching all of our pastors regarding the cash payment for the World Service Volume the time has been extended to February 1st, 1924. The Committee on Conservation and Advance is very urgent in their request that all pastors take advantage of this opportunity. Send to the Committee on Conservation and Advance and secure your World Service Volume.

Dr. Joseph Dupuy Eggleson, president of Hampden-Sidney College since 1919, who was State Superintendent of Public Instruction in Virginia from 1906 to 1913, according to an announcement by Principal J. E. Gregg, will deliver the Founder's Day address in Memorial Church, Hampton Institute, on Sunday morning, January 27.

President Eggleston will review the life and work of the late Dr. Hollis B. Frissell, who succeeded Gen. Samuel Chapman Armstrong as principal in 1893 and remained as Hampton's principal until his death in August, 1917.

General Armstrong, who founded Hampton Institute in 1868, has been honored year by year at the Founder's Day services. This year special attention will be directed to Doctor Frissell, "The Builder," as he has been characterized by Dr. Francis G. Peabody of Harvard.

SUSTAINING ITS NOBLE TRADITIONS

"Our Dumb Animals" is the title of that remarkably edited official organ and mouthpiece of the Massachusetts Society for the Prevention of Cruelty to Animals. That magazine published in Boston, has enjoyed a continuous period of existence for as far back as 1868, or 56 years. During this period of more than a half century this organ has kept up forceful espousal of the objects and aims of the Society for humane treatment to animals—an unceasing fire against any practice that ignored the right even of brutes to merciful treatment at the hands of society. A campaign of education of sentiment covering years of agitation in this direction has been remarkably successful in arousing the public conscience as well as enlightening the public mind as to the salutary effect on society itself resulting from the practice of mercy. For the practice of bruttishness begets bruttishness in those who are brutal. The moral effects of merciful practice rebound to the advantage of the merciful and thus work out a sure change in refinement of human relationships and manners.

In two instances, both typical, "Our Dumb Animals" for January 1924, takes up with telling effect, the cause of two subjects of cruelty to "animals" that cannot speak for themselves, or that speaking, cannot do so with any degree of success. The following editorial utterances show how instinctively this Society for Prevention is sustaining its noble traditions:

CHARLES YOUNG

This is a humane magazine. It protests against all cruelty, no less that towards men than towards animals. Who was Charles Young? A fine, unusually able, colored youth who obtained an appointment to West Point. Those who had the facts from his own lips tell us that when he rode up in his cab to West Point he was greeted with the welcome "the Load of Coal;" when the men were being assigned to details in their military work, the officers of the day would often openly shout, "Who's going on this 'nigger's' detail?" Not all West Point men were base enough to smite so bitterly this fine young soldier with words that burned themselves into his soul and rankled like poisoned arrows in his heart. That there should have been any that did this, and that any should have been allowed to do it, is to the everlasting shame of an institution under government control.

Charles Young is dead. Retired, the report says, because of sickness. But if too sick to be sent to France, then surely too sick to be sent to hardest duty in the swamps of West Africa. We dare not question the truth of the statement of the one who writes: "The real reason he did not go to France was neither his age nor his blood pressure, nor his ability; it was simply that the General Staff did not want a black general in the United States Army." Now that he is dead, his hurt soul beyond his fellow man's cruel wrong, it is said at West Point, "Young! He was a splendid fellow! Insulted! We never saw him insulted!" But this was not the story he had to tell those who knew him best and to whom he confided the secret pain that he so heroically bore. How far many of us still are from that day when it shall be gladly recognized that "a man's a man for a' that!"

WHY THE EIGHTEENTH AMENDMENT

Do not misunderstand us. We are not against its enforcement. The Eighteenth Amendment is a part of the Constitution of the United States. So long as this is true, all law-abiding citizens should recognize their duty to conform to its requirements and to sustain the authorities that are established for its enforcement. To disregard law, to say, "Because I do not approve of a law I am not under obligation to observe it," is un-American, and subversive of that respect for law without which no government can long endure. But why so insistent and persistent the demand that this amendment be enforced while wholly indifferent to other amendments no less a part of the Constitution and to the enforcement of which those in power have solemnly given their oath?

In the Fourteenth Amendment it is declared, "Representatives shall be apportioned among the several states according to their respective numbers, counting the whole number of persons in each state, excluding Indians not taxed. But when the right to vote at any election for the choice of Electors for President and Vice-President of the United States, Representatives to Congress, etc., is denied to any of the male members of such State, being of twenty-one years of age and citizens of the United States, or in any way abridged, except for participation in rebellion or other crime, the basis of representation therein shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such state." If the Federal Government pays any attention to the enforcement of this amendment, we should be glad to hear of it.

In the Fifteenth Amendment it is affirmed that "The right of the citizens of the United States to vote should not he denied or abridged hy the United States or hy any state on account of race, color, or previous condition of servitude" and "Congress shall have power to enforce the provisions of this article hy appropriate legislation." Imagine the reception he would receive in Congress who asked that either of these two amendments be enforced, or that eight or eighteen or twenty-eight million dollars be appropriated for that purpose!

"Earth is sick
And Heaven weary, of the hollow words
Which states and kingdoms utter when they talk of truth and justice."

"Our Dumb Animals" is absolutely right. This nation will ever be confronted with the spectre of Charles Young whom the nation sent too sick to the fetid, feverish swamps of West Africa to die. By the same inexorable laws of social justice, this nation will yet atone for its shameful, furtive failure to enforce the citizenship rights and privileges of her 12,000,000 black citizens basing her refusal upon the sole reason of the color of their skin. Dumb brutes and American Negroes will one day receive merciful treatment at the hands of the cruel when these are moved by intelligent humane considerations. To create such a conscience and heart is the primary task of the Church of Jesus Christ. God grant she may succeed.

POSTPONEMENT OF THE SEMI-CENTENNIAL JUBILEE IN MEXICO

The strength of the revolution in Mexico has made necessary the postponement of the proposed 'Golden Jubilee' announced for February 8-17, until March 29. If there should be a sudden collapse of the revolution, which now seems improbable, an earlier date will be named.

It now seems in the larger interests of his widespread area that Bishop Thirkield failed to reach Mexico, December 10th, as planned, as he would be bottled up in the city and unable to reach the outside conference work, as the contending armies are now fighting over the high plateau, the five states of which are allocated to the Methodist Episcopal Mission. Bishop Thirkield has therefore had to give up attendance on the first Central Conference for Latin America, set for April 1st, at Lima, Peru, and has asked Bishop Oldham to take entire charge. He has just changed the date of the North Andes Conference at Lima to January 30th and the Central America Mission Conference at Panama to February 13, and sailed on the Grace Line, January 10th, for Peru.

This enforced readjustment is a serious disappointment, not only to all the workers in Mexico, but also to scores of friends of the work who had planned to participate in the Semi-Centennial during February. It is hoped that many may find it possible to be present at the postponed Jubilee, during which the new "Cathedral Church" at Puebla and the Aztecas Social Center group of buildings will be dedicated.

THE COPPERSMITHS, AND THE GOLDSMITHS

By Luther E. Lovejoy

The real old-fashioned "tight-wad" is going out of business. And everybody is willing. "Alexander the Coppersmith" has had his day, and, while he has not yet "ceased to be," he has done the Methodist Episcopal Church, as well as all the other churches, "much evil," and his days are numbered.

The Zeal of Brother Coppersmith

For as many years as the oldest inhabitant can recall, Brother Coppersmith has been "a prominent member of the Official Board." He has "sat upon' it regularly, or perhaps we ought to say, he has sat upon the lid. Whenever the pastor's salary has been up for discussion, or improvements on the church or parsonage suggested, or a missionary collection or project visible in the offering, he has been Johnny-on-the-spot to protect the childlike and defenseless church from the perils of unthinking generosity and innocent enthusiasm.

But fashions change—even in religion, and Alexander is suddenly discovered to be a back number. For the world keeps revolving on the axis. the Church is emerging from its long winter and again "The year's at the spring." No, at the close of the last quarterly Conference Mr. Coppersmith woke up to find himself out of a job.

The Goldsmiths Come To Town

Yes. the world does move. And it takes a pretty lively gait to keep up with the procession. "Instead of the fathers shall be the children"; instead of the ox-cart, the twin-six; where yesterday the thirsty camel wallowed over endless desert sands, today the shimmering airplane skims through the azure. while the tomtom, having "beat its little music out," yields its kingdom to the world-encircling radio.

The man who serves his generation—or even keeps within hailing distance of it—gets little chance to go napping in his pew. The father of the Freshman can hardly believe his eyes when he beholds his offspring returning to the parental fold for the

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WHEN GREAT THINGS SHALL OCCUR:—Then shall the lame man leap as a heart and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert.—Isaiah 35:6.

first vacation, and the mother of the lady Sophomore is as speechless as Queen Victoria would have been to meet the modern Margot Asquith on Cheapside or Rotten Row.

And that's the way that Brother Coppersmith felt when the Goldsmiths moved in. The Goldsmiths were not strangers to him, but he had never even considered them—in an ecclesiastical way. They were just his nephews and nieces and grandchildren, and has always been in the Junior League. And now young Goldsmith is actually on the Official Board! How did it happen? Whatever can be the explanation?

Simply this: The world has jogged forward,—and Brother Coppersmith hadn't noticed it. Old Brother Coppersmith had learned to think of the Church as a burden, —a good thing indeed, but a load to carry, a cross to bear, a duty to be undertaken. And so he had doled out for its support his pennies, the little coins that had passed current in his early pioneer days, when folks were poor, and land was cheap, and crops were small and money was scarce. Pennies were honorable then, while today they are more trifles. But still he gave pennies,—a few more, to be sure, but still pennies.

Off to a Good Start

But young Manly Goldsmith had never seen it in that light. His mother had impressed him that the Church was a big thing, his father had taught him how to "make a budget," and his Junior League leader had shown him the duty and pleasure of proportionate of diving. And no, he had grown up to think of the Church as a part of his business, as an important feature of community life as a big opportunity, and a paying investment. Not even the Athletic Association, or the Grange, or the Rotary Club, made him forget the Church. In fact, as he had grown up to think of the Church as the biggest thing in town, he put that first on the list of his interests. He never thought of it as a "charity" to him it was an enterprise.

And that's the way it happened that the Goldsmiths quickly came to be recognized as valuable members of the Church. They never spoke of the Church as "they," but as "we." They never uttered the pessimistic whine: "What are you going to do?" but in every crisis they came up sailing, with the cheerful proposal: "Well, what shall we do next? All right, let's do it." They were not better than the Coppersmiths, they were the same flesh and blood,—but they were better taught; they had grown up in a better age and had taken advantage of it; they "had the right idea" of the Church. And so Brother Coppersmith, who did very well for a pioneers age, finds himself superseded by a better man and a better method.

And Here's The Evidence

The first I ever heard of the Goldsmiths came in a letter which I received recently from a brother pastor in Northern Michigan, when he told me how, in the great game of Church administration his old "Tightwads" had me in deadly combat his new band of "Tighters" and the husky Tighters had mopped up the earth with the Tightwads and left the field in triumph. Below is the letter. My observant secretary declares that the word "tighter" is a mere slip of the typewriter, and was meant for "Tither", but I won't have it so. Any bunch that can annihilate the tightwads as effectively as these "tighters" have done deserves the toughest, knottiest, compactest and most invincible name the dictionary affords.

"At the beginning of our Centenary campaign," says my preacher friend, "I started to preach stewardship and put my whole soul in the campaign. The result was that out of our members 46 signed as tighters. Our Centenary quota is $800 per year. With the splendid help of our tighters we paid $2216 to Centenary the first year. Every year we have paid more than our quota. In four years we paid $692 more than our full five years quota and now in the fifth year we are giving liberally. We believe that we had this great success because 50 per cent of our members were tighters and we thank God for stewardship.

"We always have a surplus in our treasury. God has poured his spirit over our people and souls have been saved. A new life has been put into our church for which we thank God and stewardship."

"IS THE TASK TOO LARGE?"

(Dedicated to Methodism and Her World Service Program.)

By A. D. Burkett

When Jesus and his disciples stood on that mountain height
After the resurrection—in faith's clear light,
Galilee and Judea—and the utmost parts of earth;
When he visioned for them, the kingdom told of its infinite worth,
And gave them the great commission, "G ye, beloved, and preach
My gospel to every people, what I comman you, teach—"
Though they were less than a dozen to whom he gave that charge,
Poor, obscure, despised—yet, was the tas too large?

Moses, bring forth my people—I have see their trouble and tears;
Provide thou their food and raiment, delive from bondage of years.
Joshua, conquer Jericho, break down ho mighty wall;
March—her foundations will trembl shout—her turrets will fall.
Gideon, with three hundred, thou must a host o'erthrow;
Thy weapon? A lamp and a pitcher. We armed and mighty the foe!
Three men—tasks for ten thousands! Rea son could foretell their fate—
But,—we have read the record. Were the the task too great?

Our numbers, today, are millions; by mi lions we count our wealth.
We have the wisdom of age—and, of yout the courage and health.
They had to make their Bible, we have th written word;
Their mesage fell on dull ears; ours is mos gladly heard.
'Go, disciple the nations," the command ever the same,
"Lay thine all on the altar; His great salva tion proclaim."
Selfishness, doubt or sin, are found by th Spirit's search
In hearts that answer the cross, with, "Th task is too large for the church."

Sauls may sulk in their tents—Davids g forth with their slings;
Doubt prophecies defeat—faith of victorie sings,
Shammuas look to the cities and wail, "I can not be done."
Joshuas cry to Jehovah, and, lo, the battle are won!
India, China, Japan, Africa, Isles of the sea—
The world! Nail-pierced hands stretched ou to'ard you and me!
We have the message—the means; hav heard the command—the call,
The task is too large, only, if devotion an faith are too small.

St. Paul, Barnabas, Calvin, Martin Luther John Knox,
Wesley, Asbury, Taylor, Livingston, Melvi Cox.
Thoburn, McCabe, Lewis—ask of such me as these—
Men with pitiful purse but with callouses o their knees,
With faith in the living Christ and the Hol Spirit's power;

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THE INDIANAPOLIS CONVENTION

By Rev. J. H. Lovell

A very remarkable meeting—in some respects an epochal meeting—was the Ninth International Convention of the Student Volunteer Movement for Foreign Missions, held in Indianapolis, Ind., December 28, 1923, to January 1, 1924.

The official report of the registration showed that there were present 6,151 delegates, including 4,891 white students, 124 Negro students, 368 foreign students; one hundred and ten out-of-college delegates, 200 Missionaries, 328 foreigners and 130 leaders. It was given out unofficially that nearly one thousand educational institutions were represented and some thirty to forty different countries.

The roster of Convention speakers showed the following remarkable personnel: J. E. K. Aggrey, M. A., Ph. D., native of the Gold Coast, West Africa, now of Salisbury, N. C.; Miss Mary Baker, Traveling Secretary Student Volunteer Movement; J. Kingsley Birge, Professor International College, Smyrna; Paul Blanchard, Organizer and and Field Secretary of the League of Industrial Democracy in the United States; Dr. Ching Yi Cheng, National Leader of the Student Movement in China; Rev. Andrew Thaker Dass, Pastor of the Presbyterian Church, Lahore, India; Dr. G. Sherwood Eddy, Associate General Secretary of the International Committee, Y. M. C. A.; James Gareth Endicott of Toronto, member of the National Council of the Canadian Student Movement; Dr. Paul Harrison, Fellow of the American College of Surgeons and medical missionary to Arabia, known as the "Apostle of the Desert"; Rev. H. Hatanaka, Dean of Kobe College, one of the leading institutions for women in Japan; Dr. Walter H. Judd, President of the Student Council, 1923-1924; Dr. Adolph Keller of Zurich, Switzerland, Secretary of the Central Bureau for Relief of the Evangelical Churches of Europe; Willis J. King, S. T. B., Ph. D., Professor Gammon Theological Seminary and Member General Committee World's Student Christian Federation; Prof. Yohan Masih, Professor in Presbyterian Theological College in Indore, India; John R. Mott, M. A. LL. D., General Secretary International Committee Y. M. C. A.; Prof. Andres Osuna, for twenty years Director of Public Education, State of Coahuila, Mexico; Dr. Joseph C. Robbins, Chairman Executive Committee Student Volunteer Movement; Hon. Newton Wesley Rowell, K. C., Member Senate of Toronto University and Membe rInternational Missionary Council; Arthur Rugh, Bible Study Secretary Y. M C. A. in China; Miss Gertrude Rutherford, Treasurer Council of North American Student Movements; Robert E. Speer, M. A., D. D., Chairman of the Federal Council of the Churches of Christ in America; Rev. Kennedy Studdert, Rector of St. Edmonds Church, London, and Chaplain to the King; Dr. Y. Y. Tsu, Professor of Theology in St. John's University, Shanghai, China; Dr. Charles R. Watson, President of the American University, Cairo, Egypt; Robert P. Wilder, General Secretary and Founder of the Student Volunteer Movement for Missions in North America; Edward S. Woods, noted lecturer and author, Rector of Holy Trinity Church, Cambridge, England. Each one of the speakers had a message for the students and the message was coupled with an appeal for consecrated mission service.

A noteworthy observation as to the speakers was this: each one seemed to be skillful in hiding himself behind his message. There was no attempt to display one's oratorical ability or to parade his laurels of personal achievement and distinction. This, no doubt, was in the minds of those who planned the Convention and selected the speakers.

These men and women, thoroughly prepared and fully intelligent as to the subject to which he or she had been assigned, discussed world problems each from the angle of his or her observation, whether from the United States, Canada, Mexico, Africa, India, China, Korea, Japan, The Philippines, England or Central Europe; and whether it was the question of war, or of industrialism, of international or racial relationships, or of missionary interprise, it was gratifying to note that all lines of argument and proposition seemed to converge in the Cross of Calvary. Indeed Jesus Christ was the central theme of the Convention, and there was a common purpose in seeking to find the Christ way of settling all of our problems and difficulties.

There were several able lectures given with the tendency to settle and establish the minds of the students as to What We Believe about God, about Jesus Christ, about Sin and Forgiveness. They were clear, logical and thoroughly consonant with the advancement of modern thought and intelligence, and yet unyielding in their agreement with the faith of our fathers in the fundamental conceptions of Christianity.

The questions and problems of race relationships were discussed with a frankness, with a broadness and a thoroughness that could not fail to arouse one to serious thought and to bring convictions to the minds of many. In fact, some of the delegates from our own section expressed themselves not only as having been convinced, but also converted with regard to some of their opinions and attitudes on the race question.

The subjects of war and international relationships claimed a large place especially in the group discussions of the Convention and there was a well defined and pronounced conviction that war is unchristian and should be outlawed throughout the world. There were, of course, various opinions as to HOW the world is to be made free from war; these opinions ranging all the way from Preparedness for war to that of pacifism, or absolute non-resistance.

By a show of hands in the Convention Auditorium on the last day of the session it was soon that only a small per cent of the delegates favored the Preparedness idea; a few more, probahly 15 per cent to 20 per cent voted for pacifism. The proposition that the cessation of war must be brought about by a process of education and that men are under obligation to engage in war after all means to avoid it have been utilized received about 70 per cent to 75 per cent of the votes, and the proposition that the League of Nations and the World Court should be used to avoid war received a 75 per cent to 80 per cent of the vote of the delegates.

The following statements of Mr. John R. Mott fittingly epitomize the expression and the spirit of the Convention:

"The expressions of the Convention are a word of Alarm, a word of Humbling, a Word of Prophecy." "I claimed by faith," said Mr. Mott, "that this Convention should transcend by far any of its predecessors in life, in vision and in power." He also emphasized the fact that the present student generation are extremely critical. They are inquiring and are demanding an answer. They have the spirit of vision and inspiration coupled with the spirit of adventure like that of their predecessors. They are ready to go to extremes that might alarm some people. Christ Himself went to extremes. Moreover, there seemed to hover over the Convention a profound spirit of reverence, of prayer and consecration such as might inspire the entire delegation and send them back to their places in all parts of the world with a renewed determination to follow Christ even unto the end of the world.—Jackson, Tenn.

NOTICE, WEST TEXAS CONFERENCE

Dear Brothers: Please allow me to call your attention to a duty that should lay heavily on the hearts of every member of our Conference. The needs of our retired ministers, widows, and their children. Let us start with the year to lay plans to see to it that we raise our full share of the Conference Claimant Fund asked by our conference for this needy cause. Let us take special notice of our field secretary's rounds, make special arrangements for him, so he can organize a special committee in every charge, and place the burden on the hearts of the members of every congregation in the conference. I am sure that you have received his letter, also one from Bishop Jones, calling out attention to do our duty by this cause. At our last annual conference it was a burning shame to retire two of our men who had labored in our conference 30 to 40 years on practically nothing. We can't afford to go on in this way for it is not fair to our retired men, nor the good women that have stood by the side of these men; some times with a scant living given them, and living in a shack of a parsonage, at times barely enough to keep soul and body together, and then when they get worn out turn them out to die in want, while we fill all other church treasurers with money, and money to spare. Let us see to it that we put a stop to this, by not slighting any other cause, but organizing our forces, and putting all causes on their merits. I am sure if the good members of these different charges were properly informed they will give to this cause money enough for these veterans to at least eck out a scant living, but as it is in our conference today, they live from hand to mouth. Let us give Rev. Lacy, and our cause the right of way on veterans day,

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Southwestern Horizon

Iowa State College And The Negro

Way out in Iowa where the tall corn grows and where the white people will give the Negro a chance to show what there is in him, is a great school--Iowa State College. On the football team of this great school was Jack Trace, star Negro tackle. Mr. Trace was seriously injured in a game with the University of Minnesota last fall from which he died. The school has honored his name by inscribing his last letter "T" on a bronze plate and placed it in the gynasium of the school. An honor "A" was sent to his mother at Ravenna, Ohio

Dr. Durkee and the Negro.

Dr. J. Stanley Durkee, president of Howard University, the school that Bishop W. P. Thirkield lifted into the lime-light and of which our able laymen Mr. E. J. Scott is secretary, writing relative to the Negro facing 1924 has this to say: "The Negro faces 1924 with a new racial consciousness. His history of buried centuries is being written. A great history it is. Reasons for the long night of racial captivity are clearly appearing. They are the same reasons which have brought on the captivity of every race of history. Now the Negro thanks God that his renaissance appears. He is determined to consolidate his power, mass his strength, and overcome his difficulties by racial worth that will win world recognition, because it contributes to world betterment. "Just" in science, "Hayes", in music, "Carver," in agriculture, "Haynes," in social betterment, these men and countless others of the race are contributing largely to the sum total of human good." We as a race feel proud of our advancement in spite of titanic difficulties and are happy to know that there are some white people who know and speak of it. More Durkees and the race question would be solved.

Physicians—Here is a Challenge

Dr. John A. Kenny, Medical Director of the John A. Andrew Memorial Hospital at Tuskegee Institute, Alabama, has done a rather unique thing and says to the other 4,999 of his profession 'to do likewise.' In a letter to Dr. Durkee of Howard University Dr. Kenny disclosed the fact that he had taken out a thousand dollar twenty-payment life insurance policy payable jointly to the Meharry Medical College and Howard Medical School. He has agreed to keep up the annual premium on this policy. Writing in the October-December numbers of the Journal of the National Medical Association he urges others of the Medical family to follow his example. Said he, "To do this would be a very small thing and yet what a tremendous amount of encouragement it would be, not only to the heads and workers in these schools but to the philanthropists who undoubtedly would be induced to loose their purse strings by reason of the effort which we are making."

Dr. Kenny has spoken wisely and truly—suppose twenty per cent of Meharry graduates did this, or of Howard—they would be among the best equipped Medical schools of the world. Who will follow next.

Calisthenics and the Church

We hear much this day of "The New Negro," "New Day" and "The New Church" We have heard it declared from the housetops about the "Seven-Day Church" and have seen it in action, but it remained for the Rev. William Horace Day, D. D., pastor of the United Congregationalist church, of Bridgeport, Conn., to add a new feature to this type of church. At the close of his weekly prayer service, Dr. Day has his people to go through physical exercises. "After the prayer service the minister gave his place to a sun-browned, vigorous young man who was introduced as the physical instructor in the neighboring Y. M. C. A., stepped down among his flock and, standing with them, awaited the word that would start the piano playing, the instructor cried, 'Hands on hips, bend slightly to right and left. WATCH ME. Go!' and to the strains of "Onward Christian Soldiers" the exercise was on.

When asked "how do you reconcile physical culture with religion?" Dr. Day has this to say, "Serving God to the fullest extent means leading a well-balanced life. The needs of the body are as pressing, oftentimes, as the needs of the soul. God loves to dwell in a sweet, clean, bodily temple as much as he loves to dwell in a soul made for Him."

When asked 'Should a purely physical culture activity be employed in the house of God?' Dr. Day answers, 'Why not? Unless the church fulfills the needs of its members, it ceases to be an important factor in their lives. Men and women look to the church, today, for activities that were undreamed of when I first entered the ministry.'

This minister uses "Onward Christian Soldiers" to inspire his members to better physical living while one in Washington uses it to stone the homes of law-abiding Negro citizens. This innovation is at least suggestive to our preacher-men who hear their members complain so frequently of physical ills.

Did You Know:

That the January number of the Crisis gives a complete resume of Daytona Normal And Industrial Institute--our new work?

That Mrs. Mary McLeod Bethune, the president, is Vice-president of the National Association of Colored Women, President of the Southern Association, and President of the State Federation of Florida; founder of the Daytona Girls School in Florida, and that she is being favorably mentioned for the presidency of the National Association of Colored Women?

That Mrs. Bethune announces the engagement of her niece, Flossie Viola Bennett, to Dr. Clarence L. Roberts of Jacksonville?

That Herman McLain, a ten year old boy of Parkersburg, West, Va. was awarded a valuable prize by the mayor of his city for excelling in scholastic attainment over two thousand white competitors and that he is a member of the M. E. Church?

That Secretary Work and the Bureau of the Budget is asking the Appropriation Committee of Congress for an appropriation aggregating $815,000, for Howard University, a $500,000 increase over last year?

That Dr. Geo. E. Cannon of Jersey City, N. J., has been named delegate at large to the National Republican convention which meets in Cleveland. And that this is the first time in the history of the state a colored man has been named delegate at large?

That New Jersey has two colored state representatives and one assistant United States District Attorney, Olive Randolph, the brother of President Randolph of Claflin?

That the Omega Psi Phi Convention met recently in St. Louis, Mo., and held a big Mass Meeting at Union Memorial?

That Rev. Dr. Christian F. Reisner, author of "Church Publicity," said recently in New York, that "75 per cent of all sickness is due to neglecting religion" and that he urged ministers and doctors to co-operate?

That Harlem of New York has a new political organization, the Bradhurst Republican Club, Inc., and that Mrs. Mary B. O'Neill is president and Pope B. Billups, vice-president?

That more than 94,000 have signed their names to the Memorial Document asking President Coolidge to release the 54 members of the 24th Infantry who are imprisoned in Leavenworth?

That twenty-eight Poro College employes had their fifth anniversaries of service to that institution marked by the awarding of diamond rings by Mr. and Mrs. Malone and that this is an annual feature of this Institution?

That this Institution employs one hundred and seventy five people?

That this paragraph will be a weekly feature of this paper and will welcome interesting news from your community sent in care of—DID YOU KNOW PARAGRAPH.

Lynchings Decrease in The United States

Last January twelve millions of Negroes looked back and said, "White Christian Civilization took the lives of sixty one of our brothers—will this barbarous practice come to an end". This January they look back a little more hopeful, for White Christian Civilization has taken only twenty six of their number. These lives were taken in the following states: Florida 5; Mississippi 5; Georgie 4; Oklahoma 3; Arkansas, Alabama and Texas 2 each and Louisiana, Missouri and Virginia 1 each. According to James Weldon Johnson, Secretary of the National Association for the Advancement of Colored People, the decrease is due to 'federal anti-lynching law agitation and Northward migration of Negroes'. Will it not be a happy January when Twelve Million of Negroes can look back and say not a lynching occurred the previous year.

RACE RELATIONS DAY TO FALL ON FEBRUARY 10th

Federal Council of Churches Promotes Good-Will Between Negroes and Whites

Observance of Race Relations Sunday to promote mutual understanding between white and colored Americans has been set for February 10th, the Sunday preceding Lincoln's Birthday. This will be the second year in which the churches, Sunday schools,

Y. M. C. A.'s Y. W. C. A.'s and similar organizations of the country have cooperated in this way for the building of inter-racial good-will under the leadership of the Federal Council of Churches.

Special programs for the day include the singing of negro spirituals the reading of negro verse and accounts of the achievements of such men as Booker T. Washington, Samuel Coleridge-Taylor, the composer, and others.

Letters urging observance of Race Relation Sunday have gone out from the National Board of the Young Women's Christian Association to all local city Y. W. C. A.'s, including the 65 colored branches under the supervision of Miss Eva D. Bowles, Administrator of Colored Work in Cities.

"The gospel of good-will is beginning to prevail," says Miss Bowles "through the gradual proccss of making each race better informed about the other. During the past few years there has been a noticeable increase in the desire for mutual understanding. This has been clearly shown through the activities of a number of organizations, both of colored and of white people."

PROCEEDINGS OF THE UPPER MISSISSIPPI ANNUAL CONFERENCE

The Upper Mississippi Annual Conferencc convened in Mallalieu Mcthodist Episcopal Church, New Albany, Miss., in its Thirty-fourth Annual Session January 10-14, 1924, with Bishop Jones, D. D., L.L. D., in the chair. The Bishop conducted the devotions and administered the Lord's Supper, assisted by the District Superintendents. The roll was called by Rev. B. F. Woolfolk, Secretary of the last conference. All of the ministers answered to their names, save four: D. Green, was reported sick at home; the Revs. H. B. Hart, G. J. Dobson and E. C. F. Troupe, deceased. The conferencc stood while their names were called and the Bishop led in prayer.

Organization—The Rev. B. F. Woolfolk was elected secretary; C. W. Evans, treasurer and J. H. Wesley, statistician; F. H. Henry was elected reporter to the Southwestern Christian Advocate; N. R. Clay, reporter to the Commercial Appeal.

Welcome Addresses—The Honorable S. W. Bevil, Mayor of the city of New Albany, delivered a welcome address on behalf of the city; Miss Magnolia Brown, greetings from the Methodist Episcopal Church; Miss Corrinne Rogers, greetings from the Church, South. The Superintendent of the city school, Prof. B. L. Coulter, addressed the conference; the Hon. G. L. Jones, attorney-at-law, delivered a very helpful address to the conference, setting fourth the fine spirit of the citizens of New Albany. The citizens both white and colored, are big-hearted and generous, pledging themselves to make our stay pleasant and profitable. Bishop Jones responded to these welcome addresses with choice words anl chase diction.

Introductions—Dr. M. T. J. Howard, Dean of the Rural School Work in Gammon Seminary; Prof. E. H. McKissack, Chairman of the Annual Conference Laymen Association; Rev. Mr. Watson, Pastor of the Baptist Church; Mr. R. H. McAllister, Business Manager of the Southwestern Christian Advocate; Prof. M. S. Davage, President of Rust College; Dr. J. B. Hingeley of the Board of Conference Claimants of the Methodist Episcopal Church; Dr. W. A. C. Hughes ,of the Board of Home Missions and Church Extension; Dr. J. N. C. Coggin of the Board of Prohibition and Public Morals, and Dr. John P. Perkins, of St. Paul, Minn. Each of these distinguished visitors addressed the Conference on their line of work. Dr. E. M. Jones was introduced to the conference and addressed the conference on the closing of the Centenary period. Dr. E. M. Jones has served as Area Secretary for four years.

Friday morning at 10 a. m. the election of delegates to the General Conference was made the order of the day. The Conference elected three men on the first ballot, viz: J. W. Golden, B. F. Woolfolk and N. R. Clay. The Layman Conference elected three delegates, viz: M. S. Davage, E. H. McKissack and R. L. Williams. The conference made a fine choice of men as delegates to the General Conference.

The Rust College Orchestra composed of nine college students and two teachers, entertained the conference with a fine concert Friday afternoon. We had not heard such fine singing and music for a long time. This splendid company under the direction of Prof. Killingsworth made a lasting impression on the Uvper Mississippi Annual Conferencc at New Albany, Miss. We presume they will be in great demand. The class to be received in full connection in the conference was called. Webster B. Rodgers, Mileus Ross, Horrace Wilson and Monroe E. Berry, having completed the studies of the sccond year, were received into full connection and elected to Deacon's orders. H. L. Jones, John L. Gleen, and Silas J. Mack having completed the four years' course of study, were elected and ordained Elders.

Sunday morning, 10 a. m., Love Feast and Testimony Meeting. This was a spiritual feast to all present. At 11 a. m. Bishop Jones ordained the Deacons and Elders, assisted by the District Superintendents; 11 a. m., Memorial Service conducted by Dr. B. F. Woolfolk. The conference lost thrce strong men last year. Bros. H. B. Hart, G. J. Dobson and E. C. F. Troupe. F. J. Tolbert read the obituary of Rev. Hart; Rev. J. W. Golden delivered the eulogy on his lifework.; Rev. C. W. Walton read the obituary of Bro. Dobson; Rev. C. W. Butler delivered the eulogy; Rev. W. N. Redmond delivered the eulogy on Bro. Troupe's life. Deceased niembers of minister's families: Sister Boyd and Amos Crump, son of O. W. Crump and the wife of Rev. Boyd having died during thc year, Bros. W. H. Golden and W. R. Clay, spoke of their faithful service to the church and home. This service was closed by the Bishop, who paid a splendid tribute to these deceased ministers. All three of these men died in active service.

At this point the Bishop introduced Dr. Farmer, Dean of Rust College, who delivered an addrcss on the subject of the fundamentalists and tlie modernists. This was a very helpful discourse or explanation of the two schools of the present day church.

At 3 o'clock p. m., the Bishop preached a very able sermon from the text: Blessed are the pure in heart for they shall see God: This service was held at the court house in order to accommodate the large crowd of white and colored people who packed the court house until there was not standing room. Rev. J. M. Walton and the good people of New Albany, spared no pains in making it pleasant for every body. The conference was really entertained. New Albany will live long in the memory of the members of the Upper Mississippi Conferencce.

The whole conference was redistricted. The old Aberdeen District was erased from the map; a new district namely: Durant, was made. Three new District Superintendents were appointed. The Rev. E. R. Miller, Tupelo District; Rev. J. M. Walton, Durant District; Rev. C. W. Butler, Sardis District; the Rev. E. F. Scarboro having served six years on the Starkvillc District, was placed on the Greenwood District. Rev. J. H. Tolbert was transferrcd from the Aberdeen District to the Starkville District. The Rev. W. N. Redmond remains on the old time honored Holly Springs District. Most of the men left the conference in good cheer, determined to do a good year's work. The next conference goes to West Point, Miss. Thus goes itno history one of the best scssions of the Upper Mississippi Conference.—F. H. Henry, reporter.

APPOINTMENTS OF THE SOUTH CAROLINA CONFERENCE.

Beaufort District

Rev. L. G. Gregg, District Superintendent; Aiken, J. H. Curry; Allendale, C. C. Clark; Appleton, N. E. Franklin; Bamberg, B. C. Jackson; Bamberg cirucit, I. Meyers; Beaufort, F. W. Vance; Blackville, P. Richardson; Brunson, G. S. McMillan; Cottageville, A. D. Brown; Ehrhardt, G. A. Thomas; Green Pond, E. D. Gencrett; Hendersonville, R. C. Vorus; Lodge, H. W. Williams; Millett and Prospect, B. C. Brown, supply; Olor, D. R. Micken; Olar circuit, G. W. Gant; Ruffin, J. G. Stokes; Sugling, E. J. Curry; Springtown, S. D. Williams; St. George, Ollis Blassingame; Walterboro, T. W. Williams; Weeks, J. W. Gray; Yemasee, W. H. Norman; Youngs Island, W. C. Summer.

Bennettsville District

Rev. Charles C. Jacobs, District Superintendent; Alcot, T. J. Curry; Bennettsville, J. B. Taylor; Bethel and Ebenezer, S. E. Watson; Blenheim and Spears, D. E. Thomas; Chesterfield, G. W. Rodgers; Clio and Dunbar, A. Mack; Darlington, G. W. Cooper; Darlington circuit, Ed. Gordon; Dillon, S. A. Funches; Hamer, B. S. Cooper; Hartsville, J. E. C. Jenkins; Hartsville circuit, S. S. Sparks; Level Green and Wesley, D. S. Curry; Little Rock, E. M. Washington; Lydia, J. M. Stokes; North Marlboro, J. R. Graham; St. John and Providence, Frank Quick; Syracuse and Wesley, H. C. Asbury; Tatum and McColl, A. S. Cottingham.

Charleston District

Rev. A. B. Howard, District Superintendent; Andrews and Blakely, W. S. McClary; Brook Green, P. P. Whitaker; Charleston, Wesley, J. C. Gibbes; Charleston, Old Bethel, N. S. Smith; Washington and E. Mission, T. I. Pendergrass; St. Jude and St. James, W. F. Tobias;

Cooper River, J. W. Buddin; Dorchester, N. J. Brown; Georgetown, D. H. McLean; Greelyvile, James Richards; Holly Hill, W. J. Gupple; Johns Island, A. M. Wright; Lanes, Geo. S. McClary; Lincolnville and Ladson, W. R. Gregg; Maryville, To be supplied; Mt. Holly, J. H. Wilson; McClellanville, To Be supplied; Pinapolis, F L. Lawton; St. Stephen, F. H. Grant; St. Stephen Circuit, C. J. Mack; St. Thomas, J. S Tyler; Summercille, P. E. Mingo; Summerville Circuit, J. B. Rouse; Ridgeville, H. L. Stuart, Conference Endowment Fund Secretary, Wesley Quarterly Conference.

Florence District

Rev. J. F. Page, District Superintendent; Asbury and Bethel, Daniel Brown; Cades, M. C. Newman; Florence, R. F. Harrington, Hemingway and Nesmith, C. R. Brown; Kingstree, S. M. McCollum; Kingstree Circuit, J. A. Glenn; Lake City, H. H. Cooper; Latta, T. J. Robinson; Marion, J. T. Martin; MaMrs Bluff, J. A. Connelly; Mullins, E. C. McLeod; Salem and Wesley, H. J. Kirk; Sellers and Floydale; A. J. Tillman; Springville, I. H. Richardson; St. John, W. M McEady; St. Luke, A. F. Hines; St. Mary, D. Salters; St. Paul; J. A. Harrell; Timmonsville, G. W. Covington; John Wesley; T. E. Taylor; Olanta, A. L. Wilson; Pamplico, John C. Wilson.

Greenville District

Rev. W. S. Thompson, District Superintendent; Anderson, J. F. Green; Belton, W. M. Smith; Bradley and Lowndesville, D. F. Tillman; Easley, E. C. Wright; Greenville, John Wesley, J. W. Taylor; Greenville, St. Andrews, A. Knox; Greenville Mission, D. M. Minus; Greenwood, Thos. D. Stewart; Mosley, W. L. Curry; Mt. Zion and Spurt Spring, A. Reese; Newbery, C. L. Lindsay; Ninety-Six, A. R. Smith; North Greenville, S. M. Brown; Pendleton, A. J. Hall; Pickens, I. V. Manning; Rock Hill, Thos. R. Robinson; Seneca, A. H. Hayes; South Greenville, F. A. Connelly; Walhalla, J. W. A. Butler; West Anderson, S. F. Moss; Williamston, J. P. Robinson; St. Luke Mission, John Smith; Left without appointment to attend school, J. W. Thomas.

Orangeburg District

Rev. B. S. Jackson, District Superintendent; Bethlehem and St. John, R. G. Lawrence; Branchville, S. J. Cooper; Calvary and St. James, J. E. Soins; Columbia Station, R. E. Freeman; Columbia Mission, C. H. Dangerfield; Denmark, J A.. Summers, Edisto Fork, R. H. Cunningham ;Jamison, M. O. Stewart; Macedonia, L. A. Thomas; Midway, J. S. Miller; North, M. B. Mason; Orangeburg Station, W. M. Hanna; Orangeburg Circuit, T. G. Robinson; Pineville and Bowman, A. P. Gilliard; Rowesville, D. J. Sanders; Rowesville Circuit, A. J. Pogue; Springfield, A. W. Wright; Swansea, J. W. White.

Spartanburg District

Rev. J. C. Martin, District Superintendent; Bethune, Samuel Jackson; Blacksburg, Jno. M. Coxe: Campobello, M .J. Humphrey; Chester Circuit, D. M. Miller; Chesnee Circuit, T. H. Risher; Clover Circuit, J .A. Murray; Cowpens, A. P. Jenkins: Gaffney, C. C. Reynolds; Greer, J. B. Royal; Jefferson, P. E. McLaughlin; Longtown, Charles James, supply; McBee, E. D. Harrison; Pacolet, E. P. Bruce; Pageland, D. P. Murphy; Reidville, J. C. Armstrong; Rock Hill, E. C. Charley; Sardis, R. H. Harrison; Spartanburg Station, L. W. Williams; Spartanburg Circuit, J. J. Garrett; Spartanburg Mission, E. W. Adams; St. James Circuit, C. B. Brown; St. Mark Circuit, R. R. Williams; Wellford Circuit, Cyrus Jones; Wilkinsville, Deas; York Station, J. A. Gary; York Circuit, C. R. Ross, supply.

Sumter District

Rev. A. G. Townsend, District Superintendent; Antioch, W. F. Smith; Blaney, J. Wesley Williams; Borden and St. Phillip, John W. Williams; Camden, B. F .Bradford, Camden Circuit, G. B. Tillman; Lamar, W. J. Smith; Lamar Circuit, A. L. McGill; Lynchburg, I. C. Wiley; Macedonia, M. B. Eaddy; Mayesville, Furman Marcus; Mechanicsville, R. A. Cottingham; Mt. Zion, M. J. Porter; New Haven, Solomon Pearson; Oswego and Mt. Moriah, F. W. Anthony; Rock Springs, C. B. Lowery; St. James and Stone Hill, N. T. Bowen, Sr.; St. Matthews, W. Bowen; St. Paul, P. C. E. Huddleston; Shiloh, N. W. Greene; Sumter, Emanuel, R. L. Hickson; Wateree, W. M. David.

TOWN AND COUNTRY WORKING TOGETHER FOR BETTER CHURCHES AND SUNDAY SCHOOLS

By The Rev. A. C. White

The work of keeping alive the country church and Sunday School is indeed a strenuous task, to say the least. If the importance and helpfulness of this great task were more fully known and the proper affiliation between the city and country churches given, there would be many dead-alive churches and schools helped which other-wise would pass on out.

There should be a co-operative effort between city and country, that is, within limited bounds of fifty, sixty or even a hundred miles . Distance now is no barrier, if the vision for service is paramount. The city has the talent and machinery—the country has the timber and clay.

Notice again our heading, but merely mentioning these matters at long range will not put this or any other programme over; neither can be over-worked country pastors, alone, who has a string of churches on his staff and a thousand and one other duties calling him daily. A good vlan, In infer, would be for our metropolitan churches with a vision and available helpers to broadcast a number of her alert, energetic, consecrated sons and daughters into the rural districts each Sunday and help them to put over some of the great programs of the church. These young people quite often have the advantage of listening to great lectures, come in contact with many of the Field Men of the church, while we boys and girls out in the "sticks" never see any one, rarely our District Superintendent. Why not the city, town and country work together?

Let us reason together a bit: let this be kept in mind that unless the country is saved, the city will soon be lost, for into the city, daily, pours a stream of energetic, active, ambitious young blood; and if the ones through whose veins that good, healthy, red blood courses is a Christian, the city will be benefitted; therefore to save itself the city should help to save the little rural church; for in a very few years the children of today in the country and on the farms will be the citizens of your cities. But what kind?

All these young people are worth saving It would be very interesting if we could call the roll of all the great men in all the walks of life who have been reared in the country. There used to be a saying that no man could be great unless he had lived in a log cabin and taught a country school But since the log cabin has disappeared the saying has been amended to read, "Unless he lived in the country." There seems to be something about the fresh air of the country, those never ending chores, the little one room, red school house down the lane, and that vigorous play that develops mind and muscles and sends the country youth forth to do and dare great things. But to make him a complete all round man or woman our facilities are inadequate, and ere the "First Mile" of the journey of life has been traveled he finds himself ill prepared to cope with the times.

Very often, the pastor must be the whole show: Fiddler, dancer, and instructor. It is not an unusual thing to find in our congregations not a person able to keep a record, nor write a minute nor act as a secretary. It is a sad thing to say but it is true. So to keep alive the country church and Sunday School the country needs the aid of the city churches. The big problem then is to find in our City churches those qualified (and they are legions) that have religion enough to make the sacrifice. How nice it would be to see a car of young men and women eaving for the rural church on a Sunday morning. The other people go to the country on Sunday and spend the whole day.

I sometimes wonder if that was not what the Master meant when He said, "The children of the world are wiser in their generation than the children of light. It is our prayer that some one may catch a vision from this somewhere. It may be a call from God for this very hour; it may cause come one to go Abraham—like, out from home and loved ones, to do the will of Him who Said, "Not my will but thine be done."

The writer is just sixty miles each way from two cities; he has three churches on the circuit and not a Sunday School nor Epworth League worth mentioning. You say why doesn't he make one at each place? Pray tell me how? The sorrowful aspect of the whole matter is, we have not any one at either place, in the absence of the pastor, to keep them alive. "What we build in a day—Falls in a day," or as soon as we leave. The Church and Sunday School work is big work and takes big folks to do the work. No one can teach a Sunday School unless he knows what to teach and how to teach, just as the minister must be taught

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METHODIST YOUTH MOVEMENT

By Stanley High

It was New Year's Eve. The old year, 1923, had about two hours to go. Downtown the crowds were boisterous. Little swirls of snow played at the corners. There was a general scurrying of automobiles Hotels and restaurants, with red festoons and toy baloons of many colors, blazed with light. Folks, of many sorts, in evening dress, crowded the dance floors and lounged in the lobbies. There was much shrill laughter and over-much of the smells and coarseness of pre-prohibition days. That was New Year's Eve—downtown.

About ten blocks out another room was crowded. Festoons and toy baloons and boisterousness were lacking. Participants in the raucous mirth downtown would have been palled by this uptown gathering. Some 100 representatives of this—the so-called "flapper"—student generation made up this New Year's party. It was a strange program they'd put on for a New Year's celebration. A student had charge. There were many speeches and frequent vote takings. A secretary sat at a little table and made careful notes. Once or twice there was applause. And just at twelve—when the city's whistles were welcoming another year—they stopped their meeting, for just five minutes. One hundred students bowed in prayer and then, with the same earnestness, they went on as before into the first hours of the New Year.

They were Methodist students in that group. They came from every section of the country, north and south. and there were Negroes as well as whites. But all of them were Methodists, and Christian. Dr. Titus Lowe, present as a guest, made known the fact that they came from two different churches. They probably were aware of the fact. already. But they ignored it as a mere technicality and did business as the representatives of a united American Methodism. In fact, their ignorance of and their disregard for technicalities of theology and ecclesiasticism led them straight past the detours of their elders to the heart of the problems they were considering. Later one of them—the elders—declared: "Whew! they made me gasp. Suppose General Conference could do business that way!"

It all came about in this fashion. On Sunday afternoon of the Student Volunteer Convention in Indianapolis, Methodist clans had gathered for a denominational meeting in the Roberts Park Methodist Church. The south held the vestry and the north, by virtue of greater numbers, the auditorium. Both rooms were crowded and in both the message of the hour was that of foreign service. One by one, Christian pioneers, from the ends of the earth, arose to tell of the progress of the Christ-trail they were blazing. There may have been—in fact, there were—town meetings in that church, but they were merged in a single spirit. And so it was proposed that the south join with the north in a closing service of common consecration.

They came streaming in: the southern delegation. They filled the aisles of the church and overflowed into the balcony. They crowded the space before and behind the alter and on to the steps of the rostrum And the north, standing, gave them welcome; a rousing, Christian welcome.

Then the unexpected happened. Two men who had considered this thing before had sat through the service in the back of the auditorium. When it was proposed that the south be invited to join with the north. one of these said to the other:

"Let's propose a resolution calling for a conference of American Methodist college students, north and south, to consider the student relationship to the whole world service program of the Church"

"Let's do it," said the other."

Whereupon both rushed into the hall, collected scraps of paper and prepared a resolution. And when the representatives of the student bodies of the two great branches of the Methodist Church stood united in this closing service, one of these men, whispered in the ear of the presiding officer to be prepared for what was coming; and the other, elbowing through the Methodist jam, got the floor and presented the resolution. It was passed without dissent, and, though it may be too soon to agree with the college president who said "another chapter of Methodist history has been opened today," something new has, none-the-less, been launched beneath the Methodist sun.

The resolution, itself, called for a *conference of American Methodist college students to be held during the present school year and before the General Conference of the Methodist Episcopal Church in Springfield. It, further, advised that the Boards of Education of the two churches be appealed to for support in this undertaking, but that the undertaking, in its control and conduct, be wholly under the leadership of the students, themselves. Finally the purpose of the convention is to provide an opportunity for Methodist students to consider the entire program of the church and its relation to their own lives.*

The New Year's meeting was composed of a general Committee, comprising the heads of various delegations from Methodist schools and Methodist representatives from other institutions. This committee, in addition to electing five further members to the General Executive Committee, which was appointed at the first meeting by representatives of the church young people's organizations, outlined a general plan for the meeting, itself. Full power to determine a time for the meeting, to determine the representation fro meach school, to issue the official call and prepare the program is left in the hands of this Executive Committee.

The Executive Committee, since that New Year's meeting, has sawed considerable wood. There are no funds and no promises of official support. There is only one negotiable asset: a faith that this enterprise, dominated as it is by a desire to know the will of Christ, cannot fail. To that end, the committee, has gone down to the last details in making its preliminary ararngements. The treasury, at the present time has $15 in it: contributed, $1 each, from the members of the committee. But they parted in Indianapolis to meet again in Chicago, come from the ends of the continents, in February. Without funds, they hired an Executive Secretary to have charge of the mechanics of the meeting. And, still without funds, they laid down a program that will bring 1,000 Methodist students, from the north and south and including colored students, to a convention in April.

In the year 1924, that spirit may be called religious wild-cattism. But the fifteen members of the committee and the one hundred representatives at the New Year's meeting talked in terms of faith. Frequent mention was made of Williamstown, where a few equally wild-cat students at the Haystack prayer meeting started the missionary program of North America; and of Mount Hermon and Northfield where other students, years later, held the first student Volunteer gathering. Over and over again it was said that this convention hopes to do for the whole of Christian service, at home, as well as abroad in business, and the professions as well as in the ministry what the Student Volunteer Movement has done for foreign missions. And it is proposed that this be done under student leadership, with students working out, together, their own relationship to this full-rounded Christian challenge.

Just one incident will illustrate the spirit in which the work has begun. Five new members of the Executive Committee were elected at the New Year's meeting. There were no Negroes on the committee and a southern delegate proposed, therefore, the name of a Negro. This Negro student in a Methodist school stood up with the other seven nominees for election. Another southerner got the floor and said:

"We don't want to have any slip-ups here. So I move that the secretary be instructed to cast a unanimous ballot for our Negro brother." And the motion was unanimously passed.

It requires more than a passing belief in the worth-whileness of this proposal to bring forth the consecration—and consecration often dwindles after midnight—with which these 100 students met in long, and late, sessions; and that characterized the other, equally long and even later meetings of the executive committee. The students of American Methodism are merely asking for a chance to consider, together, the great world program of their church. They do not doubt the leadership which, heretofore, has sought to determine their relationship to that program. They only seek to work out, with one another, the Christian challenge of Methodism.

TOWN AND COUNTRY WORKING TOGETHER FOR CHURCHES

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and trained. There is no doubt but that the city has an over plus of available help. The country is calling you to come over and help her. We plead for co-operation in this great World-Wide Church Programme.

Truesdale, Mo.

TOTAL LIST GENERAL CONFERENCE DELEGATES

The following list comprises the total list of all delegates of both orders elected up-to-date from the Colored Conferences held. Any omission of names and any error or defect in address is due to lack of adequate information and will promptly and cheerfully be righted on receipt of the proper notification sent us. As subsequent Conferences meet, this roster will be added to as occasion requires.

Atlanta Conference.

Min.—L. H. King, Editor, 631 Baronne St., New Orleans, La.; Dr. J. N. C. Coggin, Secretary Colored Work, Board of Temperance, 1726 15th St., N. W., Washington, D. C.

Res.—Rev. N. J. Crolley, Pastor, 699 Capital Ave., Atlanta, Ga.; Rev. D. H. Stanton, Pastor, 202 Ashby St., Atlanta, Ga.

Lay.—Dr. A. M. Wilkins, Capitalist, Citizens' Trust Company, Atlanta, Ga.; Mr. James C. Arnold, Busines, 88 Ridge Ave., Atlanta, Ga.

Res.—Mr. S. Cunningham, Real Estate, 45 1-2 Auburn Ave., Atlanta, Ga.; Mr. W. C. Strickland, Teacher, Colored High School, McDonough, Ga.

Central Alabama Conference.

Min.—Dr. E. M. Jones, Area Secretary, 631 Baronne Street, New Orleans, La.; Dr. G. W. Lewis, Pastor, 1594 Brown St., Anniston, Ala.

Res.—Rev. C. L. Dunn, District Superintendent, 614 8th Ave., Birmingham, Ala.; Rev. J. L. Wilson, Pastor, 306 N. Warren St., Mobile, Ala.

Lay.—Mr. W. J. Echols, Contractor, 331 1-2 Cedar St., Nashville, Tenn.; Mr. J. H. Redrick, Shipping Clerk, P. O. Box 327, Gadsden, Ala.

Res.—Prof. T. R. Parker, Teacher; Mrs. Beulah Moore, Teacher.

East Tennessee Conference.

Min.—President Judson S. Hill, Educator, Morristown, Ind., Inst., Morristown, Tenn.

Res.—Rev. G. F. Tipton, Pastor, 504 Lookout St., Chattanoga, Tenn.

Lay.—Mrs. Hattie Walker, Teacher, Morristown, Tenn.

Res.—Mrs. H. B. Johnson, Teacher, Morristown, Tenn.

Little Rock Conference.

Min.—President J. M. Cox, Educator, Philander Smith College, Little Rock, Ark.; Dr. G. T. Saxton, District Superintendent, 1115 Division St., Texarkana, Ark.

Res.—Rev. W. S. Sherrill, Pastor, Hot Springs, Ark.; Rev. B. F. Neal, Pastor, Fort Smith, Ark.

Lay.—Mrs. H. M. Nasmyth, Superintendent, Philander Smith College, Little Rock, Ark.; Mrs A. C. Freeman, Teacher, Philander Smith College, Little Rock, Ark.

Res.—Dean G. T. Taylor, Teacher, 1116 Izard St., Little Rock, Ark.; Mr. A. N. Neely.

North Carolina Conference.

Min.—Rev. H. L. Ashe, District Superintendent, 403 Parks Ave., Raleigh, N. C.; Rev. R. G. Morris, Pastor, 14 West Walnut Ave., Gastonia, N. C.

Res.—Rev. P. J. Cooke, District Superintendent, 635 E. Washington St., High Point, N. C.; Rev. R. W. Winchester, Pastor, 609 Ashe St., Greensboro, N. C.

Lay.—Prof. J. A. McRae, Teacher, Reidsville, N. C.; Prof. W. B. Windsor, Educator, Greensboro, N. C.

Savannah Conference.

Min.—Rev. J. S. Stripling, District Superintendent, 326 Winthrop St., Millen, Ga.

Res.—Rev. J. A. Ritchie, Pastor (deceased), Savannah, Ga.

Lay.—Mr. W. E. Summers, Railway Postal Clerk, (deceased), Augusta, Ga.

Res.—Mrs. Bessie C. Daughtry, Bookkeeper, 1413 Lee St., Brunswick, Ga.

South Carolina Conference.

Min.—Rev. A. R. Howard, Pastor, S. Washington, St., Sumter, S. C.; Dr. J. W. Moultrie, Area Secretary, 106 S. Washington Ave., Sumter S. C.; Rev. R. H. Harrington, Pastor, Florence, S. C.; Rev. J. F. Page, District Superintendent, Colt St., Florence, S. C.

Res.—Rev. J. B. Taylor, Pastor, Bennettsville, S. C.; Rev. J. C. Martin, District Superintendent, Mars Bluff, S. C.; Rev. C. C. Clark, Pastor, Allendale, S. C.

Lay.—President J. B. Randolph, Educator, Claflin Univ., Orangeburg, S. C.; Mr. W. L. Caldwell; Mr. E. J. Sawyer, Banker; Mr. S. J. McDonald.

Res.—Mrs. D. M. Bulkley, Field Secretary, W. H. M. S.; Mr. T. H. Pinckney; Dr. J. R. Levy, Physician.

Tennessee Conference.

Min.—Dr. J. C. Sherrill, Area Secretary, 13-14 James Bldg., E. 9th St., Chattanooga, Tenn.; Dr. S. M. Strayhorne, Pastor, Edgeville, Ave., Nashville, Tenn.

Res.—Rev. D. T. Burch, Pastor, 73 Wharf Ave., Nashville, Tenn.

Lay.—Dr. W. E. A. Forde, Specialist, 714-12 Cedar St., Nashville, Tenn.; Mr. W. D. Hawkins, Banker, 76 Wharf Ave., Nashville, Tenn.

Res.—Mr. W. M. Copeland, 20 Shepherd St., Nashville, Tenn.; Mr. Silas Millon, Memphis, Tenn.

Texas Conference.

Min.—President M. W. Dogan, Educator, Wiley College, Marshall, Tex.; Prof. W. J. King, Teacher, Gammon Theo. Seminary, Atlanta, Ga.; Rev. . O. Williams, Pastor, 405 Carter St., Marshall, Tex.

Res.—Rev. A. W. Carr, District Superintendent, 807 1-2 Prairie Ave., Houston, Tex.; Rev. W. A. Fortson, Pastor, Kendelton, Tex.; Rev. E. W. Kelley, Pastor, 912 28th St., Galveston, Tex.

Lay.—Mr. J. M. Robinson, Real Estate, John and 2nd Sts., Orange, Tex.; Deaconess Rosa Simpson, Missionary; Mr. T. W. Patrick, Letter Carrier, 1814 28th St. Galveston, Tex.

Res.—Mrs. E. H. Holden, Housewife, 201 Moore St., Marshal, Tex.; Prof. C. A. Barrett, Teacher, Texarkana, Tex.; Prof. H. B. Pemberton, Teacher, 110 Wiley Ave., Marshall, Tex.

Upper Mississippi Conference.

Min.—Rev. J. W. Golden, Area Evangelist, Box 501, Greenwood, Miss.; Rev. B. F. Woolfolk, Pastor, Tupelo, Miss.; Rev. N. R. Clay, Pastor, Amory, Miss.

Res.—Rev. F. H. Henry, Pastor, Clarksdale, Miss.; Rev. J. W. Winbush, Pastor, Corinth, Miss.; Rev. W. H Golden, Pastor, Okolona, Miss.

Lay.—President M. S. Davage, Educator, Rust College, Holly Springs, Miss.; Prof. E. H. McKissack, Insurance, Holly Springs, Miss.; Mr. R. L. Williams, Insurance, Box 61, Lexington, Miss.

Res.—Mrs. C. A. Williams, Teacher, Durant, Miss.; Mr. S. H. Clay, Farmer, Muldon, Miss.; Mrs. M. E. Fergusou. Housewife, Columbus, Miss.

West Texas Conference.

Min.—President R. N. Brooks, Educator, Sam Huston Colege, Austin, Tex.; Rev. L. H. Richardson, Pastor, 130 N. Mesquite St., San Antonio, Tex.

Res.—Rev. J. W. Warren, District Superintendent, 2809 Cochran St., Dallas, Tex.

Lay.—Mr. D. W. Kirkpatrick, U. S. Gov. Inspector, 1108 New York Ave., Ft. Worth, Tex.; Mrs. Harry Swann, Housewife, 702 Morgan Ave., Cuero, Tex.

Res.—Prof. Robert Atkinson, Teacher; Mr. W. M. Gordon, Insurance, 2549 Elm St., Dallas Tex.

NOTICE, WEST TEXAS CONFERENCE

(Continued from Page 5)

May 11, by observing that day. for this cause, and forward the money to him the next day. I have just received a letter from Rev. Lacy stating that on making his rounds he found one of our retired men in a shack owned by one of our god members in a little town, who was kind enough to let the old veteran rest his frame until death relieves him of his misery, but the building was not by any means comfortable, so Rev Lacy went in his own pocket and paid the bills to have the house fixed up so the veteran would not freeze to death, depending on you and I to do our duty. OH, MEN OF GOI, untie Lacey's hands, that he can do for us what the Methodist Episcopal Church will have to do, or go to the walls, and that is, TO GIVE THIS CAUSE A FAIR CHANCE.

I have before me as I write this, a report from that Princely man of God, Dr. J. B. Hingley, our corresponding secretary of the Board of Conference Claimant, sent out last year. In it I note we were deficient last year 77 per cent of what we owed our retired men. In all candor, allow me to say that this is a shame that we must rid our conference of.

God bless and help you, Remember you yourselves will soon be placed on the roll of retired men, let me ask, will you be satisfied to be treated as you are treating those on the list now ?

Last but not least, let us hope, and pray that this coming General Conference will take some advance steps on this line, that such legislation may be enacted that the men that toiled and made these conferences will be cared for as other servants of the church are cared for when retired. Yours in his name, L. H. Richardson.

"IS THE TASK TOO LARGE"

(Continued from Page 4)

Faith for the world's redemption, and, that this is redemption's hour;
They loved God with all their heart. Rejoiced that their all He did ask;
They knew: **what God wants done, is never too large a task.**

Church of the living God—redeemed by grace divine—
The Shekinah is moving forward, askest thou yet a sign?
Remember thy great deliverance—what He hath done for thee!
That God, can save a world, who saved a sinner like me!
Thou hast the message—the millions. And the debt! Let it be paid:
Thyself and thine all on His altar for world-redemption be laid.
God, so loved that He gave—gave all, even His Son!
Gratitude can not do less! So, shall the world be won!

—A. D. Burkett.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,
Missionary Interpretation by the Rev. Dumpster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--What Israel Learned At Sinai.

(Ex. 19:1-24:8; Lev. 19; Deut. 4:32-40)

FEBRUARY 3, 1924

In our lesson today the Israelites are having the second great, and, indeed, the greatest experience of the journey from Egypt to Canaan. It is some sort of an experience as Moses had been boping and purposing for them probably from the time that he became definitely persuaded of bis divine commission to become their isader into freedom. This is doubtles one reason wby he led them by such a roundabout way from Gosben rather tban by a direct northeasterly route across the Arabian desert, which would have been by far the shortest way to Canaan. Let the reader refer to the map of Egypt and the wilderness journeyings of the Israelites in tho back of bis Bible. Let bim noto the different routes the Israelites could bave taken from Gosben to Canaan. And he will observe wbat a great distance out of the way tbey had to travel in going by Sinai. For what purpose?

Mount Sinai was regarded by the worsbippers of Jehovah as being in some sense his abode, and, therefore, the most sacred. For one thing it was very awe-inspiring. And the feeling of awe is a very vital part of the religious feelings. Gothic architecturs has probably done more than anything elss to diminish, if not to destroy, in religious buildings tbose characterstics which are adapted to inspire a feeling of awe in the worshipper. In doing tbis Gotbic architecture has gained over other forms in characteristics which stimulate certain other types of religious feeling. But ono may serously doubt that this gain can take place of that ioss for the genuinely religious life. The feeling of awe is the most sober, serious and profound of the genuinely religious feeling. Without a reasonable amount of this feeling in religion everything tends to take on a ligbtness and familiarity which smacks somewbat of profanity.

Moses became a worshipper of Jehovah during his sojourn in Midian. But it was at the foot of this awe-inspiring Mount Sinai tbat be became truly "converted." It was bere that he became deeply conscious of the power and presence of Jebovab, and tbat he became definitely convinced of bis divine commission to become a propbet of Jebovah and a liberator of bis peopie. In our study of Moses a coupie of weeks ago we were concerned witb bim only as the liberator of bis peopie, and there we empbasized only that idea. But here wo must emphasize tbe fact tbat be was also called to become a propbet, an evangel of Jehovab. And I am pretty well persuaded that bis commission to become a propbet of Jehovah held the chief place in his experience at Sinai. The prophet of a new religion must begin his work among his own psopie. But Moses' poople could not worship Jehovah aright unless tbey sbould be free. And so the commission to become the liberator of bis people came to bim as a consequence to his commission to become tbe prophet of Jehovab unto his people. What the light-giving "cross" of Jesus means to us today, Mount Sinai was to Moses millennia ago.

Consequently, Moses wished to lead bis people to this sacred mountain that they, too, may stand in the awful presence of Jehovah before his sacred abode, and become, as it were, genuinely converted to Him. He wisbed for them to have a direct experience of Him for themselves rather tban merely to be taugbt about Him by bis propbet. He wished for tbem to know Him for themselves—to havo a knowledge OF and not merely a knowledge ABOUT HIM. And he wisbed tbeir first experience of Him to be as awfully impressive and indelible as possible. After tbeir hearts shall have been prepared for it by their awful experience, then there would be proclaimed unto them tbe requirements of Jehovah wbich they were henceforth to observe.

But on this special occasion when tbe Ten Commandments were givon to tbe peopic, terror added to the awfulness of the place and made the communication all tbe more impressive. It has been suggested especially by Professor Hugo Gressman that Sinai was a volcanic mountain. That may be so, and would adequately account for the smoke gushing forth at this time. But besides this there was the tbundering and the ligbtning, etc. Coming at the time when it did, it could not fail to make a "terribie" impression on the people. Consequently, they never forgot it. It was taught to their children's children until it became reduced into written form to be handed down to the world. Something that terrifies us usually is remembered longer and more vividly than somewhat which merely delights us.

What did the Israelite learn at Sinai, therefore?

At tbe Gulf of Suez tbey learned tbat Jebovah was not limited to men and arms to accomplisb bis purpose, but could use cven tbe waters to accomplish it. But at Sinai tbcy learned mucb more. They learned that He could not only use the water, but also fire to realize his end. Somebow, after this oxperience at Sinai, fire came more or less to be identified with Jehovah as one of his peculiar weapons. Evidences of tbis may be found throughout tbe Old Testament. And I am very much of tbe opinion that tbe origin among tbe Israelites of the idea of bell as fire may, in its final analysis, be traced to their experience at Sinai. Furtbermore, they got their first lesson in the terrible ness, tbe awful majesty and boliness of Jehovah. In the Old Testament this idea reaches its fullest fruition in Isaiah. And, finally, at Sinai, tbey learned their first lesson in tbe fundamentals of a genuinely spiritual and social religion. This lesson came to tbem in tbe Ten Commandments and reached their fullest fruition in Jesus Cbrist. There are some teachers who trace tbe origin of the substance of tbesc commandments to Egypt, and others who trace it to the code of the early Babylonian Hammurabi. But no matter what their source may be, there needs be no doubt tbat they were delivered to tbe people at Sinai and that the people were convinced that they were tbe laws of Jehovah. Furthermore, the soundness of theso commandments as religious and social laws cannot reasonably be gainsaid by anyone. Tbese were very important lessons for this peopie to learn in tbis stage of their newly-awakened religious life. But they have much more yet to learn. And they will learn it.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, February 3, 1924.
"Thou shalt have no other gods before me."

(By Rev. D. D. Martin, D. D.)

God was instructing a people whose religious training had been in polytheistic surroundings. When issuing the decalogue wbich should be their moral guide, as well as that of all other peoples, the first commandment was against polytheism. "Thou shalt have no otber gods before me." The next commandment was directed against the idolatry tbat is always associated with polytbeism. In tbcso two fundamentals Israel was to be the leader of all peoples, with monotheism the outstanding characteristic of their faith.

Tho commandments have been in force nearly three thousand years, and the principles they set forth from creation, yet tbe world is filled with "lords many and gods many" and idolatry is on every band. Jesus came not to destroy tbe law but to fulfill. The revelation of God in him has been so poorly understood, that the knowledge of the true God covers less than one-half tbe earth, and all the rest of the earth is missionary territory where the true light must yet be made to shine.

The religions of tbe world are built about conceptions of deity that are without moral motive or inspiration. Some of tbe saddest and most bopeless of earth are those wbo are supplied with numerous idols. Many without any moral sense are devotees of some god, from wbich tbey gain no incentive toward righteousness. In the darkness of sucb moral and religious night multitudes of earth dwell. Tbe Gospel of Jesus Christ is the only light. Tbe place where his name and bonor dwelleth the only lighthouse for earth's wanderers.

Israel was saved from tbe world's idolatry because tbey heard the voice of tbeir God. It is now in tbe Divine plan that bis voice shall be heard tbrough his missionaries. "For how shall they bear without a preacher." We are each called to make known God's law, that they who are in darkness may come to the knowledge of the light and truth which was revealed on Sinai, the full interpretation of which is in tbe Gospel of tbe world's hope.

Gammon Seminary.

District Rounds

MONTGOMERY DISTRICT.
Second Round.

Booth and Lomax, Feb. 8-10; Wetumpka Ct., 15-17; Union Springs Station, 22-24; Union Springs Ct., 23-24; Troy, 29, March 2; Eclectic Ct., 7-9; Montgomery, 14-16; Evergreen Ct., 21-23; Castlebury and Sparta, 28-30; Brewton and Pollard, 4-6; Pensacola, Fla., 11-13; Warren Street, 18-20; Chickasaw, 19-20; Theodore, 25-27; Tensaw, 2-4.

Dear Yoke-Fellows: Let us make Easter "Red Letter Day" by collecting all Benevolence funds. Our District Training Conference meets Jan. 30-31, at Evergreen; it is imperative that each pastor and as many laymen as possible be present. There will be two days' intensive, prayerful study of the World Service Volume. We have invited Area officers to be present.—Yours sincerely, Philip P. Wright, District Supt., 606 S. Jackson St., Montgomery, Ala.

MARSHALL DISTRICT.
Second Round.

Ore City Circuit, Feb. 10-11; Jefferson Ct., 16-17; Ebenezer, 24-25; Mallalieu, 24-26; Zion and Edwards, 23-24; Lassater Ct., March 1-2; Hawkins Ct., 8-9; Longview, 8-9; Texarkana, 14-16; Texarkana Ct., 15-16; Mineola Ct., 23-24; Woodlawn Ct., 29-30; Concordia, 29-30; Daingerfield Ct., April 5-6; Smithland Ct., 5-6; Harleton Ct., 12-13; Lodi Ct., 19-20; Queen City Ct., 19-20; Marshall Ct., 26-27; Pittsburgh, 26-27. The World Service Group Meeting at Mallalieu church Jan. 29.

Dear Brethren: Take care of tbe flock over which you preside as pastors, and do your utmost to lead them to a bigher plain of usefulness in tbe cause of Christ, so that you will be able to come to tbe next conference with great rejoicing bringing a round report.—Yours in His Name, E. H. Holden, District Superintendent.

CARD OF THANKS.

I take this method of tbanking Sister Alice Cook, president of the Ladies' Aid, for a fine 10-pound turkey and every tbing to go with a dinner for Christmas. I want to make mention of others who assisted ber in tbis enterprise: Bro. L. R. Scott, Mary Maloncon, E. Johnson, Laura Bunday, Emma Williams, Mary Roux, Ed. Turner, Julia Morris, Cecial Fritz, Steward sisters, $1.40; Sister Julia Morris, Lucendia Reed, a fine cake; Evelin Brown, a fine box of candy. These brothers and sisters deserve much praise for kindness.—J. A. Landry, Pastor, City

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Principal of Morgan Academy Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC.
February 3.

Subject: Youth and Employment.
(Jno. 9:4; 1 Cod. 10:31.)

Let us make haste to put down a thing that I do not want to forget. Those who are charged with the training of the young ought to make a part of their religion to train them to work. I mean, train them to do any and all sorts of work. I think the most unfortunate child in the world, is the one whose pareats have so much money and so little sense that they hire everything done for the child. Every child ought to acquire this finest of the fine aris—the ahility to do hard work of any kind.

The Youth as Employee.

Most of our youth will fall in this class. There are some things we need to think of as employees. We are, I am afraid, too prone to put all of the hlame for lahor trouhies on the employer class. We forget that, for the most part, the whole attitude of he employee is wrong. The employee usnally goes to his task cursing fate hecause he has to work, and cursing the employer hecause he has money enough to hire him to work. He wants to do as little work as he can "get hy" with and draw as hig a pay envelope as his lahor union can extract from the employer hy threats aad intimidation. For example, the anthracite coal miners walked out and left the country to shiver and freeze and go to the "happy hunting ground." What they wanted, was more pay. The whole attitude and viewpoint of lahor must he changed. The lahorer must cease to think of the necessity to lahor as a curse; he must rather think of it as his opportunity to make his distinctive contrihution to the multiform needs of the world. The lahorer who malingers on the joh, is as reprehensible as the employer who reaps inordinate profits and pays inadequate wages.

The Youth as Employer.

Some of our youth will he captains of indnstry. Let us have a word with these. If the laborer is a sinner, the employer is one multiplied a hnndred-fold. Large powers make possible large sins. Capital gives large powor; the capitalist is, therefore, a large sinner, generally. The great sin of the capitalist is that of forgetting that the man who runs the machine in the factory, or sells tho calico at the counter, or dig the coal a hundred feet helow the snrface of the earth, is still his brother-man. The omployer usnally thinks of him as merely a "hand." This kind of thinking usually reduces the worker to the level of a "thing." Once redneed to this level, it is natural to think of him only in terms of the amount of work ho is ahle do. In this state of mind, profit is everything, tht laborer is only incident thereto, like aay other piece of machinery.

Our Hope in Our Youth.

When will this state of things change, hoth as regards employer and also employee? When we can siart the youth to thinking right on these things. Our great trouhle is that we emphasize differonces all the time; differenco in class, in religion, it's all difference. The youth must hear more ahout the hig fact of our common humanity. In all this diversity of color, creed, occupation and what not, we must never lose sight of the unifying hond of our common humanity. "The rank is hut the guinea's stamp, the man's the gold for a' that." Tc phrase it in Pauline fashion: "We are all memhers of one hody." The head has no right to scorn the foot; the foot has as little right to envy the head. We have in round numhers four hundred thousand Epworihians studying this lahor question today. Will they he the leaven for the lump or merely the maggots to wriggle in the carcass of the status quo?

J. W. HAYWOOD,
Baltimore, Md.

Quarterly Conferences

EVERGREEN, ALA.—Our first quarter was held in St. Paul M. E. chnrch Decemher 28-30, with Rev. P. P. Wright, Dist. Supt., in the chair. We had a successful quarter and had excellent reports from each of the auxiliaries. On Sunday at 11 o'clock Rev. Wright preached an inspiring sermon and administered the Lord's Supper at night, at which time he preached another ahle sermon. With the loyal support of the Baptist and Zion churches in our city, we paid our quarter ia full. We are grateful for the new pastor who has heen seat us in the person of Rev. J. H. Duffie. Under his leadership the church has taken on new life, and has gone forward to accomplish much this year with the divine leadership of the Lord.—H. Matthers, Reporter.

COFFEYVILLE, KANS.—The fourth quarterly conference convened at St. James M. E. church Jan. 5 and 6, 1924. The District Superintendent, Rev. W. C. Conwell, was at his regular post. The reports showed that the work is in splendid condition; all of the benevolence have been raised in full. On Tuesday the first district group meeting was held here with six of the pastors and delegates in attendance. We discussed the world service program to the delight of all who heard it. Three excellent sermons were preached hy the Rev. R. D. Gatewood, S. P. Lewis and B. R. Booker. Two persons united with the church. The spiritual tide ran high the last night and everyhody went to their homes rejoicing. Rev. J. J. Cahbell was presidont and Rev. W. C. Conwell, District Superintendent, was the general manager.—Helene Roan, Acting Secretary.

HAHNVILLE, LA.—On Saturday night we held our quarterly conference. All officers were present hut two. Each officer had a written reports. They were highly praised hy Rr. and Mrs. Alston for having good reports. The auxiliaries made good reports, showing that they had raised over $100.00, also raised money and had a beautiful fence put around the church. Dr. Alston made an ahle address on how to make a live church. Mrs. Alston was introduced hy C. D. C. Bryan. Arter which she made a very impressive speech which took great effect. After her speech the writer game the history of her family life amidst applause. Several women and men spoke. On Sunday we wound up our fourth quarter. District superintendent paid up for the year $70.00. Weat over the top with the Centenary. On Sunday Dr. Alston and Mrs. Alston made very good speeches which filled out hearts with joy.—C. D. C. Bryan, reporter.

MONROE, LA.—Mt. Sinai M. E. church: Our fourth and last quarterly conference was held Decemher 27-30, 1923, with District Superintendent T. A. Hampton at his post. Rev. H. Daniel, of St. James, Monroe, and Rev. M. C. Harrison, of St. Paul, Monroe, were with us and preached great sermons. On Satnrday night all officers were out and made their reports. Raised during the quarter $40.10. Paid District Superintendent in full. Sunday was a great day. At 10 a. m. love feast, and at night the District Superintendent preached a wonderful sermon and the King's Daughters presented him $6. We are coming to conference with a round report.—A. C. Mitchell, P. C.

CADDO GAP, ARK.—Decemher 23, 1923, was a high day at St. Paul M. E. church. It was the occasion of our first quarterly conference. Sunday morning at 11:30 a nohit sermon was preached hy our District Superintendent, Rev. Saxton. Our pastor, Rcv. W. Hanna, responded. We thank the annual conference for returning to us Rev. Hanna for his fourth year's work. We feel that Caddo Gap is hlessed for having him as pastor. We ask the prayers of all Christian friends.—Rena N. Knox, Reporter.

WEST POINT, GA.—The first quarterly conference of the new conference year was held at Cannon's chapel M. E. church, Dec. 29-30, 1923, with the District Superintendent, Rev. E. D. Giddens, presiding. At 11:30 a. m. the superintendent preached to the delight of all; the spiritual tide ran high. At 3 p. m. the Epworth League. Clair's chaptor opened the discussion Topic: "What Time Is It?" Again, the superintendent and pastor gave some beautiful suggestions on the topic. At 7:30 p. m, after a real prayer service, the District Superintendent again was at his best and selected for his text 18th chapter of St. Luke, 1-v. Subject, "Power of Prayer." We all were made to feel glad. As usual, the District Superintendont was paid in full, $28.75, hesides other collections for the day. We are still working and trusting God for results.—Rev. W. M. Melton, Pastor; E. L. J., Reporter.

HOUSTON, TEX.—Highland M. E. church was the scene of much activity Sunday, Dec. 30, 1923, when the first quarterly conference of the Dickinson circuit, Houston district, was held hy Rev. A. W. Carr, Dist. Supt. Notwithstanding the inclement weather, each charge on the circuit was represented. Dr. Carr preached a soul-stirring sermon to a full house. When the reports were read the total collection was $59. The quarterage, $30, was paid in full; the pastor was paid $8.50, and $19.50 was turned over to Bro. Wesley Morgan, our District Steward, for the second quarter.—Van H. McKinney, Pastor.

WEST POINT, GA.—On December 8-9 our first quarterly conference was held on Whitesville charge at Whitesville M. E. church, with Rev. E. D. Giddens, District Superintendent, presiding. He preached a sorl-stirring sermon for the morning service, followed with the conference session. Thirty-two leaders and stewards were present; 17 classes reported. Amount received for pastor this quarter, $25.15; for District Superintendent, $23.30. Raised hy the Sunday school with J. A. Smith, Superintendent, for Japan, $1.35. Sunday services were soul-reviving, conducted hy our ahle District Superintendent. Disciplinary plans are heing put forth that we may come up this year on all lines for church and world service.—Rev. J. S. Shumaa, Pastor; C. C. Anderson, Reporter.

MARRIAGES

CASON-TAYLOR. — Mr. Richard Cason and Miss Sarilla Taylor woro happily married in St. Paul M. E. Church, Craig, Miss., Dec. 16, 1923. The hride was heautifully attired in a lovely silk dress. They arc both memhers of St. Paul M. E. Church. We wish for them a successful voyage over life's sea. The Rev. W. A. White officiated.

BROWN-FOUNTAIN.—The marriage of Miss Mariah Fountain, daughter of Mr. and Mrs. George Fountain to Mr. Calvin Brown of Navasota, Tex., took place at the home of the bride, Anderson, Tex., Dec. 23, 1923 at 3:30 p. m. The ceremony was performed hy the pastor of the hride, Rev. F. D. Mayes. The couple spent their houeymoon in Waco, Texas. We wish them much success.—Reporter.

ALEXANDER-MOORE — Miss Margia Moore of Deer Brook and Mr. Alexander of Meridian, Miss., were happily united in wedlock by the Rev. L. V. Kinard, Dec. 19. Miss Moore is one of the leading young women of Noxuhee county and of Baldwin M. E. Church. Mr. Alexander is a prominent citizen of Me-

ridian. After the marriage in Baldwin M. E. Church which was beantifully decorated, a grcat reception was given them in the home of the hride by her father. We wish for them a happy and prosperous life.—Reporter.

DAULZIE-MACON. — At the home of Mr. nnd Mrs. C. M. Macon, Vance, Miss., Mr. Rohert Daulzie and Miss Minnie Lee Macon were married at 5 p. m., Dec. 23, 1923. Rev. W. M. Brownridge celebrated the riies of matrimony. Tho bride is a member of St. Michael M. E Churcb, and secretary of the Sunday School. Quite a iarge number witnessed the ceremosy and we all wisb for them a long and prosperous life.—Reporter.

McLAURIN-TULCH —On Decemher 16, 1923, in the home of Mr. and Mrs. Waliace McLaurin, the groom's parents, in the presence of a few friends, the ritesof matrimony were celehrated hetween Mr. Zoiiie McLaurin and Miss Liiia Fuich. We wish for them success through life. Rev. R. N. Jones, officiated.

SMITH-ANDERSON—On Dccember 26, 1923, in the parlor of the parsonage, Mr. Dock Smith and Mrs. S. Anderson were joined together in holy matrimony. They are both members of the Methodist Episcopal Church. May they he happy as they journey through life.—Reporter.

TATUM-HUGHES—On Decemher 27, 1923, at the home of the hride Mr. John Tatum and Mrs. Fiorence Hughes were united in holy wedlock. Mr. Tatum is a prosperous farmer and merchant of Lake, Miss. Mrs. Hughes is a loyal memher and class leader of Lynch Chapei Methodist Episcopal Church. We wish for them all an ahundant success through life. R. N. Jones officiated.—Reporter.

FLEMING-DRAIN—On Sunday, Novemher 11, 1923, at 7 p. m., Mr. Berlie Fleming and Miss Luvenia Drain were joined in holy wedlock in Springridge, M. E. church. The bride wore a dress of white silk; the bridesmaid was attired in a dress of white messaline. Both are memhers of Springridge M. E. church. We wish for them a happy sail over life's sea. Rev. F. P. Leonard officiated.—Ella Phillip, Reporter.

JACK-HAMPTON—Mr. Ernest Jack and Miss Ellie Hampton were quietly married at the home of the hride's mother, Decemher 23, 1923, DeKalb, Miss. Miss Hampton is a active memher of St. Mark M. E. church and Mr. Jack is also a memher of St. Mark M. E. church. Rev. G. W. Adams officiated.—(Miss) Hezzie C. Scott, Reporter.

WALLER - CHAMBERS. — Mr. Austin Waller and Miss Amanda Chamhers, of Alexandria, La., were united in matrimony on Dec. 23. May the Lord guide them through life, and make their journey pleasant.—Rev. C. W. Reeves.

PATTERSON - SMITH — Mr. Gco. Patterson and Miss Odessa Smith were united in holy wedlock at the home of the bride, Mr. W. Smith, Quitman, Tex. Rev. A. J. Newton officiated.

HUTT-EVANS—At Wesiey M. E. church, Troy, Mo., in the presence of a number of friends, Mr. H. E. Hutt and Mrs. Beulah Evans were joined in holy wedlock Dec. 26, 1923. Mr. Hutt is chairman of the Ushers' Board of Union Memorial M. E. church, St. Louis, Mo., and a faithful steward. Mrs. Beulah Evans, the daughter of thc late Rev. W. R. Rivere, District Superintendent, was an efficient member of our choir of Troy, Mo. A heautiful solo, "Oh, Promise Me," wns rendered hy Miss Gladys Shelton. Mrs. Amorita Hall played the favorite wedding march. They departed for their home, 4026 Finney avenue, where over one hundred friends greeted them in a grand reception, auspices of Stewardess' Board of Union Memorial. Many valuable presents were received. We wish for them a successful journey over the sea of life. Rev. E. W. Hannah, pastor, officiated.

BLACK - BRADLEY—One of the prettiest weddings of the season was solemnized at Rochelle, Fla., December 30, at 2 p. m. at the home of Mr. Richard Bradley, when Mr. Jesse Black and Miss Nora Bradley were united in holy wediock hy the Rev. W. B. Hester, D. D. Both are staunch memhers of tlie church and are well thought of in the community. Both are from good families. We wish the young couple a long, happy and prosperous life.—Reporter.

Woman's Column

FORREST, MISS.—To the Women of the Woman's Home Missionary Society of tlie Mississippi Conference: As the new year dawns upon us, may the Holy Spirit rest upon each one, and we all will gather new inspiration to labor in the service of the King. May we all enter into the new year to devote more of our time to Christian service. The failures of 1923 have gone into oblivion, and may we al look weil to the success of the future for the Woman's Home Missionary Society. I hope each auxiliary president will be inspired to raise the standard higher, with 100 per cent increase in membership, work and money for home mission. Each district president and their officers, suported hy the success and activities of the auxiliaries with Christ as the leader, victory will he acheved.

We are praying that each department of the Woman's Home Missionery Society is at work, and especially the Junior department, the great church of tomorrow, who are to be trained for Christian service.

We who attended the national convention in Sioux City, Iowa, left with our hearts filled with that love for God and humanity impressed by the inspiration and information of that great convention, the great work that has heen and is being done by the Woman's Home Missionary Society, to do more than we have ever done before.

One thing that impressed me was the presence of people from all parts of the United States. What a thrill it was to hear the stories toid hy the missionaries and the sacrifices they were making for the salvation of souls.

Of the sixty-seven conferences on the honor roll, the Mississippi Conference was in the numher. We hope to hold our place.

I take this method of thanking the pastors of the Mississippi Conference and the auxiliaries of the W. H. M. S. for the heip rendered by heiping pay the delegate's expense to the national convention in Sioux City, Iowa.

The executive meeting of the Woman's Home Missionary Society will meet in Jackson February 2, 1924. The Conference and District Officers are asked to be present.—Yours for love of Christ and in His Name, Mrs. R. N. Jones, Conf. Pres.

NOTICE.

To the Confereuce, District and Local Officers of the Savnnnah Conference, Woman's Home Missionary Society:

Dear Sister—The new year dawns upon us, and with it conie amazing opportunities tor service; shall we eagerly grasp them and make tbe most of them for tbe advancement of God's kingdom on earth? Let us get busy at once and map out the territory for which we are responsible, then make a careful survey of the possihilities of our fieid for tbe things which we should accomplish in the next six months in order that we may, not only reach, but go beyond our goal.

The assessment for our conference is $350. Of this amount $250 shall be paid as membersbip dues and $100 for pledges. Let us, dear sister, by no means fall short of this. Each department secretary is urgently requestcd to put her work before every auxiliary in the Conference, in order to report the number of communications in your annual rcport.

Let each district president begin now and see that every auxiliary in your district is workng systematically. Hoid district meetings, and get your work in perfect order for the annual meeting which will be held at Syivania, Ga., in June.

All auxiliary presidents will please line up all your forces and have each officer make reports at east monthly of work done. Launch membership campaigns and secure new memhers for yonr auxiliary. Make special appeals to the men in order to increase your number of honorary members. Many will gladly enlist.

All auxiliaries not having sent in their Thanksgiving offering will please forward at once to Mrs. M. E. Floyd, 701 W. 44th St., Savannah, Ga. Let us make this the greatest in our history.

Yours for larger service.—Lilla L. Odum, Conference President.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. it is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

LIPSCOMB.—W. H. Lipscomh, son of Rev. W. N. Lipscomb was born at Gloster, Miss, Amite county, March 15, 1887 and died at Morton, Miss., August 13, 1923. He was sick about 12 months, hut through faith and confidence in the good Lord, he endured his sickness, atiently died in full triumph of faith. W. H. L. Lipscomh was a student of the Meridian Academy under the direction of the Reverend J. L. Wilson, president, he also graduated at the same school under the presidency of the Rev. W. M. Lucas. He was converted when quite a child and joined the church and was haptised by his father. He leaves a father, hrother and one sister and a host of relatives and friends to mourn his passing.—E. A. Moore, Reporter.

STRONG.—Mrs. Cornelia Clara Strong was horn 1845 died Septemher 9, 1923, age 78. She joined the church at the age of eight years and was a faithful member of the M. E. church until death. She ieaves a hushand, six children and 14 grandchildren to mourn. On Septemher 18 the death angel came into her home and took her grand daugbter Corinne Sims. She was born March 25, 1912; died at the age of 11 years. She leavcs mother and father, four sisters and two brothers.—Rev. C. L. Johnson, Pastor.

DUKES.—Mrs. Julia M. Dukes Wilson, daughter of Rev. and Mrs. E. M. Dukes, horn Dec. 28, 1887, died November 18, 1923. She ieaves to omurn a father, mother, three hrothers, five sisters and five children and a host of friends. The funerai was preached by Rev. H. L. Alford. —Reported.

CHANEY.—After an illness of nine days, sweetly and patiently, Mrs. Sylvia Smith Chaney, the aged mother of Mrs. Mary Chaney Farris, passed peacefully away in Chicago at the home of her daughter. Sbe served the Methodist Episcopal Church fifty-two years, was an earnest, devoted Christian. She was horn at Bunkie, La., reared a iarge familiy and upon moving to Chicago with her daughter, she immediately joined onr Saint Mark Church, Doctor J. W. Rohinson, pastor. There she served faithfully to the day of her death. Sbe filled every office in the church during her stay in Chicago. She had won the hearts of many which was attested hy the beantiful tribute paid hy her pastor and others upon he funeral occasion. Her remains were deposited in Lincoln Cemetery. She ieaves to mourn her ioss six daughters and one son. They loved her hut Jesus loved her best.—A friend.

PIERCE.—Mr. W. P. Pierce, 2312 Wainut street, Chicago, Ill., departed this iife Decemher 6, 1923. Was sick but a few days, of pneumonia. He is survived by his wife, Mrs. Laura Pierce, three daughters, Mrs. Mary E. Jackson, Mrs. Dulcinea F. Scott, of Chicago, both employed hy the Board of Education; Mrs. Neli P. Hunter, wife of Dr. A. S. Hunter, of Durham, N. C.; one son, Rev. John P. Pierce, now a minister in the Lexington Conference. Mr. Pierce was for years one of the leading laymen

COLORED AGENTS WANTED

To organize lodges for an old established fraternal insnrance society. Sick, accident and death benefits. Our agents are making hig money. Address Field Dept. The American Workmen, 716 Eleventh St. N. W Washington, D. C.

of the Tennessee conference. Through his influence a church site, four acres of ground and material for a church were donated to Methodism. The church was named in his honor, Pierce's Chapel.—Rev. J. P. Pierce.

SEWELL—George W. Sewell of 319 Walnut Street, Chattanooga, Tenn., died at his residence, Monday, August 20th, after an illness of one month. He leaves a wife and seven children and a host of friends to mourn his departure. He was born in Shelby Co., Tenn., September 20, 1842, and came to this city in 1863. He was a barber by trade and has been engaged in that business per haps longer than any other colored man in this vicinity. He was a public spirited and a thorough race man among the pioneer settlers of this city and country. He was an ex-member of the County Court and also ex-member of Board of Mayor and Aldermen, and has been the Federal Court Cryer for about 20 years. He was one of the oldest members of the Wiley Memorial M. E. church and a stannch supporter of the Southwestern Christian Advocate. The auditorium to that great Church would not accommodate the hundreds of friends who gathered there long before the funeral hour to pay homage to a great and good man. The Rev. C. A. Bell of the First Baptist Church offered prayer. The District Superintendent, Rev. A. G. Hughes, read the 90th Psalm, Mrs. G. G. Lee, Read the Obituary, Dr. G. F. Tipton, paster of the Church delivered a most touching and consoling sermon, Dr. Baughman of the 1st Presbyterian Church white, a dear friend of the deceased spoke feelingly, also Dr. Sherrill, Mrs. Tod Lawrence, Zodie Blunt and Miss Mae Monroe, sung beautiful solos.

McKINNEY. — Charley McKinney, who was converted under the pastorate of the Rev. J. I. Garrett, at Wesley Chapel, Benton, Miss., thirty years ago, died in Chicago, Ill., to which place he moved three or four years ago, aged 55 years. His remains were brought here for burial Sunday, Dec. 23. The funeral service was held in St. Stephens, conducted by the pastor, Revs. J. I. Garrett, G. W. Smith, and T. P. Caldwell, assisted. He leaves a wife, children, three brothers and two sisters and a host of friends behind. He was laid to rest in Wesley Chapel cemetery, Benton, Miss.—C. A. M. Price, Reporter.

JACKSON.—Mattie Brooks Jackson was born in Paris, Ky., September 5, 1861, and departed this life December 3, 1923, age 62 years. During her early life she united with St. Paul C. M. E. Church under the pastorate of the late Dr. E. W. S. Hammond. As long as she was able, and as far as she was able, she was faithful and did what she could for her church. For a number of years she was communion steward; this position she loved. Her health had been failing her for quite a while, and she often remarked to her friends "It will not be long before I shall leave you." She was confined to her bed for three weeks and three days. She bore her illness as a good soldier. She leaves to weep today, one daughter, six grandchildren, two sisters and a large number of relatives. The funeral was conducted by Revs. W. H. Riley and A. D. Bryant.—C. D. Murray, Reporter.

FIELDS.—Mrs. Lucille Fields a member of Peck Memorial M. E. Church, this city, died December 8, 1923 in triumph of faith. Sister Field joined the church under the pastorate of J. W. Turner and lived a faithful life to the time of her death. She leaves four children, three sons and one daughter, one sister and other relatives to mourn their loss. Her funeral service was held December 10. The Mt. Zion Society turned out in large numbers and was represented by Mrs. M. F. Franklin, who spoke in commendable words of the life and character of sister Fields.

The steward sisters made a beautiful floral offering. Peck Memorial Church has lost a faithful member but Heaven has gained a jewel.

We extend much sympathy to the bereaved family.—W. J. M. Price, Pastor.

DAVIS—Mrs. Jannie Davis, wife of Nelson Davis, departed this life November 23, 1923. She was a member of St. Mark Methodist Episcopal Church, DeKalb, Miss. She leaves a husband, three children, mother, father, sisters and brothers and many relatives to mourn her passing away. The funeral was preached by her paster, Rev. G. W. Adams.—(Miss) Hezzie C. Scott, reporter.

DENNIS—Sister Eliza Dennis, Tupelo, Miss., died December 29th, 1923. She joined Mt. Pisgah M. E. church when quite young. She spent the greater part of her life in the church. She joined the church under the pastorate of R. B. Buchanon. Her funeral was attended by her pastor, W. B. Rogers. She leaves a husband, three children, mother, father, one sister, two brothers and a host of friends to mourn her death.—J. H. Crump, Reporter.

BELL—Mrs. Rosa Bell, a member of Pleasant Grove M. E. church, Blount Springs, died in full triumph of faith in the Lord, Dec. 15, 1923, at 11:30 p. m. She was a faithful member for about 40 years; she was always willing and ready to perform any task assigned her. She leaves one son, a daughter and a host of friends to mourn her passing. Rev. A. D. Moon conducted the services.

FINCH.—The death of Mrs. William Finch occurred at the family homel in the sonth part of Clay Center Friday after an illness of nearly six months. The Finches have lived in this city for a number of years, and the deceased was loved by her own people. She will be greatly missed in her home. Something over a year ago one of the Finch boys was accidently killed by being run over by a train near Herington and this was such a shock to his mother that she could hardly get over it. Mr. Finch and his children have their sympathy of their friends in their sorrow. Jessie A. Holton was born October 8, 1887, at Clay Center, Kansas, and died on November 9, 1923, at the age of 36 years, 1 month and one day. She was married to William Finch, August 13, 1902, and to this union nine children were born, of which four preceded her in death. She joined the M. E. Church at an early age. She leaves to mourn her loss a husband and five children, an uncle Chas. Holton, of Junction City; and a cousin of Kansas City, Mo.

Funeral services were held Saturday afternoon at 3 o'clock, in the Second M. E. church and were condncted by the pastor, Rev. O. G. Moss. The choir rendered several fitting selections. Burial was made in Greenwood cemetery.

RAY.—Prof. W. J. Ray, a faithful member of Asbury M. E. Church, Holly Springs, Miss., passed from labor to reward November 10, 1923. He died in full triumph of faith and was loved by all who knew him. He was a member of the church for 40 years. He was a school teacher in town and public schools, yet he never lost sight of the church work. He served the Sunday School as superintendent until his health failed over two years ago. And he was the honorary superintendent at his death. As a Sunday School worker and school teacher he had very few equals. As a church member he served the church as a steward, trustee and as secretary of several church organizations. He was a devoted husband a loving father and leaves to mourn his loss a wife, four children, two sisters, one brother, one aunt and friends. His remains were laid to rest in the Hill Crest Cemetery of Holly Springs. The funeral was conducted by the pastor, Rev. L. A. Armstrong.—Prof. S. W. Wysinger, Reporter.

GRIFFIN—On Nov. 24, 1923, the death angel came to the bedside of Sister Clara Griffin, of Augusta, Ga., and carried her spirit home to heaven. She was a faithful member of St. Mark M. E. church of Augusta, Ga., up until the hour she fell asleep in Jesus. She was 82 years of age when she died. She was treasurer of the Woman's Home Missionary Society. She leaves to mourn her passing a husband and a multitude of friends. "Servant of God well done, rest from thy love employ."—Reporter.

TERRELL—Mrs. M. L. Terrell, the talented wife of Prof. I. M. Terrell, formerly principal of the Fort Worth, Texas, High School, and lately principal of the Prairie View State Normal College, and president of Houston College, now superintendent of Union Hospital, Houston, passed away Sunday morning at 10:25. She was educated at Straight University, New Orleans, La. She was formerly supervisor of drawing and music of the Fort Worth Colored Schools and Houston College.

She leaves to mourn her loss her husband, two sons, Prof. W. P. Terrell, Lincoln University, Jefferson City, Mo., and Dr. A. B. Terrell, Chicago, Illinois; seven brothers, Prof. P. Landry, Phoenix, Ariz., Rev. C. C. Landry, Dr. L. B. Landry and Mr. J. C. Landry, of New Orleans, La., Dr. O. W. Landry, Chicago, Ill., Mr. Louis Landry, St. Louis, Mo., Mr. E. P. Landry, Waycross, Ga.; three sisters, Mrs. N. V. Alston, Mrs. G. R. Gibson and Mrs. H. H. Dunn. Funeral service was held Wednesday, January 16th.

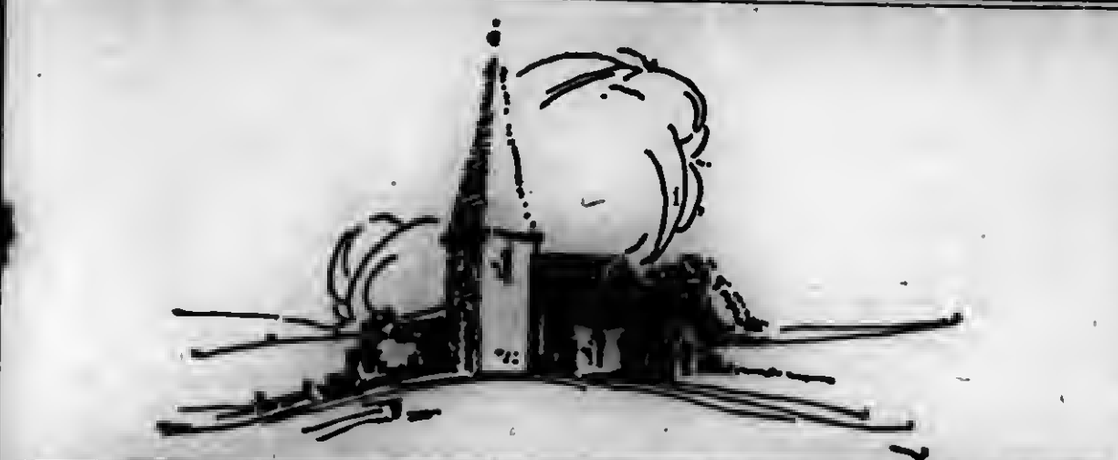
STRONG—Recently the membership and friends of St. Paul Methodist Episcopal Church, Birmingham, Ala., were called upon to mourn with the family by the death of Mrs. Susan Francis Strong, a veteran member of the Methodist Episcopal Church. She was born in Georgia, March 24, 1854. In early childhood she moved to Mississippi with her mother and brother where she spent the larger part of her life amidst struggles and hardships, holding on to faith in God and love for her church, raising a family of five children, three sons and two daughters, who were well educated and prepared for life service. Twenty-four years ago her son Prof. W. J. Echols, a prominent layman in the Methodist Episcopal Church came to Birmingham and laid a foundation for a business enterprise which is now the largest colored undertaking establishment in the South. She was specially interested in poor and neglected children and tried had to be a mother and an angel of mercy for them. Early in life she joined the Methodist Episcopal Church and served faithfully with an unbroken record until the end, which came peacefully and quietly. Beautiful were the floral designs and most lovely and sweet were the funeral services atended from their home, 4th Ave. and 16th street. Pastor T. B. Ovilie of St. Paul Church, and choir rendered most excellent service, and Dr. C. L. Dunn, district superintendent, Birmingham District, delivered the funeral eulogy. The following ministers participated, viz: Revs. J. W. Whitfield, J. R. Taylor, W. J. Smith, P. G. Goins, T. H. Ham, Dr. C. L. Fisher, Dr. J. W. Goodgame, Rev. Riley and Bishop Brown of the C. M. E. Church. Interment was had at Woodlawn Cemetery. Servant of God well done. —T. B. Ovilie.

TURNER—The death of Reverend D. T. Turner on October 28th, removed from our community one of its most useful and esteemed citizens. For almost 45 years he had labored as a pastor and teacher among the people of the East Tennessee Conference. And as the poet has said, "None knew him but to love him." He was faithful both to duty and to God at all times; and when the spell of sickness which proved to be fatal, struck him, he was found upon the field of service still preaching and imparting knowledge in the school room. The funeral services of the beloved pastor were held at the First Methodist Episcopal Church of Morristown, and conducted by Dr. J. S. Hill, president of Morristown Normal College. The many beautiful floral designs and attendants from a distance, well bespoke the honor in which the deceased had been held. Reverend Turner leaves behind, a wife, ten daughters and one son, to cherish long his fatherly goodness. Like the psalmist of old we can truly say of him, 'There is a Prince and a great man fallen this day," May there be sweetness to his ashes and peace to his sleep.—M. W. Boyd, reporter.

CARD OF THANKS.

I desire to thank the good people of Carthage M. E. church for a suit of clothes given me for the annual conference. The project was led by Sister Sue Luckett, Nettie Davis, Ida L. Smith, Mittie Nolley and others. God bless the good people of this place.—C. H. Hill, P. C., Carthage, Miss.

IMPERFECT IN ORIGINAL



WHAT THE CHURCHES ARE DOING

CHICAGO, ILL.—South Park M. E. church: Since the Rev. N. D. Shamborguer, our new pastor, came to us we have made a wonderful improvement. Our church is being felt hy the commnnity more than ever before; there has been a constant increase of enthusiasm among the members of our great congregation, and an increase of visitors and friends is making a wonderful showing. Our pastor seems to improve on every sermon. Financially we are blessed, considering the conditions of the church and the adverse circumstances under which Dr. Shamborguer is laboring. We congratulate ourselves for the wonderful success and thank the all-wise executives of the great church for having sent to us this leader. We are planning to remodel, renovate and decorate the church and community house. Dr. N. D. Shamborguer has preached in several Baptist churches as well as A. M. E. and others. He is president of the Ministers' Union, and a meeting was held to arrange for a reception for the delegates and visiting ministers of the great Epworth League convention. His reception was held at St. Mark's church, 50th and Wahash Ave., assisted by the other M. E. churches of this district (Chicago). The auxiliaries and clubs are working very faithfully. Class meeting Friday evening was well attended. Our collection was $125. The Sunday school is growing rapidly, both in attendance and finance. Our membership rally has proved a great success. Hospital committees were appointed with Mrs. Katherine Brice as supervisor of all. Please report the sick members with addresses plainly written, and if you attend class meetings the folks will know you when your name is read as a sick member on the sick list.—Rev. N. D. Shamborguer, Pastor; Mrs. Katherine Brice, Reporter.

CALIFORNIA, MO.—The Ladies' Aid of Mt. Zion M. E. church was very much elated over their annual Thanksgiving Fair. Large crowds attended each of the three nights and every one seemed to enjoy themselves. The Twelve Tribe rally held Dec. 2, 1923, was also quite a success. Our own pastor, Rev. H. Overton, spoke to us in the morning, thrilling our very souls. There were three baptisms Sunday morning. That afternoon at 3 o'clock we listened to a very inspiring sermon, "Go Forward," by Rev. Hargis, of the Southern M. E. church. At the night services the rally came off. Tribe of Gad, $12.60; Tribe of Zebulun, $13.35; Tribe of Ephrun, $13.40; Tribe of Joseph, $20.20; Tribe of Levi, $23.25; Trihe of Judah, $11.15; Trihe of Asher, $15.60; Tribe of Ruben, $14.50; Trihe of Napbtali, $12.40; Tribe of Benjamin, $14.50; Tribe of Dan, $14.45; Tribe of Simeon, $11.75. Total, $177.15. Offering for day, $22.85. Grand total for day, $200. We thank one and all.—Mrs. Jessie Kitchen, Reporter.

DETROIT, MICH.—Grace Methodist Episcopal Church: Several weeks ago Dr. G. R. Bryant, pastor of Scott M. E. Church, Detroit, Michigan, sent out several local preachers. laymen and women volunteers as missionary workers to establish Sunday Schools (which are so much needed) in various sections of the large, prosperous and missionary city of Detroit where many walk in darkness and the fields are white already unto harvest, and the laborers entirely too few. Among the workers sent out were: Mr. F. C. Walker, local preacher; Mr. Harvey Henson, layman, and Miss Catherine White who for years has been a loyal member of the choir and of several of the auxiliaries of the church. These three faithful servants working together for love of Christ and in His name, established a Sunday School on the west side of the city where, until then there was no Methodist Episcopal Church or Sunday School. Miss White was made Sunday School Superintendent. Under her leadership and with a small share of the services of Miss Daniels, Deaconess, the district was canvassed and after two "missionary journeys" a small number were gathered together and received a hearty welcome by Mr. and Mrs. B. G. Rowe (members of Scott Methodist Episcopal Church) to hold their meetings at their residence. And true to His promise God was in their midst for Sunday after Sunday the number grew steadily until the spacious rooms of this Christian home were not large enough to hold them. A hall was then rented for this purpose and the group not only had Sunday School, but church services also. Mr. Walker doing the preaching. The number was gradually added to until on Nov. 18, 1923, six weeks from the first Sunday School meeting, there was an attendance of forty people. The Sunday School having enough present for four classes: Beginners, Juniors, Seniors and Adults. On Nov. 25, 1923, its seventh week Dr. G. R. Bryant organized the church in the home of Mr. and Mrs. Rowe, who, from the first so kindly opened their hearts and their home to them. Mr. Walker holds the position as preacher and Miss White as Sunday School Superintendent, until the next annual conference. There were sixty-one people present at the organization of the church, which was given the name of "Grace Methodist Episcopal Church." Twenty-nine enrolled as members. Immediately after the organization this enthusiastic body of members, friends and well-wishers, led hy Dr. Bryant and Mr. Walker, marched from the home of the Rowes to the hall on 30th and Milford streets, where services will be held for the present. On arrival at the hall a church service was held, Dr. Bryant preaching from Psalm 122. One young man joined the church at this meeting. The amount in treasury at this time after paying rent and other expenses was over $20.

This is only one instance of the many and varied phases of church work and Christian endeavor that Dr. Bryant has accomplished since coming to Detroit.—Miss Florence Daniels.

HARTSVILLE M. E. CHURCH—The stewards' rally was quite a success on the 2nd Sunday in September. Sixty-nine dollars was realized. The same rally was continued to the fifth Sunday in September and $73 was raised, and then hy the class leader to the second Sunday in October and $50 raised. Grand total for this continuous rally was $192. This amount was paid to our pastor, Rev. Wm. Harris, who has served us so faithfully this year. The Junior League Society banqueted the pastor and wife on Monday night, Oct. the 15th.—Mrs. A. J. Wynn.

WILLIS CIRCUIT—Rev. William Mack, pastor of Willis Circuit, ended his work in fine shape this year. For all claims Rev. Mack raised over $5000. He went to the annual conference praising God for having done such wonderful work. He was sent hack to Willis and he came hack more determined to do greater work the next twelve months than ever before.—D. Bryant, Reporter.

PINE BLUFF, ARK.—This closes the conference year at St. James' M. E. church under the leadership of our most efficient pastor and wife, Rev. and Mrs. J. S. Stokes. Much interest has heen taken on by the membership this year. A neat sinking fund has heen raised by the members of the church, the ladies of the church being the leaders of this movement to erect a modern parsonage for the minister and family on their return from conference. The amount raised during the conference year for all purposes, $1739.28. We are planning that the next conference year be the best we have ever had.—Miss M. B. Higgins, Reporter.

CHURCHVILLE CHARGE.—Thnrsday, August 17, 1923 was a great day at Asbury M. E. Church. The celebration of the Sixtieth Emancipation was observed. Quite a a number of distinguished visitors were present. Dr. J. W. E. Browen, vice-president of Gammon Theo. Seminary, Atlanta, Ga., Dr. E. S. Williams, district snperintendent, of North aBltimore district; Dr. Grant White, pastor of the Presbyterian church of Churchville, Mo.; Rev. F. F. King, pastor of Ameo M. E. Church Bel-Air, Md., and Rev. R. F. Coates, pastor of What-Coat M. E. Church, Baltimore, Md. Dr. J. W. E. Browen captivated the audience with his address. The celebration was for the interest of a new Asbury church. Receipts for the day amounted to $300. Sunday, August 19th the cornerstone was laid. A large crowd was present at 11 a. m. Rev. Wm. Brown, pastor of Haven M. E. Church, Washington, D. C., preached a very interesting sermon. Also at 3 p. m., Dr. Williams preached a very interesting sermon. At the close of the preaching services all formed a line and marched around the foundation singing "Onward, Christian Soldiers." Dr. E. S. Williams and the pastor, Rev. Chas. E. Jones led the procession, after the laying of the cornerstone $417 was deposited in the stone. The members are rejoicing that the church will he completed in February. A Queen's Rally was observed at John Wesley M. E. Church, Abingdon, Sunday, Nov. 11. Five Queens took part in the services. Mrs. Mathilda Armstrong brought in the largest amount, $142, and was crowned by the pastor Rev. Chas. E. Jones. Total receipts for the day amounted to $517. Mesdames Maggie Smothers, Lydia Preston, Mary Preston, Maggie Rumsey and Laura Brooks presented to Clark's Chapel M. E. Church an individual Communion set. This charge surpasses all records during its history under the learership of Rev. Chas. E. Jones.

MONTGOMERY, TEX. — Snnday, Dec. 9th was a high day at China Chapel M. E. Church. Sunday School met at usual hour with much interest nnd a good attendance. Services at 11 o'clock with a good attendance. Our worthy pastor fully and freely broke the hread of life. Sunday night the mock annual conference was held, with Rev. Jones Clark, pastor, as Bishop and his worthy district superintendents. The program was put over with much life and financial assistance in spite of the inclement weather. The nohle hrothers of the A. F. and A. M. Masonic Order under the leadership of Bro. Joe Jackson and M. W. Lawson made a liheral free-will offering to the pastor and Masonic Brethren of $11.

The public joined in freely and the conference grand total receipts ran to $86.85 for the day. We fully intend to put the program over with the help of God, the leadership of our worthy pastor and the co-operation of our members and friends.—Margaret Welch, Reporter.

ST. LOUIS, MO.—Under the leadership of that dignified Christian Brother J. H. Boon the Montrose and La Salle Street Methodist Church is doing a wonderful work. It is useless in this article to eulogize the biography of this useful leader of his race and church. He has organized about him in the church one of the most systematic forces of working men and women, old and yonng. Working missionaries willing ones for the Church of Christ. Speaking ahout the real good accomplished, first we notice the Ladies Aid Society under the management of that talented and gifted Christian lady Mrs. Dr. Vincient, many great things

(Continued on Page 16)

SPECIAL NOTICES

To persons desiring to communicate with Rev. W. B. Hester, of the Florida Conference, address him at Umatilla, Fla.

Tbe address of Rev. G. W. Brownlee has been changed from Dadeville, Ala., to Box 144, Rockford, Ala.

MERIDIAN, MISS.—Tbe Board of Examiners of the Mississippi Annual Conference and all persons examined are asked to meet in Central Methodist Episcopal cburcb, Jackson, Miss., on Tuesday, Jan. 29th, at 11 o'clock for tbe examination.

B. T. McEWEN, Chairman.
D. L. MORGAN, Register.

Pastors of the West Texas Conference and Sisters of W. H. M. Society, and Directors of Mothers' Jewels: Please get your children lined up for another year's work. Let us start out to do big things. Let us get all of our monies together by Marcb 15tb and send it in to Mrs. L. E. Gilmer at Belton, Texas, so my report can go into the General Office on time.—Mrs. L. L. Gilmer, Sec. Mothers' Jewels; Mrs. S. H. Burges, Pres.; Mrs. F. L. Kirkpatrick, Cor. Sec. and Treasurer.

WEST POINT, GA.—To the many churches, pastors and friends of the Savannah Annual Conference, greetings:—We wish to thank you through the Southwestern Cbristian Advocate for your prayers, sympathies and collection contrihuted to us on account of our loss by fire on September 4, 1923, Stovall, Ga., when we lost all of our household furniture, books, clotbing, etc. Your response meant much to myself and family in many, many ways. May God ever bless all of you for your kind remembrance; may he also enahle me to render a service to humanity wortby of the blessings that he, tbrougb you, has bestowed upon us. We also appreciate and tbank our C. M. E., Baptist and A. M. E. churches and friends, as well as many lodges for tbeir donations and gifts. May God ever bless all of you. Yours in Cbrist.—Wm. M. Melton, Pastor, West Point, Ga.

We tbe members of the Atlanta Ministers' Union of tbe Atlanta Annual Conference record our deepest sympathy witb Mrs. J. D. Lovejoy in tbis hour of sore bereavement in tbe loss of ber loving husband and our co-laborer and brother. His going is an irreparable loss to our conference, to tbe cburcb, to tbe state, and to the nation. To know Bro. Lovejoy was to love bim. Of bis disposition it could be said he was as tender as a woman; as kind, as affectionate, and as forgiving as a cbild. He was a true friend and brother. He was liberal to every cause or person who ever seemed to need his belp: "Witb malice toward none, charity toward all." Gone but not forgotten. Asleep but not forever. Onr loss is heaven's gain. We humbly bow our heads in submission to Him who doeth all things well, and commend his loving wife to the tender care of our heavenly Father.

Resolved, that a copy be sent to the widow and to the Southwestern Christian Advocate.

(Signed) C. L. JOHNSON, Pres.

N. J. CROLLEY, Sec.
J. W. QUEEN, D. S.
H. W. B. WILSON.

To tbe pastors and delegates of the Louisana Annual Conference Methodist Episcopal Churcb, to be held in New Orleans, La., February 6-10, 1924. Tbis to notify you, that reduced rates on tbe Certificate Plan, have been granted, but before you can get tbe reduced rate, I must have 250 Certificates, sbowing full fare paid on the going trip. Now, to get the required number of Certificates, let eacb pastor, use the Certificate Plan, and not his Clergy Permit. As this bappens once in four years, every pastor can afford to doso, in order to belp the delegates secure the benefit of the low rate. Without 250 Certificates, I can do nothing.

Date for purcbasing tickets, February 2-8. Dates for validating tickets, February 8-9. Last bonoring date February 13th. If any of you have to use two Railroads to heacb the seat of the Conference and are compelled to buy a ticket for eacb, be sure to get a Certificate from the Agent selling you the ticket, and on reaching tbe Conference, turn your Certificate over to be the first day of the Conference, I have appointed Rev. R. A. Walmsley, to have cbarge of the local arrangement, for the Shreveport District, and Rev. M. C. Harrison, to have cbarge of local arrangements of tbe Monroe District. To reacb New Orleans, on tbe morning of the 5th, tbe Alexandria delegation will leave Alexandria, on the 4th, at 10:35 p. m. Don't look for further notice. I am yours respectfully, C. W. Reeves, R. R. Secretary.

CRESCENT CITY NOTES

THOMSON M. E. CHURCH: On New Year's eve nigbt our hearts were spiritually revived and gladdened by a wonderful sermon of eloqnence and truth from our distinguisbed editor, Dr. L. H. King. The spirit of God reigned tbroughout tbe service whicb closed with an old-time love feast. Many persons reunited witb the church and otbers came forward for prayer.—A. Hagan.

PEOPLE'S M. E. CHURCH: Under the direction of the Social Service Workers of tbe People's church Community Center, an interesting and helpful silk lamp sbade class is being held, which meets each Friday evening from 3-5, and Friday night from 7-9. All interested are asked to meet in the Girls' Club room, corner Franklin and St. Andrew streets, or phone Jackson 1027 for additional information. Boudoir and reading lamps are to be made this week.

Great interest is being manifested in our Popular Bible Study class which meets in the Girls' Club room each Monday night from 7:30-8:30.

Paul's Missionary Journeys are being discussed. Come and enjoy an hour with us as we study God's word.

Onr Mother's Club has taken on new life and great things are being planned.

WHAT THE CHURCHES ARE DOING

(Continued from Page 15)

have been accomplished. Sbe bas a group of really noble women, big-hearted workers, willing to give tbeir lives to the cause of the churcb and Christ. Such as Mrs. Green Lee, Mrs. Jones, Ward, Bess, Brooks, Henderson and others. Space will not permit tbeir names, are really doing great things, both spiritnally and financially. We can safely say from observation tbat tbey are not only a blessing to the local cburch, but to tbe Christian world. Tbe Sunday school is another important department in tbe organization bere that ranks second to none in tbe connection as to ambitions and constructive ideas of the true missionary work, also to sincerity and genuine fitnes. All are inspired by its manly Cbristian endeavors. Rev. Mrss. Bon superintendents tbis department witb great efficiency. The Epworth League department, under the management of tbat affable and Cbristian yonsg lady, Miss Dorcella Gregory, is also a fine department and a hody of cheerfnl young men and women. Their musicians would interest the most fastidious bearers. Among them I make special mention factors: Mr. Henigan, Jr., Mr. Rogers, Phillips and Master Brooks. Miss L. Chappell organist. B. Jones, W. Jones, secretary. A fine group of young people wbo are the fonndation of the future cburch.—T. W. Scales, Reporter.

PINE BLUFF, ARK.— St James M. E. Church was mucb nplifted witb the return of Pastor Rev. J. S. Stokes for anotber year. The following Monday night after his return a storm party was given by the members. An ice cream course was served at the close of tbe party. On Tuesday night a banqnet was given to the pastor and family at the residence of Mr. and Mrs. Broom. Quite a nice time was enjoyed. Dr. L. G. Hodges, district superintendent of Little Rock District and family, also Dr. Collins, pastor of the First Baptist Cburch of the city were present as well as several members of the churcb; speecbes were made hy each of the ministers and all expressed having bad a lovely time. On the nigbt of tbe 25th, St. James bad their Xmas program and Xmas umbrella, conducted by Mrs. M. O. Hunter and Mrs. J. S. Stokes which was quite a success. After the program and gifts were over, Mrs. M. O. Hun gave a surprise party for tbe H bery Heck Snnday Scbool class a teacber, Miss Georgia Freoman, member of tbe class, was home Xmas and was a welcome guest. T teacber of the class, Miss M. B. H gins expressed appreciation to M Hunter for entertaining the class. James is moving along nicely and looking forward to a prosperous n year.—Miss M. B. Higgins, Repart

MINEOLA, TEXAS—Cedar Tree E. cburch: On Dec. 16, 1923, in sp of tbe cold wave, a few of the fai ful members assembled and tbe p tor took an active part in the Sund scbool lessons; afterwards, preach a strong sermon. The Holy Spi was present and everybody felt goo A collection was lifted for the chur and $26.25 was laid on the tab Total for the occasion, $46, for t new churcb, and $7.75 for tbe paste Tbe people of the Dean settleme are very anxions for a new chur whicb is under construction.—R porter.

CARD OF THANKS

I take this method to thank th members and friends of Turner cbapel M. E. cburch for tbesurpri party given me hy tbem on tbe nigh of Dec. 24, 1923, leaving many gr ceries and a casb purpose. The part was led by Bros. Bisbop Seymou F. C. Scarborougb, I. Brown, Le Magness, Elgoe Grady, and Sister Othell a Magness, I. Brown, Luc Grady, Curlie Ann Rutledge, L. Cbap pel, Bernice Cassel, Mrs. Gavan, Mrs Stephens, Mrs. Claudil Birdsong, Bro H. Cassel, Monroe Rutley, Mr. T Tate, Mr. Thomas Chappel, Bro. L Joiner, Rev. E. D. Grier, Bro. Gavan Mr. Robert Pate, Bro. D. J. Joiner Bro. Elie Stepen. We pray God' blessings upon you. Call again. Rev. K. G. Turner, Pastor, Canton Ohio.

AGENTS—Make $50 weekly sellin Shirts, Overalls, Rubber Aprons, Rain coats, Knitted Ties, Brownskin Negr Dolls. Write Standard Products Co., 4 Lenox Ave., New York City.

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Southwestern Christian Advocate

LORENZO H. KING, Editor | Vol. 51 | New Orleans, January 31, 1924. | No. 6. | THE METHODIST BOOK CONCERN. Publishers

A Fitting Monument to Protestant Morality



Methodism, America's foremost Protestant exponent of the cause of Temperance, Prohibition and Public Morals, has just completed the magnificent monument, of which the above is an excellent likeness, to the aggressive spirit and superbly high purpose of Protestant Christianity to purify, and perpetuate the moral health of the nation according to enlightened Christian standards.

This building is symbolic of whatever is pure and noble and good in the best type of American life and character. Situated immediately opposite the mammoth Capitol Building, its stately presence and beautiful contour, its artistic design, the magnificent grandeur of its total impression will be a silent tho constant and compelling reminder to the Nation's lawmakers of the Nation's obligation to guard zealously the moral health of the Nation thus insuring the permanence and efficiency of our government and its peoples.

National moral rectitude—the spiritual significance of the Building—is becoming increasingly the Nation's practice as it has been the Nation's cherished ideal. Ethical idealism is passing over into the realm of realized achievements. Things that have been corrupting and cursing the Nation are being repudiated and outlawed in the realm of practice as being destructive and detrimental agents to the welfare of the Government and its subjects. The tide of disillusionment has set in; the nation has come to itself; these facts are recorded and are uniquely immortalized in the mammoth pile of white stone comprised in the new Methodist Building erected in the Nation's Capitol by the Board of Temperance, Prohibition and Public Morals.

Beholding constantly this building, comprehending its sustained significance from day to day, from decade to coming decade and from century to century, the American people will experience recurring exalting impulses that shall lift the Nation to higher levels of national conduct and to a richer composite of national character.

ATLANTA DEMONSTRATES

A practical pointed demonstration of the valuc of the ballot for the Negro is seen in recent events in the civic life of Atlanta, Georgia.

Several years ago, Atlanta having outgrown its school system, made three or four attempts to float a heavy bond issue with the proceeds of which to adequately finance a modern extensive system of Public and High Schools. On every attempt, the effort to issue bonds proved abortive. Investigation disclosed the fact that the plan had been obstructed each time by the colored voters of the city who held the balance of power and threw it deliberately en bloc against the city's efforts for bonds.

The notable Interracial Committee with its constructive program of building better interracial conceptions and feelings relieved the situation by interpreting to the whole white group the motive and purpose of Atlanta's cultured colored citizenry. On being asked by the city officials why the colored people opposed bonds, the Interracial Committee, speaking out for fair play, advised the inquirers that the colored citizens were thoughtfully and persistently asking "Why should we vote taxes on ourselves when we have no assurance that we will get any of the benefits?"

Seeing the point, the city officials promptly agreed and pledged the colored citizens that if they would help carry the next bond election, their schools should have approximately one-third of the proceeds of the bond issue. Consequently, now Atlanta is carrying forward what purports to be the most elaborate and expensive public school building program ever undertaken by any Southern community for its colored population. Nearing completion are four magnificent grammar schools, each having a seating capacity of 800 or 1000 pupils; one high school seating 1,500 scholars; total costing more than $1,200,000. In capacity, equipment and program, these schools compare favorably with units in the best public school systems of the North. And why? Just because the Negro in Atlanta had the ballot and wielded it for social betterment. Atlanta will always be a bigger, more splendid city, with larger degree of self-respect and pride, because with the ballot her Negro citizens constrained her to inaugurate a respectable system of public education for them.

The ballot is the safeguard of human liberties, the guardian of democratic government. Where men cannot exercise the franchise, they are in bondage to those who can. The ballot creates respect and consideration for those who wield it. It is an assuager of prejudice and a settler of disputes and contentions between groups. It is the supreme need of the Negro to procure the equalization of opportunity in the National life. The baliot determines policies and attitudes. When the Negro can have the privilege of enfranchised citizenship in the republic, he will vote for and put into office men who will not dare to show disrespect toward his group. Moreover, whenever character, fitness and occasion dictate, he will put his own into public office. In a democracy, not only as a theory, but as a practical measure, it will be necessary to abolish restriction of public office-holding to any one group, except a character group. Until the Negro holds offices of public trust and honor in the Nation, he will not be respected by the group that does.

The shortest route to the dissipation of racial contempt and disrespect would be to give the contemned group, which is sinned against, its due share in public administration, and the swift accumulation of other-group respect would be amazing. Inherently, men respect those who, entrenched behind traditions and sustained by governmental machinery, administer affairs of government. A ballotless man is a brow-beaten man who cannot do his best or be his best under any circumstances or in any sphere of life. The foremost and most cultured groups of society have always been ready to lay their very lives upon the altar at the shrine of Mars in order to conserve their liberties of self-government.

What the Negro has accomplished in our civilization is not so remarkable until it is viewed in the light of his long night of civic and political subordination. Seen in that light, it is amazing that he, disfranchised, should have gone so far along the pathway of social culture and progress. If it has required the franchise to lift the white man where he stands today, it is at least as equally imperative that the Negro be panoplied with the ballot that he may function properly and unhandicapped in the social evolution. Without the ballot, he is handicapped in civics, in commerce, in politics, in religion, in developing personal and group character. No phase of Negro life in this country but has been adversely affected by withholding the ballot from him.

In fact, the Negro needs now the ballot more than he does any other single endowment of civilization. Just what Atlanta through race prejudice was withholding from her Negro citizens until they constrained her by their ballots, that and even more of good of every kind is being withheld from him throughout the entire Southland because he has not the ballot with which to constrain society to give him his due respect and the rewards of a democracy. The ballot in hand, the Negro will solve every essential citizenship problem concerning himself.

Personal and General

The Dyer Anti-lynching Bill was favorably reported in the House of Representatives on January 10th.

Clarence Cameron White, nationally known composer and violinist of Oberlin, Ohio, appeared recently in a charming recital at Dunbar High School, Washington, D. C.

Recent visitors to the Southwestern Office were Doctors P. H. Rembert, District Superintendent Gulfport District, J. A. Patterson our pastor at Biloxi and Mr. C. S. Diggs an energetic layman at Biloxi. We invite you to come again.

Chaplain T. G. Steward, retired, died recently at his home in Ohio. For a number of years since retiring from the U. S. Army as Chaplain, he has been a teacher of logic and history at Wilberforce University, as well as Vice President of the Institution.

Doctor James N. Wallace, District Superintendent Opelika District, Central Alabama Conference, sends forth a call for a Training Conference and District Stewards' Meeting to be held January 29-30 at Haven Memorial Church, Alexander City, Ala.

The Commission to investigate the economic conditions in the Virgin Islands named by President Coolidge through the Department of Labor, sailed from New York, Thursday, January 17th on the Steamer Parima expecting to reach Charlotte Amalie, St. Thomas Island after a voyage of five days.

February 10, is the Sunday nearest to Lincoln's birthday this year. On that Sunday, ministers the country over are asked to speak on inter-racial relations.

In both white and colored churches the spirit of good-will should be exalted by ministers on the Sunday following the birthday of the great Emancipator.

The most important commercial enterprise ever attempted by Negroes in New Jersey, has just been realized in the form of the New Jersey Life Insurance Company. This Company has a capitilization of $150,000.00 and within a short while $100,000.00 which is required by the State for insurance Companies to operate, will be deposited and business will begin.

The Sixth Annual Boule of Alpha Kappa Alpha Sorority convened in Baltimore, Md., at Sharp Street, M. E. Church Community Center. Ninety college women representing thirty-three graduate and undergraduate chapters from California to New York and from Minnesota to Georgia made this is the most remarkable Boule in the history of A. K. A.

What is believed to be the most elaborate and expensive Colored public school building program ever undertaken by any community is now nearing completition, in Atlanta, Georgia. It embraces a High School seating fifteen hundred, and four magnificent new grammar schools seating eight hundred to one thousand persons. They are being erected at a cost of $1,300,000. Three cheers for Atlanta.

Our ministry continues to answer the call. Within the last thirty days the following active pastors ended their work: The Rev. G. J. Dobson at Sallis and The Rev. E. C. F. Troupe at Grenada Circuit, Upper Mississippi Conference. The Rev. S. M. Bolden our pastor at St. James, Beaumont, Texas Conference. The Rev. S. A. Davis at Bonita, Louisiana Conference. The Rev. G. W. Covington our pastor at Timmonsville, South Carolina Conference.

The Rev. Paul Hutchinson, who has been connected with the Publicity Department of the Committee on Conservation and Advance, has resigned to become managing

(Continued on Page 4)

ENLISTMENT FOR WORLD SERVICE

By Secretary Raymond J. Wade

In the old days, an unopened telegram was regarded with dread. Times change, however—so do telegrams. Here's one of a different variety:

"We made the Every Member Canvass for the World Service Program last Sunday and went WAY OVER THE TOP. Praise the Lord!"

The area secretary, who relayed the message to the office of the Committee on Conservation and Advance at Chicago added these laconic words: "I think there will be a lot come along like it!"

In other words, the harvest time is on. The actual enlistment of the Methodist Episcopal Church for World Service has begun. We are entering the momentous days which will tell whether the world vision which God has flashed above the horizon for us has blazed its way into our souls. Will we follow the trail of light—the path of service in His Name—which will lead us to where Heaven and earth do meet? Is World Service actually gripping the church with an intensity that can find no relaxation save in undreamed-of achievement? Is it a dynamic reality or only an iridescent dream?

As this is written, the holiday season is barely over. It is too early to expect any statistical returns upon which any approximation might even be conceived. Here and there churches which make their canvasses at this time of the year are sending back word of inspiring success. These will increase as the weeks pass by. It is not too early, however, to say a word of appreciation of the spirit of the church and to express something of the faith that that spirit engenders.

The Flaming Heart of Methodism

In the climacteric days of the Centenary, the thought broke over the leadership of the church: 'What will we do when the Centenary is over?" There was unanimity of opinion that the missionary zeal set ablaze by that crusade should not be allowed to die out. Something greater, something more enduring—yes, and something calmer—should follow in the wake of Methodism's historic movement. It should also be different. It should be of a type that would bring, year by year, greater knowledge and appreciation on the part of the church of its world-wide work for the Kingdom, a greater passion to see the whole world won to Christ, and a greater outpouring of life and possessions for that realization.

I think the church knows the story pretty well of how that faith and prayer and devoted labor have taken form in World Service. It is the result of the overflowing life of the church. It has sprung up out of a spiritually energized church, rather than handed down by any program committee. World Service in its idea and purpose has grown and spread until in a few short months it has become an integral part of Methodism.

Today the Committee on Conservation and Advance, entrusted by the church with the task of mobilizing its resources for Kingdom-advancement on a world-wide scale through the agency of the Benevolent Boards, has every confidence and hope that in the 25,000 Methodist Episcopal Churches of the United States the World Service vision will be crystalized in an enlistment of life and possessions surpassing anything known in the history of our church.

As in ancient days all roads led to Rome, so in this hour all paths are directed toward success. Chief among these is the response to the presentation of the causes of World Service. Enthusiasm began to develop with the first area conferences held last June on the Pacific Coast. District Superintendents and other conference representatives met with the bishops and area secretaries and Mr. Ralph E. Diffendorfer, educational secretary for the Committee on Conservation and Advance, for review of the World Service Volume and discussion of the future benevolent program of the church. As a vision of the possibilities of what our church might accomplish for Christ in the home and foreign fields began to open up, it gripped these group meetings with a fervor and a power that presaged a new epoch for Christianity.

Through the summer and fall, almost without interruption, the area conferences developed until they had swept the country. In many of them the Holy Spirit moved with a power which must have been reminiscent of Pentecost. They were surcharged with spiritual power almost to the breaking point. Men who had grown gray in the service of the Master and who had numbered conferences, conventions, and other religious gatherings by the hundreds in their personal experiences, said they had never been through such periods of refreshing and renewal of mind and spirit.

In turn, the spirit and contagion of these conferences were borne by bishops and district superintendents to group meetings of pastors, who in countless numbers have carried the glad tidings to their churches. What can be said of the untiring devotion and splendid co-operation of the bishops, area secretaries, district superintendents and others who were glad to crowd in upon their other pressing duties the labors attached to spreading the news of World Service? Suffice it to say that it was the spirit of true discipleship. If the fellowship of those meetings were to become universal, the Kingdom of God would be at hand!

And what of the pastors ? Have they, too, responded to the World Service Call? Methodism with its heart aflame gives its answer in a burning affirmative. There is endless testimony of the fact. The remarkable reception of the World Service Volume demonstrates it. **No matter how great the merit of the volume or how thrilling the story it tells, how appealing its challenges or how great the bargain of its price, it never would have gone into more than a small fraction of the homes it has reached or served to create more than a passing interest in Methodism's missionary task, if it had not been for the consecrated, intelligent and continuous devotion of our pastors universally to the task of making World Service a living reality in their churches.**

"To The Work!"

What, then, is the situation of the present hour? World Service Volumes are in the 400,000th printing, and bid fair to go into 500,000 Methodist homes. Churches here and there are making their actual World Service enlistment of pledges, a task only begun and which will take several months to complete. A storehouse of literature has been issued by the educational department of the Committee on Conservation and Advance on the use of the volume in churches and the various church groups. Some of the boards have published some splendid material on means and methods of making the most out of the volume for missionary education and inspiration in their respective fields. A vast amount of publicity has been secured for World Service in church papers, the daily press, and in other ways. The Advocates especially have served magnificently. The church is thoroughly awake to the opportunity of and responsibility for the future.

It is the time of building. The church has determined the plans and specifications of its missionary structure. It has its material on the ground, its tools, its personnel. Some bulletins from the builders tell of the progress of erection of the World Service temple:

From a pastor in California: "We have arranged a ten-weeks' course in the use of the Volume, with the 'World Service Pageant' as a climax. So that none may fail to use the book, I have assigned a given number of pages to be read each week and each Sunday morning for a show of hands of all who have read the required pages. Our canvass for funds is not yet quite complete, but am assured we will underwrite our entire apportionment of $1,675 in a few days."

From a district superintendent in New Jersey: "I have had the matter up in preachers' meetings, quarterly conferences, private interviews, and general publicity. I am working with diligence with a view to getting the volume really read and the contents in the minds and on the conscience of our people."

From a minister in Indiana: "Our plan is as follows: Both public and personal solicitation is used to build up a class of at least two hundred—and as many more as possible—for a study period on Thursday evening. The World Service Volume, of course, is to be the study book. Supper will be served at 6:30, and then for twelve successive Thursday evenings the entire evening will be given to an understanding of the contents of the volume."

From a Wisconsin preacher: "Men say to me, 'I never had any idea of the bigness of the Methodist Church. It sure opens one's eyes. It is a great book.' I expect to discuss the book by sections from the pulpit. I think it one of the big things done by the church."

From a pastor in Illinois: "My program is to give fifteen minutes at the opening of

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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.
2—In all correspondence, write plainly, on one side of the paper.
3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

THE HEAVENLY SONG.—They sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.—Revelation 15:3.

every service during the entire winter to discussing different parts of the book, or until we cover the entire volume. I have some person appointed beforehand to come with a plea for help for that particular country or people. The people are doing splendid work in this presentation. I expect to put on the canvass along about March or April, and close up with a banquet. So far the outlook is very promising."

"From an Indiana pastor: "We are using the books quite liberally in our Sunday School, and are taking it as our general text book for Church Training Night. I have a profound conviction that if we can get the content of the World Service Volume into the mind and upon the heart of the people called Methodists, we will thereby usher in an era that will eclipse even the Centenary period."

From an Illinois pastor: I am following the plan of taking five minutes of each Sunday morning service for a brief resume of one section of the book. Two weeks ago we had China, last Sunday Japan and Korea, next Sunday Southeastern Asia. Then I ask the people to read the section we have discussed during the following week. I should like to say that I consider the World Service Volume the best means ever put into our hands for increasing missionary giving. The people need the facts."

From a Minnesota minister: "Should the Methodist people intelligently study the volume which is being placed in their hands, our church would get a vision of Christian Service which would send the work of Christ forward in a way which would astound the world. My plan is to have both the adult prayer meeting and the Epworth League prayer meeting on the same night, using the Volume as the text book."

Building Operations

From a Pennsylvania pastor: "Our plan concerning the World Service Volume is to use it as a text for our Church Night Services. We are planning to organize those meetings on the basis of a contest, giving credits for questions and discussions suggested by members of the class. In this way we hope to keep the classes from being mere lecture periods."

From an Indiana minister: "My plans for study include Sunday sermons, Sunday school class study, church night study and assignment of lessons from pulpit and the local press."

From a pastor in Iowa: "My plan is to have the volumes taken by the members and paid for by them and then each Sunday morning have a five-minute prelude to my sermon from this 'Wonder Book,' keeping a copy of it on the pulpit all the while. In this way attention is constantly called to it. I regularly give something of its contents, in preparation for the World Service campaign in March."

From an Iowa pastor: "At our district meeting held not long since we were amazed at the character of the volume and its contents. It cannot but have a large influence upon the church as it is more widely circulated."

From an Illinois pastor: "We have found the study method very successful. We discuss the salient points, which means we cover almost every page of the book. It is full of the best material ever gotten together. We have used some of it in dramatic form, thus visualizing for the people what the church has done and what there is yet for it to do. We also have used the material for debates. One debate was on the question, 'Shall we answer the Call of Russia?" I believe the best time I ever had was the evening we had what we called an 'Old-fashioned Methodist School'. The pastor gave out assignments in advance, and then called upon each one for a recitation on his or her assignment. It was a revelation to everybody present, and many expressed themselves as utterly amazed to find the Methodist church so well organized and equipped to carry on such a large work. I am sure they will work and give more for their church after becoming familiar with its world-wide activities."

PERSONAL AND GENERAL

(Continued from Page 2)

editor of The Christian Century, the undenominational religious weekly published in Chicago. While with the Committee on Conservation and Advance, Mr. Hutchinson's interests have been largely concerned with the foreign missionary work of the church, and have included the writing of the portion of the World Service volume dealing with Methodist work overseas and the writing of a mission study book, "China's Real Revolution," which will be used in most Protestant churches this year. Mr. Hutchinson's connection with the Christian Century will begin on February 1.

Dean Marcus D. Buell, writing President Dogan, of Wiley College, recently, expressed the sentiment of the Board of Education as follows:

"The Board of Education notes with regret the absence of and sends greetings to its highly-esteemed representative in the work of Christian Education among our brethren of African descent in the Empire of the Southwest. Upon you rests a greater responsibility and there opens before you a vaster opportunity than before your ancient forbear, the Treasurer of the Queen of Candace of Ethiopia, to whom Philip the Evangelist entrusted the Gospel of Jesus and the resurrection.

"In Texas, as in ancient Galilee, through you and your school a great light has arisen in the darkness."

CHURCH RESPONDS NOBLY TO JAPAN APPEAL

More Than Three Hundred and Fifty Thousand Dollars Rolls in From Special Offering Taking on Christmas Sunday—Some Areas Still To Give

The emergency appeal for the Japan Earthquake Fund, made in most of the churches on Christmas Sunday, has brought a remarkable response. With the slight preparation that was possible within the restricted period of cultivation, gifts received by January 15 totalled $367,471.20. Nor is the end yet in sight. Many congregations have yet to report what they have raised, and two of the largest areas, Buffalo and Detroit, have still to make their offerings. Morris W. Ehnes, treasurer of the Japan Earthquake Fund, says that it is probably that gifts for this cause will continue to come in for six months to come.

In view of the difficulties that surrounded this undertaking, growing out of the lack of time and the impossibility of securing, on such short notice, the united support of the church on one day, it is evident that Methodists responded with great liberality to the appeal made in behalf of the work that has been destroyed in Japan. Since neither Centenary nor World Service credit was to be given for offerings to this cause, this Fund, which seems sure to overtop a half million dollars before it is completed, can be regarded only as a spontaneous and open-hearted evidence of generosity, untouched by any slightest motive of self-interest. Not in a long time has there been an act that has proved more conclusively the readiness of Methodism to respond to any worthy cause.

These congregations which have not yet sent in their offerings, or their signed Japanese Friendship Rolls, should do so without delay. The office of the treasurer of the Fund, Morris W. Ehnes, is at 740 Rush Street, Chicago, Ill.

Southwestern Horizon

Governor Of Arkansas And The Negro

We have been hearing and reading of Arkansas and the Negro for the last few years but much of this has placed Arkansas in a bad light as far as her dealings with the Negro is concerned. But we are glad to read that Arkansas is experiencing a slight change in dealing with Negroes. Governor T .C. McRae has asked an appropriation of $250,000 to finance an educational program for Arkansas Negroes after a conference in the state capitol on the needs of various institutions dedicated to educating Negroes. The governor is spending $80,000 a year for such education at Pine Bluff.

We are happy to notice these Southern States experiencing a change of heart. North Caroline has lead out which one will follow next?

Dr. DuBois In Africa

President Calvin Coolidge has appointed Dr. W. E. B. DuBois as the official envoy of the United States at the inauguration of President King of the Liberian Republic.

Secretary James Welden Johnson of the N. A. A. C. P. has this to say of the appointment:

"The appointment of Dr. DuBois as official envoy of the United States at the inauguration of the President of Liberia, not only is a fitting compliment to a man whose editorship of "The Crisis" and his literary work have made him known to thousands of white as well as millions of colored Americans; it is to a recognition of Dr. DuBois' knowledge of African affairs. The designation is a source of gratification or all colored Americans."

Dr. DuBois has been in Europe for some time attending the third session of the Pan-African Congress.

Negro Commission Goes To The Virgin Islands

Nestling cozily in the West Indies are a group of Islands named Virgin Islands by Columbus in honor of the 11,000 Virgins who were supposed to have been massacred with St. Ursula. They have a population of 17,000. These islands were bought by America and she has had endless trouble every since the purchase.

Secretary of Labor, J. J. Davis, has selected six outstanding Negro men to investigate the economic conditions in these islands. The commission is composed of Robert R. Church, of Memphis as chairman; Cornelius Richardson, Richmond, Ind., as vice-chairman; George H. Woodson, Des Moines, Secretary; Jefferson H. Coage, Delaware; Prof. Charles E. Mitchell, West Virginia and W. H. C. Brown, of Newport News.

The commission will leave soon and will make a careful survey of the islands which are in a state of dire economic bankruptcy. The islands are made up largely of Negroes.

Senator Reed And The Ku Klux Klan

Harry A. Bubb of Monroe, La., the state which furnished the world much excitement some time ago relative to the Klan and its Americanized activities—wrote Senator David A. Reed of Pennsylvania, protesting against the inclusion of an Anti-Ku Klu Klux plank of the Republican party to which Senator Reed replied:

"Mr. Harry A. Bubb, president, the A. A. Bubb Engineering Corporation, Inc.,
Monroe, La.

My Dear Mr. Bubb:

Your letter of January 2 falls on stony ground. I fail to see any excuse for the existence of the Ku Klux Klan. I don't see why its campaign against bootlegging and immorality, to which you refer, could not be better conducted if the same individuals would lend their influence to strengthen the establishment of government.

I see no excuse for the use of masks and other disguises by men who profess to be acting on proper motives. I see no excuse for a revival in this country of race prejudice.

I can not understand why men of intelligence like yourself, with a record of patriotic service, become members of this society. In the world war you did not wear a disguise when you were fighting for what you thought was right, and you fought alongside Jews and Catholics and Negroes and you thought them as patriotic as yourself.

Yours very truly,
D. A. REED."

We must admit this is rather a strong reply to Mr. Bubb. As Negroes, we feel like saying "Amen", "Halleluiah" to all Senator Reed says in this letter. Let more senators take the open stand against this organization.

Did You Know

That Mrs. R. W. S. Thomas, wife of our pastor in Pittsburg, Pa., was the hostess last week to the Frances E. W. Harper League, which gave a birthday party in honor of Mrs. Aldridge, a pioneer in club work in Pennsylvania?

That Rev. Dr. Newell Dwight Hillis, pastor of Plymouth Congregational Church, New York, N. Y., is very ill at the Emergency Hospital, and that cerebral hemorrhage caused his collapse?

That the Witchita branch of the National Association for the Advancement of Colored People, caused "The Birth of a Nation" to be barred from showing in that city?

That an appeal has been made to the Prussian ministry to grant permission for the establishment of a lottery from which money may be raised to keep a few workmen employed on the great Cathedral of Cologne which is in bad shape ? Do you think they will grant the permission?

That the Negro National Educational Congress has petitioned the Chesapeake and Potomac Telephone Company of Washington City, for the employment of Negro girls as telephone operators and clerks?

That more telephones are used in Washington by Negroes than any other city in America?

That following the protest of citizens, jim crow signs, "For Whites Only" were removed from the front entrance to the Union Railroad station at Savannah, Ga.?

That Rev. William Hardeman, Jr., of Grenada, Miss., was shot to death by white men who entered his house?

That Mr. Samuel Smith of Palatka, Fla., saved the lives of two white women, Mrs. E. L. Tolt, and her daughter, Mrs. J. Green, who were pinned under an automobile?

That John D. Rockefeller, Jr., has proven himself a true friend of the Negroes. That he has contributed largely to a number of welfare agencies operated by and for Negroes, the most notable being National Urban League, the Katy Ferguson, Sojourner Truth Homes, the Boy's Welfare Association and many other educational and charitable institutions conducted in the interest of Negroes?

JUNIOR LAYMEN'S CONFERENCE IN CONNECTION WITH LOUISIANA ANNUAL CONFERENCE

As has been previously announced through the columns of the Southwestern Christian Advocate, a feature of the Louisiana Annual Conference will be a session for Junior Laymen.

The Junior Laymen's Conference will begin on Friday, February 8th, and extend through Sunday the 10th. The conference will be open to young men from 14 to 22 years of age without regard to denominational affiliation.

All the young men within the ages designated from the churches, schools, colleges and other organizations of the City of New Orleans, and the Louisiana Conference are invited.

From 9:00 o'clock Friday morning at Wesley Community Hall, registration of delegates and assignment of out-of-town delegates will take place.

The first session of the conference will convene at 2:00 o'clock Friday afternoon when representative visitors and members of the Annual Conference will address the Junior Laymen. At 5:30 in the afternoon "Father and Son Banquet" will be given at Wesley Community Hall for the pleasure of the young men and their friends. At this banquet, short addresses and toasts will be given by representatives of the young men and their friends.

Other interesting meetings in the interest of the young men and in which they will take part, will be held Saturday and Sunday.

WM. JONES.

ANOTHER HERO HAS FALLEN

Rev. G. W. Covington, on the 18th day of January was called to his reward, after a brief illness. The funeral services were conducted Monday, January 21st, 2 p. m., by the District Superintendent, Dr. J. F. Page, in the church at Timmonsville, S. C., of which Rev. Covington was the beloved pastor. Tho brief was his illness and sudden his death, yet long before the hour of services hundreds were wending their way towards the church to view for the last time, and to pay their respects and show their appreciation for the worth ofthis servant of God. Hundreds were unable to gain entrance into the building, but stood with bowed heads and saddened countenances around the church paying their tribute to the fallen prince. Promptly at 2 o'clock, led by Dr. J. F. Page, and ministers of the Florence District, the funeral procession passed from the parsonage into the church and there the casket rested among a beautiful array of floral tributes.

Rev. J. F. Page, D. D., District Superinten-

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APPOINTMENTS OF THE UPPER MISSISSIPPI CONFERENCE

Clarksdale District

Rev. J. M. Marsh, District Superintendent, Clarksdale, Mississippi; Archula, to be supplied; Avalon and Money, A. B. Bluett; Blain and Doddsville, to be supplied; Boyle and Renover, to be supplied; Beverly and Clermont, to be supplied; Clarksdale, F. H. Henry; Clarksdale Circuit, N. G. Crawford; Drew and Jones, A. Marsh; Glendora, to be supplied; Gunnison and Rosedale, M. L. Ross; Minter City, J. H. Everett; Mound Bayou and Shelby, J. H. Bynum; Rome, to be supplied; Ruleville, C. W. Evans; Phillip, P. A. Lemons; Schlater, Z. T. Powell; Shellmound, P. H. Jackson; Webb and Vance, H. L. Jones.

Durant District

J. M. Walton, District Superintendent, Durant, Mississippi; Ackerman, J. H. Wesley; Durant and Sallis, O. W. Crump; Ebenezer, S. S. Brown; Goodman, G. W. Weatherby; Kosciusko, C. V. Heffner; Kosciusko Circuit, D. E. McNair; Lexington, F. J. Talbert; Lexington Circuit, D. M. P. Hazeley; Louisville, A. A. Wright; Louisville Circuit, W. M. Lester; Pickens, N. H. Williams; Sturgis, J. H. Gaston; Weir, D. Green; West, to be supplied; Whites, J. T. Cannon.

Greenwood District

E. F. Scarborough, District Superintendent, Greenwood, Mississippi; Belzoni, M. J. Stalling; Carrollton, R. G. Gerald; Duckhill, L. I. Young; Greenville, H. F. Cook; Greenwood, B. W. Wynn; Heads, to be supplied; Indianola, F. P. Leonard; Inverness, D. D. Shelly; Ittabena, E. A. May; Kilmichael, W. F. Burton; Morgan City, M. E. Perry; Moorhead, W. C. Conner; North Carrollton, W. D. Reid; Vaiden Circuit, E. H. Holmes; Winona and Vaiden, C. H. Maxwell.

Holly Springs District

W .N. Redmond, District Superintendent, Holly Springs, Mississippi; Abbeville, R. B. Adams; Alesville, W. S. Leake; Grenada, F. S. Smith; Grenada Circuit, E. M. Byrd; Holly Springs, G. M. Chisholm; Holly Springs Circuit, J. L. Glenn; New Albany, A. G. Marshall; New Albany Circuit, A. E. Tyler; Oxford, J. P. Watson; Oxford Circuit, to be supplied; Pontotoc, S. T. Walker; Pontotoc Circuit, J. R. Little; Potts Camp, W. C. Hilliard; Potts Camp Circuit, to be supplied; Ripley, Silas J. Mack; Ripley Circuit, Grant Orange; Ripley Mission, to be supplied; Water Valley, E. A. Boyd.

Starkville District

J. H. Talbert, District Superintendent, Starkville, Mississippi; Brooksville, J. W. Byrd; Caledonia Circuit, C. A. George; Columbus: St. James, A. G. Cole; Second Church, to be supplied; Crawford, W. M. Brownbridge; Eupora, J. R. Nevils; Fern Springs, to be supplied; Hickory Grove, J. Burton; Longview, J. J. Johnson; Maben, to be supplied; Macon, C. W. Walton; Macon Circuit, L. V. Kinard; Mashulaville, E. D. Montgomery; Rock Hill, E. D. Cameron; Shuqualak, H. Y. Saulter; Starkville, M. C. Pulliam; Starkville Circuit, J. W. Jones; West Point, J. L. King; West Point Circuit, A. Wilson.

Sardis District

C. W. Butler, District Superintendent, Sardis, Mississippi; Byhalia Mission, to be supplied; Coahoma and Jonestown, H. C. Lee; Falcon and Darling, W. M. Maxwell; Hernanod and Love, L. W. Washington; Lambert and Crowder, D. D. Reed; Lula and Moons, W. M. Love; Mineral Wells, to be supplied; Sardis W. T. Askew; Sledge, B. L. Lee; Tallahatchie, E. O. Gilmore.

Tupelo District

E. R. Miller, District Superintendent, Tupelo, Mississippi; Aberdeen, L. A. Armstrong; Aberdeen: Second Church, L. F. Jones; Amory, N. R. Clay; Amory Circuit, G. Spencer; Athens, W. H. H. Murrell; Bellfontaine, Steward Houston; Corinth, J. W. Winbush; Corinth Circuit, P. R. Jenkins; Houston, C. E. Moody; Houston Circuit, R. B. Buchanan; Nettleton, F. G. Wilbon; Okolona, W. H. Golden; Okolona Circuit, H. Wilson; Prairie, C. I. Ashford; Ryland Mission, to be supplied; Strongs, W. H. Copperwood; Tupelo, B. F. Woolfolk; Verona, W. B. Rogers; Wren, A. E. Franklin.

THE JUNIOR LAYMEN'S CONFERENCE OF THE WEST TEXAS ANNUAL CONFERENCE.

By Mr. O. B. Coe

The first session of the Junior Laymen's Conference was held at St. Andrew's chapel Methodist Episcopal church, Fort Worth, Texas, Friday, Dec. 7th, 1923, at 8 o'clock p. m., with Bishop T. S. Henderson presiding. The nominating committee made the following nominations, which were elected: For president, Cornelius Sillers; vice-president, George Wilson; secretary, Heskell Sims.

A motion was made and carried that the Junior Laymen's Conference be held annually, and Bishop Jones was requested to give this plan his approval. A reporter was chosen for the Southwestern Christian Advocate. O. B. Coe, with the officers of the Junior Laymen's Conference, was appointed a committee to suggest yells and cheers at the Conference.

On the second day the president and vice-president being absent, G. J. Gaff was elected president, after which Dr. R. M. Davis, pastor of Wesley chapel M. E. church, at Austin, Tex., was introduced and delivered the morning message. Subject: "Winning the Youth Through the Sunday School." From this message our hearts were filled with gratitude. It gave us a stronger determination to press forward to the goal. An outline on "The Game of Life," by Bishop Henderson, was presented as a basis for a four-minute speech in our local church.

A resolution was presented by Obie Coe that the Junior Laymen's Conference give Bishop Henderson a standing vote of thanks for his guidance through our Conference. The resolution was adopted and we governed ourselves accordingly.

When the meeting adjourned at 11 o'clock a. m. we went into a joint session with the West Texas Annual Conference. Our welcome address was delivered by Dr. A. D. Jacques, District Superintendent of the Austin District. Response was made by C. Spillers. After which we listened to another address to both ministers and Juniors by Bishop Henderson. After announcements, a very helpful conference closed with the Benediction.

THE FIRST OFFICIAL VISIT OF THE RESIDENT BISHOP JOSEPH F. BERRY, TO THE EASTON DISTRICT DELAWARE CONFERENCE

By the Rev. J. H. Blake

The Pastors and Laymen of the Easton District Delaware Conference assembled in large numbers. in Waugh Methodist Episcopal Church, at Cambridge, Md., December 5, 1923.

The day was dark cold and dreary; rain came down in torrents and the wind blew a terrible gale, yet this condition did not dampen the spirit of the people, who came from all points on the Easton District, filled with enthusiasm and zeal for the development of the enterprise.

The Official Badge was worn by ministers and laymen, having the District Slogan, neatly printed upon them, "we hold up the world of Methodist Episcopal Missionary activity for one hour."

Rt. Rev. J. F. Berry, D. D., L.L. D., Resident Bishop was gladly received, amid great rejoicing, the whole congregation stood and gave him a glorious welcome, as he came in the church covered with smiles.

Under the safe and sane leadership of our most honored District Superintendent Dr. J. W. Jefferson, this intensive missionary campaign was put on, at the Preachers meeting held on Carmichael Charge, November 13, 1923

The Pastors caught the inspiration and with a determined effort of "Team Work," the laymen followed in the train for three weeks steady pull. This most wonderful campaign was "Put over the Top" amid great rejoicing, singing "The Church Is Moving On." A banquet was tendered the Bishop, by the Pastors of the District accompanied with their wives. The tables were beautifully decorated and served by an efficient committee under the skillful management of Mr. John A. Matthews. The menu consisted of Turkey, Duck, Chicken, Oysters, Cranberry Sauce, Celery, Olives, Vegetables, Salads, Mince Pie, Coffee, Ice Cream and Cake.

The amount of money raised for the Banquet was paid over to the local committee on Entertainment. C. W. Pullett presented Dr. L. C. Murdock the sum of $1,253.00 Centenary money collected for the support of Methodist Episcopal Missionary activity. At 2:30 o'clock Moses A. Thompson called the meeting to order. J. H. Blake and R B. Thompson conducted the devotional services.

J. W. Jefferson District Superintendent, delivered the Key Note and introduced Bishop J. F. Berry to the vast throng of people, who were there and hung with earnestness, upon every word the Bishop said in his Memorable address.

The Bishop appeared in his best frame of mind, his face was illumined as never before, his great heart was filled to over flowing with gratitude and praise as he looked

cut upon the great scene of laymen and ministers before him. They were filled with enthusiasm, their cups were brimming full and running over. This was surely an inspirational hour.

This marvelous address will live long in the minds and hearts of the membership and constituency of the Methodist Episcopal Church on the eastern shore of Maryland and will be productive of much fruit thirty, sixty and a hundred fold, for the betterment of the Race in church and state.

Dr. L. C. Murdock, Area Secretary delivered a strong misisonary address. He pled for co-operation in the great movements of the Church. The message from him was warm and fraternal and filled the people with encouragement and caused them to leave for their homes, keyed up to do better work and larger service for the Kingdom.

F. H. Quinn read a well prepared paper, "Church Training Night." This paper was a master piece and reflected great credit upon the writer.

J. N. Bullen delivered a strong Gospel Evangelistic sermon, from the text, "We Preach not ourselves but Christ Jesus the Lord." Many heard and were moved to tears and shouts of praise.

C. W. Winder and J. W. Jefferson had charge of the Evangelical Altar Service; several asked for prayer and direction in the christian life.

Suitable resolutions of thanks were read by J. H. Blake complimentary to all who made possible so successful a meeting, after which the meeting finally closed by the choir and congregation singing, "God be with you 'til we meet again." The following financial report of Centenary money was made:

Benediction was pronounced by W. H. Hayman.

THE EASTON DISTRICT RALLY

"To hold tho World of Methodist Episcopal Missions for One Hour," at Waugh Methodist Episcopal Church Cambridge, Md., December 5th, 1923.

		To Centenary	
1.	Cambridge Group—		
	M. A. Thompson, Leader	$ 90.00	
	H. T. Stewart	5.00	
	J. A. Fassett	18.00	
	L. H. Martin	25.00	
	F. H. Quinn	10.00	
	L. W. Pinket	.....	
	D. R. Shockley	12.00	
			$160.00
2.	Easton Group—		
	L. D. Beecham, Leader .	$ 30.00	
	J. R. H. Matthews	60.00	
	J. H. Blake	30.00	
		22.00	
	W. H. Hayman	32.00	
	E. M. Neal	20.00	
			$194.50
3.	Centreville Group—		
	W. C. Boland, Leader ...	$ 81.00	
	J. H. Cooper	30.00	
	W. R. Price	15.00	
	W. A. Mullet	10.00	
	L. H. Hodges	105.00	
	S. A. Waters	150.00	
	Edward Thomas	1.50	
	J. E. Stanley	30.00	
			$ 422.50
4.	E. N. Market Group—		
	C. W. Pullet, Leader	$ 40.00	
	J. N. Bullen	30.00	
	E. H. Nichols	.....	
	W. G. Matthews	33.00	
	F. T. Johnson	.....	
	A. E. Martin	13.00	
			$ 116.00
5.	Denton Group—		
	M. V. Waters, Leader ..	$ 41.00	
	Mrs. P. W. Price	30.00	
	J. E. Stevenson	50.00	
	J. E. Nichols	30.00	
	J. E. A. D. Grigsby	30.00	
	Joseph Stephenson	.....	
			$ 180.00
6.	St. Michael's Group—		
	C. W. Winder, Leader ..	$ 60.00	
	R. B. Thompson	60.00	
	W. E. Stanley	30.00	
	G. W. Downs	30.00	
			$ 180.00
	GRAND TOTAL		$1,253.00

GEORGE R. SMITH COLLEGE NOTES

Rev. L. R. Grant, District Superintendent of the Sedalia District of the Central Missouri Conference, was the Emancipation orator at the Emancipation service held at the college on New Year's Day. Hawkins Lodge No. 44 and Centennial No. 59 A. F. & M., were invited guests. Music was furnished by the Sedalia Concert Band and the College Orchestra and Artistic Choir. Mr. Leonard Wilson also sang a very pretty solo. The program was declared by all to have been the best in many years, especially Rev. Grant's address.

Prof. J. L. Wilson, Miss Mattie Evans, and Mr. Harry L. Thompson were the college representatives at the International Students Volunteer Convention which met at Indianapolis, Indiana, during the holidays.

Miss Clara May Jones, Messrs. George Reynolds and Charles W. Graham were the delegates of the Smithsonian Literary Society at the Inter-State Literary Association of Kansas and the West, which met at Ft. Scott during the holidays. They brought back three prizes for the college, keeping clear our unbroken record to win every time we go.

The college is one hundred per cent Christian. This is the result of the evangelistic services held at the college recently. Dr. B. F. Abbott of St. Louis, was the preacher.

The Board of Trustees, composed of members of the two conferences, Lincoln and Central Missouri, met at the college to further the plans for raising the $50,000. vited by the Joint Convocation held at Kansas City in December. The Lincoln conference will raise $20,000 and the Central Missouri $30,000. This will supplement money given by the business interests of the city and the appropriation of the Board of Education For Negroes to further the building program for the college. Dr. G. G. Logan and Rev. W. C. Conwell were the representatives from the Lincoln conference. They rendered valuable service to the college and said they left with a favorable impression of the school work and its outlook.

The college quartette is very much in demand by both White and Colored congregations. They have made two trips to Southwest Missouri and are invited for the third one, as soon as they return from the Northeastern section of the State. A tour is being planned for them in Southeast Missouri in March.

FUTURE KING SWEEPS FLOORS IN AMERICA.

Crown Prince of Uganda Preparing for Great Task.

One would scarcely expect to find the future king of two million people quietly attending one of the more modest schools of democratic America. And certainly one would not expect to find him sweeping floors day after day to help pay for his education.

Yet this is exactly what one does find at Clarke University, Atlanta, in the person of Nayabonga, who will some day go back to Africa to be crowned Hosea I, King of Uganda, one of the British protectorates on the East coast. There his sway, like that of the English king, will be limited by an elective parliament, but will be much more absolute.

Nyabonga, however, is a Christian, and is fitting himself for something more important than mere kingship. When he goes back four years hence, it will be with the primary purpose of helping his people by promoting Christianity and education. Along with these he expects to introduce machinery, factories, hospitals, and all the other things that go to make up modern civilization. He is planning to go right into the mountains and jungles and combat fetish worship in its native haunts. "I will teach the people to read and write and become Christians," he says, "and make of my nation one of the most civilized in Africa."

Nyabonga's grandfather was a heathen and made no effort to civilize his people. His father, Omekama, the present king, was converted to Christianity through missionary effort, married one wife, and is struggling to weld into a nation the diverse and backward tribes over which he rules. He has sent a number of promising young men to study in Europe, India and China, that they may bring back the best those countries have to offer. His son, the crown prince, was sent by King Omekama to America and to a Christian college as the best place to prepare for the great task of leadership that will devolve upon him.

ANOTHER HERO HAS FALLEN

(Continued from Page 5)

dent of the Florence District, South Carolina Conference, was master of ceremonies. Hymn 578 was lined by Rev. E. C. McLeod; prayer by Rev. G. W. Cooper of Darlington; Scripture lesson, Psalm 90, Rev. Frank Quick.

Telegrams and letters from sympathizing friends were read by Rev. S. M. McCollum.

Eulogies by Rev. C. R. Brown, Rev. A. R. Howard, District Superintendent of the Charleston District; Rev. R. F. Harrington, Rev. H. C. Asbury, Rev. Ham of the Baptist Church;

(Continued on Page 9.)

TAKING YOUR MIND TO CHURCH

By the Rev. Paul P. Rugg

"The more we think about it the more we realize that the Lord never intended to relieve us of the necessity of using our minds." Professor Henry C. Sheldon introduced this statement as a part of his course in Systematic Theology at Boston University, but it deserves a wider application. It ought to be put down as a cardinal doctrine in Methodist local church policy. "The Lord never intended to relieve us of the necessity of using our minds."



A NEW SORT OF ROUND TABLE
Young People's Group In a Local Church Studying The World Service Volume

The church has been seeing the truth of this statement with increasing clearness during the course of the last four year which we designate as "Centenary." During these years we made a jump in our giving which all recognize needed to be made. Few seriously think that as a church we have been doing too much. Here and there perhaps an occasional individual may have been. But the great majority have not. We needed just such a lift as the Centenary gave us. And if we are really becoming Christian we all know that the future will find us going up instead of down in our giving.

A Mind Unprepared

Yet our great benevolent advance found the church intellectually unprepared for such a sustained effort. It was perhaps inevitable. Missionary education had not gotten very far in the days before the Centenary. Benevolent giving and other forms of service depended pretty largely in most quarters upon a vague attitude of general good will and the impulse derived from a more or less random use of incidents from the fields. There was no broad basis of world understanding, already prepared, upon which the church could build support for a program that was beginning to take on the aspects of a world service. We brought to the support of our world task a mind that was provincial.

The heart of the church I think we may say is right. The "I Will Maintain" and "Centenary Climax" campaigns gave some indication of that. Men and women of Methodism will respond when they know the facts even though it be only a few of them. But to be emotionally right is not enough. An English statesman once said, "The French say that emotion is the basis of life, but I have always felt it necessary to add that emotion may be the hasis of life hut it has to come round by way of the head." That holds for the great missionary enterprises of the church. Any henevolent advance which the church wants to make in the future must have won the intellectual as well as emotional support of its members before it can be considered assured of success.

This is of course not a new or original thought. It is simply offered here for fresh consideration. Despite the fact that we have made great advances in recent years in missionary and religious education there is still to be noted in certain sections a distinct aversion to anything that requires serious consecutive thinking. We have yet too much the attitude of mind to which a famous historian directed attention when he remarked of an acquaintance that, "Ideas if they occur to him he rejects as temptations to sin." The speaker on a solid theme must still be introduced to certain audiences as "one of those who have come to entertain us."

If we are to develop a church that shall increasingly approach the mind of Christ that attitude must pass. If the missionary enterprises of the future are to rest on an increasingly more complete understanding of world conditions and world needs it must be accepted as a rule for action, that the only way in which an intelligent thoughtful world consciousness can be developed is through thought and study. We must recognize a responsihility to think with Christ as well as feel with him as we face the problems of today.

World Service

All this is especially pertinent now because it has a direct application. The new survey volume "The World Service of the Methodist Episcopal Church" has just been printed. Here in usable form are the facts we need for use in informing ourselves regarding the church and its work. The aim in distribution is a copy in every Methodist home. This goal is being approached. Probably you have your copy now. Perhaps your church has bought a comparatively large number. Now that, obviously, may mean something or nothing. It may indicate simply that the some-one qualifies as a successful book agent when he has an attractive proposition. And it might well be asked, who couldn't sell a five dollar book for fifty cents?

Our question is this. What are you, what are the members of your church going to do with their copies after they get them? Someone has remarked that "a man does not become strong simply by buying dumbbells." The "World Service" volume, if it serves only as a decoration for the parlor table or to help fill the hook rack represents loss rather than gain. Behind it are months and in some cases even years of careful study and research in many countries round the world. This labor has accomplished its purpose only when it has entered the mind of the church and resulted in enlarged missionary vision.

Individual and Group Study

There are many ways we might mention in which the "World Service" volume can be used. We call attention only, to study by individuals and groups.

During the past few years what is known as The Church School of Missions has had a very rapid growth in many denominations. Mission study classes for various age groups are organized and for six weeks, two months, or longer a large part of the local church constituency gives itself to a simultaneous study of missions. Much of the increased missionary intelligence and enthusiasm in certain denominations may undoubtedly be traced to this source. This method is paralelled in our church by the development of Church Training Night which we feel is better adapted to meet the education needs of the church, than is the Church School of Missions. This by reason of fact that Church Training Night confines itself not alone to what is strictly speaking missionary education but includes the entire range of Religious Education studies.

The growth of Church Training Night is providing us with a way by which a large part of the constituency in our smallest or largest church may conveniently and profitably meet to carry through some serious study. Take these group meetings once a week in the Methodist Church at Lebanon, Kansas. This is representative of that which is being successfully undertaken in hundreds of churches.

7:00 to 7:45—Social Feature and Supper for all.

7:45 to 8:15—Devotional Period. Sacred Music and Messages on the Christian Life.

8:15 to 9:15—Class Groups.

1. Story Telling and Play Period for children.

2. "When We Join the Church"—A study of the religion of youth and the meaning of church membership for boys and girls.

4. "The Pupil"—A study of the psychological nature and processes of the pupil. A training course using Barclay's text.

5. "Religions of the World"—Eight lectures on the following world religions: Primitive Religion, Religion of Egypt and Mesopotamia, Religion of Greece and of Rome. Zoroastrianism, Hinduism, The Hebrew Religion, Mohammedanism, Christianity.

An attendance of from fifty to one hundred upon such study classes from a church membership of one hundred and sixty five in a town of twelve hundred with four churches represents real enterprise.

It is urged that this spring we emphasize the Church School of Missions aspect of our Church Training Night. That we introduce study classes for various groups in which the "World Service" volume shall be used as a text. Practically every Methodist Church could have such groups meeting for study this spring, if laymen and pastors would see the need for them and their possihilities.

This may be said without exaggeration. Because of the "World Service" volume the Church has this year a greater opportunity to become informed regarding its own life

and work than it has ever had before. But put these two things down again for further consideration. "The Lord never intended to relieve us of the necessity of using our minds" and "A man does not beeome strong simply by buying dumbells." Finally add this also. Unless we are willing to use our minds in study, all our attempts to build a better world will be hopelessly inept and futile. They will prove to be only pitiably incomplete and inadequate makeshifts.

THE DISTRICT STEWARDS' MEETING AND PASTORS' COUNCIL MET IN DECATUR, ALABAMA, JAN. 15-16

Rev. J. L. Carr, Distriet Superintendent presiding. All the pastors, exeept two were present. The objeet of the meeting was to diseuss the World Service Program and formulate a program for the raising of funds. The District Stewards fixed the salary of the District Superintendent at about the same as that of last year. Fifty eopies of the World Service Books were disposed of.

The different missionary fields were discussed and the eonclusion was, that the Chureh should do more for Afriea, espeeially in Liberia. As one brother expressed it: "if we believe in the redemption of Afriea, ve ought to say so, and speak loud enough to be heard."

The work of the Board of Education and Conference Claimants was discussed and the eonclusion reached that the preaehers themselves should be larger givers than they have been heretofore.

The World Serviee Assessments were assigned to the several charges as follows: Albany and Beaula, $109; Athens and Oakland, $258; Blount Springs and Colony, $210; Bellemina and Johnson, $135; Centre Grove Circuit, $346; Deeatur, $333; Guntersville, $54; Huntsville, $380; Huntsville Cireuit, $102; Madison and Spring Hill, 93; Normal, Miss., $25; Sheffield, Miss., $34; Scottsboro Circuit, $220; Triana and Mt. Moriah, $251; Warrior and Bangor, $99.

A resolution was unanimously adopted to put over this program not later than Easter Sunday, whieh comes this year on April 20th.—A. W. McKinney, Secretary.

ANOTHER HERO HAS FALLEN

(Continued from Page 7)

Rev. R. B. Strong of the Presbyterian Church.

Rev. Covington leaves a widow and two daughters to mourn his passing. Truly he has folded the draperies of his couch about him and has lain down to pleasant dreams. Our hearts go out to the bereaved family in this their hour of sorrow. His remains will be token to Cheraw, the home of his youngest daughter.

"Soldier of Christ well done;
Praise be they new employ
And while eternal ages run,
Rest in thy Saviour's joy."

The ministers of the great South Carolina Conference, as well as the Florence District, stand with bowed heads at this hour.—E. C. McLeod.

WE BELONG TO GOD

By the Rev. Thomas T. Johnston

1. The world of nature belongs to God. God has been having a hard time through the years to make men realize the fact that "The earth is the Lord's and the fullness thereof, the world, and they that dwell therein." Men have been going on the assumption that they themselves owned everything in sight. Looking down through history we see certain individuals who had the ambitious dream of conquering all the empires of the world. Alexander, Caesar, Napoleon were among those who wanted to dominate to every far edge of the planet. We have seen individuals, even petty and weak ones, act as though they owned the earth. Men have built fortunes, thinking always of aeeumulating more. They have dug gold in Alaska, and sought diamonds in South Africa, never for a moment realizing that the wealth of the world belonged to God. Now some eapitalists, perhaps, now some laborers, now some profiteer, now some politician, now some soeial leader steps forth with all the semblance of one who thought he owned the earth. Here is one who seems to think he has a monopoly on all the intelligence in the world. Here is another—and no eoneeit is so hideous as religious eonceit—who seems to feel that he has a monopoly on all the religion in the world. The faet remains that ownership, while always comparative and conditioned, is through appreciation. We possess things—to the measure that we may posses them—simply through the ability to appreciate them. We find in the Book of God a paradox. One place it is saying "the earth is the Lord's and the fullness thereof." And another plaee it is saying "All things are yours." This statement "All things are yours" expresses the generosity of God in releasing the world of nature to our temporary control for our utility and enjoyment. One who appreciates, though it be only a landseape, owns it more eompletely than he who has a deed to the property. The world of nature is released to us, or rather leased to us, in ways of stewardship. The vision of nature that counts, is the vision of God in it. We never see nature till we see Nature's God. Our ownership is comparative and eonditioned. Everything in the world is the property of God. "The earth is the Lord's and the fullness thereof."

2. "And they that dwell therein." Here is the larger faet—WE BELONG TO GOD. If we truly appreeiate this faet, it will transform life. God has given an inestimable worth and dignity to eaeh human personaltiy. "What is man that thou are mindful of him, or the son of man that thou visitest him? Thou has made him a little lower than the angels, thou crownest him with glory and honor." Again we read "Now are we the sons of God, and it doth not appear what we shall be—" And again we read 'Knonw ye not that your body is the temple of the Holy Ghost which is in you, which we have of God, and ye are not your own? For ye are bought with a priee; therefore glorify God in your body and in your spirit, which are God's." All scriptural revelation tells us plainly that we belong to God. If people realized always that they belonged to God, would they so willingly violate the dignity, nobility, and sanetity of life, as they sometimes do? If people realized more eompletely that they belonged to God, would they not appreciate more thoroughly the sacredness of personality—all personality? Today's vast need is the need of reverence—reverenee for God's house, reverence for the Sabbath day, reverenee for life, its possibility and opportunity. We need reverence, not only for God, but reverence for ourselves. Why not? We belong to God—we are now and eternally His. Carlyle believed profoundly in hero worship. It was one of his hobbies of belief. There is a sense in whieh we should be our own heroes. That is, we should seek to live and approximate our own ideals, and make ourselves to so achieve at it, as to have vast respeet for and confidenee in ourselves. We should trust in ourselves, and make ourselves truthworthy to ourselves. This is reverenee for self. This is making ourselves to be our own heroes.

Making ourselves our own heroes does not mean thinking that we are "just it." It does not mean that we are to ignore everything admirable and inspiring about others. It does not mean that we are to praise and congratulate ourselves simply for being loyal to what we ought to be loyal. We are often quite foolish and absurd in our praises. We act as if it is something wonderful, remarkable and heroie for one to be loyal to what from every standpoint of eommon sense and decency, he ought to be loyal. He would be a scamp and a sneak if he wasn't loyal. What is the use of applauding a man, and praising him if he's loyal to his ehureh! He is supposed to be. Suppose a man should boast about being loyal to his own home and his own fireside. Is he a hero beeause of that? No, he is only a man. We oten absolutely over-do this praisestug by elapping hands in aplause o a man simply because he does his simplest duty and which, i he didn't do, he would be traitor to everything decent. The chances are a thousand to one, that the people that want praise the most, are exactly the ones who deserve it the least. The chanees are that they are the kind who need to be petted and pampered or they will aet like the devil. If people go around with a chip on their shoulder, wanting to be praised, just give them a good spanking as you would a spoiled ehild. They are not fully developed in brain or soul yet, and need the willow-switeh out in the wood-shed. Nothing in the world makes loyalty seem commendable but frequent and oft-repeated disloyalties. Loyalty in us should be the usual, and not made to seem heroie by being unusual. Any true reverenee for ourselves depends upon our loyalty to the right. No friendship with any one else ean abide, or be real, except on a basis of absolute respect.

Reverence for self must depend on complete self-respect and this can exist only in the full consciousness that self is loyal and to the right. This is not self conceit, it is character, it is truth, it is the unviolated dignity of personality. WE BELONG TO GOD. If there is any waywardness, it is not God's waywardness, but our waywardness. If we fully realize that we belong to God, we will sacredly conserve and conscientioulsy employ every power of life. The all pre-eminent fact of our living is that WE BELONG TO GOD. It is a fact often too—late learned. We bring God the wreckage, the impoverished remnant, or the fragment of life's last year. If, as young people, we realize the fact that WE BELONG TO GOD it will absolutely transform life and multiply its meaning and usefulness a thousand fold.

All the evidence of nature and of history point out that WE BELONG TO GOD. David sang "the earth is full of goodness of the Lord." Things in the world have been designed by the Creator for our utility and employment. Things and all the animal creation stand to serve human intelligence and conviction. Nature fits into the scheme for our subsistence, development, and expression. All which indicates that we are specifically selected by God to be his own. The world is built for us, who belong to God, and the world belongs to God. There are evidences in human nature itself that WE BELONG TO GOD. In spite of "man's inhumanity to man," in spite of all that is mean and cringing and small in human thinking and doing, it is easy to discern the divine in man,—sometimes latent, always potential, sometimes actual in expression. We see the supremacy of the good, the gleam of the Infinite, the stirrings of some God-like nobility, we have seen sacrifice and love in human hearts lift themselves to the splendor of divinity. The potential and acutal forces in human nature tell us that WE BELONG TO GOD.

Our own inner consciousness tells us that WE BELONG TO GOD. This tremendous fact is registered within us. It is the witness of our own sipirts. The voice within us constantly declares it, and seeks to make us understand it. The evidence of all special revelation tell us that WE BELONG TO GOD. The Bible, all manifestations of the Gospel of God, our own opportunity and call to holy work, the moral magnetism of Jesus Christ, his presentation to us of our own possibility, tell us that WE BELONG TO GOD. It is the divinity in us that feels the pull and tug of the Divinity in Christ. It is the God quality in us that responds to the God quality in Him. This is what makes the moral magnetism of the Christ—the fact that WE BELONG TO GOD. It is what caused Augustine to cry out "Our hearts are restless till they find their rest in thee."

WE BELONG TO GO. Our time ebolngs to God. Our material possessions belong to God. Our talents belong to God. Our hearts belong to God. We BELONG TO GOD.

TOTAL LIST GENERAL CONFERENCE DELEGATES

The following list comprises the total list of all delegates of both orders elected up-to-date from the Colored Conferences held. Any omission of names and any error or defect in address is due to lack of adequate information and will promptly and cheerfully be righted on receipt of the proper notification sent us. As subsequent Conferences meet, this roster will be added to as occasion requires.

Atlanta Conference.

Min.—L. H. King, Editor, 631 Baronne St., New Orleans, La.; Dr. J. N. C. Coggin, Secretary Colored Work, Board of Temperance, 1726 15th St., N. W., Washington, D. C.

Res.—Rev. N. J. Crolley, Pastor, 699 Capital Ave., Atlanta, Ga.; Rev. D. H. Stanton, Pastor, 202 Ashby St., Atlanta, Ga.

Lay.—Dr. A. M. Wilkins, Capitalist, Citizens' Trust Company, Atlanta, Ga.; Mr. James C. Arnold, Business, 88 Ridge Ave., Atlanta, Ga.

Res.—Mr. S. Cunningham, Real Estate, 45 1-2 Auburn Ave., Atlanta, Ga.; Mr. W. C. Strickland, Teacher, Colored High School, McDonough, Ga.

Central Alabama Conference.

Min.—Dr. E. M. Jones, Area Secretary, 631 Baronne Street, New Orleans, La.; Dr. G. W. Lewis, Pastor, 1504 Brown St., Anniston, Ala.

Res.—Rev. C. L. Dunn, District Superintendent, 614 8th Ave., Birmingham, Ala.; Rev. J. L. Wilson, Pastor, 306 N. Warren St., Mobile, Ala.

Lay.—Mr. W. J. Echols, Conlractor, 331 1-2 Cedar St., Nashville, Tenn.; Mr. J. H. Redrick, Shipping Clerk, P. O. Box 327, Gadsden, Ala.

Res.—Prof. T. R. Parker, Teacher; Mrs. Beulah Moore, Teacher.

East Tennessee Conference.

Min.—President Judson S. Hill, Educator, Morristown, Ind., Inst., Morristown, Tenn.

Res.—Rev. G. F. Tipton, Pastor, 504 Lookout St., Chattanoga, Tenn.

Lay.—Mrs. Hattie Walker, Teacher, Morristown, Tenn.

Res.—Mrs. H. B. Johnson, Teacher, Morristown, Tenn.

Little Rock Conference.

Min.—President J. M. Cox, Educator, Philander Smith College, Little Rock, Ark.; Dr. G. T. Saxton, District Superintendent, 1115 Division St., Texarkana, Ark.

Res.—Rev. W. S. Sherrill, Pastor, Hot Springs, Ark.; Rev. B. F. Neal, Pastor, Fort Smith, Ark.

Lay.—Mrs. H. M. Nasmyth, Superintendent, Philander Smith College, Little Rock, Ark.; Mrs A. C. Freeman, Teacher, Philander Smith College, Little Rock, Ark.

Res.—Dean G. T. Taylor, Teacher, 1116 Izard St., Little Rock, Ark.; Mr. A. N. Neely.

North Carolina Conference.

Min.—Rev. H. L. Ashe, District Superintendent, 403 Parks Ave., Raleigh, N. C.; Rev. R. G. Morris, Pastor, 14 West Walnut Ave., Gastonia, N. C.

Ros.—Rev. P. J. Cooke, District Snperintendent, 635 E. Washington St., High Point, N. C.; Rev. R. W. Winchester, Pastor, 609 Ashe St., Greensboro, N. C.

Lay.—Prof. J. A. McRae, Teacher, Reidsville, N. C.; Prof. W. B. Windsor, Edncator, Greensboro, N. C.

Savannah Conference.

Min.—Rev. J. S. Stripling, District Superintendent, 326 Winthrop St., Milien, Ga.

Res.—Rev. J. A. Ritchie, Pastor (deceased), Savannah, Ga.

Lay.—Mr. W. E. Summers, Railway Postal Clerk, (deceased), Augusta, Ga.

Res.—Mrs. Bessie C. Daughtry, Bookkeeper, 1413 Lee St., Brunswick, Ga.

South Carolina Conference.

Min.—Rev. A. R. Howard, Pastor, S. Washington, St., Sumter, S. C.; Dr. J. W. Mouitrie, Area Secretary, 106 S. Washington Ave., Sumter S. C.; Rev. R. H. Harrington, Pastor, Florence, S. C.; Rev. J. F. Page, District Superintendent, Coit St., Florence, S. C.

Res.—Rev. J. B. Taylor, Pastor, Bennettsville, S. C.; Rev. J. C. Martin, District Superintendent, Mars Bluff, S. C.; Rev. C. C. Clark, Pastor, Allendale, S. C.

Lay.—President J. B. Randolph, Educator, Claflin Univ., Orangeburg, S. C.; Mr. W. L. Caldwell; Mr. E. J. Sawyer, Banker; Mr. S. J. McDonald.

Res.—Mrs. D. M. Bulkley, Field Secretary, W. H. M. S.; Mr. T. H. Pinckney; Dr. J. R. Levy, Physician.

Tennessee Conference.

Min.—Dr. J. C. Sherrill, Area Secretary, 13-14 James Bldg., E. 9th St., Chattanooga, Tenn.; Dr. S. M. Strayhorno, Pastor, Edgeville, Ave., Nashville, Tenn.

Res.—Rev. D. T. Burch, Pastor, 73 Wharf Ave., Nashville, Tenn.

Lay.—Dr. W. E. A. Forde, Specialist, 714-12 Cedar St., Nashville, Tenn.; Mr. W. D, Hawkins, Banker, 76 Wharf Ave., Nashville, Tenn.

Res.—Mr. W. M. Copeland, 20 Shepherd St., Nashville, Tenn.; Mr. Silas Million, Memphis, Tenn.

Texas Conference.

Min.—President M. W. Dogan, Educator, Wiley College, Marshall, Tex.; Prof. W. J. King, Teacher, Gammon Theo. Seminary, Atlanta, Ga.; Rev. J. O. Williams Pastor, 405 Carter St., Marshall, Tex.

Res.—Rev. A. W. Carr, District Superintendent, 807 1-2 Prairie Ave., Houston, Tex.; Rev. W. A. Fortson, Pastor, Kendelton, Tex.; Rev. E. W. Kelley, Pastor, 912 28th St., Galveston, Tex.

Lsy.—Mr. J. M. Robinson, Real Estate, John and 2nd Sts., Orange, Tex.; Deaconess Rosa Simpson, Missionary; Mr. T. W. Patrick, Letter Carrier, 1814 28th St. Galveston, Tex.

Res.—Mrs. E. H. Holden, Housewife, 201 Moore St., Marshall, Tex.; Prof. C. A. Barrett. Teacher, Texarkana, Tex.; Prof. H. B. Pemberton, Teacher, 110 Wiley Ave., Marshall. Tex.

Upper Mississippi Conference.

Min.—Rev. J. W. Golden, Area Evangelist, Box 501, Greenwood, Miss.; Rev. B. F. Woolfolk, Pastor, Tupelo, Miss.; Rev. N. R. Clay, Pastor, Amory, Miss.

Res.—Rev. F. H. Henry, Pastor, Clarksdale, Miss.; Rev. J. W. Wimbush, Pastor, Corinth, Miss.; Rev. W. H Golden, Pastor, Okolona, Miss.

Lay.—President M. S. Davage, Educator, Rust College, Holly Springs, Miss.; Prof. E. H. McKissack, Insurance, Holly Springs, Miss.; Mr. R. L. Williams, Insurance, Box 61, Lexington, Miss.

Res.—Mrs. C. A. Williams, Teacher, Durant, Miss.; Mr. S. H. Clay, Farmer, Muldon, Miss.; Mrs. M. E. Ferguson. Honsewife, Columbus, Miss.

West Texas Conference.

Min.—President R. N. Brooks, Educator, Sam Huston College, Austin, Tex.; Rev. L. H. Richardson, Pastor, 130 N. Mesquite St., San Antonio, Tex.

Res.—Rev. J. W. Warren, District Superintendent, 2809 Cochran St., Dallas, Tex.

Lay.—Mr. D. W. Kirkpatrick, U. S. Gov. Inspector, 1108 New York Ave., Ft. Worth, Tex.; Mrs. Harry Swann, Housewife, 702 Morgan Ave., Cuero, Tex.

Res.—Prof. Robert Atkinson, Teacher; Mr. W. M. Gordon, Insurance, 2549 Elm St., Dallas, Tex.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,
Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--The Failure At Kadesh.

(Num. 13-17-14:16; Deut. 1:26-40)

FEBRUARY 10, 1924

One of the discouraging things about the rank and file of peoples is their ficklemindedness, their instahility of purpose, and tho ease with which they will lose heart in an undertaking that is renlly worth while. This is true of the rank and file of all peoples everywhere. If they aro engaged in any worth-while undertaking of uncertain results, so long as everything goes well they are very loud in the verhal and practical attestation of their loyalty. But the least untoward happening makes them either indifferent or contrary. Tho best way to prevent such contradictions in conduct is in the outset to warn them of the possible dangers and difficulties of the enterprise, that is, to cause them to hope for the best, hut to be prepared for the worst if it should come. But in the very nature of the case in trying to interest the rank and flie of peoples in such an undertaking, it is not always wisdom to forewarn them of hardships and possihle dangers. To do so means a cold reception of the proposition. In such cases the promoter's hope can only he in that other encouraging thing about the rank and file of peoples, namely, that even though there will he lapscs into douht and faithlessness and the loss of courage and interest when disillusionment come, if they have a strong leader their backslidings will be but temporary; they can again be regained to loyalty. This had to be the policy of Moses. Ho deemed it wise all along to emphasize to the people only the great blessings the success of the undertaking would be to them without forewarning them of the hardships that must be undergone and the dangers that must be braved in order to make the undertaking successful. So the people were expecting only the best without being prepared for the worst that could come. Hence their conduct all along this journey. I sometimes think that we usually condemn this people too severely for their conduct during this journey. For it is no foregone conclusion that we ourselves would havo acted any more complimentary than they under the snme circumstances.

With the exception of the territory around mount Sinai the course of the Israelites' journey thus far has hecn through uninhabited regions—"wilderneSses." The Amalekites dwelling norih of this mountain had challenged their passage, but were worsted in the oncounter. And the Midianites who dwelt east of the mountain were friendly to the Israelites through Moses. It should be remembered that Moses had lived for yoars among them. And it is hardly to be doubted that it was generally known among them that Moses had returned to Egypt to try to lead his people to this mountain. Henco the Midianites were expecting them. Furthermore there is further evidence that Moses had got from the Midianites certain information concerning Canaan whether he would lead his people. And so he wished one of the Medianites to accompany them on the further journey to Canaan hecause of his first-hand knowledge of the country and peoples through which they would have to pass (Numbers 10:29-32). But when they reached the southern bordor of Canaan they came again within the hounds of "civilization", so to speak. To go further they must pass through inhahited regions where there were more or less strongly organized governments. They must be prepared to fight their way if necds he—and not mere skirmishes, but renl hattles. Henco they must now movo with greater caution than at any other time during the entire wanderings. To this end he had already organized the people before leaving mount Sinai. It matters not that Jehovah was leading them.. A man engaged in God's cause can ruin it through the lack of caution and prudence.

So from the southern bordor of Canaan Moscs sent forward a number of men to view out the land and people and bring hack word concerning them. They were to do two things: first, to get some impression of the type of people that lived there, of the strength of their defences and of their military ahility. Secondly, to get some knowledge of the nature of the country and its fruithfulness. I am much of the opinion that this second item was more for encouragement than for the sake of information. Moses must already have known something of the reputed fruitfulness of Canaan. Remember it was the season of the ripening of fruit when they came here. This hardly "just happened" so. He left Sinai so as to get to Canaan just at this scason. In fact we have reasons to believe that it was only after coming to Sinai that he finally decided to mnke Canaan the permanent home of his people, and that when he left Egypt his only goal was to he Sinai. But he that as it may, he expected the fruithfulness of the country to encourage the people to be willing to overcome any obstacle whatsoever in order to come into possession of it. It would appeal to them all the more strongly after they had dieted for so long on nothing but manna and qunil, and sometimes on not much of anything. But in this he was disappointed.

All of the spies sent ont brought back a wonderful report concerning the land, and also hrought bnck a sample of the fruit for sequently they had to wander for years afterwards before finally gaining a foothold in the country. In the samo wny many a possihle success today is grently delnyed and even forfeited because those who are afraid to try persist in shouting "It cannot be done!" Cnution is one thing; hut cowardice is quite another thing.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson For Sunday, February 10, 1924
"Let us return into Egypt."
(By Rev. D. D. Martin, D. D.)

There is no more pathetic scéne in history, than God-delivered Israel longing again for the Egypt darkness, just because they wanted some of its victuals. To be fed of God's manna in the wilderness is infinitely better than all the luxury of Pharaoh's palace ,then why would they long for lonks and onions. They had not yet come to know God or how complete his care or how perfect his deliverance.

Israel was saved at Kadesh hecausc there were with them a few who had really seen the land of promise, and could testify that what was hefore them was better than what they had left hehind. The church is ever indehted to a few in its communion who have vision, and helieve in the nltimnte conquest of the Kingdom. Israel would have bcen lost at the very gates of the promised land hut for these. The early church would have been over run and destroyed but for what John and others of the apostles saw. Every great epoch of triumph has come through ihe faith and courage of the few who have held the church from going hack into Egypt.

One of the most discouraging features on the mission field, is the sag so often felt in the native membership who long again for their idols and the wicked indulgences of those who sit in darkness. The fires mnst be kept burning in the altars of the church in all its far flung mission fields, or these converts will drift again into thc Egypt from whence they have come. In the midst of these discouragemonts there are always some who refuse to go back. We aro indebted to loyal nativo Christians for holding the fort against serious opposition in many places.

One of the hardest fields to effect a moral change is in the tribal life of Africa where polygamist cling so tenaciously to thoir heathen social customs, and if once lifted out it seems so ensy for them to sag hack ngain to the former hahits. Even here there have been many notablo exnmples of faithful converts, who have put nwny their polygamy, after caring in a Christian and humane way for the plural wives, and are snying "the God-way is best."

GAMMON SEMINARY.

District Rounds

GREENWOOD DISTRICT
First Round

Itta-Bena, Jan. 25-27; Belzoni, Feb. 2-3; Duck Hill, 9-10; Kilmichael, 16-17; Indinola, 23-24; North Carrolton, March 1-2; Carrollton, 8-9; Vniden Circuit, 15-16; Winon, 22-23; Inverness, 29-30; Greenwood, April 5-6; Greenville, 12-13;Heads, 19-20; Moorhead, 26-27; E. F. Scarborough, District Superintendent.

TUPELO DISTRICT
First Round

Amory, Jan. 25-27; Amory Circuit, 26-27; Okolona, Feh. 1-3; Okolona Circuit, 2-3; Aberdeen, 8-10; Athens Circuit, 9-10; Corinth, 15-17; Corinth Circuit, 16-17; Houston, 22-24; Houston Circuit, 23-24; Aherdeen, 2nd Church, Feh. 29, March 2; Strongs, 1-2; Nettleson, 8-9; Wren, 15-16; Prairie, 22-23; Tupelo, 28-30; Verona, 29-30; Bellfontain, Aprii 5-6; Pyland Mission, 13. Dear hrother: In tho providenco of God we are associated together in Christian service. Tho World's Service Program is the hasis of our operation. This program covers every phase of the groat machinery of our church. Let us master and assimilate the contents of this program ourselves and organize it in ail of our churches according to the plan of the program. Easter Sunday is April 20th. Let mc earnestly entreat you to raise every dollar of our assessment on that day. I feel assured that after such an inspirirational and profitable session of our conference, we are quite ready to answer thc master's clarion call for the great campaign, 1924. The District ministerial council will convene at Okolona, February 12-13, at 9 o'clock a. m. Let every pastor please he presenl; President M. S. Davage will he with us. Yours for the cause, E. R. Miller, D. S.

OPELIKA DISTRICT
Second Round

Benson Circuit, Fehruary, 9-10; Dadeville Circuit, 16-17; Apple Springs and Sunny Lever, 21; Alexander City, 22-24; Kellyton Circuit, 23-24; Goodsell Memorial, 29-March 2; Lanett Mission, 1-2; Opelika, 7-9 Lafayotte Circuit, 8-9; Lafayette, 14-16; Roanoke Circuit, 21-23; Five Points Circuit, 22-23; Sylacauga, 29-30; Springhill, 30; Wedoweo Circuit, April 5-6; Stevens Mission, 11-13; Rockymount Circuit, 12-13; Ashland Circuit, 18-20; Linoville Circuit, 19-20; Talladega Circuit, May 3-4

Doar Brothers:—We are now heading up for our Easter Drive. Organize your Unit Leaders for effective service. Let us plan nothing short of the full quota. We are making history. We must make a substantial advance

(Continued on Page 15.)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. and DR. J. W. HAYWOOD, Principal of Morgan Academy, Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

February 10.

Subject; The Youth and Citizenship. (Mission Study.) (Phil. 3:4-6.)

America's and the world's biggest problem is the citizenship problem. Give us a different type of citizens and many of our problems will solve themselves.

Citizenship And Established Law

It always makes Americans "hot in the collar" when they're called the most lawless people in the world. It is true, never-the-less. I am thinking now, as an illustration of this proposition, of our traffic laws. These have come to be extremely important laws since the coming of the motor vehicle. There are laws governing the speed at which the vehicle must he run, laws controlling right and left turns, right of way precedence etc. etc. Well, all you have to do is to drive a car. You will soon discover that cars are driven as fast as tho drivers are minded to drive them, you will find that folks turn when and where, and in whatsoever manner they "darn" please (the word in quotation is a good League word). The fact is, I think most automobile casualties are not accidents at all but tho result of sheer criminal disregard of the laws governing the motor vehicle.

Just the mere mention of the Prohibition Law in this connection, would be sufficient I think. We are not only breaking that law but maintaining that wo have the right to break it. In other words, we are now arguing in America, that the individual has the right to violate, nullify any law that does not meet his personal approval. In the last analysis, this is anarchy pure and simple. We can no longer object to Russians, Poles and Italians on the ground that they furnish anarchiats and nihilists; any old whiskey-swigging American is now a nihilist.

Citizenship And Americanism

We hear a good deal now about Americanism. It is estimated now on the percentile basis. There is a great hallo-balloo about one hundred per cent Americanism, which, by interpretation, means hating Negroes, Jews and Catholics, and in short, everybody who does not belong to the night gown platoon. These hundred percenters have made history recently at Mer Rouge, La., and in the state of Oklahoma. These are the Nordic folk; don't forget that. Nordics are the supermen of this age. They display their "super" qualities, not only by building cities but by building fires to burn their fellow men. Look out for these Nordics! No body has a right on the earth unless they get the O. K. of the Nordics. God has given to the Nordics a title in fee simple to the whole earth and especially, America. Good American citizenship means accepting this as a creed.

How Long?

The situation is serious. Will our future citizens, those who are now our youth, persist in these follies. these vagaries of racial ?conceit What will he the meaning of citizenship, of Americanism to them? Will personal liberty mean the right to nullify every law that does not satisfy personal whim and appetite? Will Americanism mean damning every white man that is not a Nordic and burning every man whose face is black? The Epworth League, the Sunday School the Public School, the home have in their keeping the answer to this question.

J. W. HAYWOOD,
Baltimore, Md.

Quarterly Conferences

BREWTON AND POLLARD CHARGE—The first Quarterly Conference was held Jan. 11-13, 1924, with Rev. P. P. Wright, presiding. He conducted the religious services. Reports from pastors, class leaders and auxiliaries of the charge showed the work to hein advance of last year. Rev. Wright preached at 11 a.m. and night. They who heard him were made to feel glad. The church has taken on new life since the annual conference met in West Point, Ga., under the leadership of our dear pastor, Rev. G. W. Reid. Total amount raiaed for the fifst quarter, $16.80. The District Superintendent was well pleaaed, and left Monday, Jan. 14, for Poliard, Ala. He administered the Lord's Supper on Sunday night. We are looking to put the whole program of the church over the top.—Rev. G. W. Reid, P. C.; Emma M. Crosby, reporter.

VERONA, MISS. —Our fourth and last quarterly conference convened Decemher 29-30, in Owens Chapel Methodist Episcopal Church, with the District Supcrintendent, Rev. W. H. Golden presiding. A majority of the memhers were present, with commendahle reports. Collection raised for the quarter, $19.75. The sisters of the auxiliaries raised a purse of $11 for the purpose of buying Rev. W. B. Rogers, our pastor, an overcoat which was presented hy Sister R. A. Hadley. All seem to have their hearts engaged in the work of preparing for team work in 1924. Our superintendent made some brief and lasting remarks; encouraging the members to he spiritually strong and stand fast in the liberty wherewith Christ hath made us free. He also preached a great sermon on Sunday and many hearts were made to rejoice.—Q. V. E. Crump, reporter.

BOWLING GREEN, MO.—Our third quarterly conference was a marked auccess. The District Superintendent, Rev. Wehster, was delighted to hear of the progress made in all departments. The Centenary band, with Mrs. Bertha Bell, President, is doing wonderful work. Mrs. Cordelia Reynolds and Mr. Noah Moore are making good with the Episcopal Fund and Conference Claimants. On Sunday, Snnday School 9 a. m.; Love Feast, 10 a. m.; preaching, 11 a. m. At 3 p. m. the district superintendent preached from the suhject: "Memorial," to the pleasure of all present. The choir was at its best. We must make special mention of a few selections: Duets sung by Mrs. Turner and Miss Bell; Mrs. Gihhs and Mrs. Smith and a solo sung by Mr. Eugene Smith. Sixty-seven partook of the Lord's Supper. Mrs. Jackson, the pastor's wife, presided at the piano, $54.00 was raised.—D'Arline Smith, reporter.

BROOKVILLE. MISS.—Our fourth quarterly conference was heid Dec. 1-2 with Dist. Supt. J. H. Tolhert in the chair. The superintendent presides with so much ease and comfort that everybody feels at home in his quarterly meetings. We are winding up another very successful year under the pastorate of our faithful pastor, one who puts forth every effort to see that no cause of the church suffers. This has heen the crowning year of his ministry here; notwithstanding wo have been in the midst of short crops and hard times for the past four yeara, steady progress has heen made along all lines. In fact, more real good work has been accomplished than has been for the past twenty-five years. A new two thousand dollar parsonage has heen built and paid for, churches improved, great revivals have bcen heid and many precious souls brought into the church. On the other hand, we have a faithful, loyal set of memhers who have put forth every effort to succeed. Not as much has been accomplished as we desired, hut we are hoping to do greater things in tho future.—Rev. J. W. Byrd, Pastor; R. B. Ike, Reporter.

CHILHOWEE, MO.—On Tuesday, January 8th, 1924, our Fourth Quarterly Conference was held. Creditable reports from all departments were presented. The District Superintendent was paid in full. Our efficient District Superintendent, Rev. L. R. Grant, preached a wonderful sermon from John 14:1. At the close of our service the good people of Chilhowee gave a storm party to our pastor, Rev. E. T. Carrington, and the district superintendent shared in same. They were very grateful for the many good things give thom.—Mrs. Mollie Gray, reporter.

AGENTS — Make $50 weekly selling Shirts, Overalls, Rubber Aprons, Raincoats, Knitted Ties, Brownskin Negro Dolls. Write Standard Products Co., 438 Lenox Ave., New York City.

MARRIAGES

ANDERSON-CARR—At the hon of the bride, Monroe, La., Mr. W Anderson and Miss Victoria Ca were united in holy wodlock, Dec. 2 1923.

BRYANT-WILLIAMS—At Mt. Si la M. E. Church, Monroe, La., D cember 29, 1923. Mr. Richard Brya and Miss Jennie Williams we joined in holy wedlock.

GREEDY-WILLIAMS—A t t h home of the hride, Mr. Sherma Greedy and Miss Mamie Leo W liams were married. We wish f theso couples long and happy live Rev. A. C. Mitchell performed th ceremonies.

WILSON-DYAS —Wesley Methodi Episcopal Church of Pineville, Lou iana, witnessed one of the lovlie weddings of the season when M Thomas Wilson and Miss Elia V Dyaa were happily united Decemb 11, 1923. The church was heautiful decorated with ferns and roses. Pr ceding the march, Miss Flossy Woods rendered a heautiful solo "M Faith in Thee." The bride was led the altar on her father's arms. Th ceremony was performed by Rev. C. Hayward, District Superintenden After the ceremony the party returne to the paraonage, where they spen only a few minutes, then motored their heautiful home in Thihodeau We wish for them a happy voyag through life.—Reporter.

PETTIES-CANNON — Mr. Starlin Petties and Miss Cora Cannon of Bu ford Methodist Episcopal Church, Al beville, Miss., were united in the hol honds of matrimony at the home the bride's father, Decemhor 30th 1923. Rev. R .B. Adams officiated.—Rcporter.

BURNLEY-TRAVIS — Rev. J. A Burnley of the Mansfield Charge, pas tor of the Methodist Episcopal Churc and Miss Viola Travis were quietl married at the parsonage Tuesda evening, Dec. 23, 1923, in the presenc of a few witnesses. Rev. Burnley i the hustling pastor of the Mansfiel Charge; Miss Viola Travis is a fin young lady, the daughter of Bro. Joh and Julia Travis of Mansfield. Th Rev. M. L. Easley of the Springvill and Paris Charge, officiated.—Re porter.

WHITE-GATLION — Mr. Seller White and Miss Willie Gatlion were joined together in holy wedlock o Novemher 25, 1923, at the home of th bride's parents at Longstreet, La. Also Mr. Glimer Jiiks and Miss Liiii Green. Many friends and relatives were present to witness the cere monies.

GATLION-WASHINGTON — Mr Berry Gatlion and Miss Anna Wash ington were married at the residence of the bride's parents hy the Rev. A. B. Venable. Also Mr. Ernest Ross and Miss Lula White were married a the parsonage, in the presence o many friends and relatives. We wish for these couples long lives of pros perity and happiness. Rev. A. B. Ven ahle officiated at the above cere monies.

FORTE-KIMBALL—On Wednesday

December 11th, Mr. Claudius Forte and Miss Thelma Kimball were united iu the holy bonds of matrlmony at Mallalleu Church. The church waa beautifully decorated and the weddlng march was rendered by the orchestra from the Steamer Capltol. The bride who is a member of the church and n teacher in the Sunday School, was beautiful as she advanced to the altar on the arm of her father and was met at the chancel by the groom. The attendants were Misses Edna Robinson, and Jullette Rnndnl, and llttle Miss Rita Lane nnd Master Oscar Deschilds as flower girl and ring bearer, respectively. The couple are comfortably located in their cozy home at Washington and S. Salcedo streets. There were mnny useful and handsome gifts from the mnny friends of the bride and groom. Rev. Booker, the pastor, officiated.

CARD OF THANKS

I wish to thank the members and friends of Wesloy chapel for a great storm given us on Christmas, eve uight. The storm did not end until after New Year's, many pounds of choice groceries were laid on the table, many valuable presents were given. The storm was a surprise to the pastor and his wife. Those who led the storm were: E. Barwick, Victor Dean, M. P. Price, Sisters Maggie Dean, Garleather Barwick, Sister Price. May God bless them. Come again, the latch is always on tbe outside. Rev. V. D. Ontman, Pastor, Mobile, Ala.

I wish to thank the members and friends of Milford and "Pilgrims Rest" Methodist Episcopal Church for the kindness shown me during the 20 days of my husband's illness in which be was confined to his bed. I am glad to relate he is recovering. There has not been a stone left unturned for his recuperation. He also is thankful to them for their kindly remembrance of us on Xmas. A wonderful surprise came at 4:30 December 25th with many valuables for our comfort; the party was led by Bros. R. E. Carter and F. M. Pursley, with a good purse and many pounds of choice groceries, fruits and nuts. Assuring you that we are thankful of your generosity, we pray God's blessing upon you. May you live long to make others happy. —Mrs. J. W. Moulton, Milford, Tex.

BOWLING GREEN, MO.,—We want to thank our many friends and members of Wesley Chapel M. E. Church for the wonderful storm of good things old Santa left at the parsonage and on the Christmas tree for us.

New Year's night was the pastor's birtbday; and while he sat going over his life's history there arose a song at the door. When tho door was opened there filed in a great crowd and everyone had their hands full. They marched into the dining m singing, "Holy Night" and deposited gifts on the table. They also had refreshments in plenty to servo. Three of the gifts were money in Christmas boxes. The givers were: Mrs. Maggie Gibbs, leader; Mr. Roy Gibbs, Mr. and Mrs. Mr. and Mrs. Reynolds, Mrs. Elia Norton, Mr. and Mrs. Salmon, Mr and Mrs. Burns, Mr. and Mrs. Edwards, Mr. and Mrs. Ogden, Mrs Hagwood, Mrs. Lewis of Kansas, Mrs C. Holiday, Mr. Noah Moore, Mrs Emma Wallace, Mr, Mr. Maiden and daughter, Mr. and Mrs. Shelton, Mr. and Mrs. Cherry Hall, Mrs. Revere, Mr. Smith, Miss Alice Edwnrds and Mrs. Emma Hall. I am now going down life's hill and must say I have never enjoyed a better Christmas nor birthday. The friends are welcome any time.—Rev. M. L. Jackson, Pastor.

We wish to thank the members and friends of Silverspree M. E. Church for their kindness and friendly interest shown towards us on the night of Dec. 29. A great storm struck the home in which the pastor was to apend the night. The dining table was laden with 150 pounds of select groceries. The following is a partial list of the donors: Brother M. Cooly, R. R. Buxton, Sister M. J. Buxton, Mrs. Della Cooly, a good Baptist sister. Thank you my good people, you are welcome to repeat at any time. W. H. Nicholson and wife, Shubuta, Miss.

We wish to express our hearty thnnks to our friends, for the elaborate surprise pnrty given us on the eve of our leaving for the Annual Conference, which was held in New Albany, Miss., Jan. 10th, to 14th, inclusive. Mrs. Estella Spinks, Mrs, E. A. Hawkins, Mrs. Helen H. Johnson, and Mrs. Henriette H. Coleman took the iniative in this affair. With their very fine and danty touch n the art of cooking, and the splendid decorations gave proof of their appreciation for our work with them the past Conference Year.

After assembling in the home of Mrs. Estella Spinks, we went to the dining hall to partake of the elaborate repass. Prof.T. M. Elliott, principal of the city school gave a toast in behalf of the church and expressed a desire to have us return for another year. Rev. B. W. Wynn responded in fitting words. A delightful evening was spent. Again we thank you.—Mrs. B. R. Wynn, Greenwood, Miss.

Woman's Column

MILFORD, TEX.—The West Texas Woman's Home Missionary Society held its annual session with the annual conference at Fot. Worth, Tex., December 5-9, 1923. Quite a number of delegates were present. The six districts vied with each other for the banner, thus: Dallas and San An- Victoria, Victoria won; Austin and tonio, San Antonio won; Waco and San Angelo, Austin won. The total raised by districts was as follows: Austin, $161.38; San Angelo, $110.15; Dallas, $259.37; San Antonio, $260.00; Victoria, $180.00; Waco, $144.00. Total raised for all classes, $1,114.70. Mrs. E. S. Ratliff, resigned as corresponding secretary, much to our regret. We also sympathize with her in the loss of her husband. She was elected Secretary Emeritus. The officers are as follows: Mrs. S. H. Burgess, President; Mrs. . T. Sanford, Treasurer; Mrs. D. N. Swann, Recording Secretary; Mra. L. B. Kirkpatrick, Corresponding Secretary; Mrs. J. M. Swann, Field Secretary. Thus closed one of the best sessions ever held.—S. H. Burgess, President; D. N. Swann, Secretnry.

To tho presidents of the W. H. M. societies of the Greenwood, District conference:

We have now begun a New Year's work, now let me sny to each and every one, as the year grows, let each Missionary society do its best; I mean in securing new members, and in sending in as many subscribers to the Woman's Home Mission, because you will find it to be so helpful to you in the misisonary work, you will never regret the small sum of fifty cents per year, the cost of this great Missionary book.

Now let me also ask thnt each president of the Greenwood District to be sure and collect the one dollar per member on annual dues nnd send it to our conference treasurer, Mrs. E. H. McKissack, Holly Springs, Miss., and she will send you a voucher for the same, and that will enable us to make a good report for the year, now please don't forget to begin now in time to raise Missionary dues at once, then we will be ready to go to the Summer Conference with full reports. Yours for a successful year. Etta L. Brown, District President.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

WISE—On December 17, 1823, Bro Jnmes Wise of Longstreet, La., departed this life in fult triumph of faith. He was a member of Pleasant Grove Methodist Episcopal Church. He leaves a father, mother, two brothers and two sisters to mourn his passing.—Reporter.

GRIFFIN.—Sister Mary Griffin, one of the oldest members in Paradise M. E. church, Micanopy, Fla., died December 28 at 3:30 p. m. She was 84 years of age and had been a member of the church for 70 years. She was loyal and a grent peace-maker. She was a member of the C. B. and G. Society of Micanopy, Lodge No. 1, and was laid to rest by that order. She leaves, to mourn her passing, a daughter, three grandchildren and many friends. We have lost a bright star out of Paradise M. E. church.—W. B. Hester, Pastor.

LATHOM.—Mrs. Liza Lathom, a faithful member of Liberty Hill M. E. Church, Sturgis, Miss., departed this life Nov. 12, 1923. She died as she lived, a christian. She bore her sickneas with patience, ever trusting her Saviour.

She leaves to mourn her loss, husband, one sister, 10 children and a host of relatives and friends. Tho funeral services were conducted by the pastor.—Henrietta Gaston, reporter.

JONES—Mrs. Mary Harper Jones, n life long member of St. Paul M. E. Church pasaed to her reward Jan. 10, in full triumph. A devoted mother of 7 children, grand mother of 10 children. A true and devoted christian worker. She fought well and won her faith. She was an ardent Eastern Star and they burried her with full rites. Sermon by tbe pastor, remarks by Rev. J. J. Freeman, Mr. P. L. Reed, Mrs. Roberson. Sweet were the songs by tbe choir. Beautiful the offerings.—B. L. Bird, reporter.

BURTON—On December 28, 1923, Topeka, Kan., the death angel visited the home of one of the old veterans of the cross, and took him home to his reward. Tho Rev. Joshua S. Burton, a retired minister of the Lincoln Conference. Rev. Burton joined the church more than sixty yeara ago, and was once a member of the Missouri Conference, which consisted of both white and colored. He was a chartered member of the Central Missouri Conference, in which he served some of the leading appointments until Lincoln was organized. In this conference he served three charges namely, Kansas City, Kan., Alma and Topeka, from the latter he retired in 1907. He leaves to his honor fifty years of service to the miniatry. His funeral was well attended on December 31st, from the Mt. Olive Methodist Episcopal Church. The funeral sermon was preached by the pastor, Rev. A. Talbert. He leaves to mourn his loss a widow, five sons, a daughter, a brother, a sister and a host of relatives and friends.—Mrs. Mattie Talbert, reporter.

JONES.—St. Petersburg, Fla: The death angel visited our church and took nway two of our best sheep, namely, Sister Maggie Jones, president of the Parsonage club and Sister Louise Roberts, our sweet organist. Each of them were good members in the church. Why both died the same day. Sister Jones was buried in the family lot, Frankford, Del., and Sister Louise Roberts was laid to rest here. Dr. Selmore delivered both funeral sermons.

PARKER—Mrs. Thena Parker a faithful member nnd one of the founders of Methodism in Napoleonville, died Jan. 1st, 1924. She had strong faith to the end. She was a member of the Household of Ruth. A worthy character is gone; we shall miss her for advice and service. Her funernl was largely attended. Rev. S Walker of the Baptist Church and Rev Wash Nelson of A. M E. Church assisted the pastor, Rev J. B. Johnson in the funeral service.

The citizens of Napoleonville turned out in large numbers to show their high esteem for this great christian woman She leaves three sons and two daugbters and a large number of grand children to mourn. Reporter.

TUCKER—Sister Lula Tucker born December 10, 1875. died January 1. 1924 She joined Rembert M. E. Church, Summit, Miss. on Sept. 12. 1912 under Rev. Frank Smith and had served as a faithful member as

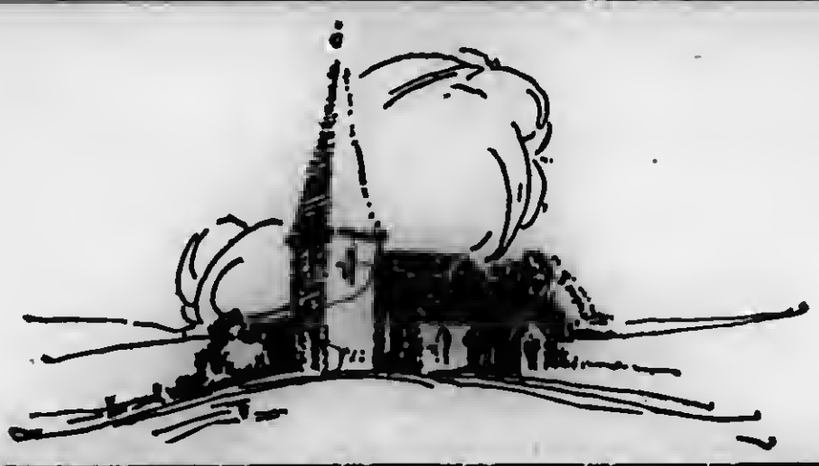
class leader and commuaion steward. Sister Tucker was an active member and oue who could ho counted on to perform all duties of the church. Her iliness lasted oaly thirty days. She leaves to mourn one son, a daughter, three sisters and two brothers. The funeral was held Thursday at 2:30 p. m. from Robert M. E. Church and was conducted by the pastor, Rev. A. L. Holland, assisted by Rev. H. B. Moore and Rev. Goodwin.—Reporter

QUINN—Sister Buelah C. Quinn, age 24 years, died Decemher 26, 1923. For a number of years, Sister Quina had been living in Chicago, Ill., but because of ill health came South in September, to live. She joined the St. James M. E. Church, Magnolia, Miss. The funeral was conducted by the pastor, Rev. A. L. Holland, assited by Rev. J. A. Walker, Rev. A. Holland, Sr., and Rev. J. M. Walker, on Thursday evening at 2 o'clock from St. James M. E. Church.

WOOLRIDGE—Rev. J. J. Woolridge pastor of St. Paul M. E. Church, Jeanerette, La., passed to his reward in Heaven, Decemher 28, 1923. He had been sick since Easter. He was among the great preachers of the Conference; though being sick he completed his full year's work, raised his full Quota of Centenary money $300.00, paid District Superintendent in full, $120.00, left the Church free from deht.

He was admitted on trial in the Louisiana Conference nineteen years ago, he served the following appointmeuts: Lettsworth, two years, huilt church and parsonage; Jackson, four years, remodeled church and parsonage; Campti six years, hullt church, remodeled parsonage, Bogalusa, five years, built church and parsonage and Jeanerette two years. He was huried from First Street Church, New Orleans, La., Rev. T. F. Robinson pastor. The following ministers took part in the service: Bishop R. E. Jones, Revs. J. W. Turner, T. F. Robinson, J. A. Landry, D. S, Sloan, A. G. Jenkins, C. S. Stanley, F. W. Brown, R. J. Johnson, R. Jones, W. J. Hampton, T. R. W. Harris, W. C. Hayward, W. J. M. Price, J. C. Calvin, M. R. Walker. He leaves wife and son. —J. W Turner, Reporter

TROUPE—The Rev. E. C. F. Troupe pastor of Grenada Circuit, Grenada, Miss., died suddenly of acute indigestion, at his home Jan. 4th, 1924. He had heen an effective member of the Upper Mississippi Conference for thirty-four years, and lived till just a few days before the date of his annual conference. So faithful was he to the cause, that he had made and prepared his report for conference and all preparations were made. I have known him for a number of years, and to know Brother Troupe, was to love him. I have heen his District Superintendent for three years, and have been associated with him both in public and private life, but have never known him to do an un-Christian deed, nor speak one disrespectful word. He was clean in morals chaste in hahits and neat and tidy in dress. He was a loving husband, a devoted father, a Christian brother, and strong spiritual preacher. He died as he lived. He leaves a wife, children and a host of friends to mourn his death, hut our loss is Heaven's gain.—Rev. W. N. Redmond.



WHAT THE CHURCHES ARE DOING

EAST ST. LOUIS, ILL.—A most successful revival which hegan at Wesley Tabernacle Methodist Episcopal Church on Watch Meeting Night, and closing Friday evening, Jan. 11th, resulted in ten precious souls turning to Christ. The meeting was most ahly conducted hy Mrs. Blanche Blake, a traveliag evangelist of Kansas City, Mo.—H. T. Reeves, pastor.

KENDLETON, TEXAS.—This is the second storm that has swept into the parsonage within the last 10 days. This was also lead by the same three persoas: Sister Lucy Robinson, Bro. Emmett McDade and Wm Hayner. 10 pounds of fresh pork, 6 pounds sweet potatoes, 8 pounds granulated sugar, 12 pounds of flour and cash 25c, were left.—R. H. Warren, pastor.

WEST POINT, GA.—To the Members and friends of Cannon Chapel Methodist Episcopal Church, West Point, Ga—We wish to express our thanks for the shower of many good things brought into the parsonage on the night of December 26, 1922. This shower came as a surprise being many pounds of groceries, fruits, etc., also a purse of moaey. I shall ever be mindful of this fact, that all showers do not come from the darkest clouds. Thank you. Come again.—Wm. M. Melton, pastor.

CLARKSDALE, MISS.—On Decem-21st a big storm struck the parsonage. The company was composed of many of the strong memhers of my church and the Baptist church. The storm was composed of a large numher of people—namely, Mrs. Steward, Mrs. M. L. Cole, Mrs. Mary Moore, Mrs. Savannah Dean, Mrs. Martha Lipsy, Bro. Stephen Harris, S. V. Holmes, James Holmes, B. O. Brown and a large numher whom we do not recall. They loaded the table heavily with good things, hams, flour, sugar, rice, bacon, coffee and canned goods. It will he a long time before the kindness of these friends is forgotten. This was quite a surprise to the pastor and wife, yet it was so pleasant you are invited to come again. We liked the singing and what was left after the singing.—F. H. Henry, Pastor.

CHINCOTEAGUE, VA.—Freewill M. E. church: It is gratifying to note that this church is making slow hut steady progress. While no wise thinker and diligent seeker after religious truth will douht the power of God, yet it can he clearly seen that from the number of reverses which this church has snffered it will require years of labor and terrific struggle to restore her to normal condition. At present the majority of her members have migrated to other fields and like members of other congregations once they are out of office they are also out of service. With seven members and an energetic pastor as her entire working force, this church is endeavoring to keep abreast of the times.

On Sunday, December 16, there was hold a Team Rally on behalf of the stewards, and much credit is due the captains and friends who strove to make the ocasion a success. The following is the report of the teams through their captains:

Team No. 1, Miss Amanda Ivins, captaia, $2.45: No. 2, Mrs. Iona Cross, captaia, $2.65; No. 3, Miss Ada Smith, captain, $10.50; No. 4, Mrs. Loah Whcaton, captain, $10.65; previously collected, $101.35; public collection, $8. Total, $135.60.

The rally, however, was not the only talking point of the day, as the sermons delivered were equally, in fact more important. In the morning the pastor labored to show "Some Reverses and Successes of the Christian Life." In the afternoon the Sunday schools hcld their joint session in the Baptist church, and in the evening the Rev. Oliver H. Spenco, of Horntown, Va., preached a soul-stirring scrmon to an appreciative audiencc. This was the climax of the day and all were deeply impressed. Friends of our sister denomination who worshipped with us are cordially invited to return.—Reporter.

FRANKLIN, LA.—Previously we reported the illness of the parents of our pastor, Rev. J. D. David. At this time we are pained to report their deaths, which occurred in the month of November. Father, age 72; mother, age 58, and hrother, age 15. They lived at Bennettsville, S. C., where our pastor made two visits in one month. We ask the prayers of the entire conference for him.

Other than the above, the month of November was as usual, lilled with the varied activities of the church. A social and charity club has been orgaaized, with G. L. Mack president, B. Reason first vice-president, B. Edwards treasurer. During the absence of the pastor, the officials put on a rally for all general claims and stewards, and the leaders raised and reported as follows: A. L. Renty, $27; Bertha Reason, $10.50; Janie Wiggins, $19.25; A Barher, $15; Maggie Young, $33; D. H. Tackwood, $14.50; G. L. Mack, $6; Bessie Wiggins, $33.25; M. E. David, $21.85. Making grand total, $180.35.

Our Sunday school, under the leadcrship of Miss Lorona Young, is having its best year; tho various claims upon it are being met regularly with much ease. The church's report at the Annual Conferonce will tell the story of the year's work.—Mrs. Maggie Young, Reporter.

PINE BLUFF, ARK. — St. James M. E. Church and Sunday School took an offering for the Japan sufferers during Xmas week as asked for by the General Church and all responded liherally. Amount raised, $18.85. —Miss M. B. Higgins, Reporter.

WAYCROSS, GA. — Thanksgiving Day was celebrated at King Soloman Methodist Episcopal Church to the delight of all. We had a Harvest Home Trec for the sick and aged people of the city, the contents of the tree valued at $27, of which were distributed in proper form by the committee, leaving many glad hearts to rejoice over the name of the Lord. The choir rendered excellent music for the occasion, the writer presiding at the instrument. Our beloved pastor, Rev. E. J. Kimball, delivered to us a strong and helpful Thanksgiving sermon, the text Ephesians 5:20, which was a masterpiece. A collection of $5 was raised for the Ceatenary. Our Sunday School is also quite alive with an uausual attendance every Sunday, and is doing nicely. We ask that you pray for us, that we may continue our good work. —(Miss) Pinkie J. Fuller, Reporter.

HUFSMITH, TEXAS—Our pastor, Rev. P. Edward, returned to this charge with new life from the Texas Conference. In his first meeting he urged that we should do hig things this year. He asked who will give his share, aad the following came forward: M. Edward, $10; C. Smith, $3; E. L. Thomas, $3.50; O. A. Thompson, $14.0; W. Page, $5.40. Grand total, $36.50. With this amount he installed electric lights in one of his churches and has remodeled the other one. The outlook is bright for this charge this conference year.—M. Edward, Reporter.

LAUREL, MISS.—On the night of December 29th, while our pastor, Rev. G. W. Johnson was here at Oak Grove Methodist Episcopal Church, an awful storm struck the building, leaving 2 pounds of grocerles in front of the pulpit. Among the gifts were, lard, sugar, rice, meal, potatoes and many other thiags. Feed was also given for the horse. The storm was led by Bro. D. C. Croft of the Altair Baptist Church and followed hy a committee of both Methodists and Baptists. A cash purse of $5.45 was presented. God bless them all.—Rev. G. W. Johnson P. C.; Fannie Dace, reporter.

LOUISVILLE, KY.—The meeting of the Workers' Conference convened at the R. E. Jones Temple, Louisville, Ky., Dec. 7, 1923. The meeting was opened with devotional service, Rev. Broaddus, District Superintendent, presiding. The meeting was very interesting and was turned into a study class, using the pamphlet on How to Use the World Service volume. The most essential points were read and discussed by the pastors and laymen.

Morning session was largely attended. Visitors: Rev. Elam White, District Superintendent, of Indian

Disirict; Rev. J. H. Ross, Covington, Ky.; Rev. I. F. Whito and delegates, of Jeffersonville, Ind. The Rev. I. G. Penn asked that we have prayer for the family of the deceased Rov. E. W. Kenchen, of Lexington, Ky. Prayer was offered by ihe Rcv. Love and J. G. Penn, Jr. It was moved and carried that each local church on our district would adopt the world service book for a study course. Mrs. Edith White, Miss Cora Bullitt and Mrs. Robinson are appointed on resolutions. Rev. Penn was introduced and made us welcome in their beautiful temple. Short talks by pastors and laymen and visitors. We were discussing into sectional meetings of the Sunday school, W. H. and F. missionary societies, Ladies' Aid and preachers' meeting. The resolutions were read in the dining room, and from there we went in a body to the courthouse to attend the inter-racial meeting. The resolutions are as follows:

Whereas, the Workers' Conference, convened at ihe R. E. Jones Temple for the benefit of studying how to use the World's Service volume, and,

Whereas, we have been greatly benefitted by this meeting and will go home greatly inspired and more determined to put over this program; and,

Whereas, our District Superintendent, Rev. Broaddus, has in every way explained the work and brought this program before us, be it

Resolved, that we thank him for his broad heartednes and his service n trying to extend the gospel all over this land and country, and to have better trained workers in our churches. We also thank the Rev. Penn, Jr., and his coworkora for their open doors and their welcome.

Miss Cora Bullitt, Mrs. Robinson, Mrs. Edith White.—Mrs. Edith White, Reporter, Anchorage, Ky.

FOREST CITY, ARK.—On Christ mas Evening at 6 o'clock the members of Kynette M. E. Church nten dered a farewell reception to Rev. and Mrs.Z. R. Fields, ex-District Superintendent of the Forrest City District as they prepared to leave for their new field of labor on December 28. Quite an interesting program was rendered with each department of the church being most fittingly represented. After the sevcral addresses the response was given by Mrs. Fields in a very gracious manner. As a symbol of respect and appreciaiion for their most faithful scrvices, a token to this beloved ex-District Superintendent and wife was presented by Dr. E. C. Clay. Next our pastor and his wife carried out the true Christmas spirit in a very uniquo way by presenting each member of the church and visiting friend with a Christmas token which made merry the hearts of all. Closing remarks were given by Rev. Scott, tbe pastor, Rev. W. A. Smith, Rev. J. C. Hatchett. At the expiration of the program the honorees and audi ence retired to tho reception room of the parsonage where a very dainty past was served by th ladios. While we regret to give up Rev. and Mrs. Fields we realize that "duty calls and they must obey." We wish for them continued success in their new field of work.—Miss Renotta Hodges, Reporter.

SLIDELL, LA.—While Rev. W. A. Hilton was busy at his post of duty and siriving to make a honest living for his hetter half and little ones, ihrough the guidance of the Aimighty Father and through the kindness of a splendid set of Slidell's young men, known as the Contribution Club, glided their way to Rev. Hilton's house during his absence and left them provided with a surplus of groceries amounting to about $5. The same club, Mr. Rudolph Dubudet, Eddie Doby, Sam People, Jesse Riley, Columbus Vance, Sylves Crawford, Arthur Jolly and many others, marched quietly in the M. E. church and left a nice offering of $6.80 for the pastor. This shows a wonderful spirit for the young men. They aro laying a good foundation for others to follow.—(Miss) M. E. Mitchel, Reporter.

GADSDEN, ALA.—The Sixty-First Emancipation Celebration was held at Gadsden, Ala., in a united way. The entire citizens of Gadsden turned out to give their respect to the occasion. The Rev. Chas. Coleman, our efficient pastor of the Sweet Home Church, at this place, delivered the Emancipation address, which was received with delight by all.—J. H. Redrick.

BATON ROUGE, LA. — Wesley Charge: On Sunday, Jan. 13, 1924, Dr. C. M. Meiden, President of New Orleans College, preached for us. Dr. Melden is always welcome and such was given him by Miss Laura J. Salone, a former student of the Teachers' Training Department of New Orleans College. His sermon was indeed uplifting, as well as spirituai. Sunday, Jan. 29th, was high day for Wesley We were graced with the presence of Bishop R. E. Jones, Dr. T. F. Robinson, Pastor of First St. Church, New Orleans, La., and District Superintendent, B. J. Reddix. Superintendent Reddix was master of ceremonies. He introduced Dr. Robinson, who, in his usual graceful way, introduced Bishop Jones. They were welcomed by Miss Carrie Fleet. Those who were fortunate enough to hear Bishop Jones, will never forget that masterful, soul-stirring, helpful sermon on the "Crucifixion and Loyalty of True Friendship." Rev. Spears, the pastor, is closing out the year's work in fine shape. The church debt has been compietely wiped out; church painted on the outside; district superintendent paid in full, and Old Wesley is high in her praise for the pastorate of Rev. Spears this conference year.—(Mrs.) Helen A. Nelson, reporter.

ST. PETERSBURG, FLA. — We, the officers and members of the McCabe Methodist Episcopal Church, wish to express our heartfelt thanks to Drs. E. G. Richardson, H. W. Bartley and W. R. Stephens for sending to us this yéar as pastor, the Rev. D. S. Selmore. March 1st, 1923, we owod $11,000.00 and were worshipping in the basement of the church; now we are up in the auditorium with new seats, a pipe organ and the debt is cancelled. Rev. Selmore is a yonng man in age, but old in the pulpit. He is principal of the high school with an enrollment of 894 students and 14 teachers; the term exceeds any since the days of Prof. Ovaitree. We unanimously beg his return for life. We pay him $50.00 per week, water, wood and clothes free.—Officers and members.

DENISON, TEX.—To the membership and friends of Haven Chapel Methodist Episcopal Church, Denison, Texas. I shall never forget those who stood by me the four years and three weeks that I served as one of your city pastors. I shall ever pray for those who worked so hard and gave at a sacrifice in order that I might make a round report on my fourth year to the annual conference. We reported our full quota of Centenary, $227.00. Our four years was a very pleasant stay and we feel that it was crowned with success. Church mortgage $366.00 wash lifted. Church seated at a cost of $275.00; church recovered and painted and a new model parsonage built. The membership increased from 63 members to 172; pastor's salary increased from $600.00 to $1,040.00; District Superintendent's salary increased from $50.00 to $100.00. Thus ends my four years work. I would be worse than an ingrate if I did not mention those lady heroes who worked so hard in order that their pastor would have a new suit of clothes for conference; they purchased a gray suit at a cost of $47.65; Mrs. M. E. Channy, Mary Louis, Jennie Munson, Hannah Young and others. May God biess those faithful sisters. Bro. Lewis Williams and Bro. and Sister A. J. Monday, T. E. Grant, Thomas T. Tally and Dr. J. S. Foster and others made it possible for me to get the second conference suit, at a cost of $45.75. I shall always pray for them. also the ladiea who gave me the bath robe and shoes. May I urge the members and all of my friends of Denison, Texas, to staud by Dr. J. D. Rice, who succeeded me as your pastor. Dr. Ricc is a Christian gentleman and a Gospel minister. I pray for him that you will stand by him and help him put the job over as you did me.—Jesse J. Hardemon.

KENDLETON, TEX.—On December 21, 1923, a storm struck the parsonage, led by Sister Lucy Roberson, Brothers Emmett McDaid and Wm. Haynes. A large tub of groceries was placed at the front door and under Bro. McDaid's arm was a 24-ib sack of flour, and Bro. Haynes brought a sack of potatoes. Those who participated were: Brothers E. McDaid, Wm. Haynes, A. Harbert, J. Haynes, T. Neal, R. Martin, H. Green, N. Brown, T. B. Mitchell, F. Roberson, A. Allen, C. Walker, A. E. Brown, H. Haynes, W. Weeks, W. King, H. B. Burton, S. A. Axel, H. Harris, Jamea Brown, L. Byar, T. Harris; Sisters L. Roberson, B. Tarver, Mary McDaid, P. McDaid L. Haynes, L. Matthews, J. Dillard, E. J. Harbert. Sister Lucy Brown made the presentation and the pastor's wife responded. Come again.—Rev. R. H. Warren, P. C.

SHELBYVILLE, TENN. — Scott's Chapel: On the 15th and 16th of December, Rev. E. J. Guthrie, the district superintendent was with us and preached two able sermons. Monday night, December 17th, the choir gave a musical concert at the city high school building from which a neat little sum was raised for the piano which the church is purchasiug. Sunday night, December 30, the choir, together with some of the members of the church, rendered a beautiful Xmas pageant; the Angels and the Mothers of Bethlehem was the most beautiful scene. Mesdames Julia Ray, Lula Puckett and Misses Ruth Price and Jessie Blakemore, represented the Angels; Sisters Mary Streator, Eva Price, Molly Thompson and Asnie Brooks represented the Mothers. Mrs. L. V. Dowell was manager of the pageant and Miss M. Beatrice Brown, pianist. The auditorium of the church was filled, and some distinguished visitors were present: Mr. and Mrs. Z. Boren of Farmington, Tenn.; Rev. E Flack of Springhill; Dr. J. A. Jones, President of Turner College Prof. J. C. McAdams, Principal of the city high school, also his wife Mrs. L. H. McAdams, and others. Miss Beatryce Brown, the financial secretary of the church made the monthly report for December, which was as follows: Sunday School, $5.05; Epworth League, $1.10; Stewards, $30.61; trustees, $51.00; social service work, $7.66; Bro. Steward, a donation, $1.50; for Japan, $4.00;district superintendent, $11.75. Total, $112.67. Total amount for the month of December, $112.67.—Rev. R. A. Dowell, pastor; Miss M. Beatryce Brown, reporter.

LONGSTREET, LA.—Pleasant Grove Methodist Episcopal Church: We have been very successful in our church work this year. The members have built a nice four-room parsonage into which they have put a new stove and heater. We furnished the parsonage through some difficulty, but God was with us.—Reporter.

ESCATAWPA, MISS.—Through the cold and wet weather Thursday night, January 10, a storm struck the parsonage, led by Mrs. Eloise Tanner. They left seventy-five pounds of choice groceries. It was a pleasant surprise to the pastor, who offered prayer; afterwards extended thanks to the givers, and assured them that the key hangs on the outside, and they are always welcome.—Rev. Amos Holland, pastor.

DISTRICT ROUNDS

(Continued from Page 11.)

over last year. For the past two years we have made an advance in Centenary offerings. We are now passing from the Centenary to the World Service. We should make the same progress in the new program. Put into operation the Training Conference as outlined in our recent District Training Conference. Do not forget to collect for Episcopal Fund, Conference Claimants and General Conference expense in the beginning of the Conference year. We want to carry on at the same time our spiritual program. Do not wait until the year ends to begin your revival. This is the King's business and requires early attention. With best wishes for continued success. Yours sincerely, James N. Wallace, District Superintendent.

SPECIAL NOTICES

The new address of Rov. George W. Baker is 1416 Sherman Ave., Evanston, Ill.

Dear Brethren of the Monroe District: You will kindly meet me at 4 p. m. in Wesley church, New Orleans, Tuesday, Feb. 5, 1924, so to assist one another in filling our reports for the session of the conference. This is very important, brethren. Do not fail to meet.

T. A. HAMPTON, D. S.

ATLANTA MINISTERS' WIVES' ASSOCIATION ENTERTAINS

Mrs. J. N. C. Coggin and Mrs. L. H. King, of Washington, D. C., and New Orleans, La., respectively, came with their husbands and were very pleasant and welcome attendants of the Atlanta Annusl Conference, which convened at Central Ave. Methodist Episcopal Church, December 12-16. We were very glad to see these ladies who for many years, were our co-laborers in this conference. On Tuesdsy after conference adjourned, Mrs. Coggin and Mrs. King were the honor guests of the Atlanta Ministers' Wives' Association, at the home of Dr. and Mrs. D. H. Stanton. Mrs. Coggin left the following morning for Washington; Mrs. King stayed over a fortnight, during which time she was entertained by many of her Atlanta friends, and by members of Central Ave. Church of which Dr. King was a former pastor. We hope these ladies will not stay away so long again, Mrs. Coggin had been away 7 years; Mrs. King 3.—Mrs. N. J. Crolley, reporter, A. M. W. A.

FALMOUTH, KY.—Allen Chapel M. E. Church at Falmouth, Ky., of which the Rev. J. T. Leggett is pastor burned down January 9, 1924. It caught from the furnace while the congregation was holding prayer and class meeting.—Reporter.

CRESCENT CITY NOTES

,MALLALIEU—The church is under a treatment of beauty culture which promises to make it present a beautiful countenance and the interior can hardly be recognized as the same old building. Rev. Martin of our downtown Mission, is assisting nobly in this work. The membership is smiling as these efforts are being put forth to make their house of worship presentable. The conference session will find all in good shape and it is hoped that a good year's work will be rounded out. By request of a number of the folks of the commnnity and others who have heard it, the pastor consented to deliver his lecture "The Literary Advancement of the Negro and His Place in the American Nation" on Monday night, January 28th.—Mrs. Florence Harvey, reporter.

PEOPLE'S CHURCH—The Rally of the Ststes held at the People's Methodist Episcopal Church on November 25th, 1923, was a success in every way. The pastor and people worked faithfully, reported and paid as follows: Alabama: Mrs. Chenault Wlilams, Capt., $1.00; August Taylor, Lieut., $16.00; Peter Wlillams, $16.00; Mrs. Martha Woods, $2.25; total, $50.25. Arizona: $2.90. Arkansas: Mrs. Elizabeth Hill, Capt., $9.00; Mrs. Helen G. Payne, Lieut., $15.00; Mrs. Fannie Wlilams, $1.50; total, $25.50; California: Mrs. Jennette Drayton, Capt., $31.41; Rev. H. B. Isom, Lieut., $42.25; Mrs. Lillian Hampton, $12.00; Mrs. Minnie Brown, $1.00; total, $86.66. Colorado: Ernest Dorsey, Capt., $27.00; Mrs. Rosa Tyler, Lieut., $10.00; Mrs. Sarah Green, $11.00; total, $48.00. Delaware: Miss Viola Davis, Capt., $10.00; Mrs. Bessie Toorean, Lieut., $15.37; Miss Camille Davis, $10.00; Johhnie Freetown, 50c; total, $35.87. Florida: Mrs. Mamie Young, Capt., $12.50; Leonard Howard, Lieut., $5.00; Wlilie Young, $12.50; Mrs. Mary Tucker, $10.00; total, $40.00; Georgia: Wlilam Turner, Capt., $21.00; Mrs. Katie York, Lieut., $15.00; Mrs. Celis Bernard, $10.00; total, $46.00. Illinois: Mrs. Dimple Smith, Capt., $10.50; Wlilam Toorean, Lieut., $10.25; Mrs. Viola Wlioughby, $15.00; total, $35.75. Indiana: Dr. A. W. Brazler, Capt., $20.00; Mrs. I. B. Brazler, $10.00; total, $30.00. Iowa: Miss Mary Galnes, Capt., $10.00; Mrs. Mlilie Rogers, Lieut., $10.00; Miss Elizabeth Rogers, $10.00; total, $30.00. Kansas: Mrs. Elvira Williams, Capt., $12.50; Mrs. Virginia A. Jackson, $13.50; total, $26.00. Kentucky: George King, Capt., $11.00; Mrs. Daisy Norsecee, Lieut., $100.00; Mrs. Antonia F. Jackson, $5.00; Mrs. Vina Davis, $1.00; total, $28.00. Louisiana: John Albert, Capt., $50.50; Miss Alberta Segrow, $7.00; Mrs. Eola McGaffey, $5.00; total, $62.50. Maryland: Silas Terrell, Capt., $13.00. Michigsn: Mrs. Bertha Walker, Capt., $14.15; Mrs. Mary Woodruff, Lieut., $7.00; Miss Evelyn Davis, $10.00; Mrs. Eliza Taylor, $6.25; Mrs. Bertha Russelle, $2.50; total, $40.00. Mississippi: Mrs. L. M. Dwellingham, Capt., $22.80; Rev. Edward Golden, Lieut., $5.00; Mrs. P. M. Calvin, $22.80; total, $50.60. Missouri: Mrs. Bessie Brice, Capt., $10.00; Mrs. Nancy Roberts, $6.30; Mrs. Janie Reed, $2.00; total, $18.30. Montana: Wlilam Titman, Capt., $18.85; Mrs. Elia Davis, Lieut., $11.00; Miss V. G. Harrison, $12.15; Mrs. Celestine Jackson, $3.00; Henry Richeaux, $1.00; Miss Richeaux, 25c; total, $46.25. New York: Mrs. Bertha Blunt, Capt., A. D. Posep, Lieut., $6.00; Mrs. Carrie L. Edinburgh, $5.00; Mrs. Letha B. Stanley, $5.00; total, $16.00. Oklahoma: Mrs. Blanche Coignet, Lieut., $5.00; Charles Samuels, $2.30; total, $7.30. Tennessee: Mrs. L. D. Cooper, Capt., Mrs. Arey Mouton, $4.15; Mrs. Mary Wilson, $3.30; Miss Thelma Johnson, $2.00; Miss Hazel Davis, $1.00; total, $10.45. Texas: Simon Richardson, Capt., $26.00; Mrs. Williana Franklin, $10.00; total, $36.00. Virginia: Mrs. Elia Woodley, Capt., $10.25. South Carolina: Rev. J. C. Calvin, Capt., $16.70; Miss Lillie Vincent, $1.00; Miss Louise Loeb, $1.00; Miss Anona Mllanez, $1.00; Miss Mallssa Mathews, $1.00; T. D. Picou, 70c; A Friend, 10c; A Friend, $25.00; Miss Julia Ramsey, $6.00; A Friend, $5.00; A Friend, $1.00; Mrs. E. Sylvan, 50c; Mrs. Agnes Duford, $1.00; Mrs. Mamie Mitchell, $1.00; Mrs. E. Sylvan, 50c; Mrs. G. R. Bryant, $1.00; Mrs. Annie Sayers, $1.00; A Friend, $5.00; Mrs. Angeline Fisher, $1.00; Mr. Morgan Sherman, $1.00; Mrs. Smith, $1.00; Miss Idess Jennings, $3.00; total, $75.00. Others: Mrs. Mary I. Sawyer, $10.00; Mrs. L. G. Whitingon, $10.00; Mrs. Ida A. Tropez, $11.32; Mr. Timothy Southall, Lieut., $10.00; Mr. C. D. Morell, Capt., $3.00; William Robinson, $6.00; total, $50.32. Public Collection: $16.00. Total amount raised and psid in $935.70. This money has been paid on the debt against this church, and makes the amount paid this conference year $1,053.00.—Rev. J. C. Calvin, Pastor.

CARY—The membership of the Mallalieu Church was shocked when the news reached them to the effect that Bro. Henry H. Cary, known to every body as "Bud", had been found frozen in the marshes below the city in St. Bernard Parish near Bertrandville. He left home on Wednesday morni December 5th to go duck hunting on Thursday afternoon he was in the marshes. The news reac his home on Friday. On Monday ternoon, December 9th he was bu from the Mallalieu Church. He been a member and faithful worke the church for a number of years had been in attendance the previ Sabbath and had declared his al ance to the Christ that he loved well in such a way that it attrac the attention of all who knew h The funeral was largely attend Revs. T. F. Robinson, Alfred Mo J. A. Landry, G. H. J. Devore, D. Sloan assisted the pastor, Rev. Boo who officiated at the funeral. leaves a wife, one daughter, one gra daughter, several relatives and a of friends to mourn his passing.

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Southwestern Christian Advocate

LORENZO H. KING, Editor | Vol. 51 | New Orleans, February 7, 1924. | No. 7. | THE METHODIST BOOK CONCERN, Publishers

Color and Creed

Perhaps my faith is like my race,
An accident of birth,
Determined only by the place
Where first I came to earth.
So for the faiths of every land,
Though many there may be,
If some I cannot understand,
Lord, give me charity.

And if my neighbors go to church
To learn a different creed;
For God in other ways to reach
And seek the help they need;
Although their forms to me seem odd,
Their ways too far to see,
If through their prayers they come to God
Lord, give me charity.

Had I been born 'neath China's skies,
To ancestors I'd pray;
Had India met my op'ning eyes
I'd bow to Brahma's sway.
The creed I hold derives its plan
From where I chance to be.
So, when I judge my fellow man,
Lord, give me charity.

—David V. Bush.

AMERICA'S FUNDAMENTAL PROBLEM

It is the problem of Youth; the problem of the conception, emotions, attitudes and conduct of America's youth. It is estimated that there are in the United States some fifty-three million young people under twenty-five years of age. These are they by whom and for whom the future civilization of the nation is to be wrought out. Even what they themselves are to be in conduct and character must be determined by this horde of youth. For, in their achievements far less than in their characters will be discovered the material out of which a noble and enduring culture is to be wrought out for the future.

Possibilities and potentialities yet undetermined or even imagined inhere in these young people. But these are undeveloped. And our apprehension lies in this fact together with the menacing possibility that development, even should it be set up. might make its trend in the wrong direction. Of the above mentioned number of American young people, a rough division into the three major religious groups in the United States would reveal 42,800,000 Protestant, about 8,600,000 Roman Catholics and 1,600,000 Jewish. It is a distressing fact that so large a percentage of the children and youth of each of these several groups are receiving no systematic purposeful religious training whatever; that they are not enrolled even in any religious school. Of Protestant children, 66.5 per cent; of Roman Catholics, 78.4 per cent; of Jewish, 95.2 per cent are reported as not being thus enrolled.

These young people are in the midst of the impressionable period of their lives—the crossroads of the character-building and ideal-forming period when what they will do and be must be promptly determined. To them society owes the most serious obligation to maintain such institutions as shall give to them that type of discipline and culture which will render them fit social units in their national and world environment. And by some adequate process society must capture and enlist these millions of potential social human assets in the task of resolute preparation for civilization and character-building.

Herein lies America's fundamental problem, that which is the core of the social adjustment process. Given the youth, adequate social institutions and culture processes must be provided to capture, control, and construct the ideals and life attitudes of youth in consonance with the loftiest religious standards and in conservation of profoundest religious values. Herein only lies any adequate security for the government of the nation and the character of her peoples.

In order to a valid and profitable beginning of the task we need an unloading of nine-tenths of the junk traditions and theories and dogmatics that are grossly encumbering and hampering our social and political life. Even in the realm of religious controversy and activities this same method of procedure should obtain. The temper of the times demands it. Much that we have thought about governments, and things and men must be replaced by new concepts new emotional attitudes and new appraisals of values. Life is breaking forth everywhere with new demands for richer and fuller and more essential expression. The incident and the superficial, the provincial, the selfish, the exclusive, the oppressive accents cause social disharmonies that mar the melodies of the martial music under whose inspiration and urge the citadels of worldliness and wickedness are to be besieged and are inevitably to fall.

The call, the demand of the times in our nation, and in our world society is for an International Brotherhood of Youth; not a formal organization, but a sure and steady multiplication among all the nations of numbers of youth who have developed under religious impulse and Christian culture to that estate of likemindedness which accepts not creed but Christ as the center and source of their thinking and their acting; and who so completely enthrone Him as Lord of their lives that there shall not exist within their conscious experience any lodgment place for anything not harmonizing fully with His will. Such a conception works havoc with proud and precious theories of nationalism, of boasted racial dominance and of blatant and baneful religious intolerance. These age-old, custom-sanctioned hypotheses that feed and fatten the vanity of nations and sects are perpetuated only by means of the bludgeon, and reinforced by the method of powder and poisonous gases. Since such barriers to largest human development must eventually give way to the expansive demand for fullest expression of that divine life inherent in the bosom of every human group, it would seem eminently opportune and urgent that the process of education and development of the youth for the new responsibilities of the new day should be vigorously launched. Throughout the earth an inevitable movement of Youth is brewing. It is but the sloughing off of the old order, the harbinger of the instating of the new order. Our desperate duty as a nation is to capture our youth at this epochal period in world life; to capitalize their potentialities in character and conduct; to cultivate and assist them in their efforts for proper articulation in the Christian social order that shall yet envelop the earth. This problem is fundamental. The welbeing of her youth, her own welbeing and her contribution to world-betterment hinge here.

REAL RACIAL PROGRESS

Among the increasing number of deserving dependable race institutions rapidly multiplying throughout the country, a very high ranking must be accorded that unique triangular institution conceived and projected by Atlanta Negroes known as the Standard-Citizen-Service Company—a $5,000,000.00 financial organization.

It was an exhibition of rare business acumen that prompted this young but stalwart giant of Negro business ventures to see the tactical advantage of membership in the mammoth family group of financial institutions that are determining the economic and industrial currents of national life. In this system, the Federal Reserve Bank is the Center as the brain is the body's great vital central organ of the nervous system.

To set up such contact with the Federal Reserve Banking System, our Negro institution recently set out to qualify for membership. A campaign was initiated, the effort being thereby to augment the number of depositors in the Citizens Trust Company so that their aggregate deposits would total $1,000,000.00, the amount necessary to insure membership.

How well the campaign is succeeding is indicated by telegraphic information saying that "the Citizens Trust Company is having the support not only of all elements in the city of Atlanta and throughout the State of Georgia but is receiving aid from a large number of Race Banking Institutions and business houses as well as prominent leaders throughout the country. From present reports, it is predicted that the One Million Dollars in deposits set as the amount required will be secured by the Citizens Trust Company before the end of this week. According to one of the officers of the Company, this will be easy now that such whole-hearted co-operation is assured from the leaders and rank and file of the Colored People of the country."

Ours is a just pride in such a notable and far reaching achievement in the serious adventure of race development and progress. It is highly gratifying that Negroes everywhere are sympathetically co-operating to make permanent what is not a private but a public racial asset. That virile courageous champion of civic justice, the **Atlanta Independent**, urges with fine appropriateness that "The Negro is most largely handicapped in business in every line on account of the lack of money. What we need to grow commercially, morally and spiritually is largely money—and there is a plenty of it here, and it is at our command, if we will organize in a way to get it. The first step in opening the floodgate of money to the black folk of Atlanta and the South is to put a great big bank like the Citizens Trust Company in the Federal Reserve System, and the only way that can be done is to increase its deposits to one million, thereby showing the confidence that the public has in the bank and the pride it has in the institution as a racial instrumentality of uplift.

It must be a source of pride too; to the many genuine friends of the Negro to observe both the substantial success of this particular enterprise and the sustained and more general progress the race is making in its stubborn battle against obstacles. These friends are distributed everywhere where men believe in the fair race and the open field for their fellows. Many of these are in the South, and in Atlanta. There are scores

(Continued on Page 4)

NOT SICKLY SENTIMENT, BUT FUNDAMENTAL FACT

As a typical illustration and one out of hundreds, we call attention of our readers to the following extract taken from a letter just received in our morning mail from Dr. H. Roger Williams, popular physician, civic leader, music composer and loyal churchman of Mobile, Ala. Enclosing a check for a friend's subscription, Dr. Williams writes:

"I do not know whether my subscription is out but in sending in his, I send mine also, for, to me, the **Southwestern Christian Advocate** is an absolute necessity in weekly readings. From the early 80s, when by its "Lost and Found" ads, my mother was reunited with her brother and sister, whom she had not heard of since the dark days of slavery, I have not failed to find something each week in the **Southwestern Christian Advocate** that was worth reading and remembering. Would that the Negro membership throughout our great church could be indoctrinated into the knowledge of the worth of this great religious publication."

For the specific service this journal has rendered them how many thousands of individual persons there are throughout the length and breadth of this land and across the seas who are indebted to the **Southwestern Christian Advocate** and feel the obligation to perpetuate its existence and to multiply its usefulness and efficiency. Nor tongue nor pen can tell what has been the value of this virile organ and mouthpiece of social righteousness for the welbeing of the nation and its several groups. As was emphasized in our Anniversary last year this service reaches back over a period of fifty years and is registered in numerous channels and spheres which many do not know or even suspect. Persons, institutions and relationships of every type have had raised, on their behalf, the voice of this paper in advocacy of the application of the Christian ethic in every situation involved in our complex confused social order.

Not only as an apologist for fair and righteous conduct in human relationship but as a purveyor of information and a repository of dependable facts has this paper served the Church and the nation. It is superfluous to note here what, of course, should be assumed, that at the mast head, or better, underlying the very structure of this institution, is our conception of Truth. Our goal is Truth in concrete fact and detail; and Truth in abstract principle. Each week and every week and all the time it is the policy of the **Southwestern** to adhere to the Truth in incident and principle as God gives us to see the Truth. No consideration, no situation is conceivable that could effect in us a compromise with the Truth as we see it. Wherever the Truth leads in realms of religion politics, industry, civics, general human interest and discipline, there we are willing to follow, even in the wake of the world's reformers and martyrs. For if humanity is ever to be made free from the ills of a diseased and sinful social order, it must be through the emancipating power of the Truth with its divine sanctions. Thus this journal covets zealously the reputation gratuitously and graciously imputed to it of carrying in its columns each week something worth reading and remembering.

That is our task. We pursue it cheerfully. In this we are not straightened. But to get wider areas of appreciation of the worth of the **Southwestern Christian Advocate** for our group progress and uplift, this is the rub. Dr. Williams well says, "Would that the Negro membership throughout our great Church could be indoctrinated into the knowledge of the worth of this great religious publication." And so do we! We wish this concerning the Negro within the church and out of it. Would that every Negro in the nation knew the value of this journal as an advocate of righteous human relations. And what is more, better thoughts would ensure, better relationship would be established, social and political life would become more ethical and spiritually heightened if more white people read the **Southwestern Christian Advocate.** The major difficulty in race adjustment is psychological. Men's lives are constructed on erroneous concepts, due largely to the dominance of an accumulation of tyrannical traditions. The Negro knows full well the white man's view point. The sore need is that the white man shall know the view point of the Negro. This can come chiefly through the accumulating volume of Negro literature, the largest factor of which hitherto is the Negro press.

In this field the **Southwestern Christian Advocate** because of it contacts has a vision and a voice unique and invaluable. For a courageous comprehensive Christian interpretation of the factors and forces requisite to righteous race adjustment, the **Southwestern Christian Advocate** is indispensable in the library of thoughtful churchmen and citizens of every color and creed.

With such considerations in view, it is evident to the thoughtful that the thoughts expressed in the letter quoted above are not mere sentiment but the expression of fundamental fact.

A MERCILESS MINISTRY

From one of our esteemed exchanges we take the following righteous diatribe. Its caption is **"The Deer-Killing Preacher."** It follows:

"There are all sorts of hunters. No wise man, however humane, will denounce them all. But when a man sets himself up as a preacher of the Christian Gospel especially demanding in its name the most rigid conformity to orthodox cuaims, and poses as a devout disciple of Him who marked even a sparrow's fall —when such a man, between his perfervid, acrobatic, perspiring, wildly-sensational attempt to persuade men to repent of their sins, takes a gun and with his "sweet gospel singer" and other assistants goes out to kill a defenseless deer, we judge him a fit subject for condemnation.

The Charleston, S. C., newspapershave lately been devoting large space to the exploits of the widely-advertised Billy Sunday as a deer hunter. He shot his deer. According to the press, he didn't kill it. He wounded it. Another fired the shot that brought it to the ground. The "Evangelist" enjoyed, so the account, the "smearing of blood." Three of the five deer killed, we are told, were destroyed by members of Sunday's soul-saving brigade."

We are not surprised in the least by this sportsmanlike exhibition of the evangelist and the utter absence of merciful instincts displayed in reference to deer. This same gentleman is reported to be a staunch advocate of the Ku Klux Klan that hunts even human beings under cover of the mask and at night, and treats more savagely than brutes, those human beings made in God's likeness. Not only does William Sunday: but every man who upholds, abets, and compromises with the Ku-Klux-Klan thereby and therefore disqualifies himself as an evangelist, and unfits himself for holy ministry in the Church of Jesus Christ. Devotees of bitter race prejudice, will of course, as does Mr. Sunday, foster an organization that dislikes, and hates and endeavors to crush every race that may differ from those it admits.

Nor are we surprised that the "great evangelist" is thus being haled into the limelight by our sincere contemporary. The present temper of the modern mind is to subject to the most scathing scrutiny every type of religious profession and experience and every species of so-called Christian activity. Position, gesture, garb or pose does not constitute adequate sanctions for worthwhile challenge to modern faith. Today, men are trying the spirits and demanding of them credentials that really convince.

Thus easy and logical is the connection between this deer-hunting preacher revelling gleefully in "smearing" the blood of deer and the man-hunting preacher who belongs to an organization that seeks Jews, Catholics, Negroes and Foreigners to murder or crush because they are such. Verily the hour has come to purge the American pulpit. We have surely fallen upon perilous times when the American Church suffers its pulpit to be prostituted to the pagan practice of yoking itself up with such anti-social organizations as this which flaunts our Christian social idealism and wrecks every standard of humanitarianism that finds its basis in divine Fatherhood. Either pagan Klanhood or Christian Brotherhood must dominate the nation's idealism. There is no neutral ground—no golden mean. The ministry of Jesus Christ must preach and practice the one or truckle to and traffic with the other. Is there no division (no denomination) of the Christian Church that has the Christian courage and ethical conviction to cry out against this monstrous evil? Is the Church gagged and shackeled that her ministers foster the Ku-Klux Klan?

Southwestern Christian Advocate

LORENZO H. KING, Editor.
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CHOOSE YOUR ASSOCIATES:—Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what comunion hath light with darkness.—2 Corinthians 6:14.

Personal and General

Master Lorenzo Wilkins, the five month's old son of Rev. and Mrs. Robt. Wilkins, was christened Sunday, January 20, 1924, by Bishop R. E. Jones assisted by Drs. T. F. Robinson and B. J. Reddix.

Dr. and Mrs. J. Luther Taylor of Pittsburg, Kansas, graced the Southwestern office by their presence last week while the editor was in attendance on the Annual meeting of the Council of Boards of Benovolence in session at Chicago. We regret to have missed welcoming our distinguished visitor. Dr. Taylor is an honored and valuable member of the Book Committee, representing the Eighth General Conference District and exercises genuine interest in the Southwestern's welfare.

"The New Infidelity and the New Reformation" is the title of a pamphlet by the Rev. Dr. Harold Paul Sloan, Pastor Central Church, Bridgeton, N. J., in which Dr. Sloan vigorously and mercilessly atacks the "Liberal" school of thought in modern theology. With studious insight, Dr. Sloan predicts, we think with precision, that the present hotly waged discussion between fundamentalism and liberalism, "when it has gone so far and its literature is more fully reaching the average minister, will result in a new emphasis upon the great doctrines of Faith. Truths that have been lost by neglect will be re-discovered and restored to emphasis, and the revival we have hoped for and prayed for will be born. It was a powerful new emphasis upon these truths that, under the Holy Ghost, produced the Protestant Reformation and if they are powerfully preached today they will produce a new Reformation in our times."

On Wednesday and Thursday, February 13-14, 1924, at Hotel Raleigh, Washington, D. C., there is to be held a Conference of the Churches of the United States and various civic and welfare organizations of the country upon the subject of Federal Regulation of Motion Pictures.

Eminent representatives of every branch of the Motion Picture Industry have been invited and are expected to address the Conference, each in behalf of his own department in the industry. Distinguished representatives of the Church and civic and welfare organizations will also speak. This is not to be a Conference of those who are all of one mind; both those opposed and those in favor of Federal control of the Motion Picture business will be heard. The bill endorsed by a similar Conference held in Washington in January, 1923, may be changed or discarded by this Conference.

Every woman's club, civic organization, church society and philanthropic association in the country will do well to send delegates to this conference and do all within their power to urge Congress to enact legislation to deal with this great National and World problem.

A very interesting visitor to our office last week was Bishop Robert T. Brown, M.D., DD., of the sixth Episcopal District of the Colored Methodist Episcopal Church, resident of Birmingham, Ala. Bishop Brown was accompanied by the Rev. C. W. Washington, Pastor Mt. Calvary C. M E. Church of this city where the Bishop has been taking a much needed rest. In his church for a number of years Bishop Brown has been a very prominent and markedly successful character. Besides his pastorate, he was for eight years the able editor of the Church's official organ, the Christian Index. He has travelled abroad and in his latest book "Sidelights on My European Tour" gathers up in a series of beautiful descriptive narrative his observations and reflections of his experiences in six different countries. He is a distinguished product of our Methodist schools having graduated from Meharry Medical School and the Old Walden University. The Bishop converses very entertainingly and is always welcome in our humble sanctum.

(Continued on Page 10)

ANNUAL MEETING OF THE BOOK COMMITTEE

In accordance with the provisions of the Book of Discipline Paragraph 381 Section 2, the Annual Meeting of the Book Committee of the Methodist Episcopal Church is hereby called for Wednesday March 5, 1924, at ten o'clock a. m., in the Chapel of the Methodist Book Concern, 150 Fifth Avenue, New York, N. Y.

William F. Conner, Chairman,
Ezra S. Tipple, Secretary.

ARE WE GIVING TOO MUCH?

By Bishop E. G. Richardson

We are frequently informed that our Church is giving more to benevolences than any other single Protestant Church in America. I think that this is the truth. Some people think that we are asking our people for too much. While it is true that we give more largely to missions than any other single Church in our country, this is true only when we consider the sum total of our gifts. We give more because there are more of us to give. When, however, we consider, not the sum total of the gifts, but the per capita giving of the Churches, instead of standing in first plce, we occupy either sixth or seventh place. One of the small enomination in our country is reported to be giving $17 per capita annually for missions. Several of the more prominent denominations of the country are giving twice as much per capita as we are and more than that.

We have asked our people for $18,500,000 next year. The Presbyterian Church, North, is asking for $15,000,000 from only a little over half the number of people. One of the great branches of the Baptist Church is asking for $12,000,000 or an average of $10 per capita. If we gave in the proportion that several other Churches in America give, instead of giving the $14,000,000 a year as we have been averaging recently, we would be giving about $532,000,000 a year to this cause. All that is needed to secure the payment in full of our benevolent asking is the recognition of stewardship and the realization of our responsibility.

REAL RACIAL PROGRESS

(Continued from Page 2)

of fair-minded justice-loving white men and women in the city of Atlanta who will go to great lengths to foster such an institution not out of the sense of local civic pride only but because they want to see the Negro reach the highest possible point of racial development.

It borders on the marvellous that a race hardly two generations removed from barbarous bondage should so successfully carry on a project of this kind and proportion, having themselves concieved it. Traditional enemies and traducers of the race should hang their heads in shame and forever cease their prophecies of evil concerning thisracial group seeing that in every sphere of activity from which they are not barred Negroes are daily proving their capacity to make their enduring contribution to the process of social upbuilding. Real racial progress is being made by the Negro. His chief handicap is the obstructions thrown across his path by the vataries of passion and prejudice. Let alone, the Negro will work out his own destiny.

EXTRAORDINARY ACHIEVEMENTS

To Be Celebrated Lincoln's Day, 1924

By Dr. Jay S. Stowell

February tenth, 1924, the Sunday nearest to Lincoln's Birthday, regularly set aside for the celebration of achievements in the field of Negro Education, promises to be unique in the annals of such events. Never before did such a celebration bring to the Methodist Episcopal Church an opportunity to record so many remarkable accomplishments. Sixty-eight years ago (1866) a humble work in Negro Education was begun by the Freedman's Aid Society (now the Board of Education for Negroes). During those sixty-eight years scattered primary schools, with no equipment but the crudest shacks, have developed into a great educational system involving nineteen well-located professional schools, colleges and secondary institutions with great buildings, specialized faculties, and scientific equipment for the training of the leadership of the Negro race in America.



Grounds and Student Body of Daytona Normal and Industrial Institute, Daytona, Florida, the School which Cookman Institute was recently merged and which, with its $300,000 is now one of the regular schools of the Board of Education for Negroes.

Five years ago such a statement could not truthfully have been made for the schools of the Board of Education for Negroes were suffering terribly from lack of financial nourishment. The Centenary gave the Church an opportunity to come to the rescue in a most critical moment and it responded nobly to the challenge. If every member of a Methodist Episcopal Church who shared in the Centenary could visualize the "before and after" of Negro education as fostered by the Church there would be many prayers of thanksgiving for the opportunity which was thus made available to share in a large way in a magnificent enterprise.

Physical Improvements

One item which sounds rather prosaic but which is in reality of great spiritual significance is the marked improvement in the physical equipment of the schools. This includes every school in the system. Long-delayed repairs have been put through to completion, sanitary conditions have been improved, antiquated heating systems have given way to modern heating plants, scientific apparatus has been purchased, library equipment has been improved, new buildings have been erected, and several schools which were in cramped and unsuitable quarters have been entirely re-located. Such an achievement is in itself revolutionary, but that is but a part of the story.

Meharry Medical College in "Class A"

An outstanding triumph has been the raising of Meharry Medical College to a "Class A" rating according to the standards of the American Medical Association. Negro doctors are, of course ,required to take the same state examinations as are white doctors. Graduates from Meharry had suffered because in certain states graduates from "Class B" medical schools were not permitted to take the state examinations. The rating is, therefore, a matter of large practical significance. The necessary endowment was made possible through the contributions of two of the outstanding educational foundations of the country. This aid, however, would never have been secured had it not been that the Board of Education for Negroes was in a position, because of the Centenary, to make a substantial contribution itself to the endowment fund.

The Medical Department of Meharry has undergone thorough reorganization in practically every detail. Laboratories have been brought up to modern standards of efficiency. The capacity of the George W. Hubbard Hospital has been increased to one hundred and fifty beds and its organization improved to such an extent that it has been placed in "Class One" by the American Medical Association, extensive dispensaries have been established in various parts of the city of Nashville, and the scope of the Nurse Training School greatly enlarged. In order to maintain this fine standard and reorganization a half a million dollars must be added to the endowment fund within the next five years.

The Dental Department and the School of Pharmacy have undergone similar reorganization and improvement.

Re-locations and New Buildings

Within the past four years several schools have been re-located. Morgan College has moved from cramped quarters in the congested section of Baltimore to a large and beautiful new site at the edge of the city, where a modern school building known as Carnegie Hall has been erected and other buildings already on the site made available for college purposes. Haven Institute at Meridian, Mississippi has been moved to most appropriate new quarters outside of the city and hss become the Haven Institute and Conservatory of Music with extensive musical equipment and facilities. It has thus become an institution of national significance rather than a merely local school. A new home has been found for Walden College outside of the city of Nashville and the former Walden buildings made available for the use of Meharry Medical College. Cookman Institute at Jacksonville, Florida has been merged with the Daytona Normal and Industrial Institute of Daytona, Florida. A new site has been purchased for the Philander Smith College at Little Rock, Arkansas, although the college has not yet been moved.

Notable among the new buildings is the magnificent new structure at Clark University, Atlanta, Georgia; the new administration building of Gammon Theological Seminary on the campus adjoining that of Clark University; three new buildings on the campus of Bennett College, Greensboro, North Carolina; a similar number at Morristown Normal and Industrial College, Morristown, Tennessee; and a new refectory at Wiley College, Marshall, Texas.

The Teaching Staff

The foundation of any system of schools is its teaching staff. By increasing salaries, by insisting upon better trained teachers. and by increasing the number of such teachers the effectiveness of the school work has been greatly increased. Incidentally the salary budget has been doubled.

Result in Life

Nearly a quarter of a million students have been taught in the schools of the Board of Education for Negroes since their organization. Graduates from these schools have gone out to all sorts of tasks from that of manual labor to that of the most exacting professions. The strong Negro membership of the Methodist Episcopal Church, totalling a third of a million with two thousand Negro pastors has been made possible because of this educational background. Not only has that section of the country where these schools have been located profited by their work, but every city in the United States to which Negroes have been flocking in recent months is a large sharer in those benefits.

Much has already been accomplished but, at a time when Negroes are scattering all over the Unitcd States and when it is becoming increasingly difficult for them to gain entrance to certain schools for higher education, there can be no recession of effort to build upon the bread foundation already established such a system of education as shall be worthy of a great church facing a great need.

NOTE—Churches desiring to share in the Lincoln Day Celebration may secure free copies of the Lincoln's Day Program "With Malice Toward None" sufficient for their congregations by applying to the Board of Education For Negroes, 420 Plum Street, Cincinnati, Ohio.

Southwestern Horizon

Cleveland G. Allen and Dr. Cullen

In most of our large cities our church has been a back number. , Been willing to sit acquiescently while other churches carried away the laurels. But a new day has dawned—a new leadership is taking the helm in these cities and is letting the country know that the Methodist Episcopal is still existing as far as the Negroes are concerned. This was clearly evidenced Sunday, December 30th, at Salem M. E. Church of New York, of which Dr. Cullen is pastor. Mr. Allen our neighbor and the MacIntyre for this paper read letters from the resident of our country and other Notables. The Negro press has commented largely on this Emancipation Day Exercise. With the assistance of Young Allen and Cullen, we are sure Dr. Cullen will make old Salem stand out brilliantly in that great city. Let the "Light Shine" Men.

Rev. Dr. John B. Redmond

In an interview for the Associated Negro Press, Dr. John B. Redmond, pastor of the St. Mark Church of Chicago, has this to say relative to the Methodist Episcopal Church and a fair representation for her Black Members: "The Church nowhere nearly gives the kind of representation that should be to the more than 300,000 colored members" Dr. Redmond stated that, "he favors another area and another colored bishop". Dr. Redmond has other progressive opinions he will place before the General Conference, to be held in Springfield, Mass., in May.

The Horizon in looking over Daily Advocates of that memoriable General Conference of 1920, was pleased to notice the progressive stand Dr. Redmond took. The Horizon will soon let her readers know the part her black delegates played in that memorable conference.

Dr. Redmond, the Horizon considers you one of the progressive leaders of the Negro constituency of this great church. We say, "fight the good fight."

Bishops And The Ku Klux Klan

You remember a few weeks ago Bishop McConnell was holding one of his conferences and the Ku Kluxers marched in to show their respect and leave a little donatoin and that the bishop politely ordered them out. Do you not? Again one of your white friends looks out for you. Bishop Joseph F. Berry, the senior bishop of this great church of ours, told his four conferences comprising the Philadelphia area to 'refuse contributions from the Klan.' Bishop Berry said that accepting such contributions placed individual churches under obligations to the order.' One in the audience said, "Why Bishop". "My chief objection to the Klan is its antipathy to the Negroes, of whom there are many thousand enrolled in the Methodist Episcopal Church." Have we got any white friends? Yes, plenty of them look out for you when you are asleep. Why not write and thank these great men who speak out for you it will encourage them.

Contract these two examples with two others. A white bishop (not of your church) and his secretary were sailing from Africa for America a few months ago—on the ship they were placed at the same table with a Colored Missionary who was returning to America. They refused to eat which lead the captain to say, 'Bishop if this is the kind of Christianity you teach the heathen I do not want it.' In the light of this incident you can't blame Chesterton for saying, 'Christianity has never been given a trial"—can you.

Walking And Fasting As Cures For All Ills

Bernard MacFadden one of the leading physical culrurist of the world, has this to say editorially of walking as a cure for all ills: "Walking will cure practically every known disease that is due to lowered vitality, and when I make this statement I include nearly all diseases—Walking will cure consumption—in any curable stage. It will cure rheumatism, chronic and acute, if you are able to walk (many of the preacher-men, brothers and sisters should say 'AMEN' to this) It will cure Brights disease, if not too far advanced. It will cure many cases of diabetes. It will cure cancer in its incipient stage and in some advanced cases. It will cure nervous troubles of all kinds. It will cure wasting diseases of all kinds. Walking will increase the vital vigor of the organism, first of all by strengthening the lungs." He tells us how to walk: "The proper way to walk is with the body erect, head back, chin in, chest prominent, abdomen free—do not draw the abdomen in. Breathe adbominally. Do not point your toes outward. If you are bothered with flat feet, turn the toes inward slightly. This will strengthen the arches and will help materially to strengthen the feet. At requent intervals while you are walking draw in a deep breath, and hold it for as many steps as you can exhale all the breath and walk as many steps as you can without inhaling air."

Upton Sinclair, the great newspaper correspondent and author of "Fasting Cure", has this to say in a recent issue of the Washington Times of 'Fasting' as a cure for many disease: "If I were to list all the disease which I have seen cured by fasting, it would sound like the long lists on patent medicine bottles—almost everything there is. I have known people who were dying, and who, when they stopped eating, immediately stopped dying. I have stated, and I state again, that I think surgeons and doctors who give people food while they are seriously ill, are greatly handicapping the recovery of the patient. For myself, I have one rule when there is anything the matter with me: I stop eating." Let us look into these subjects and learn a lesson from the wise.

Atlanta Whites Change Their Hearts

The migration and inter-racial co-operation have changed the hearts of the Atlanta Whites a little as far as Negro Education is concerned. A little late but better late than never is the news that the Colored folk of Atlanta are to have magnificent grammar schools, four in number, seating 800 to 1.000 each, and a high school seating 1,500, the five schools will be erected at a cost of $1,200.000 with more to be spent on furnishings. This is only a part of a general building program involving a total of $3,800,000 and are in every sense equal to the best the city is erecting representing the last word in construction and equipment. Each school will be provided with medical and dental clinics.

The high school is named Booker T. Washington, and will have the regular academic curriculum and will provide training in wood work, carpentry, drawing, auto mechanics. sheet metal, plaster and cement work, tailoring, and pressing, sewing, cooking, child care and teacher training. Let us say. 'AMEN'.

Of course they did not do this for the Negroes of their own free will but because they were forced to. The whites of Atlanta had long been trying to get a 'bond issue' through for new buildings and the Negroes defeated the 'issue' each time until they had the assurance that they would benefit by the 'issue'. Where we hold the ballot we hold the power.

Let the white people of Georgia give the Negroes of their state proper educational facilities before they sing so loudly of their inferiority. For Mr. Henry C. Link writing in a recent number of The Atlantic—under the caption, "What Is Intelligence"? has this to say, "Intelligence, we have seen, is always measured in terms of how it has grown up. Before we can infer that any race, or any group in the same race, is inherently inferior to any other, we must be sure that every individual has had the advantages of an equally favorable social and economic environment and equally effective educational process". The Horizon wonders whether the white south read this article. Good Start Georgia. "Carry On".

Did You Know

That there is a mortgage of $2,300 on the home of Paul Laurence Dunbar and that the Alpha Phi Alpha Fraternity which made a pilgrimage to the home recently is going to conduct a nationwide canvass to raise $3,000 to pay the mortgage and repair the home?

That no segregation was shown at the recent meting of The Student Volunteer Movement which met in Indianapolis. That they were seated by states regardless of color or creed. Many stopping in the leading hotels?

That the First African Baptist Church of Savannah, Ga., celebrated its 136th Anniversary last week?

That Rev. Francis J. Grimke, D.D., recently preached a sermon in celebration of his forty-two years pastorate of Fifteenth Street Presbyterian Church of Washington city and that he is seventy-two years of age?

That the Church of the Living God under the leadership of Rev. J. E. Lewis, has purchased the vessel Nile at a cost of $80,000, and that the vessel is to fly the flag of the Liberia government and the flag of The Church of God and that they are going to carry Black people back to Africa?

That Alexander Smith, an art student now in France, won high praise for some of his paintings in an exhibition held in New York recently? That E. A. Harleston, of

Charleston, W. Va., also won praise for his work.

That your sculptors Warren Smith and Miss Augusta Savage also won praise for their excellent work?

That this paragraph would like to have the interest of your community?

THE DEATH OF REVEREND SILAS MONROE BOLDEN

By Rev. W. L. Duncan

"As I knew him:"

This historic character was assigned to the pastorate of our St. James Methodist Episcopal Church at Beaumont, Texas, by our good Bishop R. E. Jones, D. D., LL.D.; at our recent session of the Texas Annual Conference. Houston, Texas, Boynton, Methodist Episcopal Church. From this conerence our friend and brother, Reverend Silas Monroe Bolden received his last appointment at the hands of our most worthy Bishop Jones. In this unique appointment, the good Bishop made no mistake; soon after the adjournment of our Annual Conference, the preacher was found at his post of duty; the officials and the members received him very cordially as their pastor of St. James, and showed their high appreciation by making everything pleasant for him; the parsonage was not immediately vaçated, but his patience was not in the least disturbed; when his household goods came, they were taken care of and he entered heartily upon his assigned task to make good.

In his first official meeting with the brethren of his church, he gave them to understand that he was their servant and their friend; was appointed here with them to do the work of the church, and hoped to have the co-operation of the entire staff; they assured him of their hearty co-operation; this pleased him very much. His first message to them seemed to have "gripped" them, for the message was a burning one, coming, as it seemed, from a burning heart; from every sermon, after the first one, he the preacher grew in favor with God and his people, and they said that the good Bishop made no mistake in the appointment.

He had begun his work splendidly; every indication pointed to victory and success; the good work that he would have accomplished (had he been permitted to have lived) would have clearly vindicated our good Bishop in his wise appointment, in the appointment of Brother S. M. Bolden to our St. James Methodist Episcopal Church, for without any controversy, he would have demonstrated beyond any reasoinable doubht, his abilityto cope with the situation at St. James. He was possessed with that humble Christian spirit, which never fails to win the human contest, in the race of life.

The writer was with him in his last class service, prior to his leaving the city to bring back his wife and baby; he expressed to me his satisfaction of his beginning with the officials and the members; he left the city early Wednesday morning, with "I shall return Friday morning with my family, if you are in the city when I return, together with your wife, Sister Duncan, come to see us, for we are strangers here, you both know me; I desire that your wife meet

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BRILLIANT MUSICAL AT CLARK UNIVERSITY

Instead of the regular vesper service in **Crogman Chapel**, Sunday afternoon, January 27th the Conservatory of Music of Clark University under the efficient direction of Mrs. Sadie MacArthur rendered an unusually fine sacred program. The large and appreciative audience that gathered felt that the hour was one of real worship as the various numbers lifted their hearts on the wings of song and instrumental music. The following numbers were rendered:

Voluntary—Selected, Orchestra; Chorus—Zion, Awake, Cesta; Scripture—President Simmons; Prayer—President Watters; Solo—Selected, Mr. J. McEwan; Solo—The Voice in the Wildnerness, Miss Perkins; Girls' Glee Club—I'm So Glad; Solo—Come Ye Blessed, Mr. Taylor, P' Scott; Chorus—Consider and Hear Me, Pfleuger; Solo—Selected, Miss Smith; Duett—Hold Thou my Hand, Miss Arnold and Mr. Johnson, Briggs; Solo—One Sweetly Solemn Thought, Mr. Evans; Solo—There is No Death, Mr. L. C. Gregg, O'Heara; Violin Solo—Selected, Mr. Alpheus Wilson; Solo—He Shall Give His Angels Charge, Miss Rebecca Arnold, P' Scott; Piano Prelude—Helen, Miss Mebane; Solo—Out of the Depths, Mr. Jones; Men's Glee Club—Spirituals; Collection—Orchestra—Benediction.

This marked the climax of a number of fine things during the last semester. The next semester opens February 4th., and this last half of the year promises better things than even the first bestowed. We have added to our large and well-prepared faculty Mr. Henderson B. Johnson, one of the finest athletes and coaches in the South. Mr. Johnson will give his whole time to the development of the school athletics. The Alumni will especially appreciate this step forward so long needed in the steady advance of the University.

OFFICERS OF THE NATIONAL ASSOCIATION OF TEACHERS IN COLORED SCHOOLS TAKE FORWARD STEPS

The officers of the National Association of Teachers in Colored Schools, at a meeting January 15th, at Tuskegee Institute, Alabama, decided to appoint committees to make studies of special phases of Negro education and report at the annual meeting to be held in Dallas, Texas, July 30, 31-August 1, 1924.

The officers declared that the chief aim of the National Association of Teachers in Colored Schools is to help to secure efficient training for **every youth.** It is the desire also to build a strong National Negro educational Journal, affiliating with other National organizations so as to bring to the attention of those most concerned the needs of the Negro schools.

It was decided to close a Bulletin-Membership campaign April 15th with 5000 members of the Association and readers of the National Teachers Organ.

The Executive Secretary reported to the officers that the following state organizations were affiliating with the National body in such a way as to strengthen both state and National organization: Alabama, Arkansas, Delaware, Georgia, Florida, Kentucky; Louisiana, Maryland, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia and West Virginia.

The following officers attended the meeting:

Executive Committee

Mrs. Mary McLeod Bethune, president, member ex-officio, Florida; Dr. J. A. Gregg, chairman, Ohio; Mr. W. T. B. Williams, Alabama; Mr. R. S. Grossley, Delaware; Mr. J. W. Bell, Kentucky.

Board of Trustees

Mr. N. B. Young, Chairman, Missouri; Mr. W. W. Sanders, West Virginia; Mr. M. N. Work, Alabama.

Officers

Mr. C. J. Calloway, Executive Secretary, Alabama; Mr. J. S. Jones, Assistant Secretary, Louisiana; Mr. O. L. Coleman, First Vice-President, Louisiana; Mr. W. H. Holloway, Second Vice-President, Alabama; Mr. W. H. A. Howard, Treasurer, Florida. Mr. J. O. Spencer of Oklahoma; Mr. G. B. Thornton of Arkansas, and Mr. W. E. Day of Oklahoma, were also present.

HEROES IN SABLE SKIN

By Ex-Gov. M. R. Patterson, in Memphis Commercial Appeal

You can never tell who the heroes in this life may be. They are discovered as occasions arise. Woodfin of Kentucky and York of Tennessee were all unknown to fame, until circumstances gave them the chance to show in what heroic molds they were cast.

Woodfin and York are white, but a dispatch from Aberdeen, Miss., tells of another story of heroism, of brave and unselfish service wrapped up in two black skins. The story goes that a man, his wife and 10-months old baby were in an automobile truck packed with their belongings, which they were moving to a new home, and when they reached the James Creek Canal the driver lost control of the car and it plunged into the icy waters with all on board.

The day it is said, was bitterly cold, with the temperature far below the freezing point, and it seemed that the father, mother and child would all drown and the waters close over them. Without help there was no chance to survive. Two Negroes—Ed Jones and William Drake—happened to be walking down the road and witnessed the accident. Without a moment's hesitation these men plunged into the stream and effected the rescue of the three struggling forms in the water, who were then brought to Aberdeen and given attention. This is all. The account ended here. I don't know what, if anything, was done for the Negroes, or if anybody praised them.

I am sure they have not been decorated

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"AN INTRODUCTION TO THE STUDY OF THE BIBLE*"

By Dr. Willis J. King

One of the very interesting new books published by that aggressive and popular publishing house, George H. Doran Company, is one entitled, "An Introduction to the Study of the Bible" by Dr. J. R. Van Pelt, a Professor in Gammon Theological Seminary, Atlanta, Ga.

Perhaps no man in American Methodism is more competent to speak with authority in this particular field than is Dr. Van Pelt. Holding the highest academic degrees from leading American universities, and having maintained enviable record as a student in the best universities of Germany, it goes without saying that the author has the academic preparation for his task.

Dr. Van Pelt was for years a Professor of Systematic Theology in Iliff School of Theology. Later, he was Professor of English Bible in Cornell College, Iowa. During most of this latter period he was in charge of the Foreign Department of the Methodist Review, and is, undoubtedly, one of the best informed men in America on theological thinking in Germany.

In this book Dr. Van Pelt has supplied a long-felt need among students of the Bible, and especially those lacking technical training in the science of Theology. To quote Professor L. A. Weigle of Yale University, Divinity School, "Dr. Van Pelt has succeeded astonishingly well in bringing together a great amount of useful and reliable information concerning the Bible."

We go further. In this book the author sets forth, implicity at least, the principle by which the widely differing sections of the Bible may be harmonized, or at least properly appraised. The standardizing agency is Jesus Christ. One idea, like a scarlet thread, seems to run clear through the book, viz: "Jesus Christ is the supreme source of revelation." The Bible is the witness to the revelation of God in the world, but it is Jesus Christ who perfectly reveals God. It is this guiding principle that every Bible student needs who would interpret correctly the "Imprecatory Psalms" along with the "Sermon on the Mount"—both found in our Holy Bible—or any other of the contracted points of view found in the Old and New Testaments.

The book is divided into six parts. In part I, under the caption of "A General Survey", the author discusses such questions as, "What is the Bible?"; "The Outward Aspects of the Bible"; "Naming the Scriptures"; "The Diversity and Unity of the Bible"; "The Bible and other Sacred Books"; "The Scientific Study of the Bible".

In Parts II and III the author gives a comprehensive and yet readable account of the origin of the Books of the Bible and their transmission to our times.

Part IV deals with "The Bible in the Church." This section deserves a very wide reading. While the author does not pretend to enter into the discussions now going on between the so-called "fundamentalists" and "modernists", he does speak most illuminatingly on certain fundamental facts that must be kept in mind if one is to place the proper estimate on the authority of the Bible in the life of the church.

Part V discusses "The Bible in the World" under such suggestive chapter titles as "The Bible the Book of Mankind"; "The Bible and Civilization"; "The Bible and the World's Literature."

In Part VI are to be found some very helpful suggestions on "How to Read the Bible." Then follows an appendix containing a Bibliography, and additional suggestions for further study.

The writer does not know any other book in which is contained, in one volume, so much of valuable information, of its kind, about the Bible, as is to be found in Dr. Van Pelt's book. It certainly ought to have a very wide circulation among ministers, Sunday School workers, and students of the Bible everywhere.

*An Introduction to the Study of the Bible by Dr. J. R. Van Pelt. George H. Doran Co., New York.

OMEGA PSI PHI FRATERNITY UNDERTAKES AMBITIOUS PROGRAM

By Jesse O. Thomas

The Twelfth Conclave of the Omega Psi Phi Fraternity was held in St. Louis, Mo., the 2*th thru the 30th of December inclusive. The growth and expansion of the Fraternity as it relates to new chapters being organized during the past year was beyond the most sanguine expectation. At the Eleventh Conclave in Philadelphia in 1922, 45 or increase of 17 chapters was set as a goal for 1923. Not only was the dream and ambition of the grand officials realized but a greater number than contemplated fas actually set up—19 new chapters being added during the year—instead of 17, the maximum goal set.

The Omega Psi Phi was truly the guest of the citizens of St. Louis. St. Louis, one of the few cities in colored America where there seems to be unlimited social resources of the high-class order than can provide with unbounded facilities, social functions without number.

The writer was a delegate from the Eta Omega Chapter of Atlanta, to the Conclave, and went and spent much of his time in studying carefully every detail of the Fraternity as exposed in the conduct of the conclave, and much has been said in educational circles and otherwise, in criticism of condemnation of the varicus Greek letter fraternities as they are conducted throughout the nation. In many of the schools, especially of the South, the fraternities have no faculty recognition. Too often the Greek letter fraternities have been regarded as fraternities or social cliques in institutions with something of a caste complexion. In others they have been regarded as instruments used to mark some kind of fraternal distinction or high-brow fellowship. Much, if not all, of these criticisms have been justified by the manner in which many of the fraternities have been conducted. The more mature, sober, business men have regarded them as not worthy of their serious thought or consideration. This has been true very largely for the most part, because of the fraternities so far as the colored membership is concerned, has pretty largely manned by undergraduates. Their experience in business affairs being so limited and immature that it has been dificult to attarct the support and concern of the more seasoned or mature-minded men.

Therefore, the writer gave special consideration to the conduct of this conclave. The Grand Basileus, or presiding officer was Bro. J. A. Atkins, an honor graduate of Yale Law School and attorney-at-law from Muskogee, Oklahoma. His father has been in educational work at Winston-Salem, N. C., for a generation and is regarded as one of the outstanding educational and Christian statesmen of the race.

I have never attended a meeting that was conducted in a more democratic spirit or that was freer from political bickery and chicanery. "The majority rule" was the echo of every decision rendered or every vote passed.

The program for 1924 as outlined by the Grand Basileus and adopted by the convention is of suficient importance and signiicance to engage the most careful, deliberate consideration of any group of our fellow citizens. One of the most important features of the program for 1924 was the decision on the part of the conclave to raise sufficient money through its various chapters situated throughout the country from McGuill University, Montreal, Canada, to the University of California (making the Fraternity international) with which to give a scholarship or scholarships to some colored man or woman to do graduate or post-graduate work in the various universities throughout Europe.

Brother N. L. Nelson, student of the Divinity School of Yale who has spent two years studying abroad, one in France and one in Germany, describing in a most interesting manner the eagerness of the people in Europe to know the truth regarding the American Negro and his struggle upward and the contribution he has to offer to civilization. They have been misinformed so much by the propaganda of the American white man that the presence of an educated Negro is a weapon in the hands of the race group that can be used in a most effective way, to establish the Negro in his rightful place in the regard and esteem of the people who have not known the truth concerning him. Brother Nelson stated that he had been requested to write articles for newspapers and magazines and even small pamphlets dealing with the Negro question. He said that everything he had written had been consumed to the very stubble, by hungry seekers after the truth respecting the Negroes status in our civilization. This was simply one and perhaps the most outstanding phase of the 1924 program of the Omega Psi Phi Fraternity.

The meeting was conducted in a very high-class fashion. Questions discussed and problems dealth with were of sufficient moment and momentum to engage the attention of men of whatever station who are students of human progress.

HUMAN GEOGRAPHY

If Your Geography Text-book Seems A Dry Volume, Study The Subject From A Book That Has All The Thrills Of Living Millions

By William Watkins Reid

When you and I studied geography a decade or more ago, we sweated over "contours," "trade winds," "glacial debris" and "longtitudes and latitudes." It was almost as dead as mathematics, —and it remained with with us just as long.

But the real fascination of geography is in "human geography" not in the physical. One gets a birdseye view of continents, with varied races and peoples, of migrations of men through the centuries, of impact of race upon race, of the dwindling of one civilization and the rapid rise and spread most fascinating story of another. It is the ever written. It has "romance," and "clash," and 'thrill,' and "suspense", and "interplay of forces."



Out through the open door of the World Service Volume the people of the whole world march in parade.

If you are interested in that kind of geography(and who is not?) you will want to read the story in **"The World Service of the Methodist Episcopal Church."** Here is a volume of most absorbing human geography, a Methodist travel volume. It pictures the living, throbbing forces on every continent, the modern migrations of peoples, the impact of Christian civilization upon every other civilization on earth, the social and political and economic revolution going on to-day not only in America but wherever the Gospel has been told. It is a miror of the human race, a mirror of ourselves. And it shows us, as does no other geography, the divine purpose in the movements and counter-movements that agitate the modern world. God moves through the surging millions "his wonders to perform."

Perhaps your interest is in **industrial geography**. You are interested in social and economic justice for the men who subdue nature, who delve into the mines or raise structures high into the heavens. In this new geography, **"The World Service of the Methodist Episcopal Church,"** you will read the stories of the "lumber jacks of the northern woods," of the men and boys who go into the bowels of the earth that the coal of Pennsylvania may heat our homes, of the millions of blacks engaged in the mines of South Africa, of the breaking up of the centuries—old caste system of labor in India, of the industrial revolution in Japan and China, of the vast human problems arising from the new economic conditions in Mexico and South America. There is surely plenty of room here for practical or ideal speculation regarding the social conditions which the church must solve before its prayer "Thy kingdom come" is fulfilled.

Or your interest in human geography may be that of the **educator.** You are interested in new educational movements and in the spread of modern schools. There is no geography book, other than the Methodist volume, that shows us the world as it attends school. From our vantage point we find on the American continent a generation of Negroes, trained in Christian schools, far removed from the darkness that still reigns over Central Africa; we find that as the white man moved from the East to the West he planted schools and colleges, now numerous and flourishing. We find that he went from America and from Europe and planted his schools and taught his arts and sciences and his religion in Mexico, and South America, and in some parts of Japan, and China, and Korea, and India and Africa. And in the Philippines he planted a great school system. Japan and some other countries have adopted that same principle of "a school for every child" and popular education is the result. Thus the volume becomes the most up-to-date history of modern education.

Similarly, if you are a physicia nand interested in **the care of the human body,** you will find in **"The World Service of the Methodist Episcopal Church,"** a striking story of the spread of hospitals in America, and of the growth of modern hospitals and modern surgery on every foreign soil.

If you are interested in **trade,** this human geography will tell you about the men and women and the problems of the men and the women upon whose skill and happiness the continuance of that trade depends.

If you are interested in **agriculture,** you will learn here of the vast new crop areas being opened in China and Africa and South America and in the United States, and of the agricultural training schools and demonstration farms teaching new and modern methods in these needy places. And in the United States, you read, other agencies are at work to make the life of the tiller of the soil, the so-called "rural American," less isolated and uninteresting.

If you are interested in the **immigration problem, in child welfare, in social service, in human economics**—here are your favorite studies raised from the level of your home community and even above that of the United States, and considered in their world-causes and world-effects. You cannot truly know any of these questions unless you have examined it from the point of view of its total relation to the total human problem. And it is only in this "human geography" that you will find it thus broadly set forth.

Then, again, you are a Methodist and are contributing regularly to the benevolences of your church. You have a general, and perhaps vague, idea of why you are giving and how your money is being spent. If you will sit down with this human geography, **"The World Service of the Methodist Episcopal Church,"** you can trace your benevolent dollar as it goes on its mission of evangelization, teaching and healing. You follow it along some little stream in Oklahoma to some mission church; and along the Yangtse to temple-decked Chinese towns; and into the heart of tropical Africa with Dr. Gurney or Dr. Springer. Wherever you follow it you find it the means of rendering service to men and women and children. It is service to man that is being rendered. Was not that the same service Christ taught us to render?

And so, if you are a pastor, or Sunday school teacher, or church official or church member, you will find in this way the very latest stories of "human geography." Whatever your interest, so long as it affects human lives, it is to be found in its world-wide aspects in **"The World Service of the Methodist Episcopal Church."**

(Note: "The World Service of the Methodist Episcopal Church," 700 pages, price fifty cents, is issued by the Committee on Conservation and Advance. It may be secured from any Area Secretary or from any depository of the Methodist Book Concern.)

HEROES IN SABLE SKIN

(Continued from Page 7)

for bravery and were not met with brass bands and offers of entertainment.

The names of these Negroes will probably never again be in the papers.

They did not kill anybody—they saved somebody.

No commander ordered them to do what they did. and nobody was there to look on except the helpless trio in the swirling waters.

But God looked down upon what these obscure Negroes did, and Christ was near them when they risked their own lives to save the lives of others.

It won't do, my friends, for us to hate or wrong a race that can furnish heroes like this.

It won't do not to give it a chance—not to help and encourage it.

Ed Jones and William Drake are black

only outside—they are all white within.

Their act was as fine as any that may be found in any tale which has been told of heroic service. Ed Jones and William Drake have hearts of gold. They are gentlemen by right of what they did.

Their titles are clear to respect and honor.

THE DEATH OF REVEREND SILAS MONROE BOLDEN

(Continued from Page 7)

my wife when she comes." He did not come. He was not at Bryant long, before a message came here that he was very sick; Tuesday morning of January 22nd, the ministers (some of them) were assembled in St. James Methodist Episcopal Church, engaged in the World Service of the Methodist Episcopal Church, conducted by the District Superintendent, Rev. W. D. Lewis, and while we were thus engaged, a message or telegram came and there was a hush; be still—silence: We knew that the worse had happened, it read: "Reverend S. M. Bolden died at 11 a. m." The men could not keep back their tears; the friend of us all had spoken, "I have taken him unto Myself."

With our help, God will take care of the wife and baby, whom he has left behind: for "life is a span—a fleeting hour; How soon the vapor flies: Man is a tender, transient flower, that e'en in blooming dies."

Sleep on Brother Bolden, you have finished your work; Heaven lifted its everlasting portals high, and bids you, the pure in heart behold your God." While we mourn your loss, you have gained your evelasting reward where the tempest cannot come.

PERSONAL AND GENERAL

(Continued from Page 4)

After spending fifty-seven years on the mission field as Methodist Episcopal Missionary in China, twenty years of which he was Superintendent of North China mission and the rest of the period, President and President Emeritus of Peking University. Dr. H. H. Lowry died at his home in Peking on January 13, 1924. During his period of service Dr. Lowry witnessed Methodism's growth from a small mission with less than a hundred converts to what is now a great church with nearly a hundred thousand members.

TOTAL LIST GENERAL CONFERENCE DELEGATES

The following list comprises the total list of all delegates of both orders elected up-to-date from the Colored Conferences held. Any omission of names and any error or defect in address is due to lack of adequate information and will promptly and cheerfully be righted on receipt of the proper notification sent us. As subsequent Conferences meet, this roster will be added to as occasion requires.

Atlanta Conference.

Min.—L. H. King, Editor, 631 Baronne St., New Orleans, La.; Dr. J. N. C. Coggin, Secretary Colored Work, Board of Temperance, 1726 15th St., N. W., Washington, D. C.

Res.—Rev. N. J. Crolley, Pastor, 699 Capital Ave., Atlanta, Ga.; Rev. D. H. Stanton, Pastor, 202 Ashby St., Atlanta, Ga.

Lay.—Dr. A. M. Wilkins, Capitalist, Citizens' Trust Company, Atlanta, Ga.; Mr. James C. Arnold, Business, 88 Ridge Ave., Atlanta, Ga.

Res.—Mr. S. Cunningham, Real Estate, 45 1-2 Auburn Ave., Atlanta, Ga.; Mr. W. C. Strickland, Teacher, Colored High School, McDonough, Ga.

Central Alabama Conference.

Min.—Dr. E. M. Jones, Area Secretary, 631 Baronne Street, New Orleans, La.; Dr. G. W. Lewis, Pastor, 1504 Brown St., Anniston, Ala.

Res.—Rev. C. L. Dunn, District Superintendent, 614 8th Ave., Birminghsm, Ala.; Rev. J. L. Wilson, Pastor, 306 N. Warren St., Mobile, Ala.

Lay.—Mr. W. J. Echols, Conlractor, 331 1-2 Cedar St., Nashville, Tenn.; Mr. J. H. Redrick, Shipping Clerk, P. O. Box 327, Gadsden, Ala.

Res.—Prof. T. R. Parker, Teacher; Mrs. Beulah Moore, Teacher.

East Tennessee Conference.

Min.—President Judson S. Hill, Educator, Morristown, Ind., Inst., Morristown, Tenn.

Res.—Rev. G. F. Tipton, Pastor, 504 Lookout St., Chattanoga, Tenn.

Lay.—Mrs. Hattie Walker, Teacher, Morristown, Tenn.

Res.—Mrs. H. B. Johnson, Teacher, Morristown, Tenn.

Little Rock Conference.

Min.—President J. M. Cox, Educator, Philander Smith College, Little Rock, Ark.; Dr. G. T. Saxton, District Superintendent, 1115 Division St., Texarkana, Ark.

Res.—Rev. W. S. Sherrill, Pastor, Hot Springs, Ark.; Rev. B. F. Neal, Pastor, Fort Smith, Ark.

Lay.—Mrs. H. M. Nasmyth, Snperintendent, Philander Smith College, Little Rock, Ark.; Mrs A. C. Freeman, Teacher, Philander Smith College, Little Rock, Ark.

Res.—Dean G. T. Taylor, Teacher, 1116 Izard St., Little Rock, Ark.; Mr. A. N. Neely.

Mississippi Conference

Min.—J. B. F. Shaw, Educator, Haven Academy, Meridian, Miss.; W. L. Marshall, Pastor, Ocean Springs, Miss.; M. T. J. Howard, Director Rural Work, Gammon Theological Seminary, Atlanta, Ga.

Res.—D. L. Morgan, Pastor Meridian, Miss.; G. W. Smith, District Superintendent, Brookhaven Miss.; J. B. Brooks, Pastor, Edwards, Miss.

Lay.—R. H. McAllister, Business Manager Southwestern Christian Advocate, New Orleans, La.; M. C. Collins, Undertaker, Hattiesburg, Miss.; R. B. Williams, Insurance, Bolton, Miss.

Res.—L. K. Atwood, Lawyer, Jackson, Miss.; J. A. La Grove, Mechanic, Meridian, Miss.; Mrs. M. L. Morrison Teacher, Jackson, Miss.

North Carolina Conference.

Min.—Rev. H. L. Ashe, District Superintendent, 403 Parks Ave., Raleigh, N. C.; Rev. R. G. Morris, Pastor, 14 West Walnut Ave., Gastonia, N. C.

Res.—Rev. P. J. Cooke, District Superintendent, 635 E. Washington St., High Point, N. C.; Rev. R. W. Winchester, Pastor, 609 Ashe St., Greensboro, N. C.

Lay.—Prof. J. A. McRae, Teacher, Reidsville, N. C.; Prof. W. B. Windsor, Educator, Greensboro, N. C.

Savannah Conference.

Min.—Rev. J. S. Stripling, District Superintendent, 326 Winthrop St., Millen, Ga.

Res.—Rev. J. A. Ritchie, Pastor (decessed), Savannah, Ga.

Lay.—Mr. W. E. Summers, Railway Postal Clerk, (deceased), Augusta, Ga.

Res.—Mrs. Bessie C. Daughtry, Bookkeeper, 1413 Lee St., Brunswick, Ga.

South Carolina Conference.

Min.—Rev. A. R. Howard, Pastor, S. Washington, St., Sumter, S. C.; Dr. J. W. Moultrie, Area Secretary, 106 S. Washington Ave., Sumter S. C.; Rev. R. H. Harrington, Pastor, Florence, S. C.; Rov. J. F. Page, District Superintendent, Coit St., Florence, S. C.

Res.—Rev. J. B. Taylor, Pastor, Bennettsville, S. C.; Rev. J. C. Martin, District Superintendent, Mars Bluff, S. C.; Rev. C. C. Clark, Pastor, Allendale, S. C.

Lay.—President J. B. Randolph, Educator, Claflin Univ., Orangeburg, S. C.; Mr. W. L. Caldwoll; Mr. E. J. Sawyer, Banker; Mr. S. J. McDonald.

Res.—Mrs. D. M. Bulkley, Field Secretary, W. H. M. S.; Mr. T. H. Pinckney; Dr. J. R. Levy, Physician.

Tennessee Conference.

Min.—Dr. J. C. Sherrill, Area Secretary, 13-14 James Bldg., E. 9th St., Chattanooga, Tenn.; Dr. S. M. Strayhorne, Pastor, Edgeville, Ave., Nashville, Tenn.

Res.—Rev. D. T. Burch, Pastor, 73 Wharf Ave., Nashville, Tenn.

Lay.—Dr. W. E. A. Forde, Specialist, 714-12 Cedar St., Nashville, Tenn.; Mr. W. D. Hawkins, Banker, 76 Wharf Ave., Nashville, Tenn.

Res.—Mr. W. M. Copeland, 20 Shepherd St., Nashville, Tenn.; Mr. Silas Millon, Memphis, Tenn.

Texas Conference.

Min.—President M. W. Dogan, Educator, Wiley College, Marshall, Tex.; Prof. W. J. King, Teacher, Gammon Theo. Seminary, Atlanta, Ga.; Rev. J. O. Williams Pastor, 405 Carter St., Marshall, Tex.

Res.—Rev. A. W. Carr, District Superintendent, 807 1-2 Prairie Ave., Houston, Tex.; Rev. W. A. Fortson, Pastor, Kendelton, Tex.; Rev. E. W. Kelley, Pastor, 912 28th St., Galveston, Tex.

Lsy.—Mr. J. M. Robinson, Real Estate, John and 2nd Sts., Orange, Tex.; Deaconess Ross Simpson, Missionary; Mr. T. W. Patrick, Letter Carrier, 1814 28th St. Galveston, Tex.

Res.—Mrs. E. H. Holden, Housewife, 201 Moore St., Marshall, Tex.; Prof. C. A. Barrett. Teacher, Texarkana, Tex.; Prof. H. B. Pemberton, Teacher, 110 Wiley Ave., Marshall. Tex.

Upper Mississippi Conference.

Min.—Rev. J. W. Golden, Area Evangelist, Box 501, Greenwood, Miss.; Rev. B. F. Woolfolk, Pastor, Tupelo, Miss.; Rev. N. R. Clay, Pastor, Amory, Miss.

Res.—Rev. F. H. Henry, Pastor, Clarksdale, Miss.; Rev. J. W. Wimbush, Pastor, Corinth, Miss.; Rev. W. H Golden, Pastor, Okolona, Miss.

Lay.—President M. S. Davage, Educator, Rust College, Holly Springs, Miss.; Prof. E. H. McKissack, Insurance, Holly Springs, Miss.; Mr. R. L. Williams, Insurance, Box 61, Lexington, Miss.

Res.—Mrs. C. A. Williams, Teacher, Durant, Miss.; Mr. S. H. Clay, Farmer, Muldon, Miss.; Mrs. M. E. Ferguson. Housewife, Columbus, Miss.

West Texas Conference.

Min.—President R. N. Brooks, Educator, Sam Huston College, Austin, Tex.; Rev. L. H. Richardson, Pastor, 130 N. Mesquite St., San Antonio, Tex.

Res.—Rev. J. W. Warren, District Superintendent, 2809 Cochran St., Dallas, Tex.

Lay.—Mr. D. W. Kirkpatrick, U. S. Gov. Inspector, 1108 New York Ave., Ft. Worth, Tex.; Mrs. Harry Swann, Housewife, 702 Morgan Ave. Cuero, Tex.

Res.—Prof. Robert Atkinson, Teacher; Mr. W. M. Gordon, Insurance, 2549 Elm St., Dallas, Tex.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,
Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--Joshua and the Conquest of Canaan.

(Josh. 1-11; 23-24.)

FEBRUARY 17, 1924

Some of the characteristics which justify a man's claims to greatness sre his visions and his practicalness—bis sbility to see ends far in the futuro and to overcome serious obstacles and solve difficult problems in the use of such mesns as are available in the present which tend progressively toward the realizstion of these ends. We have already studied something of Moses' ability to conceive worth-while ends and to use successfully present means toward the realization of these ends. But the crowning evidence of a man's greatness is his ability to inspire others to great and noble deeds. And we have to study today an outstanding evidence of Moses' ability to inspire other men to greatness. Socrates was great through Plato. Jesus was great through his disciples. And Moses was great through Joshua.

Remarkable enough it is that Moses should ever have conceived of these tbousands of slaves some day being a great, free and independent nation which wonld hold the unique piace smong the nations of the religious light of the world. But it should not be forgotten that he had about as good an education as could be had in his day. And remarksble enough also is it that Moses shonld have heen able to iead and govern so successfully for so long this rebellious and fickle-bearted nation-in-the-rough-state amid such discouraging circnmstances. Never, I suppose, in the history of the world has a highly educated ieader been able to iesd more successfully snd ignorant and superstitious horde withont greatly lowering his own ideal both in theory and especially in practice. Think of Moses' persistent stsnd against idolatry when such practices were the rule practically among all peoples! But it should be remembered that Moses had got some observational experience in governing from his father-in-law during his sojourn in Midian, some assistance in organization from the same source and was reared at the Egyptian court. But tbat Moses should have been ahle to take the young man Joshua who was doubtless born and reared in Egyptian bondage, without any education except such as adversity could give, and so inspire him with high ideals of service, with bnrning enthusiasm in a noble cause, with courage to go against the most towering obstacles, and with practical judgment in the administration of affairs—that he sbould so inspire him that he wonid be able to take the work up where Moses left it and carry it forward to a telling success dnring the most trying times of the establishment of the nation—this to me is one of the most remarkable tbings about Moses. This was the most important of all the miracles tha t he wrought.

Joshua, it will be recalled, was one of tbe spies sent from Kadesh to view Canaan and get tbo lay of the country and peoples. He, therefore, had some first hand knowledge of the circumstances which would confront them as invaders. He also had some practical experience in warfare. For before Moses reiinquished the task into his hands enough territory for two and a hslf tribes hsd been conquered from the peopies east of the Jordan. But before crossing tbe Jordan by sending out other spies he gained some further knowledge of the first enemy against whom they would come. But before he sent out tbe spies tbere was passed a piece of "war-time legislation" which sounds ratber modern in its tone. It condemned to death any msn who would rebol against Joshna's authority in the successful prosecution of the wars. Whether this legislation had anything to do with the "findings" of the spies we do not know. But they certainiy brought back a very encouraging report concerning the possibility of conquering the country.

And after a number of vigorons csmpaigns by Joshua, some hotly contested in arms and other victories by strategy, they did conqner it. It is remarkable how successfully Joshua led his people against the walicd cities and strongly organized powers of Canaan, especially when these Canasnites were fighting defensive wars. Humanly speaking his success was due to at least two things: first, the Canaanites had lost in advance much of their self-confidence after their neighbors east of the river had met with such defest at the hands of these new invaders; and, secondly, as their self-confidence had decreased the Israelites' self-confidence and courage had correspondingly increased because of the recent success east of the Jordan, probably also because of the influonce of the "war-time legislation", and because by now tbese wars had come to be regarded by Israel as religious wars to be fought with all the zeal and fierceness characteristic of such wars. The Israeiites had now hecome "crusaders" who were fighting, not only for homes, but for the giory of their God. So when Josbua died tbe Israelites were firmly established in Canaan, and Moses' vision of years before had become a glorions realization. There was still mnch territory yet to be conquered, not, however, in order that all tbe tribes may have a home, but that they may completely control all of Canaan. But tbis hope was never fuiiy realized.

A rather serious question is apt to arise here in the mind of the moralist. I have often heard it asked myself. Wby should a righteous and just God be supposed to have beiped these immigrants conquer the territory of these peoples who had done nothing whatever to cause the invasion. One understands how the Israeiites may bave taken it upon themselves to do tbis and how they could have done it successfuily without the supposed help of God. But it seems to impngn God's justice to suppose tbat He prompted and assisted them in doing it. That is a reasonable question. And the most satisfactory answer that we can give to it comes from a consideration of wbat Israel was to become and actusliy became in God's plan for world redemption. Those people never would have become what Israel became, and would never have become so great a blessing to the world. The world would not have lost anything of value had those trihes that remained in Canaan been driven out or exterminsted. But the world would have lost much had Israel not won a home for itself.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday February 17, 1924
"That thou mayest have good success whitsoever thou goest."
(By Rev. D. D. Martin, D. D.)

It is the word of God to Joshna. It is always emharrassing for one to assume the place of leadership or prominence after one who has been such s success, and wbo has the hearts of the people. Joshua was timid in taking up the work where Moses had laid it down. He could only do it with the Divine assurance of success. God told him to be strong and of good coursge and he would be with him even as he hsd been with Moses.

Every generation in the church has hsd its leadership. When grest men fall we mourn our poverty without tbem; but God seems never to be without his man to fill the piace. It is the continued presence of Jehovah that causes Israel to succeed. Whether by Abraham, Moses, Joshua, David, or Isaiah, or whoever msy be called to represent him God is tho leader, and will give those who trust him success wherever they may go.

It was in winning territory for God and his peopie Joshua was to have snccess. God is most interested in the forwardness of his peopie. The face of Joshua was set toward the land of promise, and in possessing that God would give him snccess. This has been the hope of the true missionary in all his work. Many have looked toward a continent, country, or island, strengthened by the promise of success. In the face of greatest opposition God's voice saying "Be strong and of good courage" has made many faithful missionaries courageous in their work.

These are also days that try men's souls. The church has been called upon to win the whole world through the conqnest of the Gospel. The nations are so aroused that if they are not won for Christ now, the spirit of anti-Christ in the cruelist atheism will obtain. It is a stormy time among the peoples of the world in which tc go forth with expectancy. God will cause the wrath of man to praise him. The time for world conquest is now, and with a faith of Joshua we need not hesitate to work and pray for the immediate possession of all lands with the Gospel of triumph. The Kingdoms of this world are to be the Kingdom of our Lord and his Christ.

Gsmmon Seminary.

Quarterly Conferences

COOKEVILLE, TENN.—In the midst of the cold wave, our District Superintendent Rev. F. N. Collier, was with us to hold the second quarter. On Sunday at 7:30 p. m., he preached to us out of his heart from Jude, 23rd verse. He commended those present for being at tbeir post during the absence of tbe pastor, who was ill.—J. S. L. Reporter.

SEALY CIRCUIT, TEX.—Dr. R. B. Reid, District Superintendent of the Navasota District, held his first quarterly conference here January 19th and 20th. The district superintendent called his bnsiness quarter together Saturday at 12:30 o'clock and he gave a very inspiring lecture on getting together, which was very interesting and everybody enjoyed it. All officers were present a nd made their reports. On Saturday night the pastor held a big entertainment and on Sunday Dr. R. B. Reid preached a most wonderful sermon, text: Let this mind be in you which was also in Christ Jesus, Phil. 2:5. Total amount raised $57.90 B. J. Williams, reporter.

MARLIN, TEXAS—Dr. T. H. Wyatt, district superintendent of the Waco District, held his first quarterly conference at Davis Cbapel Methodist Episcopal Church, Jan. 13 and 14. We were favored with a wonderful sermon by our superintendent and he also administered the Sacrament to members. The business session held Monday night, was well attended. each officer present made a splendid report, written and financial. Money raised for all causes $80.00. Rev. J. J. Hardemon, our belover pastor, is striving to make this one of the greatest years in the history of the district with the hearty co-operation of the people. If we will, we can, so we will. —Ida Mae Wilson, reporter.

KANSAS CITY, KANSAS.—Mason Memorial M. E. Church: Our fourth quarterly conference was held January 13th and 14th. We have had nothing but peace and success. Dr. G. G. Logan, District Superintendent, preached at 11:00 a. m.

At three P. M. the sacrament was administered. Eight of the leading ministers of the city were present. The choir of Jamerson Temple, Kansas City, Missouri, rendered the song service. Rev. T. J. Jones of Independence, Missouri preached to tbe delight of all. The District Superintendent preached at eight P. M. At tbe business session Monday night all officers were present with good reports, and to the delight of all, our financial secretary reported for all purposes $6,120.20. The District Superintendent was well pleased with

(Continned on Page 12)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Principal of Morgan Academy Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC Feb. 17.
Subject: Youth and Religion
(Acts 22:7-10)

This is the biggest question of all, in connection with our youth. Religion must under-gird and under-pin everything, health, education, citizenship, all.

The Religious Pariahs

The lowest class in India is called parlah. They are left alone by everybody but the devil. I am afraid there is too close an analogy between these outcasts of India and our youth of Epworth League age. The most neglected group among us, religionsly, is this group. We usually make the small children go to church and Sunday School, and, thus force on them a sort of outward conformity in religious matters. When the teen age is reached and force cannot count in such an effective way, the children usually drop out of all sorts of religious activity, And, about all the church does is to give them a good, stiff, pious cussing about their jazz, card playing and dancing.

What can We Do?

Surely it is time to face this question seriously, prayerfully, frankly. The teen age is the religious seed time; the psychology of adolescence is unmistakably clear on this point. My own experience in dealing with young people of this age (an experience covering about twenty-five years now) has demonstrated that this is the period when it is easy to enlist them in projects that appeal to their idealism as religion does. But it takes the wisdom of a real fisher of men to make the proper approach to these over-sensitive adolescents. There are certain things that must be thoroughly known and constantly kept in mind. I want to call attention briefly to one or two of them.

1. They must be met on their own ground.

Don't forget that a young person is a young person and can't be anything else, if he wants to be. Being young, he sees with eyes of the young, hears with the ears of the young and feels with the heart of the young. The religion of young people will, of necessity, be as different from the religion of old people as the young people themselves are different from old people. There is no use, therefore, to set any sixty—or eighty—year old religious molds and expect to fit them on these teen age fellows. You may threaten them with all the fire and brimstone hell you want, they will take their chance with it.

2. We must be patient with doubts.

The teen age is the doubting age. Up to this period, the child has accepted parental authority without question. At this age when new life powers are coming to maturity, when a new consciousness of self dawns, there comes upon the youth a sense of self-sufficiency that prompts him to question where he has once accepted, to doubt where his faith was once blind and implicit. These questionings cannot be answered by dogmatic pronouncements nor can these doubts be dispelled by apocalyptic frothings. This situation must be met by calm patient, poised, frank reasoning. Let me illustrate by a concrete case. In one of my Bible classes not long ago, a bright young fellow said "I don't believe there is any more to us after death." "What is your reason" I asked. Said he, "Because there is no evidence that we still exist." I stepped to an electric light that hung in the front part of the class room, switched on the current and pointed to it so as to direct attention to it. Then, I switched it off and asked him if the electric current that produced that light still existed after the light was out. He answered, "Yes." I asked for his evidence. He had to admit that he had no more evidence of the existence of the electricity after the light was out than he had of the existence of a human soul after death. It had never occurred to him to be absolutely illogical to conclude that, because he could see no manifestations of the life hereafter, therefore there was no life hereafter. The fallacy was not manifest until I carried the reasoning into the scientific field, the field in which the youth has such cock-sure confidence. Patience, ingenuity, knowledge will in every case show the flimsy foundation of these adolescent doubts. This young chap has a new faith in the possibility of life in another mode. What could have been accomplished by threatening him with hell for his doubts?

3. Anchor them early in the fundamentals.

Don't let the word "fundamentals" suggest the wrong thing to you. I have no reference whatever to articles of faith or anything of that kind. I mean turn their hearts and purposes early towards God. Get them accustomed to the vocabulary of religion early in their lives. See to it that the religious life develops as naturally and easily as the body develops. They will love and confide in God as naturally as they love and confide in their parents, if God is introduced to them rightly. If we parents and teachers fail in everything else, we must not fail at this point. The young people need religion. It may be a sort of luxury for us old folks, but for the youth it is an absolute necessity. When the dark clouds of doubt hover thick, when the wild storms of adolescent passion sweep in foam crested fury over the young soul, there is only one safe anchorage for the youth—abiding faith in a Loving Heavenly Father.

J. C. HAYWOOD,
Baltimore, Md.

QUARTERLY CONFERENCE.

(Continued from Page 11.)

the work. Our pastor is a clean, energetic and untiring worker. We, the members and friends are proud of our pastor, Rev. P. A. Morrow and it was the vote of the quarterly conference that the District Superintendent recommend his return.—Reporter.

TEAGUE, TEXAS.—The first quarterly conference is history. As we predicted, Rev. W. R. Robinson, a noted genius, presided. Rev. G. L. Loud, pastor also was present. Rev. Robsinson was full of fire. He had just returned from the area meeting at New Orleans, and reports were all good. The District Superintendent's salary was raised from $25 to $30, and he was paid in full. Rev. Loud's salary, $800 for the year and $50 for travelling expenses. The conference was one not usually witnessed. Fairfield Sunday School reported $1.75 for Japan. Thirty-four souls took the Lord's Supper. Rev. Loud and his wife wish to thank the Woman's Home Missionary Society for a shower at the parsonage in honor of the fine baby boy born December 29. The following are those who participated: Sisters A. B. Simmons, Evalena McIlveen, S. Irvin, Corene Johnson, C. McCrary, Willie Kelley, Alice Donahue M. Robinson and Channie Nolan.—Willie C. Blaine, Reporter.

NATCHITOCHES, LA.—Our Fourth Quarterly Conference was held January 13-14; although it was raining aand sleeting, onr esteemed District Superintendent, Rev. G. C. Hayward, was on time, and presided with ease, dignity and satisfaction. Nearly all of the officers were present and made splendid reports. Under the pastorats of our efficient pastor, Rev. T. A. Brown, we have had a splendid year's work. On Sunday, Jan. 13, the district superintendent was at his best and preached two powerful sermons to a large congregation day and night. He gave wholesome advice that will make the church succeed. After making all appointments and hearing all reports the district superintendent called into question the word "service" of which the concrete fonndation was laid for a splendid year's work. After which a program of study was indulged as follows: The Foreign Mission, Mrs. Nettie Blackston; the Appeal of America's Home Mission Need, Mrs. Mattie B. Hubley; We've Got to Build a New Church, Mrs. Rosa Lapiace; the Negro Migration North, Mrs. E. L.Willoughby. The board of Education for Negroes, Dr. T. Taylor. In connection with the quarterly conference the Revs. E. M. Taylor, T. H. Hayes, F. D. Thomas and A. Hall were present and contributed to the study. Thus passed into history a splendid quarterly conference.—Reporter.

CARD OF THANKS

I take this method to thank Sister Lou Washington for a pig given us for a Christmas present. May God's richest blessings ever attend Sister Washington.—Rev. J. L. Kirvin and family, Roberson Chapel, Bayou Lachute, La.

We take this method of extending thanks to the members of Colony Methodist Episcopal Church, Blount Springs, Ala., for the storm that reached the parsonage leaving 136 pounds of groceries. We give you all our sincere thanks for your kindness. Again we thank you.—A. D. Moon, P. C., and family.

I take this method to thank Prof and Mrs. T. B. Mitchell for a fine 12 pound turkey at Christmas time; Prof and Mrs. H. M. Moore, a shoulder of pork; Mr. and Mrs. C. Hill, a peck of potatoes and five pounds of meat; James and Grigsby Mercantile Co., one pound of candy, and $1 in cash from Sister Savanna Brown. We wish to thank you all.—Rev. and Mrs. R. H. Warran, Kendleton, Tex.

I take this method to thank the King's Sons and Daughters for a purse of $25.00 presented to me by the president, Mrs. Roeno Gibson, on New Year's Eve night as a New Year's gift. Much credit is due Mr. E. M. Gibson for the raising of this fund for the pastor. Also R. Gibson, P. McClellen, M. Batiste, C. Henry, L. Hampton, F. Gordan, and B. Mattan. The pastor responded in his usual way. May God bless these good people. —A. Robinson, pastor, Donaldsonville, La.

The pastor and wife wish to thank the members of the Cherryville Charge and of the Baptist Church for the many pounds of groceries and cash purse given on Dec. 23. The night was very unpleasant, but the party led by Bro. G. W. Hasting, entered the dining room and deposited the many pounds. Bro. Hatsings made the presentation. We also wish to thank the members of Richmond Methodist Episcopal Church for the groceries and $2 given on Dec. 25, led by Mr. S. W. Johnson, Mrs. A. B. Bue and others. May God bless you all.—Rev. and Mrs. Wm. Neal.

A party led by the Woman's Home Missionary Society, and Ladies' Aid, Sisters A. Harris, Hannah Bell, Estella Harris, Ophelia Bell, Sina Sharpe, Mary Bell, Vealiia Harris, Missouri Harris, Fannie Sharpe, Mollie Sharpe, Lula Sharpe, Mr. Williams, R. P. Bell and a number of others, marched into the parsonage of Ebenezer Methodist Episcopal Church of Reidsville, Ga., November 5, 1923, singing be ready when he comes. They gave me a pair of half hose and a $6.50 pair of shoes. A pair of silk hose was given my wife. Our hearts were made to rejoice. We shall remember their kindness. May they live long to make others happy. May their pathway be crowned with

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AGENTS—Make $50 weekly selling Shirts, Overalls, Rubber Aprons, Rain coats, Knitted Ties, Brownskin Negro Dolls. Write Standard Products Co., 438 Lenox Ave., New York City.



WHAT THE CHURCHES ARE DOING

GULFPORT, MISS.—The Christmae service heid at Riley's Chapei December 24tn wae conducted by the Sunday School. We also had an enjoyable time at the Xmae tre from which the children receíved mauy ueeful presente. The program wae arranged by Mrs. H. O. Harrie and Mr. J. M. Thomas—Edward, Smith, Reporter.

LONGVIEW, TEX.—McCabe Chapel: The work is going onward; our Paetor, Rev. G. H. Baker, entered into the work whole-heartedly and ie bringing things to paee. The members are in heartfeit eympathy; feeling the care of their paetor and wife. A etorm struck the parsonage abont 9 o'clock Thureday night with choiceet groceries; it was indeed a eurprise to them. Aii eervices are weii attended.—Rev. G. H. Baker, paetor; Mre. P. L. B. Pattiilo, reporter.

COLUMBUS, OHIO.—The Wheatland Ave. Methodiet Episcopal Church here is growing nicely. Adult additions 12, children baptized 15, marriagee 2, running on cash baeis. The big thing for thie church this year ia the building of a new parsonage and buying the lot at a coet of $5,200.00, with only $3,000.00 to be paid. This parsonage is compiete with eeven rooms, basement 20x24 feet, furnace, a etudy and three other roome on ground floor. Three roome upetairs and bath, medicine cabinet, iinen cabinet and kitchen cabinet built in the walle. The house is modern in every way. Mre. Thompson who is the queen of the parsonage, is a graduate of Morgan College, took summer work in Ohio State University eight years, taught in the high echooi st Charleeton, W. Va., for 10 years. Bishop R. E. Jones lectured to 550 people here which was a great heip in the pareonage fund.—J. L. Thompson.

STATESBORO, GA.—On Novemher 29, 1923, out at Brown's chapei M. E. church, there was a well-prepared program rendered by the Sunday school and choir. Prof. A. R. Pope snd others epoke on Thanksgiving. Our pastor, the Rev. A. L. Smith, preached from the 5th pealm and 14th vsrse. It wae a treat to all who heard him. After the contributlon the tables were iadened with canned goods, syrup, vegetahlee, potatoee, corn, so much so, until an automobiie had to be ordered out there to carry their pastor, his wife, and the things that had been provided for them. Our pastor is a great man at the right piace. We thank Bishop C. L. Mead for his return to us. Our Sister Cariottie Lee ied this host of frisnds.—Reporter.

BRYAN, TEX.—In a few days after the adjournment of the conference, I was on the ground. Our firet quarter wae heid Nov. 9-11, with Rev. W. R. Robineon, D. S., in the chair, who gave ue wholesome inetructione touching the great program of the church. Sunday night he eeemed to have been at his best; he preached a great eermon that inepired our hearts to do greater things. We paid him in full. We moved here Nov. 20th; found the parsonage aii lighted up, thinge renovated and a fine supper prepared. A storm etruck the pareonage, ieaving several pounds of choice groceries and eome caeh iying on the table. Wo pray God's bieseing upon theee good members of Lee chapel who have given ue such a cordial welcome. On Xmae day the officials and members of Les chapei spread a choice dinner in the church for the pastor and familiy, coneisting of turkey, cranberries, cakee, piee, fruite, etc., ied by Mise Effie Farleter, Mrs. G. D. Houeton and Mrs. Saliie Haynee. These aiso gave us a turkey for a New Year'e gift. We oniy wish that we had words to exprese our gratitude to them. Thanksgiving day was obeerved. The Rev. J. H. H. Harderman, of the A. M. E. church, preached a fino eermon at 7:30 p. m. Our Thanksgiving offering amounted to $42.86. Reports are stiii coming in. The amount hae increased to $65.86. We are pianning to improve our church and parsonage and hope to begin work soon. I deeire aii friends to write me at Bryan, Tex., Box 21.—R. Hiiiiary, Pastor.

FOREST, MISS.—This circuit is stiii progreeeing; we have just cioeed the 58th anniversary of Lynch Chapei Methodiet Epiecopal Church. Reve. H. H. Buckingham, presiding eider, A. M. E. Church, and Rev. J. H. Brooks, pastor, A. M. E. Church, rendered valuable eervice. Rev. June Wiiiiame, one of our retired ministers, preached for ue December 20, 1923, from the 63 Pealm, 13 v. Acceesions, 2. The voiuntary workers reported as follows for the truetees of Lynch's Chapel: Mr. Sebe Crudup, $1.50; Mr. Henry Washington, $3.00; Mr. Jake Wiiiiame, $1.00; Mr. A. Freeman, $2.01; Mre. Nettie Garret and Mr. Jake Liiiie, $11.90; Mre. R. N. Jonee, $17.75, Mre. Fanny Williams, $4.40; Mrs. Florence Tatum, $1.75; Mre. F. Whittington, $11.56; Mr. Martin Whittington, $2.35; Mrs. Liiiia Ware, $5.05; Mrs. M. E. Bnrks, $10.00. We are endeavoring to ciose out a creditable year's work, we have some good, loyal members on this work while we have some, like everywhere eise, who are not doing anything, but thoee who are workere they never ehirk any duty but stand ready at aii timee to do aii they can to help the pastor, who ever he might be, to succeed.—Reporter.

SUMMITT—Magnoiia, Miee. — We are just closing one of the best yoar's work in the bistory of the charge. We have had epiritual succeee ae well ae financiai success. We have added to the church this year, 34 new membere and our regiiar class niesting which is heid weekiy, is iargely attended. We have paid on oid indebtednese this year, $1,185; paid for Centenary, $378; other conference ciaime, $55. Paid the Diet. Snpt. iu fuii, $108. We will send our paetor to the conference with a fuii report, and ask that the Biehop return him to ue for another year. The amount raieed in fuii for aii claime. $3,375.—Harrison McCowen, reporter.

GEORGETOWN, MO.—It was indeed a treat to be at St. Mark Methodist Epiecopai Church on Chrietmas eve. The iiterary program presented by our Sunday Schooi wae enjoyed by aii. The Christmas tree decorations were timeiy and beautifui. Gifts in profusion were received by many. Aieo the Ladies' Aid quiit conteet was cioeed. Mrs. Bettie Grear reported $10.00 and wae presented the quiit, she being the moet eucceeeful of the eoiiicitore. On Chrietmas morning our beloved pastor, Rev. E. T. Carrington, preached an inspiring sermon from Luke 2:11, eubjsct: "The Meseiah." We went away rejoicing. Vieitore at our Christmas morning service were: Rev. J. W. Goodaii, pastor C. M. E. Church of Sedaiia, Mo.; Mre. J. W. Goodaii, and Rev. H. Wiison, pastor C. M. E. Church of Georgetown, Mo. On Thursday, December 27th, the Ladies' Aid Soclety celebrated their twelfth annlversary with a turkey dinner with aii the trimminge, ice cream and cake, and after dinner minte. Covers were iaid for forty. Special guests were: Rev. L. R. Grant, Dietrict Superintendent of Sedaiia, Mo.; Rev. H. L. Overton of California, Mo.; and Prof. Saxon of George R. Smith college. After dinner was over the president of the Ladies' Aid Mrs. Nannie Penn presented a eiik crepe drees of the iateet model to Mre. Luia Carrington, wife of the pastor in token of their iove for her. Then juet after the epeech of acceptance, a pound party fiied in, led by Bro. H. R. Mouiden, and ended a day not to be forgotten. Mrs. Saiiie Gaiiis, reporter.

BATON ROUGE, LA.—St. Mark Church: The King'e Daughtere and Sone have their way about doing thinge: Tuesday night, January 8th, the paetor was interrupted in making announcements when Mrs. George Johnson, E. M. Jonee, and C. F. Johneon, with a detachment forming a Committe came in einging, hringing with them large baekets filled with choice groceriee. Short addressee were made by Mrs. E. M. Jones, and Mrs. C. F. Johnson: Mrs. Jones preeented the pastor with a $75.00 suit of clothes on the behalf of the King's Daughters and Sons, Mrs. Johnson presented the baskets and the contents on hehalf of the Church. The Pastor responded with thanks, and words of assurance that he will faithfully endeavor to maintain their confidence so specifically referred to in each address. Mrs. George Johneon the president of the King's Daughters and Sons ie a tireiees worker, and is actively engaged in aii intereste of the Church. She deeervee the praise, confidence and eeteem accorded her by the membere of the Church. At the cioee refreshmente were eerved. Aii departed with smiiee; the paetor a happier man—J. O. Brown, Paetor.

CADIZ, OHIO—Sweeping victories at Simpeon Chapei. Eider Tate from Cincinnati, Ohio, wae with us on which night $24.00 wae raised on Conference Ciaimants. Eider Tate remained with ue over Sunday and preached a very inspiring eermon. Dr. T. L. Ferguson of Columbue, O., our district superintendent, heid an interesting quarterly meeting, and preached a very able eermon, which wae enjoyed by aii. Mre. Bertha Davie, Conference Evangeiist of Cincinnati, O., conducted a very euccessful revival in our church at which time two came forward for prayer, and confeseed that they had been immeneeiy heiped. The Simpson Methodiet Episcopai Church Sunday Schooi rendered a very interesting program on Xmas eve. night, at which time many iittie hearte were made happy by tokene from Santa Ciaue. The funerai of Miss Anna Waiiace, aged 5 yeare, took place on Friday, December 14th. The chiid was playing before an open grate when her clothee caught fire and she wae burned to death. The funerai eervices were conducted by Rev. A. L. Holland, pastor, aeeieted by Mre. Bertha Davie, and Rev. Aiien of the A. M. E. Church.—Reporter.

LITTLE ROCK, ARK.—Duncan Chapel, Methodiet Episcopai Church: The Rev. H. Bright wae aseigned to thie charge December 9th, 1923, by Bishop H. C. Stuntz, and coming immediateiy to the charge hie first impreeeion was to set things anew and every one both, oid and young, feii in iine to carry out hie design. New students have been added to the Sunday School every Sunday eince his arrivai and new membere found. He was highly entertained on Xmas day by Bro. J. W. and Sister Claburn at dinner, and Bro. and Sieter Wiiiie Spyvy for eupper, and on Monday night, Jan. 7th, a reception was given the pastor, led by Sister Clark and officiais; $4.15 was placed in the paetor's hand, Sieter Ciark condncted a spiendid program. Remarks by the officiais with welcome to the new pastor, and the young people iifted a coiiection of welcome and presented it to the pastor. Addreee of welcome responded to by the writer, and the pastor epoke of hie gratefulness to God and gratitude to the peopie for ench a cordiai welcome. We are bound to succeed with Jeeus to iead us.—W. H. D. Bright, reporter.

DRAPER CIRCUIT, VA.—On Dec. 20, 1923, about 8:30 p. m., a great snrprise party entered my home. I had been ill and in hed four hours, and on invitfng them in, I found them to be my Draper members. The party was led by the following stewards and etewardesses: Mrs. Della Baily, Lizzie Brown, Johnnie Brown, Henrietta

Holmes, Anna Finally, C. T. Wolford, Harry Finally, Miss L. Slaughter and others. Everything eatable was included in the many pounds presented us. I am trying to watch, fight, pray and hold the true faith to the end.—J. M. Watson, P. C.

BOWLING GREEN, MO. — On Thanksgiving morning at 5:30 o'clock, twenty-four faithful souls met at Wesley Chapel Methodist Episcopal Church in a great Thanksgiving Service and the Holy Ghost was present; $40.00 was raised. Christmas morning at 6 o'clock there were thirty-six present. The pastor, Rev. M. L. Jackson, preached from Luke 2-10. The choir was on the joh with songs for the occasion. Everybody enjoyed the spiritual feast. Xmas night the Centenary Cluh raised $14.00. Mrs. Bertha Bell is president. January 3rd, the choir, directed hy our pastor's wife, Mrs. Jackson, gave a musical and raised $11.00. We thank Ehnes and Anrelius Whaley of Hannibal, Mo., for their cornet and clarinet selections. Our *Southwestern* quota has been raised and we are getting every claim in shape for the annual conference in April.—D'Arline Smith, reporter.

LOUISVILLE, KY.—The memhers of Lloyd St. Methodist Episcopal Church have had a vision. They are planning to move into their new church huilding and every one, from our loyal pastor down to the smallest children are working in hearty cooperation to raise funds to that end. Sunday morning, Jaan. 13, 1924, we listened to a wonderful sermon preached hy our pastor, Rev. L. R. Starks who, after we had given our general collection, lifted an after collection, the proceeds of which are to go toward helping to pay for the new huilding. On Sunday afternoon there was a program rendered hy the Young Woman's Home Missionary Society to raise funds for the same cause. We had wonderful service and attendance throughout the day with a total of $103.90 for the building fund.—Rev. L. R. Starks, pastor; Dcila Simpson, reporter.

MIDDLE BROOK, VA.—The Methodist Episcopal church at Middle Brook, Va., which has heen closed for many years, was opened September 16, 1923, hy Rev. J. R. Davis, pastor of Laurel Hill charge, with a good congregatiou. A rally was held on October 7; Rev. Davis preached to a large crowd. The choir of the Baptist church, aided by others, sang for these services The quarterly conference was held Sept. 6, hy Rev. W. S. Jackson, district superintendent. Since Rev. Davis took charge of the church, we have raised $58.75, having services only three times including the quarterly conference. We find in Rev. Davis, pastor, preacher, worker, and leader. Pray for us.—Reporter.

DONALDSONVILLE, LA. — Our Christmas rally was a great success. The members reported as follows: A. Gaines, $1.00; M. Batiste, $1.50" P. McClellan, $1.50; L. Hampton, $1.50; E. Turner, $1.00; M. Dugas, 50c" E. Shamburg, $1.10; A. Guidan, $5.00; R. Gibson, $3.00; K. Gibson, $1.10; M. J. Harris, $5.00; F. Gordan, $5.00; O Beddar, $5.00; E. M. Gibson, $1.50; O. Robinson, $5.00; Rev. A. Robinson, $5.00; S. Dūgas, $1.05; F. Hawkins, $1.50; J. Francois, $4.00; M. Landry, 60c; M. Smith, $5.00; L. Rynes, $31.0; M. Mason, $3.00; L. Anderson, $3.00; C. Henry, $1.20; J. Ford, $1.60; E. Brooks, $2.00; S. Walker, $1.00; Dr. J. S. Brazier, $2.50; A. Jackson, $1.00; R. Tasker, $3.20; I. Johnson, $2.00; L. Martin, 50c; R. Turner, $1.00; A. Ward, $1.20; C. S. Breaux, $2.00; M. Wilson, $1.20; T. Tasker, $1.00; M. Gomez, $2.00; E. Daily, $5.00; E. Harris, $1.50; L. Bryant, $1.00; M. Robinson, $2.50; E. Martin, $1.00; E. Morris, $1.00, and S. S. Johnson, $1.00; other collections $26.50, making a totai of $131.05. Thus closes the first Xmas rally ever held in this church. Much credit is due our energetic pastor, the Rev. Arthur Robinson, for the snccess of this meeting. The pastor received many nice presents and also the money raised in this rally.—J. D. Brazier.

CENTERVLLE AND VERDANVILLE CHARGE—The work on the ahove charges is prospering nicely under the pastorate of the Rev. J. R. McCain. We are winding up the year's work in good shape. We have raised all of our Centenary claim, $150.00, and all other claims have heen met. The memhership has wonderfully increased; five children have heen christened. The plans are on to remodel the church should our pastor return. Too much credit cannot be given our beloved District Superintendent, Rev. Alston, for sending us such a wonderful preacher. We are sending our pastor to conference in good shape.—J. D. McCain, pastor; (Mrs.) O. Verda, reporter.

PALÆSTINE, TEXAS — St. Paul Methodist Episcopal Church: Greeting the new year with big heart, and a determined will, we can sing with the truth: "Glory, Glory, Hallelujah," our church is marching on. Arriving here on Thanksgiving morning, though the rain was steadily descending, we met a loyal memhership eagerly waiting our arrival. Since that time, the weather has heen damp and cold, yet I feel that we are making a wonderful progress under the prevailing circnmstances. We have had our first quarterly conference with Rev. W. R. Rohinson, our worthy district superintendent in the chair. We raised his salary from $20.00 to $25.00 and paid him off in full. We raised $11.00 for the Japanese relief; the estimate for pastor's salary was made to the amount of $1,200.00, the same is heing looked after in a very pleasing manner. A seven day program is the marching orders of St. Paul. Sunday: 9:30, Sunday School; 11:00 a. m. preaching; 8:00 p. m., general class; (1st Sun.): 6:00 Epworth League; 7:30, preaching and the Sacramont; Monday: 5:00 p. m., Woman's Home Missionary Society; 7:30 Steward's meeting; Tuesday: 3:00 p. m., 1st and third Sunday: Mothers' meeting; 7:00 lecture on hygiene and class meeting; Wednesday: 6:00 p. m., choir practice; Thursday: 4:00 to 5:00 p. m., recreation and social life; 6:30 to 7:00, prayer meeting; Friday: 4:00 to 5:00, Junior League; 7: 00 to 8:00 Teachers' training; Saturday: 3:00 to 5:00, recreation and entertainment. This program has been unanimosuly adopted by the church, and pledges their pastor that they will follow his lead. We had a great service watch night, with one accession to the church. At the close of the service, returned to our room to our dolightful surprise a crowd of forty persons had visited the room, and left more than 90 pounds of choice groceries of all descriptions. The pastor and wife are happy as they go about their new task, followed hy a faithful congregation, at what we prize most we have added eight to the church during the two months that we have served these people. Now we are clearing away the site to huild a new parsonage. The windows have been repaired in the church, and the meetings are regularly attended and it seems to me, that at the end of this conference year we can rejoice over the best year of our history. God's call is for workers and not for shirkers, is our slogan.—J. L. Blue, P, C.

HAHNVILLE, LA.—Recently we held a meoting here in which two local preachers, Cornelius Truehill and T. Nedd, delivered inspiring messages. After the service we were visited by a storm led by Sister Nellie Darensbourg and N. Kyle. They hrought many pounds and a cash purse. The presentation was made hy N. Kyle; W. Stuart and C. Taylor made Interesting remarks. Rev. C. D. C. Bryan, an interesting and logical preacher, was called on to make remarks which he did in an ahle way.—Mrs. Mary Bryan, reporter.

ROCKY FORD, GA.—A special meet ing was held at Rocky Ford, Ga., Jan. 15-16, 1924, which was presided over hy the Rev. J. S. Stripling, district superintendent. The pastors, district stewards and Sunday School superintendents were praesent. The world service program was taken up and discussed with much interest. In those two days' meeting, the whole scope of the field was carefully looked into with a greater vision. The pastor and officers then returned to the varlous fields with much enthusiasm, to do more for the Master this year than in the past. The meeting then adjourned to meet again some time In the month of March at Statesboro, Ga.—J. W. Brown, reporter.

TERRE HAUTE, IND.—Saulter's M. E. Chnrch hurns mortgage on January 13, 1924. One of the greatest congregations ever assemhled In Saulter's Methodist Episcopal Church gathered on Sunday afternoon, January 13th, to take part in the mortgage bnrning services led hy the Pastor Robert E. Skelton. The services hegan at 3:15 p. m. sharp. The choir of 24 voices came in and took their places at the alter for consecration. After this ceremony the first hymn was announced by the pastor which was sung hy the entire congregation led by the choir. Atfer the other preliminaries were over the Rev. Dr. E. A. White, D. D., District Superintendent of the Indianapolis District was introduced by the Pastor as the speaker of the honr. He chose as his snbject, "Sacrificial Service." Dr. White was in his nsnal masterly way of preaching. Time and again he thrilled his hearers with his eloqnence and spiritual power. It was indeed a great message coming from a great man. After the splendid sermon an offering was taken and then the great processional hegan. Tags had heen previously printed with these words thereon, "I helped until the last dollar was paid." These tags were sold for one dollar each and all persons buying a tag were entitled to a place in the processional. Over a hundred persons took part in this ceromony which was led hy Mr. Chas. Edwards one of the Trustees who was one of the charter members of the church when it was organized over forty years ago. After this ceremony the eight memhers were called forward who were among the original number that organized the church. There were four women and four men in this group. The nine Trustees were then called forward and after the usual ceremony the mortgage was burned and to the strains of "Praise God from whom all hlessings flow," the services were hrought to a happy close.—Rev. Robert E. Skelton, Pastor.

CHRISTIANBURG, VA.—We are happy to say that since our church has heen remodeled under the leadership and guidance of our most nohle pastor, Rev. G. W. Caine, and our worthy trustees, the members of the Church have taken on new life and going forward to the goal of success Last year was one of the most successful years we have had for some time and we want to make this one by the help of our Master, one long to he remembered. Our first quarterly meeting was a great success, both spiritually and financially. The District Superintendent preached a most wonderful sermon, text :"And his name shall he Jesus."

GATE CITY, VA.—January 7th, 1924 to the surprise of the pastor and wife, about 7:30 o'clock a great storm struck the parsonage and loaded the tahle with all kinds of choice groceries The Sisters and Brothers spent one joyful hour at the parsonage after which the pastor expressed his appreciation and the storm ceased. May the Lord hless these kind hearted people. H. L. Johnson, Pastor.—Mrs. H. L. Johnson, Reporter.

WATERTOWN, TENN.—We wish to thank the hishop and our district superintendent, Rev. J. B. Booth for sending to us from the last conference Rev. W. M. Neal. Our charge has taken on new life since his arrival. On Christmas morning he preached a soul stirring sermon on the Birth of Christ. Our hearts rejoiced as he spoke to us out of his heart. The program at night was conducted hy Mrs. W. M. Neal and Mrs. Hattie Antroas. Mrs. Neal is an untiring worker in the church and both come well recommended from the Nolensville charge. Rev. Neal has raised for all causes during two months, $180; $5 for Walden College and $6 for Japanese Earthqual Fund. A stove has also heen purchased for the parsonage.—Hattie Dowell, Reporter.

PALESTINE, TEXAS — Palestine District, Texas Conference: The workservice meeting of the Methodist Episcopal Church was called hy onr District Superintendent, the Rev. W. R. Rohinson, to meet with Lee Chapel Bryan, Texas, Jan. 22 and 23. Rev. R. Hillory and his associatae pasto

and members received us joyfully and the meeting was cared for in grand style. Dr. Rohinson presided with such dignity, that we are almost ready to say, we will have first place in efficiency in the study of the world service volume. Many of the vital questions were discussed to the delight of all who were present. The books went like magic. Not only did our people beg for them; ministors and people of other denominations hegged the ministers to let them have theirs, and order other copies for themselves. Never before was the spirit of John Wesley laid upon the hearts of the people in such a profound and scholarly manner than the way Dr. Rohinson brought before us the needs of the church to day. This meeting was unexcelled in many ways in opening our eyes upon the great work that the church has done, and preparing us for the great task that is now before us to he done. We are hetter fitted for the task now, more than ever before and at the very heginning we can see nothing hut success in the Palestine District. We here make mention aiso of the sadness that came to us at an hour least expected, on Tuesday morning at 11:00, Jan. 22, when the death anagel came and cialmed the Rev. S. M. Bolden, the pastor of St. James Methodist Episcopal Church, Beaumont, Texas. Bro. Bolden was expastor of Bryan and had returned to take his family to his new field. Having made al l preparations to return with his wife and hahy, but was too weak to make it. Upon special request by Brother Bolden, while he yet lived, was that Dr. A. W. Carr, District Superintendent of the Houston District, would preach his funeral. Dr. was sick in hed, hut arose at the shocking news, came, hut was too sick to answer the request of his friend. Dr. W. D. Lewis, the district superintendent of the Beaumon District under whom Brother Bolden was serving, preached in Brother Carr's stead. Brother Lewis was in session of the world service that was called to meet in the church of which Brother Boldent was pastor. They all came and were present at the end. Many telegrams were read from those that were not ahle to he present. He was interred in the new cemetery at Bryan, Texas, Jan. 24. Peace he to his ashes. —J. L. Blue, reporter.

ASHEBORO, N. C.—On the 25th. of December, 1923, at 7:00 p. m., the Rev. J. E. Brower and his wife Mrs. J. E. Brower, arrived from Greenshoro, N. C., with Mrs. W. M. Crawford, where they had gone to meet her. The car had hardly come to a stop at the commodious home of the Rev. J. E. Brower's of Ashhoro, N. C., when the Rev. Crawford was seen moving under the shadow of darkness to meet, and greet his wife on their now field of labor. The pastor had hardly time to get his companion hy the hand, before Prof. John Q. Martin one of the teachers here in the Graded school took charge of the pastor and wife, and rushed them both away to the parsonage, which had been nicely furnished by the committee, led hy Mrs. Marq Watkins, and the generons hearted layman Mr. Fletcher Chavis. When the pastor and his wife had heen seated by the fire to the astonishment of the new ocoupants there quickly arose an exciting storm, dropping things upon the tahle. When all had heen laid on the tahle Mrs. Tisha Matthews a devoted Christian and lover of good works called upon R. W. Maness to pray. Then the new pastor was given an opportunity to say a few words which were enjoyed by all. Then the stormers took their leave, leaving on the tahle about $25.00 worth of groceries and wearing apparel. The pastor and his wife ask that the Lord hless those stormers, and let them come again.—Reporter.

KERVILLE, TEXAS.—We are delighted very much at the return of our pastor, the Rev. J. S. Mediock. He has made many friends here hoth colored and white. On Christmas at 11 a. m., our church house was crowded to listen to the Christmas message delivered hy our pastor. His text, Isaiah the 9-10, "For unto us a child is horn, unto us a son is given and the government shall he upon his shoulder." It was a great sermon. He proved himself to he a good preacher and a great pastor. At 8 p. m., Rev. R. Moshy preached for us. He gave us a great sermon. We see nothing hut victory for us this year.—Edna Anderson, Reporter.

ARDMORE, OKLA.—We wish to thank the Senior and Junior Church for the surprise given to the Pastor and family during the first two weeks in December, at which time the the Juniors had charge of the affairs of the Church. Besides paying the Pastor fifty dollars they presented one hundred pounds of groceries. Such kindness is always appreciated hy the pastor and family.

Ardmore is an exceptional charge when it comes to honoring, paying, and caring for th pastor and his family. Indeed they are an appreciative people, and are worthy of all the love and respect of the Minister who serves them.—Mrs. S. E. Darius, Reporter.

HUFSMITH, TEXAS.—We were glad to have our good pastor, Rev. P. Edwards returned to us for another year. He came from the conference happy and ready to work; appointing club leaders to raise money. The following leaders reported: Bro. A. Thomas, $14; Maggie Edwards, $10; W. Page, $6; E. L. Thomas, $3.50; C. Smith, $5.50. Total $39. Electric lights have been installed in the church for the first time and the other meeting house has also heen remodeled. Rev. Edwards was half paid last year, hut we hope to pay him this year in full. The entire membership is alive as never before and we expect to go over the top.—Maggie Edwards, Reporter.

RADFORD, VA.—Mount Olive: The Rev. F. D. Thomas was sent back to us the second year, to the delight of the members of Mt. Olive. Since returning he is making all feel the worth of tho Leader. We have the committee on conservation lined up as never before, with Mrs. M. J. Jones, Mrs. Daisy Blaney and Mrs. E. M. Field; and the committee on a new church, Bro. A. P. Armstrong, Bro. Harvey Fields and Bro. C. C. Alexander. Also the Epworth League under the leadership of Bro. C. C. Alexander and the Woman's Home Missionary Society under the presidency of Mrs. Lula Phillips. Tho whole church seems to be willing to line up as never before and to work together in one great aim; that is to meet all ohligations and to huild a church on modern style. Pray for our success. —Reporter.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

DOBSON—On the 17th of December, 1923, at Sallis, Miss., after 32 years of faithful and effective service in the Upper Mississippi Conference, the Rev. G. J. Dohson laid down the cross for a crown. A useful man in the conference is gone; for 22 years he was the statistical secretary of the conference; was a good scholar and very accurate in all of his work. His place in this particular will he hard to fill. He was not a great church hulider and financier, hut he had the gift of an Evangelist, for whereever he went the revival fires were kindled. His greatest desire was to see sinners converted and the indifferent revived. He was in poor health during the entire year, hut despite that fact he continued at his post of duty. One of the hest revivals conducted on the district during the year was conducted hy him. He leaves a devoted wife and other relatives to mourn his going.

"Servant of God well done,
Thy glorious warfare's past,
The battle's fought, the victory won,
And thou art crowned at last."

—Rev. E. F. Scarbough, Dist. Supt.

ROBERSON—Bro. Wash Roherson, a member of Roberson Chapel Methodist Episcopal Church, Cookeville, Tenn., was born July 26, 1849, died Jan. 17, 1924, age 75 years. He was a member of the church for 44 years. He leaves a wife, two sons, a daughter, and eight grandchildren and a host of friends to mourn his loss. He was a faithful member, a loving father and a devoted husband. Funeral was conducted hy his ex-pastor, Rev. W. M. Holden.— J. S. L., reporter.

LEWIS—The members of Wesley Methodist Episcopal Church, Mobile, Ala., mourn the death of Brother Jefferson Lewis, a faithful and loyal member. He died in full triumph of faith. He leaves one daughter, a son-in-law and a host of friends to mourn his death.—Rev. V. D. Oatman, P. C.

JOHNSON—Miss Mima Johnson, a faithful member of Mt. Herman Methodist Episcopal Church, Ackerman, Miss., passed away to meet with those that preceded her, on Wednesday evening, Jan. 16. She leaves a mother, one brother and a sister to monrn her loss. Our loss is Heaven's gain.—Rev. J. H. Wesley, reporter.

CLAYTON—Sister Lucinda Richardson Clayton, died at the home of her hrother, January 4, and was huried in Christianshurg, January 10. She was a member of the M. E. Church for 36 years and will he missed for she was widely known—Reporter.

FORD—Death also took from the membership of Mt. Olive Chureh Miss Gertrude Ford and Rohert Simpson, two faithful and energetic members two faithful and energetic members Their places are not easy to be filled. Their funerals were conducted hy the pastor.—Reporter.

LACY—Brother Washington Lacy a member and trustee of Mt. Olive, M. E. Church, Yazoo circuit, passed to his final reward January 13. He leaves a wife, niece, and grandson to mourn his loss. His funeral was conducted hy the pastor, Rev. J. B. Campheil.—A. Hooper, reporter.

ALLEN—The death angel came to the home of Brother B. J. and Sister Eliza Allen, on the morning of Decemher 9, 1923, and took their son Bennie Esau. He was a bright little hoy at the age of twelve. He joined Mt. Pisgah M. E. Church, August 1923, under the Pastorate of W. B. Rogers. Bennie lingered just a short while and when the end came he was ready and willing to go.—J. H. Crump, Reporter.

McCLINDON—Brother Louis McClindon, Gulfport, Miss., departed this life, December 3, 1923 in full triumph of faith. For many years he was a faithful and devout christian remaining true to the end. He leaves to mourn him, a wife, nine children and six grandchildren. His remains were interred in the Gulf Coast Cemetery, Decemher 4, 1923. Our loss is heaven's gain.—Mazie V. Harvey, Reporter.

HILL—Sister Eula Hill was called from labor to rest on Decemher 9, 1923. Sre was a faithful member of St. Paul M. E. Church, Caddo Gap, Ark. She was the daughter of Mr. and Mrs. Morgan Hill and the wife of Mr. Bell Hill. Sister Hill served as Sunday School secretary for 3 years. Father, mother, hushand, one child three hrothers and four sisters survive her. Funeral services conducted hy Rev. W. H. Hanna—Miss Rena N. Knox, Reporter.

MILES—Mrs. Morley Miles of Wiley M. E. Church, Bianks, La., departed this life on Wednesday, January 23, at 10:00 a. m. after an illness of 6 days. Sweetly and patiently Sister Miles passed away at her home. She served the Methodist Episcopal Church 46 years and was an earnest devoted Christian. She reared a large family. She filled every office in the church and had won the hearts of many, which was attested hy the heautiful tribute paid by her pastor and others upon her funeral occasion. Her remains were deposited in the False River cemetery. She leaves to mourn her loss 8 children and 11 grandchildren. She was 67 years of age. Rev. J. L. Augustus, P. C.—Alphonse Noel, Reporter.

COLE—Sister Corene Cole, wife of Rev. J. H. Cole, pastor Miller Charge, entered into life Jannary 6, 3:30, a. m. This couple had been married 41 years. Four children were born to them. Three passed in infancy to the

(Continued on Page 16)

SPECIAL NOTICES

All mail intended for Rev. D. E. McNair, Box 524, Indianola, Miss., should from now on he addressed to Rev. D. E. McNair, Kosciusko, Miss.

INQUIRY

I wish to inquire for my hrother Nelson W. Turner, whom I have not heard from in 26 years, at which time he was in San Filip, Mex. Our father was named Sam Turner; brother, Sam Turner. Our mother died when we were quite small and our father died, after returning from Harris County. My name was Virginia Turner hefore my marriage; it is now Virginia Johnson. Please direct any information to Virginia Johnson, care Rev. Wm. Elson, Gonzales, Tex.

I wish to inquire about my two nieces, Mrs. Sarah Jane Levels, and Mrs. Anna McGrew, who left Harriston, Miss., a numher of years sgo. Sarah, when last heard from, was living in Greenville, Miss., and Anna was somewhere in the Delta. Their father's name was Ford Witherspoon. Any information of their whereabouts will be highly appreciated by their uncle, Lewis A. Witherspoon, Box 21, Harriston, Miss.

CRESCENT CITY NOTES

PEOPLE'S CHURCH—The Mother's club held its weekly meeting on Thursday, January 17th, and was honored hy the presence of two visting nurses, who afterwards joined us—namely Mrs. Sarah Buddington and Mrs. S. Hall. Mrs. Buddington's talk on food for the baby was very interesting and timely, so was Mrs. Hall's on the proper care of the infant's body. We propose having these meetings every Thursday night with talks and lectures and other features. Mothers of every denomination and all ladies are welcomed.—Mrs. G. A. Payne, Mgr.; Miss A. Seagrow, reporter.

ST. MATTHEW — The members and friends of the St. Matthew Methodist Episcopal Church, Algiers, La., demonstrated their Christmas spirit by presenting their pastor with a large basket, containing delicous fruits, various assortments of candies, a ten-pound shoulder of meat and many other choice groceries, A five-pound chicken and a twelve-pound turkey was another feature of the gift.

Those who made special gifts to the pastor were: Sister Mary Austin, who gave a basket of select groceries, fruits and candies; and Brother James Rhoads, who gave an eight-pound goose; and Dr. L. B. Landry, who on Christmas morning sent his gift of thirty pounds of carefully chosen dry salt meat, pork, beef, cured ham, lard and fruits

This great movement excepting the special feature was led by Sisters A. Davis, Mary Austin, Julia Andreson and Mrs. C. W. Jones. A memher of Tulane Baptist Church, New Orleans, La., and graduste of N. O. C. —R. J. Johnson, Pastor.

OBITUARY

(Continued from Page 15)

eternal shores, the other grew to womanhood, was marired and was the joyful mother of nine children. She left for eternity two years and three weeks hefore her mother. Sister Cole traveled with her husband in the ministry thirty-four years and lent herself and service nnstintingly to the work. She goes to a well earned reward leaving to follow her ultimately a devoted hushand, nine grand children and a host of friends and other relatives. The enterment was in Miller cemetery. Funeral services were conducted hy District Superintendent J. S. Stripling, assisted by Rev. J. H. Grant, Rev. J. W. Jenkins of A. M. E., and Rev. Wilkerson of Baptist Church.

WASHINGTON—Mrs. Milly Washington was horn at Reeds Praria, Grimes Co., in the year 1848. She was first married to Mr. Dennis Nichols, Sr., at Houston, Texas, in 1867, to this union five children were born. She was then left a widow and was later married to a Rev. L. J. Washington a minister of the A. M. E. Conference. Two children hlessed her later life and out of this numher ef seven children two are left to mourn her loss. Mrs. Mamie Elexander, Columbus, and Dennis Nichols, Jr., of this city. Mas. Washington loved to a healthy ripe age of 78 years. In 1922, she was stricken with paralysis, she was confined to her hed during this time, but was indeed an example of humble christianity having many years ago yielded herself to become a servant of God. She leaves also one grand daughter two great grand children, two hrothers, one sister and a numher of relatives to mourn her loss.—Reporter.

WILLS—Sister Mary Ann Wills, a faithful member of Wesley Chapel M. E. Church, Enterprise, Miss., died Decemher 7, 1923. She was president of the Ladies Aid Society. She leaves to mourn her passing, a father, two sisters and one son. Rev. A. B. Britton, the pastor, assisted hy Rev. N. Toole, condncted the funeral. Her remains were laid to rest in the East Cemetery by the C. F. and A. Society of which she was a member.—Mary M. Britten, Reporter.

GIBBS—Brother Oscar Gihhs, a faithful member of Adams Chapel Methodist Episcopal Churoh, Fayette, Miss., was horn in Fayette, Miss., Octoher 26, 1864, and died at the Charity Hospital, Natchez, Miss., Jannary 12, 1924, of injuries received from being run over by an automobile on the night of January 5, 1924 at Fayette, Miss. He was a life long and devout member of the Church, having joined when he was 6 or 8 years of age. The funeral service was conducted at Adams Chapel M. E. Church Sunday, Janaury 13th at 2:00 p. m. His remains were laid to rest in the Adams M. E.Cemetery, Fayette, Miss. He leaves an aged mother, and a host of relatives and friends to mourn his demise. M. P. Johnson, pastor officiated.—Reporter.

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CARD OF THANKS

Continued from Page 12)

hlessings. Yours for the cause , Rev. and Mrs. H. W. Kimhall.

I take this method to thank the pastor, memhers, Woman's Home Missionary Society, Ladies Aid and King's Daughters of St. Mark's M. E. Church, Baton Rouge La. for a pair of shoes costing $14.50, two shirts and a cash purse of $5. Rev. B. J. Reddick, D. S.

I take this method to thank Mr. Jack Jackson of Virginia for a gift of $10. Mr. Jackson is the son-in-law of Mrs. Matilda Small, who is one of the leading women of Ross Church. May God's blessings he upon them all.—Rev. S. J. Jackson, Kenner, La.

I take this method to thank Rev. T. F. Rohinson for so willingly taking charge of the funeral of my hushand Rev. J. J. Woolridge, Mrs. Rohinson and Daughters for sharing in my sorrow and taking care of me in their own home, Rev. and Mrs. Jenkins of Trinity Church for their contrihution, also the memhers and friends of Saint Paul M. E. Church, Jeanerette, La., of which Rev. Woolridge was pastor for their heautiful floral offering, also all those who assisted me during hi illness. May the Lord hestow man blessings upon you, and may you life be long, happy and prosperous.—Mrs. J. J. Woolridge, Jeanerette, La

I take this method of thanking th memhers of Mineola Circuit for thei loving kindness and friendly interes shown us. Monday (Xmas eve) afte finishing dinner I walked out on th front porch of parsonage and foun that Santa Claus had heen there an left over 100 pounds of choice, fanc groceries. May God's hlessing a tend you all the way. We appreciat the move taken by the loyal Chris tian people en this work, and w shall assnre you the best there is i us to put more life, love, Christia fellowship and pep in the work a much as it lies in us.—A. J. Newto and wife, Mineola, Tex.

I want to thank my Group leader for their work on pastor's salary Brother L. Lewis, E. V. Griffen, M Wilkins and W. G. Gordan of Prov idence M. E. Church, Mrs. S. A Tanksley from Wilson, S. T. Petter and J. W. Wilson of Berford M. E Church, Ahheville Charge—R. E Adams, pastor

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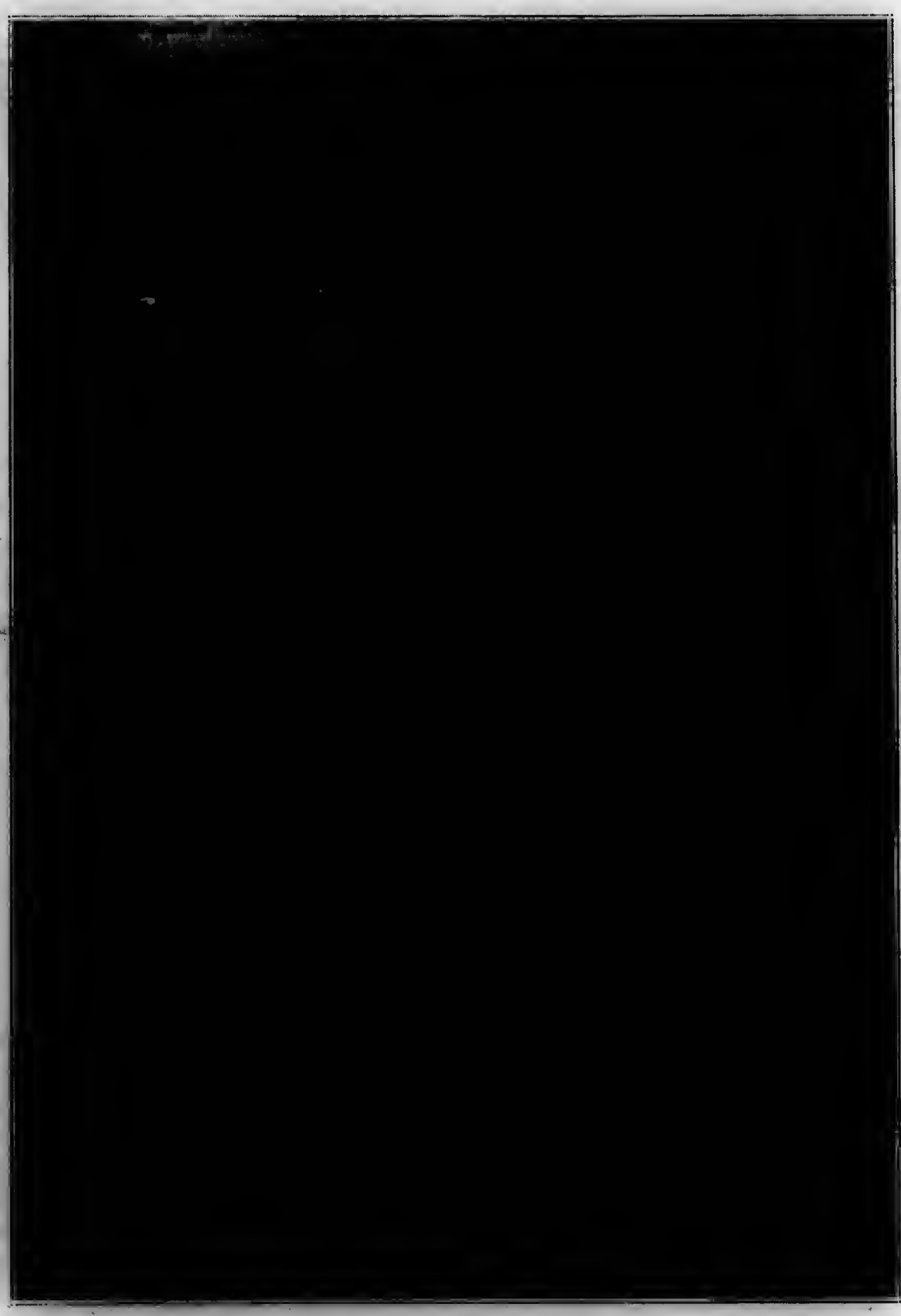
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The Friend

A King of men, a soul as tall as truth,
A statesman far of sight, of patience vast;
He drew his wisdom from the hoary past,
And yet his vision was as fresh as youth;
He was a man of power—but to the end
Was ever man more valiant as a Friend?

A Friend who knew the bitter pang of loss,
Who felt the still increasing weight of care;
'Twas not that he had lighter loads to bear,
That he could take another's heavy cross:
Because his heart was kind, he could not save
Himself from any cross his friendship gave.

The ages shall bespeak wide fame for him
Who saved his nation from the traitor's curse;
His statesmanship shall call for bronze and gold
His deeds to tell, his teachings to rehearse;
But, till the day when earth and life shall end,
The years that come and go shall call him Friend.

Thomas C. Curtis Clark, in Christian Century.

DID LINCOLN WIN

Numerous angles appear from which to judge and appraise the life and achievements of Abraham Lincoln. From such angles there will be a wide diversity of opinion as to the success or failure of his service for the American people and for the world. In that service, he both lived his life and gave it for the ideals dominating his character.

History and public opinion regard his conserving the Union as his monumental achievement, his outstanding contribution to the cause of social advancement. Certainly that was the passion of his life—the task which the exigency of the times forced upon him. True, he emancipated a race of slaves; but this was the by-product of his career. After sixteen months of deadly combat between the Federal forces and those of the Rebellion, Lincoln declared his purpose thus to Horace Greely: "My paramount object is to save the Union, and not either to save or destroy, slavery. If I could save the Union without freeing any slave I would do it, if I could save it by freeing all the slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would also do that." By clearly divine direction the moral issue of emancipation became the Centripetal force of the struggle. Marvellous and magical were the moral gains thus won. They are recorded in that series of measures known as the Emancipation Proclamation, the Thirteenth, Fourteenth and Fifteenth Amendments to the Constitution of the United States; all of which is but a reinforcement and reflection of the spirit and import of the immortal Declaration of Independence, which declares the self-evident truth of the creation of all men as free and equal, inalienably endowed with the rights of life, liberty and the pursuit of happiness. But Lincoln's primary object in prosecuting the war was a united nation.

In the attainment of this supreme objective, did Lincoln succeed? Ostensibly he won. When Sherman had cut his sixty-mile wide swath with his victorious vandals marching to the sea frightening the South into trepidation and inertia, and when by his masterful military coup the intrepid Grant had hammered Lee into humiliating surrender at Appomattox; for the time, Lincoln's victory seemed assured. But viewing the spectacle sixty years afterward are we so sure that Lincoln won? Beyond cavil, he won the conservation of the structural Union of the states. But was there not an inner, less formal principle of union back of the mechanical yoking together of political units and groups of population? Can it be affirmed that the body of principles for which the great war President fought and gave his life have been incorporated in the relations between the sections divided by Mason and Dixon's line.

An observant student of our political institutions, the late James Bryce, points out that

> **"Three great problems presented themselves to the Federal government whose victorious armies were occupying the South: How should the State government in the States that had seceded and been conquered be re-established? What provision should be made for the material support and protection in personal freedom of the emancipated slaves? To what extent should not merely passive but also active civil rights—that is to say, rights of participating in the government as electors or officials—be granted to these freedmen?"**

This last question—granting to the freedmen active civil rights, the privilege of participating in the government as electors or officials, balks the south as effectively as any entering into the political situation. The attitude of the South on this question is expressive of her attitude toward the Union. The South, presumably in the Union, brings with her, bag and baggage, the same sectional mind she always possessed. Jealous insanely of her pre-rebellion traditions, she as vigorosuly prosecutes and as tenaceously upholds them as ever she did. The formal structural organization of the Confederacy that enshrined the Rebellion spirit was successfully, summarily crushed, but the spirit and objective of the Rebellion are still with us. At heart the moral attitude of the South toward the Negro's position in the Union is little changed. Her political attitude is more notably aggravated. She is as unchanged ecclesiastically as she was before the Rebellion. Beaten in open conflict, she seeks by stealth and clandestine operation to maintain the pre-war status in race relation. Quoting Bryce again, "Nearly all the respectable whites of the South, including those who had been Whigs before the war and who had opposed secession, were now," immediately after the war, "united in the new Democratic, or rather anti-Negro party. A further evidence of the power of the motives which have swayed them may be found in the fact that nearly every Northern man who has of late years gone South for commercial purposes has, before long, ranged himself with this Anti-Negro party."

Thus the South, for a half century, has been winning the North and building a more solid Anti-Negro regime in aggressive defiance of and contradiction to the ideal and purpose of the Federal government implied in the moral phase of the struggle of the Rebellion. The one question with her is simply the status of the Negro group in the Union. Her pride is exuberant in the part she played in the war, even to the extent of lionizing her leaders of that Rebellion from national ideals. Monuments decorate her public places; seasonal celebrations are a part of every annual period. Negro citizens, taxpayers in certain Southern States are forced by law to pay taxes to maintain Confederate veterans and to perpetuate the memory and spirit of those anti-union days and struggles. The Democratic party is primarily an anti-Negro party and the South an anti-Negro section, restrained in its violent method of suppression only by remembrances of the scourge of Sherman and the grilling of Grant at Appomattox.

The South never has conceded, what the war won, the citizenship status of the Negro, and intends not to do so. What Lincoln's armies forced and won as a technical fact—a basic bond of union, the South speciously denies and withholds as a practical operative fact. As before the Rebellion, the South now exercises practical choice in the following respects:

1. General freedom in handling the Negro group.
2. Dictating the policy of the nation in dealing with the Negro.
3. Enforcing on the Negro an abridged citizenship status.
4. Immunity in exploitation of the group.
5. Keeping the Negro in constant physical fear so as to suppress his aspiration and sense of self-respect.
6. Deification of color-phobia as the badge of respectability.
7. Denial of democratic life to American citizens of color.

In the method also the South has not changed. Force exercised first at Fort Sumter, was her reliance then, and is now. The Ku-Klux-Klan is Lincoln's unsubdued South, resurgent, bent on carrying out her cherished pre-war motive—to keep the Negro group servile; subservient, subdued.

In the effort to restore and conserve the Union, "one and inseparable" by conquering this temperamentally Southern spirit and subverting this characteristic anti-social Southern program, the great Lincoln failed. His, however, was a failure that makes him great. He visioned accurately the big political, ethical objective to which, in the process of social evolution, the blind blundering South will one day come when she sees the folly of her traditions and the futility of her conduct.

TRAINING THE HUMAN PLANT

The Sixteenth Annual Report of Doctor H. H. Meyer, the able and progressive Editor of Sunday School Publications of the Methodist Episcopal Church, is off the press, perhaps the most comprehensive ever issued by such a denominational agency. It is a handsomely bound brochure of forty five pages interesting and thought-provoking from the first to the last page. "Voices from the Past' on the fly-leaf, a collection of brief sayings of Clement of Alexandria, Chrysostom. Isaac Watts and Count Zinzendorf afford an admirable setting or atmosphere for the tenor of discussion that follows. The first six pages give us in cogent form the point of view and philosophy of child training and religious education. It is a treatise on the operation of "natural law in the spiritual world" in the realm of child life, an apologetic for the Master's "Suffer the little children, and forbid them not, to come unto me. For to such belongeth the kingdom of heaven."

Then follows a statement of policy in preparation and promotion of the lesson courses, according to an underlying theory summarized following scheme: (1) The

(Continued on Page 4)

AN END OF THE QUADRENNIUM RALLY FOR

NEW SUBSCRIPTIONS TO

THE SOUTHWESTERN CHRISTIAN ADVOCATE

IS IMPERATIVE FOR

TWO REASONS

SELF-SUPPORT: Racial self-respect developing with a growing race-consciousness, and our racial aspirations and demands increasingly expressed; these make necessary, as their reasonable basis, the moral stamina and background that self-support only can supply to our group.

MORE EFFICIENT WORLD SERVICE: For continued and more efficient service in helping to establish a vital Christian culture on a world-scale, this journal must be fostered vigorously. Its message is not denominational, or provincial or racial, but CHRISTIAN. That is the message this age must put across humanity's conscience. A Christian world-brotherhood entrenched in, and paying allegiance to, our common divine Fatherhood, is our sole objective.

¶To sell this idea, the SOUTHWESTERN is dedicated and the Negro group, more than any other to whom we preach, needs the benefit accruing from the dominance of this idea in our social order.

¶The Negro, accordingly, owes sturdy support to this unique organ, in its strategic position to plead for righteous social standards. By such support the SOUTHWESTERN will be made more marvellously potent for effecting righteous relations between man and man.

¶Just two months more remain in which to bunch our support behind the SOUTHWESTERN in our last notable racial achievement for the quadrennium prior to the assembling of an expectant General Conference. Will We Do It?

¶This END OF THE QUADRENNIUM RALLY gives the LAST OPPORTUNITY for sending in Church quotas. Send in all you can NOW!

Southwestern Christian Advocate

LORENZO H. KING, Editor.
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There are three ways by which money may be sent by mail at our risk—Post Office Money Order, or an Express Money Order, and when none of these can be secured, a Registered Letter. We cannot be responsible for money sent otherwise.

1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

GLADNESS AND SINGING: —Serve the Lord with gladness: come before his presence with singing.—Psalm 100:2.

ANNUAL MEETING OF THE BOOK COMMITTEE

In accordance with the provisions of the Book of Discipline, Paragraph 381, Section 2, the Annual Meeting of the Book Committee of the Methodist Episcopal Church is hereby called for Wednesday, March 5, 1924, at ten o'clock a. m., in the Chapel of the Methodist Book Concern, 150 Fifth Avenue, New York, N. Y.

WILLIAM F. CONNOR, Chairman.
EZRA S. TIPPLE, Secretary.

Personal and General

The Rev. S. V. Fowler, formerly of the Atlanta Conference, was recently transferred by Bishop Richardson to the South Carolina Conference and may be addressed at Dochester, S. C.

Dentist J. C. Brazier of Washington, D. C., brother of the genial Dr. Brazier, prominent physician of this city, was a pleasant caller at our office last week; as was also the Rev. G. M. R. Husbands of Yazoo City, Miss.

The Rev. Dr. A. H. Higgs, District Superintendent Kansas City District writes that a new church has just been organized at Sioux City, Iowa, with bright prospects for large development.

The Alabama delegation of the African Methodist Episcopal Zion Church in their meeting January 30th, endorsed a reccomendation for equal representation of laymen and ministers in the General Conference and recommended an election of five bishops with one Episcopal district in Africa. The Conference will meet in Indianapolis, Indiana, on the 7th of May, 1924.

The Reverend Bishop Theodore S. Henderson delivered a series of lectures on "The Prophet Evangelist" at Drew Theological Seminary, February 5th to the 7th. The subjects were "The Prophet Evangelist Himself," "Credentials of the Prophet Evangelist," "The Evangel of Light" "The Evangel of Recovery" "The Evangel of Life". Bishop Henderson is a lecturer of unusual power and effectiveness.

The Rev. E. L. Lofton our pastor at Clarksburg, W. Va., during the month of January, participated with pastors of the other denominations of that city in a union revival service which netted over a hundred converts and financial returns of $350.00. On Sundays the ministers exchanged pulpits. The Rev. W. A. English, District Superintendent of Charleston District was a valuable asset in the campaign.

The Seventieth birthday, fifty-fourth marriage anniversary, fifty-first year in the active ministry, and ninth year in his present charge was recently celebrated by the Reverend F. P. Fielding, Pastor of Gunn M. E. Church, Lexington, Kentucky. Superintendent H. M. Carroll acted as master of ceremonies. The entire membership, with some of the most prominent citizens of Lexington, participated in the celebration. Dr. Fielding was characterized as an Indian war veteran and one of the most successful pastors in the Church.

President Walter Dill Scott of Northwestern University has announced a three million dollar gift, the largest single donation ever received by the University, from Mrs. Montgomery Ward, wife of the late Chicago mail order merchant. The money will be used for building the centre of the medical unit on the McKinlock campus in Chicago, and will be named the "Montgomery Ward Memorial." The medical centre will take in the University Medical and Dental Schools and will specialize not only in the training of medical and dentistry students, but will serve as a welfare centre for Chicago.

Something is brewing. The Central Conference of Eastern Asia meeting in recent session at Foochow, China, has sent a unanimous invitation to the forthcoming Springfield, Massachusetts session of the General Conference inviting the 1928 General Conference to assemble at Peking, China. A suitable memorial was passed asking also that such constitutional changes as would be necessary to admit of the nomination of their own Bishops by the Central Conference be effected by the approaching May session of the General Conference.

TRAINING THE HUMAN PLANT

(Continued from Page 2)

Objective (2) The Experience of the Child (3) The Direction of Religious Experience (4) The Subject Matter (5) Curriculum and Method Inseparable, and (6) Correlation.

Co-operation with other denominational agencies has progressed quite satisfactorily, resulting in broadening horizons and a growing sense of unity of spirit and purpose among evangelical denominations.

Attention is called, in the report, to the family of periodicals, facilitating successful Sunday School work. These include also books for elective courses, for training in leadership, for specialization, for Foreign Language and Mission groups. Among educational agencies in the Sunday School, stress is laid, in the report, on the value of radio broadcasting for which system the Board effected arrangements in June of 1923, and which is growing in favor with thousands who regularly listen in on the lessons every Sabbath morning.

Perhaps the most significant value of the report is its expression of the evolving accurately philosophical point of view of modern religious education and the growing amount of helpful literature-periodicals and books—springing up in this field contributing to the success of this task, the hugest of the present day.

FINE

It is particularly gratifying to our office force to note the generous response which our patrons are making to our constant appeals for subscription renewals to the *Southwestern Christian Advocate*.

Wholesale renewals are vital to the continued life and efficiency of this journal. If, as rapidly as we recruit new subscriptions, we lose old ones by default of renewals, it is of course evident that we can make no headway in building up our mailing list and the lack of equilibrium of profit and loss thus set up would bring disaster to our enterprise.

And what is our enterprise—this *Southwestern* institution? It is the most potent means we possess for the building of righteous Christian public opinion within the nation; that the diverse groups of our American mixed population may be helped to live helpfully together on terms of tolerance and mutual cooperation in the productive processes of civilization. In fact the *Southwestern* is a Christian Advocate of the best objects, the best means, and the best men and women that God can use in the task of bringing His Kingdom on earth among men.

In this capacity the *Southwestern* is related to everything that relates to human welbeing. No sphere of activity or discussion is beyond the pale of its study, its investigation, its helpful suggestion. As a righteous voice interpreting the will of Him and insisting upon the application of that will to every phase of life we deem the *Southwestern* an indispensable factor in social upbuilding.

Proud indeed we are of the growing conviction among the people of this journal's value in helping to solve the vexed social problems that confront us on every hand. Such a conviction is clearly registered in the generous and prompt renewal of old subscriptions and the steady accretion to our list of new ones. Only let this process be kept up. Our word for it, and you should so tell your friends, that in proportion as our friends multiply their support of this journal, the *Southwestern Christian Advocate* will render a correspondingly increased and more efficient service. Send on the renewals and the new ones.

GENERAL CONFERENCE EXPENSES

The General Conference is financed by a quadrennial apportionment made to the pastoral charges and paid to Mr. Oscar P. Miller, General Conference Treasurer, Rock Rapids, Iowa. Prior to April 15th, Mr. Miller should be addressed as above; subsequently at Springfield, Mass. In case of doubt, delegates will do well to communicate with him.

Delegates will be paid the actual cost of transportation by the most direct way, and per diem while at Springfield. If a delegate is replaced by another delegate, the expenst of only one delegate will be paid;—the delegates concerned making their own arrangements as to sharing the expense. Delegates should not leave their conference without representation and the General Conference must protect its quorum, without which it cannot do business.

Delegates are allowed:

(1) Actual cost of transportation, at the round trip rates allowed by the railroads, from their homes to Springfield, Mass., by the most direct route. Should they desire for convenience or pleasure to travel by less direct route, they may do so, but they will be reimbursed only for the special tariff fare by the direct route

(2) Sleeping car expenses, by the direct continuous route only.

(3) Meals enroute, at a cost not to exceed a dollar per meal

(4) Ministerial delegates will use the clergy credentials whenever the clergy rate is t oequal to or less than the round trip rates allowed by the railroads.

(5) While at Springfield a per diem of $3.00 will be allowed from April 30th to and including the closing day of the Conference.

(6) Delegates will make their own hotel reservations. Mr. N. H. Marshman of the Springfield Housing Committee will gladly render to them all possible assistance in making their arrangements.

(7) When a reserve delegate is seated at the first session the allowance will be paid to him; but the expenses of only one delegate will be paid, adjustments to be made between the delegates themselves

Vouchers must be made on the forms provided by the treasurer, and should be filled early in the session.

Should delegates travel by automobile, the amount of the railroad and other travel expenses by train will be allowed based on the shortest and most direct mail route, as stated in the letter of instructions which will be sent by the treasurer. But no other allowances will be made.

The additional expense of riding on extra fare trains will not be included in the allowances for travel. If such trains are used the delegates must themselves provide for the additional exenses.

Steamship rates are based on second cabin accommodations or on the rates of "single cabin" ships.

RESERVED SEATS AT THE GENERAL CONFERENCE AT SPRINGFIELD

The Springfield local committe for the General Conference of the Methodist Episcopal Church announces that reservation for seats at the General Conference can still be made.

A large number of reservations have already been made. Those desiring seats reserved, either for the whole session or part of it, should make early reservations. The entire lower floor will be reserved exclusively for general conference members. All the visitor's chairs will be in the gallery and every seat is good. The acoustic properties of the hall are notably fine. A certain number of seats will be reserved for the spring conferences for which reservations may be made after the delegates from the spring conferences have been elected.

Please send all inquiries and requests for reservations to Springfield General Conference Committee, Springfield, Massachusetts.

METHODISM AND AMUSEMENTS

By Mr. F. B. Coffin

May I speak in behalf of the children who are not able to fight their own battle? Agitation for the repeal of the specific rule of the Methodist Episcopal Church against certain amusements at the meeting of the General Conference in May, is again in evidence. This agitation is a quarter of a century old and city pastors, in general have favored the repeal while city lay delegates, on the other hand, with the rural delegates opposed the repeal. Shame on the city pastors and all praise to the lay delegates. The **Methodist Review** recently contained two articles on the subject. Bishop Hughes confesses his puritan training and inclinations, but declares that under changing conditions the church loses young people who protest against ecclesiastical authority over matters of personal conduct involving morals, argueing that specific bans would have to be brought down to date to cover new recreations. Dr. Neff points out that not a Sunday Schol, or Epworth League or a Woman's Home Missionary Society or any association of Student Volunteers has ever memoralized the removal of the restricted rule. That dampens Bishop Hughes' argument, The American Association of Dancing Masters (Bolshevism to moral good) has asked abrogation of the rule but Dr. Neff asks if the greatest Protestant Church in America can shape its policy to suit such an association—render unto Caesar the things that are Caesar's. When the church lowers its standard enough to be dictated to by the world as to its policies, good-by Christian dignity and human welfare, and God speed a day of Pentecost to save the church. The church is much like a house with dirt covered floor unswept for months from which if you get your broom and begin to sweep, the dirt will stiffle you nigh to death. It must be sprinkled with the gospel and swept, not by a broom of the world, but by a broom as "sharp as truth and as uncompromising as justice." The church can not govern wicked men without their consent. But it can prevent wicked men from governing it. Positive Christianity is of Christ. Negative christianity is of man. Positive Christianity elevates. Negative Christianity degenerates. Which will we choose? Christ in all of His teachings and His contact with the great variety of men, never lowered the standard to entice men but held up the standard and "bade men enter there." Neither did he tell His disciples that they must compromise with the world to get members. "I send you as lambs among wolves" but never did He once say compromise with the wolves.

In regard to dancing, it is a relic of barbarism. It was the amusement of the Hottentots. It was the pastime for the American Indians; and today it is the amusement of the ignorant and the vicious. Intelligent people should find entertainment in something more elevating. What does it add to manhood? What does it add to womanhood? Is it elevating? Does it inspire one to aim high? Would it be an appropriate place for the Savior to meet you on His second coming? Did you ever stand at a distance and see the dancers in motion without hearing the music. It will remind you of the inmates of an insane asylum. Did you ever consult a criminal behind the bars who killed some one in a gambling den? He will tell you that he got his first lessons in the little innocent parlor game. Did you know that ninety per cent of the abandoned characters of our large cities got their down fall either from the ball room or the gambling den? Did you know that the constant demand for Juvenile Courts is due to the ever increase of juvenile criminals, and that the juvenile criminals get their inspiration from the wild west moving pictures? Did you know that store robbing now is done mostly by boys just in their teens and that a good per cent of the daring holdups are by boys yet in their teens? And that most of these crimes are traceable to the low movies? Moving picture shows are here to stay and cannot be stopped but they can be regulated and restrained, and when the churches that are encouraging the movies, discover that they cannot successfully compete with the theatre, perhaps they will try religion again. Plenty of church members are opposed to these evils but are afraid to speak out. They are moral cowards and while looking for immediate advantage, shut out the sunlight of eternal principle. Pulpits are silent lest they lose contribution; the press is silent lest it loses circulation; pubic men are silent lest they lose popularity; conscience sweats great drops of blood and the cause of right, the interest of the child and the welfare of the future is being crucified. Some even think that the Bible should be revised to suit present day life. In this age of frivolity, an attempt to revise the Bible would destroy the spirituality of the same and make it a commercial affair to suit social conditions. Man is an able creature, but he has made 32,647,389 laws and has not improved on the ten commandments. Man has so many laws that they conflict with each other, so that a criminal condemned by one phrase of the law can be cleared by another phrase. The religion that appeals to the twentieth century man's reason, supplants faith and destroys real religion. The Bible, the Rocky moun-

tain and the Pacific Ocean are beyond man's power to change. Better let that Bible alone. We have too much conservatism today. We denounce radicalism for the right and go wild over the radicals whose tendencies are degrading. Radicalism has changed the map of the world. The men who have done most for humanity were called radicals until they turned the tide of public opinion. Paul, Luther, Wyckliff, Lincoln, John Brown, Harriet Beecher Stowe and Roosevelt will stand out in history. For lack of personalities of this type a glacial period is setting in upon us, and the saddest part of it is that the sweet innocence of childhood is on the decay. The intellectual sun is dizzy. The conscientious sun is darkened. Human life is moving away from the center of light toward the depth of space. Men and women shape their lives more and more as if there were no God. Social misery is counted by the millions. Degeneracy has become menacing. Lynchings and strikes are the worst disorders of our civilization. Crime does not diminish, though it changes its character and robs where it once committed murder. Outrages due the animal passion, are everywhere on the increase. Low birthrate was never so frequent in national life, which from this point of view is now comparable to those of the declining days of the Roman Empire. Divorce is as common as marriage. Speculating, betting and gambling are now the business, social and religious life of humanity. The drink problem, although we have prohibition, baffles legislation, confounds the preacher and is explained by the physicion, all under the influence of intoxicants. Pessimism is the c onversation of public gatherings; has its schools, its literature. Our asylums mark the growth of mental disturbance. When we look at the ways of life in general, a new decalogue appears in view and what are its commandments? " Break the ten commandments, break all the rules of decent society, but get the Almighty Dollar and you are in good standing with the church and society. Because sin dresses well, looks nice and has good manners it is not recognized as sin, but is welcomed into our homes, into society and into the church

And Then we sit and sigh,
And often wonder why—

The rising generation's not any better Religious neutrality is the great curse of the age. We have been temporizing too much, and organized human plunder called society is the greatest stumbling block to progress, and unless something is done to chastise, reconcile and direct the youth of our land, Bolshevism in Russia is nothing compared with future America. Who is to take this stand if not the church.

Little Rock, Ark.

METHODIST REVIEW-MARCH-APRIL, 1924

The Easter issue of the*Methodist Review* is on the press and will doubtless reach subscribers by March 1.

William Fairfield Warren, S. T. D., LL. D., President *Emeritus* of Boston University is the oldest contributor to the *Review,* his first article appearing in 1857, and his last in this number, entitled "Interpersonal Life, A Study in Spiritual Archaeology." It is preceded by a biographical sketch, "William Fairfield Warren at Ninety-One", written by *Everett Olin Fisk* and followed by a Symposium of appreciations of Dr. Warren from the former President, *William E. Huntigdon,* the present *Lemuel H. Murlin,* Professor *Marcus D. Buell,* and Bishops *Hughes, McDowell* and *McConnell.*. Professor *George Croft Cell* continues his discussion begun in January on "The Decay of Religion."

Professor *Paul Kaufman,* in charge of the literary department of the American University contributes a most artistic paper on "The Mount of Vision in Sacred and Secular Literature." Those who read it will "lift their eyes to the hills." Dr. *Edward Konig,* that great authority on Hebrew literature discusses both learnedly and entertainingly on "Astrology and Providence."

There follows a doctrinal symposium on that theme of current interest, "The Faith Once for All Delivered to the Saints." These are the propounded questions: 1. Who delivered the faith once for all to the saints? 2. Who were the saints to whom this faith was thus delivered? 3. When and where did this delivery of the faith take place? 4. What was the faith thus delivered once for all, and where can the exact definition of it be found? 5. What is the present meaning of this historic sentence? 6. What is the present method of contending for such a faith as was thus delivered? The contributors represent practically the whole range of theological opinion in Methodism: Bishops *Shepard* and *McConnell,* Professors *Hannan* of Drew, *Rall* of Garrett, and *Trevor* of Gammon Theological School, and *Dr. Lynn Harold Hough* of Detroit. Varied as are the attitudes of these writers, they are all loyal Methodists, not false Fundamentalists or mischievous Modernists, but men who build their faith on The One Foundation and are truly modern by their forward look.

George Alcuin Rollins, instructor in English literature in Northwestern University, elegantly tells of "The Contribution of Jeremy Taylor to Modern Preaching." Professor *Robert W. Rogers,* of Drew, enthusiastically reviews the reminiscences of his friend, the far-famed Archaeologist, A. H. Sayce. An instructor in the Harvard University School of Theology, *Robert H. Pfeiffer,* offers a fitting meditation for the Easter Season, "The Faith That Looks Through Death."

The*Editor* also prints a Resurrection article in the form of a dedication address at a cemetery, "The City of the Dead." He also in the House of the Interpreter gives two sermon outlines based on the revelation at the Burning Bush, under the titles "Man's Call and God's Response" and "God's Call and Man's Response." In the department of -Biblical Re search, *Dr. Elliott* continues discussing "The Parthenogenetic Problem" this month's argument being mostly confined to the so-called "Silence of the Fourth Gospel on the Virgin Birth." A speaking silence is discovered.

Many important books are reviewed by experts, such as Beebe's *The Pastoral Office* Hough's *Synthetic Christianity,* a dozen other important works at considerable length and over twentybooks in brief. The Reading Course is based upon that recent volume by Dr. William Adams Brown, *Imperalistic Religion and the Religion of Democracy.*

The *Methodist Review* is a periodical of supreme value to our ministry, but it should also be taken and read by all intelligent laymen. All General Conference delegates should subscribe at once.

WORLD SERVICE ON THE BEAUMONT DISTRICT

Tuesday morning, January 22, Dr. W. D. Lewis opened the World Service study with song and prayer. After which the Rev. W. M. Mack delivered a brief message from Malachi the third chapter. The District superintendent in fitting words stressed the importance of the study of the World Service Volume as a comprehensive statement of the Benevolent activities of the Methodist Episcopal church. A broad review of the volume was conducted by the district superintendent which evoked unusual interest by all of the pastors present. The pastors on suggestion of the president of the meeting elected Z. A. Batiste as reporter of the proceedings of the study of the World Service Volume. The following pastors were present.: J. E. Beal, T. S. Pryor, J. P. Belcher, W. M. Mack, James Clark, James Jordan, A. A. Frank, J. W. Gilder, W. L. Sonnier, Tenola Edwards, W. L. Duncan, N. W. White, Z. A. Batiste. Those absent were: A. F. Johnson, M. B. Evans, Ed. Adkins, A. D. Phelps, Ed Eckford, C. R. McKinney, H. C. McCarty, G. Felder, J. F. Griffin, A. I. Davis, W. A. Moore, L. E. Mitchell.

The study was conducted with such forceful appeal that every pastor felt himself gripped with the unfolding wonders accomplished as well as with the tremendous task yet to be done. The first session of the study was broken for a brief time when the messenger came forward and handed the district superintendent a message bearing the words," Rev. S. M. Bolden died at 11 o'clock a. m. January 22." By request of the District Sueprintendent the school stood and we were led in a quiet simple, and touching prayer by the teacher in behalf of the bereaved wife and little son, and the strickened church which was host to the World Service study members. The chairman appointed a committee on Condolence, and a representative from the body was elected to go to the funeral at the expense of the pastors of the district and deliver such memoirs. Rev. Tenola Edwards was elected.

The study of the Volume was resumed after the -District Superintendent decided that we could only await the notice of time for the funeral, and that we had been called to study the kingdom program for which brother Bolden had labored all these years. So great was the interest manifested in the study by the brethren that at intervals the teacher had to plead that we pass to other countries and see what the church had done all along the line of forward achievements in the advance movement of the kingdom. China and

Japan, and Africa were especially dealt with as foreign fields. The thrill of a continuity of religious activity through the home and foreign field made us see the great heart of the old church going here and there, and everywhere, traversing the lowly plans, wading the untraveled deeps, winding into the jungles of lands shadowing with the sins of years, climbing the mountain paths to the doors of the rugged mountaineers in the name of the Christ who came to serve.

The following were assigned special countries to study and report some of the transformations wrought through the Benevolent endeavorers of the church, J. E. Beal, T. S. Pryor, Z. A. Batiste, J. P. Belcher, W. M. Mack, W. L. Duncan, Jas. Clark, W. L. Sonier, A. A. Frank, N. W. White, J. W. Gilder. This proved exceedingly helpful in that it was educational for so short a period as two days, for what one learned of a certain country was imparted to all, and we benefited as if we had read the same lesson. The teacher commended the pastors for the way they handled the subjects assigned, and said it would have delighted the heart of the Bishop and of Dr. Diffendorffer to have walked in unnoticed and witnessed such intense interest as manifested in this study class.

There is great praise due our beloved and tireless district superintendent for the manly and yet brotherly way he conducted this study. Even though some of the pastors thought that we should adjourn out of respect to the death of the pastor of the church, the chairman held that we were in command duty to study the program of the church, and he was not in power to adjourn the meeting until we had done our duty and then when we had served the task of knowing the will of God through the church as assigned us, he felt that the sipirit of all the sainted dead would be the happier for our work.

The meeting adjourned Wednesday evening and the following left for Bryan to be at the funeral service of brother S. M. Bolden, Dr. W. D. Lewis, J. P. Belcher, Tenola Edwards, and T. S. Pryor.

Thus ended a far reaching study of the World Service Volume of the Methodist Episcopal Church.—Z. A. Batiste, reporter.

SOMETHING PRAYER CANNOT DO

By the Rev. Dr. Luther E. Lovejoy

Prayer is almost omnipotent. "Ask, and ye shall receive," said the Master. Then, as if to make assurance doubly sure, he declares: "If two of you shall agree, it shall be done." And then, that no burdened soul, struggling in solitude against impossible odds, may lose the hope of victory, he cries: "For every one that asketh receiveth." No shortage of numbers, shall cheat God's children of their heritage.

Man's Mightiest Resource

For Jesus came into the world to show men how to do the impossible! Else, wherefore come at all? And the impossible becomes possible through prayer.

The literature of devotion is full of the promise and the potency of prayer—

"Prayer makes the darkened cloud withdraw," and offers hope and cheer where despair and doubt had all but captured the citadel of the soul.

"Prayer is the simplest form of speech that infant lips can try," and brings the resources of the all-powerful within the reach of babes and sucklings. The deadly assaults of the world of darkness upon the feeblest disciple are powerless to prevail in the face of prayer, for though

"Still our ancient foe
Doth seek to work us woe"—

even

"Satan trembles when he sees
The weakest saint upon his knees,

and

"Temptations lose their power
When Thou art nigh."

In spite of sinfulness, uncleanness, helplessness and poverty "I bring my guilt to Jesus," and "lay my wants on "Him," and lo, "plenteous grace" abounds to cover every sin and satisfy every want. So—

"Then, my soul, in every strait,
To thy Father come and wait."

The Philosopher's Lever

Even in th egreat enterprise of world redemption, that task which Christ committed to his church as its ultimate and supreme endeavor, the great resource is prayer—intercessory prayer—exemplified by the Master himself, as he kneels with his disciples in the olive garden and prays for all the multitude yet to be who shall believe on him through the disciple's word.

Herein is power. Here is the long-wished-for philosopher's lever whose might should lift the planet. This lever of intercession, thrust by faith beneath a sinking, sodden, sordid world, will raise it up, and up, and up, until it finds itself at last "bound with gold chains about the feet of God."

Moses, on his knees at Sinai's base, thrusting his own soul between his guilty countrymen and Jehovah's just indignation, praying, "Spare thy people—or blot me out of thy book;" David, imploring that the scourge be lifted from his stricken city and the stroke be laid upon himself; Daniel, in idolatrous Babylon, pleading for sinful Israel's forgiveness; Paul, declaring, "My heart's desire and prayer to God for Israel is, that they may be saved *** for I could wish myself accursed from Christ for my brethren;" Jesus, kneeling in Gethsemane's shadows and praying, "Not my will, but thine, be done," and pleading from the arms of the cross, "Father, forgive them;" tell us of the fathomless foundations on which intercessory prayer is laid, and of its irresistible hold on the heart of the Infinite.

Every loyal prophet who ever lived, every holy apostle, every noble martyr, every faithful pastor, every Christian mother, every loyal missionary, every true evangelist, has known the joy and the power in intercessory prayer.

If all the spirits of those "just men made perfect" who have been won to God out of every tribe and kingdom through the agency of prayer, could be assembled in one vast concourse, they would produce "a multitude whom no man could number," and their praises would reach through the Heavens as "The sound of many waters"

Can God Do Everything?

And yet, prayer cannot save the world.

There is a point at which this lever of omnipotence bends, and breaks. If prayer alone could save the world it would long ago have been transformed into His likeness and filled with the fullness of His glory. Could prayer alone prevail to save the world then had Jesus saved it long ago in Gethsemane. The breaking heart and the bleeding wounds of the Nazarene bear witness to the fact that prayer alone is helpless to redeem.

Only the gift of self; only as we offer the sacrifice of our own life upon the same altar on which we offer our prayers, can we win the answer of approval, and bring lost men to God. Paul knew this; John knew this; Jesus knew this. It was this that placed on Paul the martyr's crown, and made Jesus "the lamb of God." "Except a corn of wheat fall into the ground and die, it abideth by itself alone; but if it die it bringeth forth much fruit."

China cannot be saved *without* prayer, but it can never be saved *by* prayer. India cannot be saved by prayer. Africa cannot be saved by prayer. There is no hope for non-Christian lands until Christian feet hasten to run with the healing medicine and Christian tongues cross the seas to tell the story of love. Life cannot be imparted to dying millions except at the cost of life. You and I may well pray for the salvation of the world, but our prayers will go unanswered until you and I go and answer them for ourselves. This is "a hard saying," but true.

"How Can I Go to China?"

You cannot go. You are already too old, perchance, to be available. You have no adequate education. You have loved ones dependent upon you. You have children to support and educate. You have duties to yourself, your fellow-men, your God, that chain you where you are.

And yet, you *can* go. Nobody can go more easily. As simply as the voice of song was wafted to you over the radio last night, can you take wings and fly to Africa, or India or China.

Think, for a moment. What will you be doing tomorrow? Working in the store, the office, the school-room, the kitchen, the factory; working on the farm, the ship, the public enterprise. And what do you expect to get for it? Easy, now—this is simple, human, commonplace—not "catch" in it. What do you expect? Money, of course! That's why you do it. And what is money?

"Money is a measure of value," but particularly of the value of human energy. If you work as you probably will have to work tomorrow, as you ought to work, you will be putting your very life blood into your task. Your brain will sweat, your palms may smart, your feet grow heavy, your joints creak—but never mind, you are doing it "for mother," or "for the wife," or "for the kiddies," "for son," "for daughter," "for father," for some good purpose, at least.

Really, the wages you carry home are sacred. They have cost a portion of your limited vitality. Your day's work has made you just a little older. But it is, after all, a fine investment, for it is a feature of your great partner-

ship. God gave you the raw material, soil, grain, iron, lumber, ink—and you toilfully transformed it into money. Then you took it home, with an honest measure of triumph and contentment. It was your own, to be expended for "your own."

And here's how you can go to China. You can take some of this money which stands for you, which represents your very life, your time, your strength, and you can hand it to someone who is all ready to go—some youth with life before him, with a trained mind, a sound body, and energies throbbing to "burn themselves to the socket" for God. What a partnership—*You*, and *"the Youth," and God!* It's a world beating combination. The gates of hell cannot withstand it.

Talk about "excursions," talk about "the Grand Tour," with this scheme you can go round the world every day. As you pound the anvil, or whip up the plow-team, or hammer the types, or scrub the sink, or measure out the quinine, or thump the school-boy skull, or ring up the fare, or sweep the pavement, you can feel "like a niillion dollars," as you inwardly shout: "Hooray! "Hallelujah! I'm on my way to Tokio, to Bombay, to Manila, to Singapore, to Mandalay, to Rome, to Petrograd, to Peking. God and an enthusiastic Youth, and I have started out to win the world to Jesus. And we're going to do it!"

PROCEEDING OF THE MISSISSIPPI ANNUAL CONFERENCE

Held at Central M. E. Church, Jackson, Miss., Jan. 30-Feb. 3, 1924.

The Mississippi annual conference convened in Central Methodist Episcopal church, Jackson, Mississippi in its fifty-sixth annual session, Wednesday, January 30, 9 p. m. to February 3, 1924, with Bishop R. E. Jones, D. D. LL. D. in the chair. The Bishop conducted the devotional service, prayer by Rev. D. F. Dudley, and Rev. A. C. Lacey, after which Hymn No. 6 was sung. The Bishop read the 18th chapter of St. Matthew, Hymn 498, after which the Bishop made a thrilling address, which touched the hearts of every minister and layman, under the sound of his voice. Then he administered the Lord's Supper assisted by the District Superintendents. The secretary of the last conference came forward and called the roll. The ministers answered to their names except two, who were very ill at the time, Dr. J. C. Hibbler, and Rev. D. J. Price. The conference stood with bowed heads, while the secretary called the roll of the deceased brethren: A .J. McNair, J. W. Hill, H. May, L. Ford, J. King; the Bishop lead in an earnest prayer. Organization: The Rev. J. M. Shumper was elected secretary. Rev. R. N. Jones, elected treasurer; Rev. H. Holston, Statistician; S. H. Harrison, reporter to the Southwestern hristian Advocate, J D. Wheaton, reporter to the daily paper and the Commercial Appeal. Special song service by the choir Wednesday night. The welcome address was made by Dr. S. D. Redmond, one of the most efficient men of our race. Response by Professor J. B. F. Shaw, Ph. D. We were blessed by having the Haven Quintette render such excellent music.

Introductions—The following were introduced: Dr. M. T. J. Howard, Prof. of Gammon Seminary, Dr. Heath of Flint Goodridge hospital, Dr. Meldon of New Orleans College, Dr. Berton, Presiding Elder of the M. E. Church South. Dr. H. W. B. Wilson, field agent of the American Bible Society, Dr. E. E. Caveleri, representative of conference claimants, Dr. Painter, board of foreign missions, Dr. J. W. Golden, evangelist, Dr. L H. King, editor of the Southwestern Christian Advocate, Prof. R. H. McAlister, business manager of the Southwestern Christian Advocate, Hon. Perry W. Howard, attorney at law, Washington, D. C., Prof. Myers, of N. Y., Rev. H. Daniel, of St. James M. E. Church of Shreveport,, Rev. Harrison, of St. Paul, Monroe, La., Rev. A. G. Cole, of the Upper Mississippi Conference, pastor of the Columbus Charge, Dr. E. M. Conneway, district superintendent, Dr. E. F. Scarboro, superintendent of Starksville district, Dr. E. R. Miller of Tupelo, Dr. J. M. Walton, district superintendent of Durant, Mississippi, Prof. E. H. McKissack, chairman of the Layman's Association; Lawyer Atwood disinguished leader of our race, Dr. J. N. C. Coggin, board of prohibition and public morals, of Washington, D. C., Dr. F. H. Butler, secretary of Colored work of the Epworth League, Miss Becker and Miss Barbour, Matrons of E. L. Rust Home, Holly Springs, Mississippi, Dr. E. M. Jones, Area secretary of the New Orleans Area. Each one of these distinguished visitors addressed the conference in their line of work. Anniversary of the American Bible society, Wednesday evening, Rev. S. L. Harrison, field agent in Mississippi represented the work. Thursday, 10 o'clock, was set apart to elect delegates for the general conference.

The following were received as full mmbers of the conference: W. M. Clark, W. G. Kirkland, William H. Nickerson, Sherman Wright, E. W. Rogers and A. J. Crump. They completed the four-year course and were ordained elders. Sunday was a high day. Love feast at 10 a. m. conducted by D. F. Dudley, and A. L. Holland. At 11 o'clock a. m. sermon by Presiding Bishop R. E. Jones, D. D.LL. D. He was at his best and preached a wonderful sermon which was enjoyed by all. Text: "Sir, We Would See Jesus," St. John, 12:21.

The memorial service was held from 3 o'clock to 5 p. m. A number of the ministers spoke of the lives of the deceased brothers and the good work they had done. From 5 p. m. to 7 p. m. the evangelistic service by the president of the Epworth League of Central church and its members and the evangelistic secretary. From 7 p. m. to 9 p. m. Dr. J. N. C. Coggin delivered an able sermon. Text: Mark 11: 13-20. Subject, "The Fig Tree." The Bishop had received a telegram that the death angel came at 7:30 p. m. and called Rev. J. D. Price, D. D. our pastor of St. Stephen church, Yazoo City, Mississippi, from labor to reward. This was a shock to the entire conference. A committee was appointed by the Bishop, to go to Yazoo City the next morning to accompany the body to New Orleans. The committee was as follows: P. H. Rembert, G. W. Smith, Sherman Wright, Arthur Geeling and others.

The entertainment of the conference was one of the best in its display. The Rev. Wm. McMorris and his members and friends spared no pains in making it pleasant for every one at the conference. Everybody feels proud of this good man. After reading the appointments, the session closed to meet at Crystal Springs, Mississippi, 1925.—S. L. Harrison, reporter.

APPOINTMENTS—MISSISSIPPI CONFERENCE

Brookhaven District

G. W. Smith, district superintendent, Brookhaven, Mississippi. Barlow, to be supplied; Bridgeville, H. Holston; Brookhaven ,W. A. Crystal Springs, N. N. Sidney; Crystal Springs Circuit, F. L. Alfred; China Grove, B. W. Robinson; Columbia, N. Poe; Florence, G. A. Britton; Hub, J. J. Young; Hazlehurst, R. L. Carpenter; Kinola and Meadville, to be supplied; Liberty and Fernwood, Wm. Clark; New Home Mission, J. C. Gillespie; Cheraw and Tildon, J. H. Smith; Summitt and Magnolia, A. L. Holland; Lampton and Zion Ridge, A. B. Keeling; Wesson, F. W. Middleton.

Gulfport District

P. H. Rembert, district superintendent, Pass Christian, Mississippi. Basin, N. Scott; Bay St. Louis, A. H. Lathan; Biloxi, J. A. Patterson; Bond and Wiggins, W. R. Walker; Bendale and Merrill, to be supplied; Escatawpa, A. Holland; Gulfport, Hoven, Mt. Pleasant, J. C. Houston; St. Mark, L. E. Johnson; Kiln and De Lisle, D. D. Armstrong; Handsboro, S. L. Harrison; Lumberton, R. Jordan; McHenry, W. M. Emerson; McNeil and Picayune, J. J. Ford; McLain E,. P. Chapman; Moss Point, G. W. Coleman; Ocean Springs, W. L. Marshall; Pass Christian, J. M. Shumpert; Pearlington, J. A. Tatum; Richton, D. Ray; Stillmore and Texas, A. D. Smith; Three Rivers, S. C. Jackson; Waveland, S. G. Roberts.

Hattiesburg District

W. H. Smith, district superintendent, Hattiesburg, Mississippi. Bay Springs, G. W. Arnold; Collins, to be supplied; Desoto, J. E. Thompson; Ellisville, G. W. Hawkins; Enterprise, A. B. Britton; Hattiesburg: Bentley Chapel, D. F. Dudley; Hattiesburg Mission, to be supplied; Hattiesburg: St. Paul, J. R. Ross: Heidelburg, R. S. Hammond; Laurel: Mallalieu, N. E. Goodloe; St. Paul, J. S. Williams; Wesley, G. W. Johnson; Matherville, J. H. Hendrix; Paulding, T. A. Carter; Pachuta, W. M. G. Lipscombe; Quitman, J. W. James; State Line, W. D. Kirkland; Shubuta, A. C. Lacy; Shubuta, Circuit, W. H. Nicholson; Stringer, to be supplied; Salem Mission, to be supplied; Sumrall and Purvis, A. W. Owens; West Enterprise, P. A. Taylor; Morgan Hill, to be supplied; Golden Grove and Blodgett Camp, to be supplied.

Jackson District

L. W. Price, district superintendent, Jackson, Mississippi. Benton Circuit, I. H. Kirsh; Brandon Circuit, Frank Smith; Canton, N. W. Ross; Canton Circuit, H. S. Morton; Carthage Circuit, C. H. Hill; Central, Wm. McMorris; Couparle Circuit, A. W. Wilks; Craig Circuit, D. R. Bentley; Forest, R. N. Jones; Jackson Circuit, R. B. Anderson; Lamkin Circuit, A. G. Triplett; Lillian, E. H. Williams; Morton, J. A. Williams; Pelahatchie, H. E. Morgan; Pratt Chapel, J. W. Isable; Wiseston, Lowes Chapel

and Flores Circuit, to be supplied; Yazoo, St. Stephen, to be supplied; Yazoo Circuit, Herman Wright.

Meridian District

B. T. McEwen, district superintendent, Meridian, Mississippi. Burnside and Walnut, to be supplied; Chunkey Circuit, E. J. Millsap; Daleville Circuit, A. L. Bonhannon; Electric Mills and Waballak, to be supplied; De Kalb Circuit, G. W. Adams; Fort Stevens Circuit, to be supplied; Garlandsville Circuit, J. H. Easter; Hickory Circuit, E. A. Wilson; Lake Circuit, George W. Williams; Lauderdale Circuit, E. W. Rogers; Meridian: Haven Chapel, J. D. Wheaton; Rose Hill, R. L. Ttate; St. Paul; D. L. Morgan; South Side, W. P. Ward; Meridian Circuit, T. H. Johnson; Montrose Circuit, B. J. Cooper; North Side and Cedar Grove, to be supplied; Philadelphia, Robert Houze; Philadelphia Circiut, F. L. Woods; Preston Circuit, to be supplied; Rose Hill Circuit, F. L. Williams; Scooba Circuit, H. K. Roberts, Union Circuit, Alfred Nelson.

Vicksburg District

J. C. Hibbler, district superintendent, Vicksburg, Mississippi. Botton, J. C. Smoot; Bude, A. Lee; Cary and Lynch Chapel, W. E. Rucker; Clinton, P. W. Baldwin; Centerville, to be supplied; Edwards, J. B. Brooks; Fayette, W. L. Mills; Harriston, Riley Berry; Kirby, to be supplied; McNair, A. G. Crump; Meadville, P. S. Olive; Natchez, E. G. Webb: Vicksburg, M. P. Johnson; Union Church, I. C. Rucker; Vicksburg, South Side, to be supplied.

WOMAN'S HOME MISSIONARY SOCIETY

January Meeting of the Board of Trustees

The Board of Trustees was well represented at Cincinnati for its January meeting, although six members were greatly missed: the president, Mrs. Thirkield, who was detained by the arrival of a new grandchild, Mrs. Geo. O. Robinson, Mrs. Albright, Mrs. Cambill, Miss Barge and Mrs. Sprowle. Much routine work was accomplished and several decisions made which will be of interest to all members of the society.

Much sorrow was felt over the announcement of an unusually large number of deaths: two vice-presidents, Mrs. J. W. Bashford, and Mrs. H. M. Tellor; Mrs. Ingraham, of Baltimore; Mr. Chan, Chinese pastor at Los Angeles and husband of the Bible Woman working under our society; the husband of Mrs. J. W. Vail, treasurer of the Northeast Indiana Conference; and Mrs. W. C. Evans, Bureau secretary for Japanese and Korean work, for whom a morning devotional service was held.

Request having come in for special prayer for the workers under the society including missionaries deaconesses and bureau secretaries, the board of trustees felt impelled to spend more time in communion with the Master to whom they are giving service and urge that each member of the society remember our workers personally in prayer each day.

A most happy time was spent at Friendship Home and the Day Nursery as guests at lunch, Mrs. Slutes, the local board and the workers in the Homes being most delightful hostesses.

Announcement was made that the Ohio Conference and the field secretaries had taken unanimous action that the fund they have been raising for a Carrie Barge Orphanage would be transferred and the new seminary for Negro young women would bear the name of Miss Barge.

The new Deaconess Home at Barre, Vt. has been made ready for occupancy and has been named in honor of Mrs. Nancy Rollins, whose gift made the Home possible.

The board was delighted to receive advance copies of the Annual Report, due to special effort on the part of Mrs. Wineld and the printers at the book concern. Mrs. Gilbert will continue as the editor of the Annual Meeting Daily but Mrs. Brummitt has consented to take charge of the Short Story contest, announcment will be made soon as to further prizes for these sometimes valuable contributions. The treasurer reported receipts for the five months larger than for the same period last year.

Mrs. John H. McCallum of San Francisco was elected secretary of the bureau for Japanese and Korea work, made vacant by the death of Mrs. Evans.

The following are the names of candidates presented by Mrs. Stone, chairman of the committee on missionary candidates as having passed the committee, with their appointments: Miss Edith Bend, name; Miss Alzena Dickenson, Mitchell; Mrs. Margaret Lamb, Beylan; Miss Pearl Ruth, Pock; Miss Marion Pursel, Berwick; Miss Lillie R. Sheffer, East St. Louis; Mrs. Storms then asked that her resignation take effect at this January meeting. With much regret her request was granted and great gratitude expressed for the large part, especially in the handling of this detail work, Mrs. Storms has had in the development of the work of the society. Action was taken later asking Mrs. Goode, the new secretary of education and personnel, to take over the work of this office ad interim.

E. L. Rust Home will graduate nine resident students in June; electric fixtures for the study hall at Ritter and bells for the school building at Mitchell were Christmas gifts; the Ives Memorial Nurses' Home in connection with the Tuberculosis hospital at Albuquerque will be dedicated in February; the hospital and chapel at Unalaska for Jesse Lee Home were ordered built at this time and the dormitory repaired, there not being sufficient building fund on hand for all; appropriation was made for playground and equipment at Cary to be made a memorial for Mrs. Secor.

A number of communications were presented asking for the opening of new work, which were referred to the ways and means committee or to joint committees for consideration.

The Interdenominational committee for Chinese work in the Bay Region are making plans for a new childrens' home in Oakland. The following persons were named on the local advisory committee: Mrs. F. D. Bovard, Mrs. Fannie Humphreys, Dr. John Hadley, Mrs. Olive Newsome, Mrs. John Stevens, Mr. White, and Mr. J. H. McCallum.

Mrs. Stout made her first report for the bureau for Rest Homes. Bancroft-Taylor is undergoing some necessary repairs and changes for greater efficiency; plans are being made for the opening of Robincroft. The following committee was confirmed as the local board for Robincroft: Mrs. C. P. Colegrove, president; Mrs. Henry Strong, secretary; Mrs. A. G. Scudder, treasurer; Mrs. M. L. Costes, Mrs. M. M. Herthrup, and Mrs. Rolla Watt, which will act with the western committee for Rest Homes, Mrs. Silas Sprowls, Mrs. Geo. O. Robinson and Mrs. Bryan Wilson.

A message of congratulation was ordered sent to the Board of temperance, prohibition and public morals at the time of the dedication of their new building in Washington, D. C.

Requests were presented from the conference boards of four conferences that the matter of regional and biennial meetings be again considered by the board of managers.

Careful plans were made for the exhibit and representation in general conference at Springfield in May. Mrs. Keeler, Mrs. Brown and Mrs. Race have charge of the exhibits; Miss uriel Day is to be in the information office; the delegated representatives of the society are to be: the President, the Coresponding Secretary, the Recording Secretary, the Treasurer, the Editor, the Chairman of the Deaconess Commttee, and the General Secretary of the Deaconess Department

A special conference is to be called in connection with the April meting of the Bureau Secretaries and a committee from the Board of Trustees to discuss problems and policies for the Homes and Schools of the Society. This conference will be held on Tuesday morning, April 22, at nine o'clock. The Board of Trustees, Bureau Secretaries attending will con- until Friday, April 23. The Board of Trustees will continue in session until Friday, April 25th. An invitation has been extended from Dr. and Mrs. I. D. Jones to the Board of Trustees and the Bureau of Secretaries to have dinner with them at their home on Tuesday evening, April 22. This will be a joy in anticipation and greater joy in realization.

Mrs. J. Luther Taylor,
Recording Secretary.

SPECIAL REPORT OF EDUCATORS AT THE ATLANTA ANNUAL CONFERENCE HELD AT CENTRAL AVE. DECEMBER 12-16, 1923

Dr. J. W. Simmons, President of Clark University, Atlanta, Georgia, played a conspicuous part on the program of the last session of our Annual Conference which convened at Central Avenue Methodist Episcopal Church, December 12-16, 1923. He emphasized fourimportant principles required in the development of a race or nation, namely: economic, efficiency, Christian integrity, and an educated leadership. His address was eloquent and profound. The people listened to him with great interest.

Dr. Philip M. Watters, President of Gammon Theological Seminary, Atlanta, Georgia, was present and addressed the Conference. He spoke of the importance of a trained ministry, and urged the young men to enter Gammon and prepare to render the largest life of service possible.

Dr. Simmons extended an invitation to the conference to hold its sessions in Crogman's Chapel Friday. The invitation was accepted and we spent the day on the campus of Clark and Gammon . The delegates were royally entertained by faculties of both schools. The members of the conference expressed their

highest appreciation for the entertainment given.

Drs. Simmons and Watters are consecrated men to their work. They love the students and people and we love them. They believe in us and we have faith in their leadership. We appreciate more than words can express their lives and influence among us. We pledge them our unstinted support in their work.

I make this special report, because by our oversight they were not mentioned in the report of the proceedings of the Conference made in recent issue of the Southwestern Christian Advocate.—H. E. Burns.

COUNCIL OF CITIES PROGRAM APPEARS

The Program of the Seventh Annual Meeting of the Council of Cities of the Methodist Episcopal Church to be held in Pittsburgh, February 27, 28, and 29th, 1924, has just been issued. If we may judge by what the program seems to offer, this gathering will be one of the best of these most successful gatherings. Some of the outstanding speakers are William E. Sweet, Governor of Colorado, Dr. D. D. Forsyth, Corresponding Secretary of the Board of Home Missions and Church Extensions; Dr. Melvin P. Burns, Superintendent of the Department of City Work; Dr. Nehemiah H. Boynton, of Brooklyn; Bishop F. J. McConnell of Pittsburg; Warren S. Stone, President of National Brotherhood of Locomotive Engineers; Dr. Luther A. Weigle of Yale University; and Dr. Ernest F. Tittle of Evanston, Illinois. More than forty other speakers will appear on the program. The Banquet Session will be addressed by Dr. Nehemiah H. Boynton.

All sessions of the Council are to be held at the Fort Pitt Hotel. Rev. Daniel L. Marsh of Pittsburg is chairman of the local committee of arrangements.

TOTAL LIST GENERAL CONFERENCE DELEGATES

The following list comprises the total list of all delegates of both orders elected up-to-date from the Colored Conferences held. Any omission of names and any error or defect in address is due to lack of adequate information and will promptly and cheerfully be righted on receipt of the proper notification sent us. As subsequent Conferences meet, this roster will be added to as occasion requires.

Atlanta Conference.

Min.—L. H. King, Editor, 631 Baronne St., New Orleans, La.; Dr. J. N C. Coggin, Secretary Colored Work, Board of Temperance, 1726 15th St., N. W., Washington, D. C.

Res.—Rev. N. J. Crolley, Pastor, 699 Capital Ave., Atlanta, Ga.; Rev. D. H. Stanton, Pastor, 202 Ashby St., Atlanta, Ga.

Lay.—Dr. A. M. Wilkins, Capitalist, Citizens' Trust Company, Atlanta, Ga.; Mr. James C. Arnold, Business, 88 Ridge Ave., Atlanta, Ga.

Res.—Mr. S. Cunningham, Real Estate, 45 1-2 Auburn Ave., Atlanta, Ga.; Mr. W. C. Strickland, Teacher, Colored High School, McDonough, Ga.

Central Alabama Conference.

Min.—Dr. E. M. Jones, Area Secretary, 631 Baronne Street, New Orleans, La.; Dr. G. W. Lewis, Pastor, 1504 Brown St., Anniston, Ala.

Res.—Rev. C. L. Dunn, District Superintendent, 614 8th Ave., Birmingham, Ala.; Rev. J. L. Wilson, Pastor, 306 N. Warren St., Mobile, Ala.

Lay.—Mr. W. J. Echols, Contractor, 331 1-2 Cedar St., Nashville, Tenn.; Mr. J. H. Redrick, Shipping Clerk, P. O. Box 327, Gadsden, Ala.

Res.—Prof. T. R. Parker, Teacher; Mrs. Beulah Moore, Teacher.

East Tennessee Conference.

Min.—President Judson S. Hill, Educator, Morristown, Ind., Inst., Morristown, Tenn.

Res.—Rev. G. F. Tipton, Pastor, 504 Lookout St., Chattanoga, Tenn.

Lay.—Mrs. Hattie Walker, Teacher, Morristown, Tenn.

Res.—Mrs. H. B. Johnson, Teacher, Morristown, Tenn.

Florida Conference.

Min.—Rev. J. S. Todd, District Superintendent, 1636 Davis Ct., Jacksonville, Fla.

Res.—Rev. R. H. Debose, District Superintendent.

Lay.—Prof. George W. Perkins.

Res.—Dr. James P. Patterson.

Little Rock Conference.

Min.—President J. M. Cox, Educator, Philander Smith College, Little Rock, Ark.; Dr. G. T. Saxton, District Superintendent, 1115 Division St., Texarkana, Ark.

Res.—Rev. W. S. Sherrill, Pastor, Hot Springs, Ark.; Rev. B. F. Neal, Pastor, Fort Smith, Ark.

Lay.—Mrs. H. M. Nasmyth, Superintendent, Philander Smith College, Little Rock, Ark.; Mrs A. C. Freeman, Teacher, Philander Smith College, Little Rock, Ark.

Res.—Dean G. T. Taylor, Teacher, 1116 Izard St., Little Rock, Ark.; Mr. A. N. Neely.

Louisiana Conference.

Min.—Rev. T. F. Robinson, Pastor, 3309 Baronne St., New Orleans, La.; Rev. C. S. Stanley, Pastor, 4129 Willow St., New Orleans, La.; Rev. J. W. Turner, 114 Nichols St., Lake Charles, La.; Rev. W. G. Alston, 516 S. Claiborne St., New Orleans, La.

Lay.—Dr. Thaddeus Taylor, Physician, Box 566, Natchitoches, La.; Mr. Andrew Welch, Napoleonville, La.; Mrs. T. B. Cooper, 17-3rd St., Morgan City, La.; Dr. J. T. Miller, Physician, 617 Desiard St., Monroe, La.

Mississippi Conference

Min.—President J. B. F. Shaw, Educator, Haven Academy, Meridian, Miss.; Rev. W. L. Marshall, Pastor, Ocean Springs, Miss.; Rev. M. T. J. Howard, Director Rural Work, Gammon Theological Seminary, Atlanta, Ga.

Res.—Rev. D. L. Morgan, Pastor, Meridian, Miss.; Rev. G. W. Smith, District Superintendent, Brookhaven, Miss.; Rev. J. B. Brooks, Pastor, Edwards, Miss.

Lay.—Mr. R. H. McAllister, Business Manager, Southwestern Christian Advocate, New Orleans, La.; Mr. M. C. Collins, Undertaker, Hattiesburg, Miss.; Mr. R. B. Williams, Insurance, Bolton, Miss.

Res.—Attorney L. K. Atwood, Lawyer, Jackson, Miss,; Mr. J. A. La Grove, Mechanic, Meridian, Miss.; Mrs. M. L. Morrison, Teacher, Jackson, Miss.

North Carolina Conference.

Min.—Rev. H. L. Ashe, District Superintendent, 403 Parks Ave., Raleigh, N. C.; Rev. R. G. Morris, Pastor, 14 West Walnut Ave., Gastonia, N. C.

Res.—Rev. P. J. Cooke, District Superintendent, 635 E. Washington St., High Point, N. C.; Rev. R. W. Winchester, Pastor, 609 Ashe St., Greensboro, N. C.

Lay.—Prof. J. A. McRae, Teacher, Reidsville, N C.; Prof. W. B. Windsor, Educator, Greensboro, N. C.

Savannah Conference.

Min.—Rev. J. S. Stripling, District Superintendent, 326 Winthrop St., Millen, Ga.

Res.—Rev. J. A. Ritchie, Pastor (deceased), Savannah, Ga.

Lay.—Mr. W. E. Summers, Railway Postal Clerk, (deceased), Augusta, Ga.

Res.—Mrs. Bessie C. Daughtry, Bookkeeper, 1413 Lee St., Brunswick, Ga.

South Carolina Conference.

Min.—Rev. A. R. Howard, Pastor, S. Washington, St., Sumter, S. C.; Dr. J. W. Moultrie, Area Secretary, 106 S. Washington Ave., Sumter, S. C.; Rev. R. H. Harrington, Pastor, Florence, S. C.; Rev. J. F. Page, District Superintendent, Colt St., Florence, S. C.

Res.—Rev. J. B. Taylor, Pastor, Bennettsville, S. C.; Rev. J. C. Martin, District Superintendent, Mars Bluff, S. C.; Rev. C. C. Clark, Pastor, Allendale, S. C.

Lay.—President J. B. Randolph, Educator, Claflin Univ., Orangeburg, S. C.; Mr. W. L. Caldwell; Mr. E. J. Sawyer, Banker; Mr. S. J. McDonald.

Res.—Mrs. D. M. Bulkley, Field Secretary, W. H. M. S.; Mr. T. H. Pinckney; Dr. J. R. Levy, Physician.

Tennessee Conference.

Min.—Dr. J. C. Sherrill, Area Secretary, 13-14 James Bldg., E. 9th St., Chattanooga, Tenn.; Dr. S. M. Strayhorne, Pastor, Edgeville, Ave., Nashville, Tenn.

Res.—Rev. D. T. Burch, Pastor, 73 Wharf Ave., Nashville, Tenn.

Lay.—Dr. W. E. A. Forde, Specialist, 714-12 Cedar St., Nashville, Tenn.; Mr. W. D. Hawkins, Banker, 76 Wharf Ave., Nashville, Tenn.

Res.—Mr. W. M. Copeland, 20 Shepherd St., Nashville, Tenn.; Mr. Silas Millon, Memphis, Tenn.

Texas Conference.

Min.—President M. W. Dogan, Educator, Wiley College, Marshall, Tex.; Prof. W. J. King, Teacher, Gammon Theo. Seminary, Atlanta, Ga.; Rev. J. O. Williams Pastor, 405 Carter St., Marshall, Tex.

Res.—Rev. A. W. Carr, District Superintendent, 807 1-2 Prairie Ave., Houston, Tex.; Rev. W. A. Fortson, Pastor, Kendelton, Tex.; Rev. E. W. Kelley, Pastor, 912 28th St., Galveston, Tex.

Lay.—Mr. J. M. Robinson, Real Estate, John and 2nd Sts., Orange, Tex.; Deaconess Rosa Simpson, Missionary; Mr. T. W. Patrick, Letter Carrier, 1814 28th St. Galveston, Tex.

Res.—Mrs. E. H. Holden, Housewife, 201 Moore St., Marshall, Tex.; Prof. C. A. Barrett. Teacher, Texarkana, Tex.; Prof. H. B. Pemberton, Teacher, 110 Wiley Ave., Marshall. Tex.

Upper Mississippi Conference.

Min.—Rev. J. W. Golden, Area Evangelist, Box 501, Greenwood, Miss.; Rev. B. F. Woolfolk, Pastor, Tupelo, Miss.; Rev. N. R. Clay, Pastor, Amory, Miss.

Res.—Rev. F. H. Henry, Pastor, Clarksdale, Miss.; Rev. J. W. Wimbush, Pastor, Corinth, Miss.; Rev. W. H Golden, Pastor, Okolona, Miss.

Lay.—President M. S. Davage, Educator, Rust College, Holly Springs, Miss.; Prof. E. H. McKissack, Insurance, Holly Springs, Miss.; Mr. R. L. Williams, Insurance, Box 61, Lexington, Miss.

Res.—Mrs. C. A. Williams, Teacher, Durant, Miss.; Mr. S. H. Clay, Farmer, Muldon, Miss.; Mrs. M. E. Ferguson. Housewife, Columbus, Miss.

West Texas Conference.

Min.—President R. N. Brooks, Educator, Sam Huston College, Austin, Tex.; Rev. L. H. Richardson, Pastor, 130 N. Mesquite St., San Antonio, Tex.

Res.—Rev. J. W. Warren, District Superintendent, 2809 Cochran St., Dallas, Tex.; Rev. J. W. Weakley, Pastor, 408 S. Polaris St., San Antonio, Tex.

Lay.—Mr. D. W. Kirkpatrick, U. S. Gov. Inspector, 1108 New York Ave., Ft. Worth, Tex.; Mrs. Harry Swann, Housewife, 702 Morgan Ave., Cuero, Tex.

Res.—Prof. Robert Atkinson, Teacher; Mr. W. M. Gordon, Insurance, 2549 Elm St., Dallas, Tex.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,
Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--The Period of the Judges.

(Judg., 2-16.)

FEBRUARY 24, 1924

Israel's mission in the world was to he entirely a religious one. We say this from our knowledge of what has happened. But the great Prophet Moses was far-seeing enough to see far in advance that this was to he his people's mission. Nay, rather, he had profound enough insight to see that his people's mission in the world should he a religious one, that the greatest contrihution they could make to the civilization and welfare of the world was a religious contrihution. Freedom they should have; and some sort of national life they should have; hut only as a means to an end—to the end of the more successfully fulfilling their religious mission in the world. Therefore, as we said in another lesson, he was called primarily to he a prophet (preacher) to his people, and secondarily, to ho the liherator of them. For him their liheration was only the means to an end—the end of converting them, and of estahlishing them in loyalty and devotion to Jehovah. And now we may venture another personal opinion in which we are becoming tho more estahlished the more we reflect on Moses and his influence on the heginnings of his people's national history. This opinion is that when Moses led the people out of Egypt his plan was to make their home in the wilderness around Mount Sinai, the very ahode of God himself whom they were henceforth to serve. Here they would not he suhject to temptations to apostasy; for the other worshippers of Jehovah, tho Midianites, already lived around this mountain. But the people were not at all satisfied with the life and suhsistence in this wilderness. And there it was revealed to Moses, prohahly through his hrother-in-law (Numhers 10: 19-33), that more favorahle conditions for his people were to he found in Canaan, which could not offer any very serious opposition to his invasion. So, after remaining at Sinai for upwards of a year, he with his dissatisfied people broke up camp and set ont for what was to he their new home in Canaan.

When the people nnder Joshna's leadership conquered Canaan, they did not conquer all of the Canaanites. A long list of kings is mentioned (Joshua 12) whom Joshua conqnered. Bnt the kings of Canaan were hut kings of cities which were hardly more than towns in our sense of the term. Some of the cities were not captured. Moreover, Canaanites lived in the midst of the Israelites. The Israelites were estahlished in Canaan through religious zeal; and the only way for them to remain estahlished was through religious zeal. But it usnally happens that when peace follows a period of wars among peoples, the rank and file of the peoples soon lose much of their war-time unfriendly feelings. What peoples (with the possihle exception of the French) of the countries allied against Germany in the world war now feels exactly toward the Germans as it felt during the war? So it happened in Caanan. After peace came the rank and file of the peoples soon lost much of their racial pride and prejudice, and, with it, much of their religous zeal. Amalgamation through intermarriage hegan to set in. Israelites hegan to adopt the Canaanites' religion. With the loss of race pride and religious zeal, followed a loss of the feeling and spirit of national unity just at the time when it was most needed. Each of the trihes had its own territory. And they all were as loosely related as were the colonies of America during the Colonial period of our history. There was no man who could command the obedience of all the trihes in peace or in war. This is a cardinal hut pardonahle weakness of Joshua's administration: he did not attempt to organize the people in a real nation. Neither did he provide for anyone to succeed him as leader of the whole people. Prohahly Moses would have organized the people into a nation, Or most certainly he would have made special provision for his successor in peace as he had done in war. And the people lost their definiteness of purpose as usually happens in times of peace. It is always far more difficult for a nation to be great in peace than for it to he great in war. In war we run things But in peace we let things run themselves.

Hence when the surrounding peo ples hegan, as they soon hegan, to wage aggressive wars of revenge against Israel they were nsually more than a match for the self-sufficient, divided religiously indifferent, and purposeless Israelities. As long as the trihes held together they swept everything hefore them. But as soon as they fell apart, and lost their race pride and religious zeal they themselves were swept before everything. But in all the trihes there were some, though it be hut some few, people who remained loyal to Jehovah. From this group there arose periodically, now in this tribe and now in the other, a man or a woman—a prophet like unto Moses who was so full of zeal for the Lord and for the people's wellare that he could inspire his people to noble and vallant endeavors with tremendous success. These are the so-called Judges, twelve of the greater ones of whom are named in lesson for to-day (Judges 4-16). They were leaders who offered themselves freely to he used by the Lord for the service of their people, hut to the end that Jehovah might he glorified. They were not elected or chosen hy anyone except God for the position which they held. Their inaugural was a martial song composed by themselves or a fiery address which would inspire the Israelites to deeds of valor in war. And their inauguration was a telling victory over some foreign foe. These were outstanding cases when power came as a just reward for service rendered, and not as a reward for loyalty to some political machine or for having heen horn in a certain family. The power and authority of the judges was not transmissihle to their sons. So outstanding were these men and women that on the part of the historian of their exploits there is manifest a somewhat strong tendency to magnify their work into something truly miraculous. And that temptation is perfectly natural. Even we in this critical age are not completely immune to it. But with due allowance for exaggerations, it was these characters that kept alive the religion of Jehovah in Israel during the period from the settlement in Canaan to the estahlishment of the monarchy; and it was they who kept the Israelites from heing swallowed up hy the surroundng peoples during this period.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, February 24, 1924.
"They played the harlot after other gods."

(By Rev. D. D. Martin, D. D.)

Israel was surrounded with idolatry. It is hard to turn from the spectacular and the sensuous. Most forms of heathen worship appeal to the haser elements, and this is what causes the people to sin. There is some good in the most of the ethnic faiths, hut there is no religion that has not heen prostituted to give countenance or encourage some form of social corruption.

It is the love of sin that weds men to their idolatry. The men of Israel saw the heathen ahominations practiced hy the people of the land, and with the lust of sin hurning to inflame the evil passions of their nature, they went after strange gods. This is what caused Israel to sin. If we could have had on every mission field men who could withstand the temptations to vice and wrong the kingdom would he much further advanced than it is.

The missionaries may he true to their trust, but those from Christian nations whom the heathen regard as representing Christianity, often utterly lapse, so as to leave the whole canse emharrassed by their presence. Such has been the influence of many traders in Africa. They have dealt with the natives in a way to prejndice them forever against all Christians. Snch also has heen the dealings of Christian nations with China, and other Asiatic countries.

Christians in the home fields are not free from such sins. They chase after the gods of worldliness in so many ways that their influence is destroyed. There are many forms of Christian lands, and many of our own people are idol worshippers. Gold and silver is worshipped, honses and lands may he idolized. We may think more of good looks or fine dress, or an automohile, than we do of the worship of the true God.

God has raised up faithful "judges" School teachers, or other good men and women who have tried to turn us from our idolatry, hut we do not listen to them as we ought, and go forward playing the "harlot" with every form of ungodliness, for which we, like Israel of old will he called to account. It is our devotion to God and his work that will win tho world to him.

Gammon Seminary.

District Rounds

GAINESVILLE DISTRICT

First Round

Haynesworth, February 7; Bell and Williford, February 8; Nowhell and Brookes, February 9-10; Lacrosse and Newhell, February 10; Burnette Lake and Paradise, February 16-17; Alachua, February 16-17; Sanpulaski and Cadalac, February 23-24; Jonesville, March 1-.; Newherry and Trenton, March 2; Liherty Hill and Bethany, March 8-9; Bennington and Texan, March 9; Arredondo and Newnans Lake, March 14; Otter Creek and Gulf Hammock, March 15; Cedar Key, March 16; Pinesville, March 22-23; Archer and Longpond, March 23; Sand Hill and Morriston, March 29-30; Monthrook and Williston, March 30; Gainesville, April 4-6.

Dear Brother Pastors: Make your "every member canvass" for "World Service" at once. Do not put this important matter off a single day. All of the pastors are requested to meet in Gainesville Monday, April 7th at 10 o'clock to report what they have done and plan definitely for the carrying on of the work as programmed in the Volume World Service. We want to have all preliminaries settled hefore I leave for the general conference. Let us be faithful to the tasks assigned to us hy the church.

Faithfully to serve,
J. S. TODD, D. S.

MARION DISTRICT

Second Round

Mt. Sterling Circuit, February 1-3; Gainesville Circuit, 9-10; Eutaw and Springfield, 15-17; Clinton Circuit, 22-24; Mantna Circuit, Feh. 22-Mar. 2; Union Circuit, March 7-9; Akron Circuit, 14-16; Tuscaloosa and Buhl, 21-24; Bessemer and Reeders, 29-30; Oak Grove Station, April 4-6; Newhern and Walthal, 5-6; Marion Station, 11-13; Marietta Circuit, 12-13; Selma Mission, ------; Allison Mission, -------.

My dear Yoke fellows in the Gospel and loyal laymen: I appreciate

(Continued on Page 16)



"LOOK UP, LIFT UP."

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Principal of Morgan Academy Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC, Feb. 24.

Subject: The Local Church At The Center. (World Service)
(Luke 22: 24-25)

Not the center of the community, although this might be a good thing. So many of our churches are located as if there was a special effort made to hide them. So far as the quality of inaccessibility goes, they would make good places for an army to withstand a seige. But, we happen to have in mind a different sort of location in this subject. We mean here, the church at the center of the service program of the community and the world.

The Old Question

What is the purpose of a church? We have often asked that question in these columns. Well, generally we would answer that question like this, "A church is an institution whose business it is to save folks from hell."

Hell always means a place or state to which the soul goes after that event we call death. On the basis of the statement above, it is clearly seen that the church is to us, an institution that is primarily concerned with the post-mortem affairs of men. Well, is it the business of the church to save men from hell? Yes, it has no purpose at all, if that is not its purpose. But, what is hell, where is hell, when is hell? I have never been classified theologically; if I were, I suppose, on some question, at least, I should be classed with the reprehensible modernists. Here is a sample of my modernism; I think it is possible for a man to go to hell before he dies. Note that this position does not deny the possibility of a hell hereafter. It simply affirms that all the hell is not an after death affair. Let me illustrate my present world hell. This is a bitter cold day. As I sit in my office and write this article, I can see the frozen ground, I can see icicles hanging from the water tanks, I can see the coat of ice on the little pond. Over in the city of Baltimore at this very moment is a man who has a wife and four children. That family has not had a bite of food today, and, there is not a spark of fire in the house where they live. Tell me, if you please, if there can be any more hell for a man than the one in which he lives when he sees his wife and children freeze and hears his babies beg for bread which he can not give? Every man, woman, every child who, friendless and alone, suffers pangs of body or of mind, is in a hell as real as any I can conceive of. This is true whether the place of that suffering is on Sirius or in the red hot lava of a subterranean pit or right here in Baltimore. Saving people from hell, therefore, places upon the church an obligation to save them here and now, body and soul.

Making the Church the Center

This can't be done by saying the church is God's institution, and is, therefore, above all else. Human nature is such a perverse thing that a good hot meal today, is worth more to it than "milk and honey" in he sweet bye and bye. The church must, therefore, expect to win its place of ascendency by practical service.

Another thing worth remembering; the church cannot be the dynamic center of community and world service as long as it is the beggar institution of the community. We pity beggars but would hardly accept them as community leaders. The church in order to its becoming the center of service, must get away from the tin cup method of financing its program. This implies two things; first, the church must cease to make its "please help the blind" appeals. The appeal must be made on the basis of value to the community. There must be real service to predicate such an appeal upon. Folks must be made to feel that supporting the church is investing in an enterprise that pays one hundred per cent dividends. Second, the people who claim to believe in the value of the church, must cease to respond to its financial appeal like they respond to the appear of a beggar. Ordinarily, we give the beggar the smallest thing we find in the purse and feel that he ought to be might glad to get that. No church can serve a community if it must finance its projects by oyster supper, Arabian Bazars and Twelve Tribes of Israel rallies. We Christians must have large faith in the world mission of the church, and, must evince that faith by large investments of money and energy. Remember this, no matter whether you stick up for the Virgin Birth or not; Jesus occupies His place of preeminence in the heart and purposes of men today, not because He was born in any special way. Most people know little and care less, what the Virgin Birth implies. A few high-brows have tasted the intoxicating delights of Theological speculation and like to revel in metaphysical aerialities. Jesus is, to the rank and file of us common folks, tho Unique, Supreme, Incomparable Savior, because He gave the last full measure of His life to serve a helpless, hopeless world. Have your fine-spun, air-tight, zealousy defended creeds, if you will, but remember that the church will win as Jesus won, by supreme service.

—J. W. Haywood, Balt. Md.

CARD OF THANKS.

I take great pleasure in thanking the good members and friends of Riley's chapel M. E. church for what they have done for me: that is, they elected a committee of three to get me a suit for the Annual Conference, as follows: Mrs. Lillian Barnes, Treas.; Rev. H. L. Kennedy, Sect., and Rev. H. Rankins, Pres. And to my surprise a $65 suit and a $7 vest were presented to me Jan. 27th, 1924, by Mrs. W. M. Riley. Also, the other friends of Handshoro made me a present of $5 for which to get me a hat, which was presented the same day by Mrs. Rachel Hammock. Too much cannot be said about my good, kind, loyal and upright people of Handshoro. May God forever be with them.—Rev. S. L. Harrison, Pastor.

Quarterly Conferences

WINCHESTER, KY.—Clark chapel M. E. church: The fourth quarterly conference of the above charge was recently held, Dr. H. M. Carroll, the beloved District Superintendent of the Lexington District, presiding. After some brief preliminaries, the regular business was assumed. The reports heard from the pastor and auxiliaries presented phases of growth. All benevolent causes and claims have been presented throughout the year. The church is extending its boundaries into the community life and serving the people of Winchester on a larger and broader scale. The entire membership is intensely interested in building a new church—a church that will be commensurate with the modern parsonage already erected and in keeping with our Methodism in this city.

The District Superintendent in his progressive way is handling the affairs of the district in such a way as to attract the attention of the evangelical churches as well as the people at large. He is untiring in introducing the standard of Negro education and efficiency in ministerial work. He shows himself to be a "Big Brother" and friend of both great and small, and is held in high esteem by members of Clark chapel. It was their desire to go on record asking his reappointment to the Lexington District.

Under the leadership of the present pastor, Rev. J. M. Hayden, B. D., the church is destined to serve the purpose for which Methodism stands, both to the financial and spiritual advancement of the cause of Christ. The entire officials of the church unanimously voted the return of their pastor. Truly all praying, working and paying the kingdom of our Christ shall be planted in those sections which are dying for want of salvation.—Reporter.

SPARTA, TENN.—Kynett chapel M. E. church: Jan. 26-27, 1924, our second quarterly conference was held with Rev. F. N. Collier in the chair. The business session was the 26th, with marked success and good reports from all officers. At the close of the conference we were escorted to the public school building by the Epworth League to a grand reception given in honor of District Superintendent and pastors of the city.

The various departments of the church were represented by the following persons: Sunday school, by Bro. J. H. McGinnis; choir, Miss Beatrice Officer; stewards, Bro. Johnny Rutherford; classes or units, Mrs Della Scott; Epworth League, Bro. D. C. Officer; Epworth League, Mrs. N. J. Glass; response by the minuteman, Bro. W. F. Roberts, who gave some strong as well as timely points as to the general work of our church. Remarks by District Superintendent and others. We were tendered with two strong Gospel sermons Sunday. Raised for all purposes during quarter, $252.58. It is said by the people of Sparta that conditions are better at present in our church than has been for years.—Rev. Wm. T. C. Travis, Pastor; Mrs. Anna McGinnis, Reporter.

COFFEYVILLE, KANSAS. — St. James M. E. Church: The fourth quarterly conference was held at Coffeyville, Kans., January 5 and 6. Rev. W. C. Conwell, District Superintendent of the Muskogee District. preached for the morning and evening services. The C. M. E. Minister of Coffeyville preached for the afternoon services.

January 8th and 9th a world service group meeting was held here. The speakers present were Rev. W. H. Hamilton from Oswego, Kans. Rev R. D. Gatewood from Independence, Kansas, Rev. P. S. Lewis and Mrs Ector Paubauska, Okla. Rev. J. J Cahhell pastor and Rev. W. C. Conwell, District Superintendent. Rev Booker from Muskogee, Okla., was a visitor here and he delivered a wonderful sermon on the closing evening of January 8th. There were two new members added to the church on Tuesday evening January 8th. The ladies served the ministers and visitors at the church during the meeting, and all present expressed having enjoyed their stay here very much. —Miss Ida Freeland, Reporter.

STONEHAM, TEX.—The 5th and 6th of January was our first quarter; our District Superintendent being sick in bed the pastor, Rev. O. C. Tolbert, held the quarterly. The weather was awful cold and a faithful few raised $18.60. We were sorry to hear of Rev. R. B. Reid's illness, and we want to catch up before the next quarter. We had a joyful meeting Xmas week ending with watch meeting. The spiritual tide ran high. We mean to do better work this year, and more work. Let's not forget to look to our Heavenly Father who doeth all things well. We are planing to repair the parsonage just as soon as the weather permits. The Sunday School of Stonehamville gave a cob-web social Friday night, the 18th. The room was decorated beautifully and was enjoyed by all who attended. We raised $8.00. We want to thank the good people of Stonehamville for their kindness. They say they want to keep their pastor smiling. Bro. R. B. Henry, Jr., stormed the parsonage with an extra large ham, coffee, soap, and soda. Sister Linton also came with a basket of fresh meat. Then came Bro. W. M. Mitchel and wife with a shoulder of meat, a large cake, candy, peanuts. They are welcome. Come again. May God bless these good people.—C L. Tolbert, reporter.



WHAT THE CHURCHES ARE DOING

MEMPHIS, TENN.—Centenary M. E. Church: Dr. J. W. Golden, the Evangelist of the New Orleans Area, was with us on January 20. He preached two ahle sermons, and lectured to the League Sunday p. m. Dr. Golden is a product of Rust College, Holly Springs, Miss. Since his school days, he has heen highly conected with the Church, serving his pastor and District Superintendent in the Upper Mississippi Conference. Too many good things cannot he said of him. The writer has known him for a numher of years having sat with him as a desk mate and class mate. also serving as layman under his leadership makes me know the sterling character of the man. The great church is making no mistake in selecting him to serve in the present capacity. Dr. E. J. Cox, Pastor.—L. C. Steele, Reporter.

HOLLY SPRINGS, MISS.—I take this time to thank the friends and members of the Ahheville charge for $10.00 paid on my over coat for the annual conference at New Alhany, Miss. Sister Betty Gordon of Providence M. E. Church and Sister Bell Peters, S. A., $4.00; Tanksley and J. H. Petters, of Beeford's M. E. Church $4,00; Brother Clyde William of Grand Rapids, Mich., $2.00; Total, $10.00. I received my second appointment to this charge at New Albany, Miss., January 13, 1924. I have some good people on this charge; 15 take the Southwestern Christian Advocate. I have 24 class leaders, 18 stewards, in this charge, and we are going to put the program over if the Lord is willing. We want to raise $250.00 on Easter day. We are looking forward for a greater year we had a very good year in 1923. We raised $1200. May God hless the good people. R. B. Adams, Pastor.

AILEY, GA.—Mt. Vernon Circuit: The 25th of Decemher, 1923, was a high day at Nepsis Chapel. The Japan Earthquake Program was carried out according to the letter, conducted hy Sister A. Pierce, Sister Garvena Griner, organist. Collection $6.00. We have an excellent Sunday School which is alive in every way. Rev. Denkins Brother A. L. Pierce, Sister Belle Edward, were five minute speakers. We intend to make this the greatest year in the history of this charge. Our pastor Rev. W. H. Brown is the right man and is in the right place. We are expecting to do hig things here this year throngh our church and Sunday School.—C. Wiggs, Superintendent.—Freddie Wiggs, Reporter.

SEDALIA, MO.—The Sedalia charge is rapidly moving on. All of the Church work is alive and the pastor, Rev. M. L. Mackay is a wide awake man. On December 30th, and 31st the District Superintendent, L. R. Grant held his third qaurter and in spite of the extreme cold weather all of the services were well attended. At 11 o'clock a. m., the District Superintendent preached an excellent sermon, his suhject heing "The Narrows and the Magnitudes" and as usual swayed his hearers with his eloquent appeals. The pastors of tho various churches were welcome visitors. Rev. Goodall pastor of the C. M. E. Church preached the sacramental sermon, which all enjoyed. At 7:45 p. m., Rev. W. H. Smith, pastor at Mexico, Mo. delivered an excellent sermon to a fine crowd of young people. The numher of persons joined the church this quarter twenty (20) numher haptized eight (8) Centenary raised this quarter $250.00 paid District Superintendent this quarter $50.00 paid pastor this quarter, $605.70. Reports of unit leader for week ending Decemher 30, 1923, $1137.76. Unit Leaders financial report for third quarter ending December 31, 1923: Miss Lauvenia Brown $141.48; Mr. O. D. Jackson $122.29; Mrs. S. A. Ahhott $72.50; Mrs. Holhert $56.77; Mr. J. W. Johnson $55.05; Mrs. Rosa Alexander $522.85; Mr. T. A. Carter $50.55; Mrs. A. E. Buckner $46.05; Mrs. M. Jones $44.57; Mrs. J. B. Washington $43.95; Mrs. Sallie Moffitt $43.65; Mr. T. W. Simpson $38.70; Mrs. Sadie Dohhins $34.90; Mr. J. H. Brown $31. 25; Mr. John Finas $29.75; Miss Sara Mason $20.70; Mr. J. Ellis $13.30; Mrs. Clara Kitchen $4.05; Mr. A. Johnson $1.25; Baskets $67.00. Total amount collected hy Unit Leaders $970.63. Miscellaneous collections $833.11, grand total for the quarter $1,803.74. Mayhelle Ramsey, Financial Secretary.

TEXARKANA, TEXAS.—To the members of the Women's Home Missionary Society of the Marshall District: We have come in to a new year's work. Let every one of us come with a new spirit to do a greater work this year than ever before for there is much to he done. Let us forget ourselves and give God one year's work. Dear Sisters will you stand hy me and help to raise every dollar on my District. I ask every auxiliary to save one soul this year if no more. We had one of the best conferences that we have had in a long time. All reports were good. The women were ready for work. We are still working for our girls home in Marshall, Texas; we had our dear Mrs. King at conference. How proud we were to welcome her and many things she said to us were encouraging. I saw at that moment the need of one yoke all pulling together in this one. I ask pastors and presidents of this District to stand by the plans and we will put it over. Yours in Christ for the work.—Mrs. J. Reesemon, 1600 Pone Street, Texarkana, Texas.

FAYETTEVILLE CIRCUIT.—The good people met at the Sweet Home M. E. Church Parsonage on January 7th. with the good people of Sweet Home in a storm which occurred, leaving many good things to eat, and a cash purse. When the storm party had cleared away the Pastor and wife were all smiles. The Sweet Home members have taken on new life to make things go in the year 1924 with Rev. J. D. Mackey as the leader. —P. B. Thomas, Reporter.

ANCHORAGE, KY.—Hohhs Chapel: Under the leadership of our heloved pastor, Rev. J. H. Love, we have had the greatest financial success in the history of the Church, for such a short time. He has hroken the records of any pastor. The small membership and friends, laid on the tahle in cash $1,867.50, and paid on deht $4,267. Total raised up to date, $5,367.50. Tho following ladies led the race: No. 1—Nora Finney, $750.57; No. 2—Edith White, $403.54; No. 3—Jule Garr, $208.74; No. 4—Lucy Dickerson, $557.65. We had six converts, fourteen new members added to the Church and one subscriher to the Southwestern.—Rev. J. H. Love, Pastor, Wesley White, Secretary.

WASHINGTON, D. C.—Simpson Methodist Church, under the leadership of the Rev. W. H. Williams, A. B. B. D., is still making history of which she may feel proud. This is her hanner year in Centenary giving and hids fair to he the record breaking year in soul saving. In point of location it holds the strategic place in Washington Methodism, heing in the center of a dense population of church loving people and just two blocks from Howard University with a student hody of 2250, well hred young men and women who hold. within their intellectual grasp the destiny of the Negro race. Since the pastor, Rev. Williams, has been elected a Fellow and an instructor in the University, he is linking up this young life with the church, whch is destined to hetter "Serve the present age." To meet this challenge Simpson M. E. church has launched her hulding program. In a recent try out to test her financial strength the loyal members laid on the table $1,180.00 for this cause. Pray and work with us that the Lord may hring it to pass.—Reporter.

McGEHEE, ARK.—On Saturday evening January 12th, the Rev. J. A. Brooks and family were made to rejoice hy the members and friends of the King's Sons and Daughters of Scotts Chapel M. E. Church. The storm was led by Sister Lena Smith, mother of Hooper Master Sam Smith and little Miss Thelma Smith. Among the many members that participated were: Mrs. Hy Avant, Mr. Berling. Miss Pearl Smith, Mr. R. D. Madison, Mrs. Tyler, Mrs. J. M. Smith, Mrs. S. L. Madison, Mr. W. E. Simon, Mr. I. A. Avant, Mrs. Mattie Avant, Mr. Loveles sand their friends, Mrs. Weddington, Mrs. Emma Branson, Mrs. Jennie Loveless Mrs. Adams and Mrs. Gross. The Rev. Brooks cannot express his reart felt thanks to the many friends for the numher of choice pounds of groceries that was laid on the table. Come again.—Reporter.

ST. STEPHEN S. C.—Zion and St. Paul M. E. Churches are taking on new life. The first quarterly conference was held with good reports Dr. A. R. Howard, delegate to the general conference in May is our efficient energetic and hrotherly Superintendent. The Emancipation celebration on New Year's day held at Zion M. E. Church was a success. The speakers were as follows: Rev. D. J. Mack of the Reform Episcopal Rev. W. Maxwell of the A. M. E. Church, Drs. M. M. Mouzon and J. C. Gihhs, with Dr. A. R. Howard the orator of the day, it was said by one of the White trustees for colored school, that "Howard is a well informed man", $110.00, receipts of the day, the same turned over to St. Stephen Graded School for hulding purposes. On Wednesday night, January 23, when we were all shut in for the night a storm struck the parsonage of Zion and St. Paul Churches blew open the door of the dining room and placed on the tahle one hundred pounds of choice groceries led hy the following: Ethel Boone, O. J. Boone, Mary McKnight, Susan Howard, Janie McGoan and Laura Williams. Rev. Willie Mack of the Reform Episcopal presented each article with wel chosen words. The pastor responded and asked God's richest hlessing upon these good people. When we walked out into the yard there was a wagon of block wood. We enjoyed the storm. Come again. Rev. and Mrs. F. H. Grant.

TRUESDALE CIRCUIT.—Truesdale, Mo. Our Churches on this circuit have again struck their stride and the people have a mind to work. Rev. A. C. White, our hustling, great success and is adding much new hlood—which is life—to all the churches. Since the New Year, 1924, there has heen an increase in attendance and Christian enthusiasm. Using hasehall phraseology, "It looks like first division." We have just closed a very successful three weeks revival throughout the circuit, which acted as a tonic. 32 persons were added to the church during the revival, 4 on New Year's Day, a total for the year, to date, 38. Tuesdale, 20, Joneshurg, 4, New Florence, 12. We have had qnite a deal of sickness and a numher of recent deaths, extremely cold weather and nearly all our men out of work and with large families, yet, out of it all the folks were loyal and true and out of their meager savings they gave themselves to the Lord and a great door was opened, the preachers fed and cared for and were pleased to annonnce the collections amounting to 'something like $55.00. Rev. White was assisted hy the Rev. W. C. Allen, of Fredericktown, Mo., who rendered him wonderful service. His preaching and singing won for him a lasting friendship with all the people.

We want to thank the great church for sending us this progressive energetic Christian man to be our lead-

er. He has won a name for bimself, not only among our own people but by all tbe people. He is wide awake, church at heart. We are hoping tbat tbe conference will return him to us for many years to como.—M. McC., reporter.

CHICAGO, ILLINOIS.—South Park Methodist Episcopal Cburch: Despito tbe severe weather a most enjoyable and successful revival has just closed in Soutb Psrk. Wbile tbe weather registered below zero on the outsde, tt waa pleasant wthin Dr. W. A. C. Hughes, of the board of Home Missions and church msin speaker. Dr. Hughes is a master in the pulpit. He gripped the large and appreciative audience from the first sermon and heid them tiii the iast. We shaii not soon forget thig man of God.

There were 26 converaions and 31 accessions to the churcb. Several men of distinction spoke to our people during tbt meetingfi Dr. Stanon of Atlanta, Ga., Dr. C. W. Granderson of Chicago, Iii., Rev. Wm. H. Wallace of the Hartzel Center. Rev. Bruce of Osk Park. The church was greatly quickened and encouraged.

Aii goes weii at South Park, Rev. N. D. Shamborguer, Pastor.

STAMPS, ARKANSAS. — Owen's hapei was made glad when the nefs came that our Pastor Rev. S. McDonaid bad been returned to us for anotber yesr. We are glad to welcome him and bia good wife back to labor among us. Flans are already laid to repaint the cburch and put down new carpet. We have adopted the budget system for tbis year. The W. H. M. S. is still doing good work. Mrs. A. W. Flowers, the president was iii for quiet a whiie last yesr but is at her post again. The Junior church has been organized. Tbe Sunday school attendance has been increased, and tbe Epworth League is progressing. Our motto tbis year is "At it and always at it."

—Mrs. Parlee Tbomas, reporter.

COLUMBUS, TEX.—We are on the job with St. Paul, Columbus, and the year opens with brigrt prospects. Already the church has fallen in line witb the newly-outlined program of the pastor. Six doliars were raised by the Sunday scbool for the Jspanese Fund on Dec. 23. Then came the parsonagc shower from tbe wboie cbnrcb, just at a time wben it was needed most. Tbey came singing "There Will Be Sbowera of Blessings," etc., and there were showers (of rain) on the outside of the parsonage, but on tbe inside were tbose hringing showers from the storehouses. The occasion was one of delight and for which we express our sincerest appreciation. Aii auxiliaries are in line for the Easter drive and World Service benevolences.—Joseph William Maye, Pastor.

SEALY, TEXAS.—Tbis comes to let our comrades know that we are stiii at work. With Rev. B. F. Williams as our leader we have begun a very promising year's work. The first quarterly conference, which was heid Jan. 19-20, was a decided success. Rev. R. B. Reid, onr District Superintendent, was at his best. Amount raised in the quarter, $53.80.

On Saturday night, Jan. 19, the ladies of the church, with the assistance of the brotbers, puiied off an oid folks' program and a leap year ontertainment. It was a litorary treat and a financial success. The outlook is fine for a good year's work.—F. D. N. Brooks, Reporter.

SYLVANIA, GA. — Sunday, Jan. 13th, wss a great day at Simpson chapei M. E. church. Rev. W. H. Odum, pastor, was at his best in both sermons, morning and evening. Both services were highly spirited. One member was added to the church. An offering of $20 was received.

A raiiy was put on for Feb. 10th to raise funds to recover tbe parsonage. Tbe charge is in an excelient condition. A spirit of go-over-the-top seems to characterize the life of every member. We are looking forward to make Esster a banner day.—W. S. Lawton, Reporter.

TEXAS CITY, TEXAS—Galiiee M. E. church: Sunday, Jan. 27th, was a high day with us, as the psstor preached to us from tho 23rd Psiam, 1st verse. Our hearts burned within us as he preached to us. After which $92 was laid on the tsble. We aro proud to say thst too many good things cannot be ssid about our ioyal members, and we thank Bisbop Jones and our own District Superintendent for sending Rev. Thomas to Texas City, for he is the man for the piacc, and msy God continue to lead him. We are ready now for our World Service program. We are proud of our new churcb. We shaii always remember Rev. Thomss and his ioyal wife.—S. F. Auderson, Secretary.

AMORY, MISS.—We, the members of St. James M. E. church, send greetings to the Bisbop and the conferenco for the return of Dr. N. R. Clay to us as our pastor. We are known to pnt over every program of tbe church that comes on the scene whiie Dr. Clay is onr pastor. So, as long as Dr. Clay is in Amory, we don't know how to fail, but we know how to succeed with a program.

We had Dr. Miiier, the District Superintendent, with us on January 27tb. His text was, "I have opened my mouth and I cannot go back." The audience was heid spellbound from start to finish. We raised $39. Paid the District Superintendent $35 and are ready to give Dr. Clay a check for $100 as soon as the month is up.—Rev. D. N. Cooper, Reporter.

WOODLAND, DEL.—Wbile handicapped by the removai of many of ita members, tbis charge has done good work. Up to date, conversions 17, accessions 17, money raised for Centensry $210, for aii purposes $1262.80. Three organizstions have been added to the church: the Woman'a Home Missionary, the Woman's Foreign Missionary and the Men's Brotherhood. The Ladies' Aid at John Wesiey is doing active work under the leadership of Mra. Ida Gibson, president. The Sunday schools are revived and are growing.—Mrs. E. M. Neals, Reporter.

TUPELO, MISS.—The members and friends of Tupeio were giad to have Dr. B. F. Woolfolk, our pastor, returned to us for anotber year. As an evidence of our gladness, the members and friends gave the pastor iast Monday night one of the biggest storms that has ever swept by the parsonage. Friends from aii the churches took part. It was led by Mrs. Lucy Rogers, Mrs. K. C. Clifton Mrs. M. J. Toiston and Miss Leiia Ciifton. Mr. W. I. McDonaid, a member of tbe Baptist cburch, made the presentation speecb, which was responded to by the pastor, tbanking tbe friends and members for their hearty weicome on his return. After singing a closing song, tbe pastor invited tbem to come again. The pastor bas made his plans for a successful Easter. Wo expect to go over the top with our World Service collection.—Frank Edwsrds, Reporter.

WACO, TEXAS.—St. James M. E. Cburch: Rev. T. H. Wyatt of the Waco District, his seventeen pastors, district officers and financiai unit leaders on the seventeenth and eighteenth of January heid a most successful group meeting, where plans were discussed for carrying out tbo World Service Program. A reai demonstration of tbe soui saving feature of this progrsm wss seen in the protessing of Christ by one young iady and the accepting of prayer by one ycung man from the anxious seat of mercy. After being instructed by Rev. Wyatt, each member returned to his respective charge with the siogan burning on tbeir hearts: "Know No Failure, Put Tbe Program Over."—Mrs. H. B. Evans, Reporter.

KENNER, LA.—If we only had a good cburch building. This town, which is rapidiy growing, bas in it two large factories, and our peopie are coming bere from aii psrts of the country. There are three churches here for our people, one Catbolic, one Presbyterian and one Methodist church. Our Methodist church is on a fine tract of land rigbt in the heart of the town, and if we only had a good church building, much good couid be done. Much praise is due Rev. S. J. Jackson, pastor, for the way ho is holding his own among the people here. Our great desire and our prayer and piea is for a good church. —John Smsli, Reporter.

HUB, MISS.—Zion Ridge M. E. church over the top! Red and Blue contest inaugurated by our psstor, tbe Rev. A. B. Keeling, culminated in the most astounding success in the history of our church. With barely six weeks to do the work in, Bro. Keeling organized tbe church in two armies, under tbe command of Sisters Jane Jefferson, as commander-in-chief of the army of the Reds, and Marthana Bell, as commander-in-chief of the army of tbe Blues, for the purpose of paying off every obligation of tbe church before the Aunuai Conference. Witb a biting cold wave prevailing over this section of the state, and threstening to keep our peeople at home on the first Sunday in the New Year, the members, nevertheless, came in autos, bnggies, wagons, on horse back and on foot—even from Hine'a Camp and other sections, many miles away, with a dogged determination that the world should know that Zion Ridge—the church in the woods by the side of the bridge—was yet aiive and fighting with her sister churches in Methodism to render World Service for the Master.

Wben the smoke had cleared away Sister Marthana Beii reported $11.97, one hundred and eleven doiiars and ninety cents. Sister Jane Jefferson, $136.21. Totai, $248.18. A beantiful indestructible peari necklace, value $15, was awsrded as first prize, to Sister Jefferson, and $10 in cash, to Sister Beii as socond prize.

Sister Jefferson bas the record for raising money in her churcb. Tbis is ber third successive victory. Tbe psstor snd the whoie church are proud of these two nobie and ioyal Christian womon. God bless tbem.

Along witb the financiai success, tbe spiritual life of our church has been strengthened. We have paid up in full our every assessment for this year. We sent our psstor to the conference with tbe record of being tbe first pastor to ciesr our church of Aii indebtedness and put our church on an honest, business-like foundation. Witb our officient District Superintendent, Dr. G. W. Smth, D. D., we join hands and ssy, "Who in aii the history of tbat charge, ever heard of Zion Ridge baving a bank account?" God biess Bro. Keeling.—Sam Cyrus. Treasurer-Reporter.

KINDLETON, TEX.—Sunday was a giorious day at Newnan chapel M. E. Church, Kendieton, Texas. Tbis was our first quarter and Dr. A. W. Carr was sick and could not come to us on Saturday, but Rev. R. L. Andrews fiiled the Puipit on Sunday, Jan. 27, and weii did he fiii it. He preached from St. John 14:1, and truly our hearts were made to rejoice. Paid district superintendent in fuii, $17.50; paid pastor $7.75 and for district parsonage, $6.00, grand iotai for this quarter, $184.40.—R. S. Wsrren, psstor, reporter.

ALAMO, TENN.—On January 18, Rev. Butler, the psstor, was greeted at his home, Mrs. Minnie McLemore, with a storm party, led by Mrs. Ads Winston and members of Midgett chapei M. E. churcb, bringing groceries of aii kinds. Tbe Sundsy school is alive under the superintendent, Dr. L. D. Thomas. Ninety have been enroiied this year.—Mrs. W. R. Winston, Reporter.

LAMPTON, MISS.—Tbe ending of tbis conference year marks a new page in the iistory of New Zion M. E. cburch. Since tbe coming of our new pastor, the Rev. A. B. Keeling, our church has made remarkable progress. Those who knew the condition in wbich Rev. Keeling found our church aro loud in their praise of hm. The short five montbs that be has been wth us has been crowded with colid constructive work. Our Community Fair in connection with Mt. Zion Public School, under the associato direction of Miss Lilian M. Reid, County Supervising In-

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dustrial teacher, Prof. Charles Stepney and Rev. Keoling, was the outstanding co-operative community affair of the year.

Friday night during tho pageant, "Up From Slavery," depicting the life of the late Booker T. Washington, 500 or more persons were present. Prof. Stepney and Miss Reid directed the scenes and Rev. Keeling the chorus of nearly 100 voices, selected from three schools and New Zion church. The address on Saturday morning hy the Rev. Dr. G. W. Smith, District Superintendent of the Brookhaven District, was a notable and instructive featuro of the whole affair. Dr. Smith spoke on the live topic of whether the Negro should migrate to the North or fight the issue here in the South. Following this was the parade of six miles, in which were several beautifully decorated automobiles, with the Club Girls in uniform. The exhibits of handicraft were of a very high standard, as well as the athletic games. Prizes were awarded in all the departments. Since Brother Keeling's arrival we have put in several new windows, and one of the finest organs to be found in any church in tho state.

The closing event in this conference year was the Red and Blue contest. Sister Mary Jane Mingo, the veteran "war horse," was selected to command the army of the Reds, and Sister Mattie A. Stepney, our tireless president of the Ladies' Aid Society, carried the insignia of the army of the Blues. On the second Sunday in January the heavy artillery was brought into action, and the army of the Blues, lead by Comander-in-Chief Mattie A. Stepney, emerged victorious. Sister Mingo reported $89.85, Sister Stepney reported $132.50. Total, $222.35. Sister Stepney received the first prize, a beautiful indestructible pearl necklace, value, 1$; Sister Mingo received a cash prize of $ Dollars. We are proud of the record of our pastor. He went to the conference with every claim of this year paid in full. His leadership and the co-operation of the loyal officers and good women has made this new day in our church life possible.—Reporters, Myra Stepney, E. Williams.

INQUIRY.

I wish to inquire through your valuable paper for my grandfather, whose name is Emmanuel Alexander, who moved from Alexandria, La., over twenty or more years ago, to Waco, Texas. His children's names are Eliza Alexander, Harriette Alexander and Sallie Alexander. He had a brother named Thomas Alexander, a son named Alex Alexander. He also had one boy named Charles Alexander. His daughter is Sophie Alexander. Any information concerning this family and my uncle will be thankfully received. My name is Corene Patrick. My birth name was Corene Edward, formerly from New Orleans, La. My present address is Baldwin, La. Pastors will please read this letter in your churches throughout Texas. — Mrs. Corene Patrick.

WANTED: A Good Negro Physician at Mexico, Mo., good field for the right man. For particulars write,
G. W. WHITE,
928 La Fayette, Avenue,
Mexico, Mo.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

HENDERSON — Brother Lawrence Henderson, a faithful member of Shady Grove M. E. church, died at his home at Trenton, La., on Dec. 22, 1923, in ful. triumph of faith in the Lord. He was a faithful member of Shady Grove M. E. church for 40 years and the devoted husband of Sister Mary Henderson, an aged member of Shady Grove. He leaves his wife, one sister and a host of friends to mourn his loss. Age 63 years. His remains were laid to rest in the Shady Grove cemetery by our pastor, Rev. S. M. G. Taylor, assisted by Rev. W. C. Hayward.—Rev. S. M. Taylor, Pastor; D. H. Brown, Reporter.

CARLTON—I. C. Carlton, a member of Merrill chapel, M. E. church, Fayetteville, Ga., died Jan. 10th, 1924. After serving thirty years as District Steward he died in full triumph of faith. He leaves a wife and seven children and a host of friends to mourn his death. Rev. W. M. Bailey, pastor, conducted the funeral.—Mrs. M. E. Bailey, Reporter.

GORDON—Sister Sallie Pearl Gordon, daughter of Mr. and Mrs. John Donald. Born Feb. 14, 1898; departed this life after illness of ten months, Dec. 7th, 1923. She leaves to mourn her loss a loving husband, step-daughter, father, mother, one sister, five brothers, and a host of relatives and friends. She joined the church at an early age and lived a Christian; always ready to do any thing that came to hand. She died at her home in Bessemer, Ala., and was laid to rest in Liberty cemetery, Rio, Miss. The funeral was attended by Rev. S. Wright, assisted by Rev. D. Butler, of the Baptist church.—V. M. Donald, Reporter.

MITCHELL—Sister Arli Mitchell, wife of A. Z. Mitchell, died at her home near Plumerville, Ark., Jan. 24, 1924. She was born in South Carolina, came to Arkansas 40 years ago, joined the M. E. church in 1872, and lived a faithful member of the same. She was the mother of four children, three of which survive her; four stepchildren, a number of grand-children, and many friends mourn her passing. She was 65 years of age.—Reporter.

SIMMONS—On Monday, Jan. 28, death claimed little Tehoma, the young daughter of Rev. and Mrs. D. E. Simmons, of Winona, Miss. We join our hearts in prayer and sympathy for the hereaved family and commend them to God who doeth all things for the good.—A. G. Grissom, Reporter.

DENNIS—Sisior Olivia Dennis, a faithful member of Thomson chapel, this city, died in full triumph of faith, January 19. Sister Dennis was possessed of a kind and gentle spirit which won for her, many friends. She served as president of the Stewardoss Board and was a member of Thomson for 38 years. Tho funeral was conducted hy tho pastor, Rev. W. H. Lang, assisted by Rev. Rush Matthows, of the Baptist church. Sister Agnes Williams spoke of her as a Stewardess, Brother Lawrence Collins spoko of her as a Christian. She was laid to rest by the John Wesley Benevolent Society in St. Roch Cemetery.—Reporter.

CARTER — Mrs. Eliza Carter, a faithful member of Edward's chapel, A. M. E. church, at Palmor, Texas, passed to her reward in full triumph of faith Jan. 10, 1924. Sister Cartor joined the Methodist church in her youth, but it was after her marriage she joined the Baptist church. Then she came to Ellis county, where there was no Methodist Episcopal church near her, she connected herself with the A. M. E. church. The funeral was conducted at the church with sermon by Rev. J. T. Simpson, P. C., assisted by visiting pastors. Sister Carter leaves four children, seven brothers, one, a minister, Rev. Gabriel, in the Texas Conference, a host of relatives and friends to mourn her.—D. F. Vance, Reporter.

PRYOR—Bro. Samuel S. Pryor departed this life Jan. 22nd, 1923. He was born in Eola, La., Feb. 18th, 1890, confessed religion in 1908, was a faithful member of St. Mar M. E. church, Chicago, Ill. At the time of his death he was a class leader, member of the ushers' board, and secretary of the Methodist Brotherhood; was also a Mason and was laid to rest with its honors. We wish to thank St. Mark's members and friends for their heartfelt sympathy during his illness and hours of bereavement. He was kind and obedient to parents and all who knew him. St. Mark has lost one of its promising young men. Funeral was conducted by the pastor, Rev. John W. Robinson. He leaves to mourn, mother, father, six brothers, one sister. His remains were laid to rest in Mt. Glenwood cemetery.

"While on this earth he was sincere,
His heart was truly kind.,
His memory will be ever dear,
To those he left behind."—Reporter.

STRONG—Rev. M. Strong, another of the old rank, a former minister of the Mississippi Conference, entered the vast mystical unknown Nov. 18, 1923, just two months after his wife. Born in slavery, he lived through the uncertainty of the early period of freedom, his life being repetition of Christian experiences.

The Death Angel found not a cringing soul, but one that laid down a cross for a crown. The funeral services were conducted by Rev. W. H. McCarthy, a fellow-minister of old and a friend, Rev. M. C. Pulliam and others assisted. The body was laid to rest in Herrando, Mississippi. Rev. Strong leaves 2 daughters, 4 sons, 14 grandchildren and numerous frienos who honored him while living and who will revere and cherish his memory.—Reporter.

JACOBS—Agrippa Jacobs was born in Columbia, S. C., May 1, 1849, diod January, 1924. He accepted Christ in the year 1871 under the pastorate of Rev. Junior Felder. He was married to Ellen Williams in the year 1871. To this union were born 12 children. They lived together peacefully and happily for 53 years. His wife, who had been at the bedside of her sister, on learning of her husbaud's illness, roturned immediately, but even with tho aid of neighbors nothing could be done to save him. He was conscious to the end, however. He leaves wife, 4 daughters, one son, one sister and other relatives to mourn his passing.—Reporter.

ROLLINS—Rev. W. S. Rollins was born March 28, 1850, at North Middleton, Ky., and departed this life Thursday morning at 2 a. m. September 27. When quite a lad he was united in marriage to Sallie Nelson. To this union were born eight children. All have preceded him in passing to the Great Beyond excepting tho three daughters. He entered the Lexington Conference in 1881 and served up until he was superannuated in 1915. During the time of his ministry he held some of the most important charges in the Conference. For six years he served as Superintendent of the Indiana District.

He was stricken with paralysis over seven years ago and has been a constant and patient sufferer from that date on, being unable to walk nor talk. Though he couldn't talk yet one could tell from the working of his lips that he always had that one great idea in mind of praising God as he would make an effort in his feeble wap to sing his favorite song, "We will Walk the Gates of the City."

The latch string on his door ever hung loose with delight in making it pleasant for preachers and his friends and after he became feeble his preacher friends were always loyal to him. Having lived in Rushville for the last year, the good people of Rushville showed him all the kindnesses that could be extended for his happiness and comfort.

"Sunset and evening star
And one clear call for me,
And may there be no moaning of the bar
When I put out to sea."

He leaves to mourn his loss, three daughters, Mrs. Oscar Hawkins, Mrs. Carrie Barton, Mrs. J. E. Bean, one daughter-in-law, Mrs. Ulysess Rollins, one foster daughters, Maud Roberts, one foster daughter, Maud Roberts. children and 6 great grandchildren, one brother-in-law, Mr. George Nelson, of North Middletown, Ky., one sister-in law, Mrs. Julia Thomas of Mount Sterling, Ky., and a host of other relatives and friends.

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J. O. STOKES,
Mohawk, Florida.



SPECIAL NOTICES

West Texas Conference Young People's, Sunday School and Epworth League Institute at Austin, Tex., Feb. 19-24, conducted hy Dr. Burt E. Smith and others.—A. D. Jacques, District Superintendent.

I want a man to take charge of a new-organized church with about 38 members, with several children not included in membership. Wonderful possibility for an active minister. Write me at once, stating age, number in family. Married man preferred. Also send recommendation from your District Superintendent.—A. H. Higgs, Marshall, Mo.

NOTICE HOUSTON DISTRICT TEXAS CONFERENCE

Dear Pastors and Sunday School Workers:

Through the courtesy of the Board of Sunday Schools, we have been able to secure the services of two expert Sunday School workers in the persons of Drs. Bert E. Smith, head of the Adult Department, and Jas. V. Thompson, head of the Young Peoples Department, Chicago, Ill.

These experts will spend the entire day, February 22nd. In a great conference on Adult and Young People's work and Family religion. It is your opportunity of a life-time and we urge you to be present at any cost.

You will notice, we have selected a day when everybody will he free, February 22nd, Washington's Birthday, a National Holiday. We are expecting at least five hundred Sunday School workers and young people to be present.

Let the pastors put the whole matter on the hearts of their people and urge them to attend. The meeting will be held at Trinity Church, Houston, and last all day, beginning at 10 a. m., sharp. Come with your note hook Bible and pencil and spend a full day at the feet of the Masters. Yours truly, A. Wade Carr, D. D.

DISTRICT ROUNDS

(Continued from Page 11.)

very mnch the fine spirit shown in the World Service stndy conference at Tuscaloosa, January 29-30, and am quite sure if the same spirit continues in each pastor and layman from now nntil Easter, every penny of our first year's World Service qnota will be more than raised; but remember it will take constant hnstle to put the program over, therefore don't wait nntil Easter bnt raise the money and get a voucher and simply report Easter. This is General conference year and we will have to report in New Orleans immediately after Easter; there will be no time to catch up slack after Easter; we must have our report at Easter.

Put on your rally two or three weeks before Easter so you can catch up your slack by Easter and go over the top. Noticing my second quarterly rounds, you will see I have left Easter Sunday clear for you to make the final over the top run on Easter day. Our district slogan is "In His service with every chagre over the top for World Evangelism." Call on me for any assistance yon need.

I am sincerely yonr brother,
ROBERT R. WILLIAMS, Dist. Supt.

BROOKHAVEN DISTRICT.
First Round.

Lampton and Zion Ridge, February 16-17; Columbia, 23-24; Summit and Magnolia, March 1-2; Crystal Springs, 8-9; Brookhaven and Carlos, 11-12; China Grove, 15-16; Hazelhurst, 21-23; Crystal Springs Ct., 22-23; Cheraw and Tilden, 27; Huh, 29-30; Hub, 29-30; Brookhaven Ct., April 1-2; Bridgeville, 5-6; Barlow, 10: Wesson, 12-13; Liberty and Fernwood, 19-20; New Home Mission, 23; Florence, 26-27; Konolia, 30.

Dear Brethren: Begin now to plan for going over the top on Easter with your Centenary collection and for a sweeping revival during Passion week. Easter comes on the 20th of April, and you should begin at once to organize your forces and work to that end.

Palm Sunday comes on the 13th, and it should be observed as decision day in all your Sunday schools; and all children of proper age should he given an opportunity to make a definite decision to follow Christ on that day.

We only lacked about 75 subscriptions of reporting our full quota of 436 at the Annual Conference, for the Southwestern Christian Advocate, and I am asking each pastor to report fonr new subscribtions by Easter in order to go over the top with our quota for the paper.

Remember, also, that the week hefore Easter is general clean-up wek, at which time the pastor is expected to call attention to the work of cleaning up around the homes and churches of this people.

Our District Group Meeting for the study of the World Service Program, will take place at Brookhaven March 11-12, and each pastor must be present the first day at roll call.—I am sincerely yours, G. W. Smith, District Superintendent.

MERIDIAN DISTRICT
First Round

Lake Circuit, Feb. 13-14; Hickory Circuit, 15; Chunkey Circuit, 16-17; Preston Circuit, 21-22; DeKalb Circuit, 23-24; Lauderdale ircuit, 27-28; Electric Mills Mission 29; Scooba Circuit, March 1-2; Union Circuit, 5-6; Philadelphia, 7-9; Philadelphia Circuit, 8-9; Burnside Mission, 10-11; Daleville Circnit, 14; Fort Stevens Circnit, 15-16; Montrose Circnit 20; Garlandville Meridian, North Side, 27; Meridian. Circuit 21; Rose Hill Circuit, 22-23; Chapel, 30-31; Rose Hill 29-30; Meridian Circuit, April 3-4; Meridian, St. Paul, 5.6.

Remember Brethren that District Stewards and pastors will meet on March 11-12 at St. Paul Crurch, Meridian to stndy the World Service program of the Methodist Episcopal Chnrch. Let every one be present and by prayer and stndy prepare to do a better year's work than last. B. F. McEwen, District Superintendent, 2716 12th Street, Meridian, Miss.

NOTICE.

To the Woman's Home Missionary Society of the West Texas Conference:: I wish to state that conditions have delayed me in informing you of my whereabouts. As I was elected yonr treasurer at the last Annual Conferenee, I am asking that yon write me at 1136 Elm Ave., Waco, Tex. Should iuy address be changed, I shall notfy you.—Mrs. J. T. Sanford.

ST. CHARLES, MO.—Mrs. J. C. Guyton, the wife of Rev. J. C. Guyton, was taken to Barnes hosptal in St. Louis, Mo., Monday, Jan. 28th, 1924, where she successfully underwent an operation. At this writing she is progressing nicely. It is the prayer of the family and the host of friends that she will continue to progress and soon again be up and about. Mrs. Guyton is very useful and a great help to her husband as she, too, has given her life to the service of God that his kingdom might be on earth as it is in heaven.

KOSCIUSKO, MISS.—The Woman's Home Missionary Society of Kosciusko is well organized and is active at this place, and bespeaks for Wesley success this conference year under the leadership of this brilliant and efficient pastor.

Bishop R. E. Jones has made a mistake in assigning to Kosciusko this year the Rev. C. V. Heffner. We take this method of thanking the Bishop for this pastor in behalf of the Woman's Home Missionary Society of Kosciusko.—D. E. McNair, Reporter.

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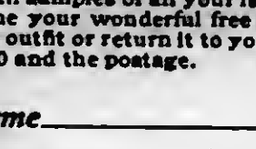
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Methodism And The Mob

We recognize the obligation that rests upon those races to whom God has given the fuller knowledge of himself, and to whom he sent his Son to be the Redeemer of all men; that they carry his gospel of salvation to every race and every nation.

To that end we rejoice in the world-wide program of our Church as a fitting response to this great task.

We rejoice in the growth of a genuine democracy of all mankind, and in the recognition of the right of every race to a free opportunity for its fullest development.

We deprecate and deplore race conflict and race riots, and every attack on our laws by lynching and other forms of mob violence.

We approve the proposed legislation now before the Congress of the United States, whose purpose it is to bring such mob violence under the control of the Federal Courts and thus remove it from local influences.

We would respectfully petition the Congress of the United States to put such laws on statute books as shall srengthen public sentiment against lynching and mob violence, and protect all our citizens in every section of the nation.

We also direct that a communication be sent to each of the major political parties requesting that they incorporate in their respective platforms a plank on lynching and mob violence that shall strengthen public opinion and help enforce our laws that these forms of lawlessness shall be suppressed.

—Methodist General Conference, Des Moines, Iowa, May 24, 1920.

(See Page Four)

METHODISM'S IMMEDIATE TASK AND OBLIGATION

One simple declarative sentence will express what that task and obligation is. It is a more intensive cultivation of her opportunity presented in the total Negro population of the country. The way to this is clear. Undoubtedly it is the way of closer supervision of the spiritual and temporal interests of that group through indigenous racial episcopal leadership.

Principle Adopted

The principle and precedent underlying this assumption have already been admitted; there remains only the question of extending the area of application to such limits as conditions require. Not until after several decades of righteous agitation and the most circumspect observation of conditions, with every concievable implication involved, did the Church make in the first instance her initial favorable response to the Negroes' sorest Church need. Now, the need for application of the principle over very much wider areas of our group, and the response to such need cannot be negatived by the church without definite hardship to all the interests involved. **Four Negro General Superintendents at least, and probably five are necessary for such intensive cultivation of our Church life as our group activities require.**

Negro Methodists Grateful

It should here be recorded that these observations grow out of no group dissatisfaction of Negro Methodists with their White General Superintendents. The faithful and unselfish service of these leaders, their Christian motive, their marked disregard of race lines and the utter absence of racial discrimination on their part in administering the interests of the Kingdom of God among their colored brethren is one of the marvels of ecclesiastical history; astoundingly contradictory to the charges of some who have sought to find at this point in our Methodist anatomy, a vulnerable spot. Our White Bishops' names are, practically without exception, household words among our thousands of Negro members. Our churches, our schools, our children are named for them. For their helpful identification with and zealous promotion of our every interest, the memory of their character, and service to our group will ever be one of the most sacred legacies and possessions of our group history; cherished and revered by unending generations of our children.

Infinitely removed indeed from lack of our appreciation, or from unacceptability among us, are they. Not **here** but **elsewhere** must be sought and found the proper explanation of this acute phase of Methodism's problem of ministering to different race-group interests. Differing racial backgrounds; an exaggerated racial psychology; the tenor of the times and the traditional *mores* of different sections; unethical racial attitudes; the multiplication of anti-social institutions; to which must be added that rising spirit of racial self-assertiveness, not peculiar to the Negro, but characteristic of every socially-retarded group, that is pervading the world today: In this group of social phenomena are to be found the basic reasons for the insistent desire and necessity for racial leadership of its kind for each racially different group.

Results of such leadership thus provided are too conclusive now, both within the ranks of our own and other great denominations to admit of cavil as to its plausibility and profit. Witness achievements of the Monrovia and New Orleans Areas during the current quadrennium. Because it represents more nearly normal conditions of operation and observation, the New Orleans Area is perhaps the more typical. Official statistics show therein an increase for the quadrennium, under indigenous racial leadership, of upwards of 3000 members, and the raising of upwards of $600,000.00 for the Centenary alone, not including special contributions to the general church, and amounts raised for ministerial support and for local operating expenses; and this despite the exodus which has vastly impaired the morale and efficiency of our southern church life. As stated above, the values of the same principle are recorded also in the very creditable achievements shown in our sister groups of Negro Methodists.

The Compelling Vision of Service

Recognition of the bearing of this principle on the imperative needs of the field cannot be to strongly urged. The most momentous social fact in the life of the Negro is the present emigration from the South to the North, East, and West. The proportions of this movement may be seen and a fair interpretation of its significance for us may be had from the following facts which reveal much but leave far more for inference. More than a half million Negroes have shifted their place of abode in this recent migratory movement and they are still going; and our judgment, considering the social stimuli, is that they will remain in that territory. Grant that the major urge is economic, there is in the North very large opportunity and tendency for satisfaction of this demand. Ten typical states, Maryland, Connecticut, Kentucky, Illinois, Missouri, New York, New Jersey, Michigan, Pennsylvania and Ohio have absorbed each from 1.30 per cent to 37.26 per cent of the total number of Negroes going North. Which fact means that these migrants are finding profitable employment. The number of Negro workers employed in these states since the exodus began has increased as follows: In Missouri, 1.30 per cent; in Kentucky, 24.00 per cent; in New York, 37.19 per cent; in Kansas, 40.42 per cent; in Illinois, 45.14 per cent; in Maryland, 55.48 per cent; in Michigan, 63.77 per cent; in Pennsylvania, 64.91 per cent; in Ohio, 69.93 per cent in Indiana, 70.17 per cent; in New Jersey, 74.82 per cent; in Connecticut, 88.74 per cent. There is shown also by government statistics an astonishing increase in the number of Negroes employed as *skilled* workers ranging all the way from 12.96 per cent in New Jersey to 186.86 per cent in Maryland. These figures both register the measure of opportunity and indicate fixedness of abode. Other highly indicative factors are the schooling facilities for their children, voting privileges for themselves, general community privileges and the absence from the pressure of physical fear under which the Negroes continuously live in the South.

Righteous Strategy

Manifestly the theater of Negro life is shifting materially. It is also to be noted that this implies a tendency to disintegration of our Methodist work in the South. The one note common to reports rendered in quarterly, District and Annual Conferences of all the Methodisms in the South is that our people are going North in such large numbers as to depopulate some churches completely. The acute problem is set up at the point of destination. The Methodist Episcopal Church **must meet** this problem of the migrating masses right in the field of their destination. Both in order to conserve to our denomination the losses from the South and to discharge her obligation in the task of seeing that these fear-driven, oppressed people are properly churched and evangelized, Methodism is called on to act. Only an indigenous racial leadership will evoke from these people the desired reaction in their new environment. Lack of such contacts as are here advocated is costing our Methodism dearly, and those denominations affording them are profiting by our failure to adjust at this point, and are marvelling at our lack of strategy. To meet these weary wandering incomers from the South, and to welcome them socially, the African Methodist Episcopal Church maintains 14 of her 18 Bishops in strategic northern centers. Of her 10 Bishops, the African Methodist Episcopal Zion Church maintains only one in an extreme Southern state, 5 of the others are domiciled in Northern centers and the other 4 are located well toward the border states. Of the Colored Methodist Episcopal Church, born in the South and a distinctively Southern institution, only 4 of the 10 Bishops live in extreme Southern territory, while 3 live further North, and still 3 more have their Episcopal residences as far North as Central Missouri and Northern Illinois and Ohio. It means more than pen can tell that **these colored Bishops are on the ground and moving socially among these migrants, meeting them in community centers, giving them personal advice and direction; aiding them in seeking employment, and in every conceivable way assisting them in prompt and permanent adjustment in their new and exacting environment; even to the extent of helping them to economic security.** It takes no prophet to forecast what church alliances these thousands will form and in what church statistics they will be reckoned before very long.

The Liberia Area

Considering the character of the type of work required and the magnitude of the territory and the multitude of people requiring such ministry, our church should maintain at least four Negro Episcopal residences in the home field and one in Liberia unless our Liberian work is to be administered in connection with one of

the home areas; which latter arrangement is sanctioned by very strong approval in many sections of the Church as well as by the specific request of the Liberia Conference itself. Isolation is the chief handicap of our mission work in Africa. After careful investigation of that particular situation, Dr. T. S. Donohugh, reports officially to the Board of Foreign Missions as follows:

"Bishop Clair, the beloved leader of as loyal and devoted body of missionaries as we have in any field, should not be restricted to one comparatively small Conference when there is so much need elsewhere and when this restriction is in itself a handicap. It is a question if more cannot be achieved in the next ten years by bringing Liberia into closer contact with our other missions in Africa or those fields in which similar problems are being faced and solved."

A Constructive Plan

The total Negro membership of the Church should be grouped into four areas, after the manner of the following exhibit:

Areas by Conferences	Membership by Conferences and Areas	States and Population Embraced in Each Area	
NEW ORLEANS	113,146		3,177,787
1. Central Alabama	14,411	Alabama	900,652
2. Louisiana	18,008	Louisiana	700,257
3. Mississippi	22,376	Mississippi	935,184
4. Texas	19,166	Texas	741,694
5. Upper Mississippi	21,568		
6. West Texas	13,321		
ATLANTA	112,306		2,652,329
1. Atlanta	20,919	Florida	329,487
2. E. Tennessee	6,830	Georgia	1,206,365
3. Florida	5,604	So. Carolina	864,719
4. Savannah	10,247	Tennessee	451,758
5. So. Carolina	56,288		
6. So. Florida	3,005		
7. Tennessee	9,413		
BALTIMORE	99,174		2,102,492
1. Delaware	37,419	Delaware	30,335
2. North Carolina	13,775	Dist. Columbia	109,966
3. Washington	37,980	Maryland	244,479
		New Jersey	117,132
		New York	198,483
		North Carolina	763,407
		Pennsylvania	284,568
		Virginia	690,017
		West Virginia	86,345
CHICAGO, SOUTH	44,831		1,660,570
1. Central Missouri	10,677	Colorado	11,318
2. Lexington	23,600	Illinois	182,274
3. Lincoln	3,603	Indiana	80,810
4. Little Rock	6,991	Iowa	19,005
5. Liberia (?)	10,156	Kansas	57,925
		Kentucky	235,948
		Michigan	60,082
		Minnesota	8,809
		Missouri	178,241
		Nebraska	13,242
		Ohio	186,187
		Oklahoma	149,408
		Wisconsin	5,201

It will be seen that in point of numbers both in population and church members, the Baltimore and Chicago Areas are the smaller by this proposed arrangement, but their territory is far more extensive and less compact than in the New Orleans and Atlanta Areas. This fact is highly favorable to one of the major considerations involved—i. e. of adequate provision for cultivation and care of the incoming hordes from the South. The suggested yoking up of Liberia with the Chicago, the smallest proposed area in population and membership, seems especially feasible. Under such arrangement, Bishop Clair would of course be brought home to man one area, another would be manned by Bishop Jones, while for the other two areas, *two additional* men should be elected by the approaching General Conference with the sole view of conserving the vast and yet inadequately husbanded interests and values possible of realization by the church within the Negro group throughout the Nation. Should the status quo of our Liberian work be held, then *three additional* Negro Bishops should be elected for the home field.

Objections Considered

Should someone suggest that the election of the two present Bishops was intended as an experiment in Negro leadership, such a contention would be disastrous to our race morale and reflective on the work of the church for the Negro, for the past one hundred years. It would moreover lend encouragement to those beyond our pale who do not wish us well, and who are aggressive and profiting materially by the Church's failure to recognize that the time *has* arrived for full fledged Negro leadership adequately distributed among our group to afford the church the largest area of contacts with the Negro population throughout the Nation. For such recognition of fitness and need the church has waited already too long. For the contention of this article, twenty years ago would have been better time for the recognition of the need of such leadership. Should the question of availability of men be raised, it can be easily ascertained that there are within the church half a dozen colored men, at least, who are capable of Episcopal leadership among their people; men of experience, character and poise; men trained in the best schools of the church and of the country; men with social sympathies and consecrated unselfishly to the uplift of humanity and the tasks of the Kingdom in their widest aspects; such men as would reflect due credit on the church in administration of her affairs in Atlanta, Baltimore, Chicago, New Orleans or in any other great center of local and national interests.

Among other possible objections that may seem to have weight against the plan, will of course be the question of its effect on the present stage of unification. Since the Unification Plan proposes no change in the status of the Negro within the Methodist Episcopal Church, this church should proceed in the regular course to the solution of her internal problems, step by step, as the situation demands.

In reply to the proposal herein set forth, will be raised that other question of the present surplus of General Superintendents. Such an objection does not hold as against the fundamental assumption underlying this article, and accepted as reasonable and feasible, as well as necessary as shown by act of the last General Conference: i. e., the imperativeness of *indigenous racial* leadership. Of these *we* have only two examples. Note the following table for comparison of *our* equipment with that of *other* church groups:

Denominations	Members	Bishops	Papers	Ministers	Churches	Sunday Schools
A. M. E.	551,766	18	7	6,550	6,900	6,250
A. M. E. Z.	412,328	10	4	3,962	2,716	2,544
C. M. E.	366,315	10	4	3,039	3,824	2,543
M. E.	373,437	8 2 Colored	1	2,225	3,635	3,628

The Methodist Episcopal Church must lift from her colored membership this handicap if she would realize the largest results for us and through us for others who are simply waiting for it to be done. Give us just one-third of the number of Episcopal leaders of our own racial group that the largest of our sister Negro Church groups has and we will demonstrate the pent-up potential possibilities in our group which, for a century our Methodism has championed and defended.

Economy, financial consideration sticks its nose in here as another objection; but let the record of our approach to self-support be read. Last year the 551,776 members of the African Methodist Church raised for all purposes $3,425,000.00; the 412,328 members of the Zion Church raised for all purposes $784,746.00, and our 366,315 brethren of the Colored Methodist Church raised $1,736,192.00; and these are highly creditable achievements. We of the Colored group, 373,437 in number, in the Methodist Episcopal Church raised for Pastoral Support and Centenary alone $1,931,801.00, not including many other reported thousands of dollars for local current expenses and old indebtedness, for special Japan Relief Fund, for "I Will Maintain Fund," for General Conference Expense Fund, etc., etc., and more than six hundred thousand dollars of the total amount was raised in the New Orleans Area under indigenous racial leadership. Viewed in the perspective of such creditable achievements, surely the pittance of twenty-five or thirty thousand dollars required for the upkeep of three additional Bishops would be regarded by the Church as a mere bagatelle compared with the big objectives to be reached.

Which Road

This article is not intended as a forecast of what the General Conference *will* do, but it does aim to state on the basis of careful observation and reflection what the writer thinks *should be done* to conserve and elicit the best there is in the Colored group both within and without the Church. Herein is expressed our candid conviction that the Methodist Episcopal Church in this hour, has arrived at the point of destiny in the matter of her future relation and largest service to the country's Negro group. Standing with the Church at the crossroads of largest service, conscious of the destination to which both roads,—the present one and the one herein pointed out,—lead, we look into the perplexed face of the Church, and ask her which road she will take.

Southwestern Christian Advocate

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METHODISM AND THE MOB

"Methodism and the Mob," carried on our front cover page, is an expression of the attitude of the Methodist Episcopal Church on the general subject of mob activity in this country. The document constitutes that part of the report of the Committee on Episcopal Address that dealt with Race Problems at the last General Conference.

The report recognizes what is absolutely fundamental to successful missionary endeavor, namely the value, and right of every race group to Christian consideration in the divine scheme of human salvation. Such a recognition on the part of the advantaged race-groups is essential to any proper approach to a christian scheme of living with other races. Accordingly the pronouncement expresses the conviction of this church that the gospel in spirit and practice must find world-wide application to all inter—and intra-racial situations. The right to fullest development of which it is capable, inheres in the divine nature and capacity of every human group. Methodism's contention is that under sympathetic and adequate social control, there is no group, that will not respond to cultural religious processes, if permitted the opportunity; and that this is the Negroes insistent need, handicapped as he is in his present social environment; and that she is resolved steadfastly to meet this need.

Dominance of brute force administered by the irresponsible anti-Negro mobs that infest the country, particularly and with such notable immunity in the Southland, is one of the most glaringly pagan conditions obstructing social and religious progress in the county. It is a barrier to the Negro's faith in the ethical value of our boasted Christian civilization. This lack of confidence renders Christian approach to the Negro difficult. He balks at the practical value for him of the Christianity that permits such brutality and undervaluation of human life as characterizes so much of the Christian idealism especially of the South.

Keenly alert to the weight of such reflections, the Methodist Episcopal Church repudiates, outlaws mobocracy. She is definitely committed in open declaration, to national legislation looking to effective suppression of mob activity. When such legislation was proposed four years ago, our General Conference said, "We approve the proposed legislation now before the Congress of the United States, whose purpose it is *to bring such mob violence under the control of the Federal Courts and thus remove it from local influences.*"

Herein is pointed out the bull's eye of the mob industry. Not until the concerted official sovereignty of the Federal government rises up against the mob will it slink away from among the confines of decent society. Local control will not avail, cannot avail; because of traditional conceptions concerning the Negro and his place in the social order. The South's sacrosanct tradition, upon which the entire southern social fabric rests, is that the Negro must be "kept under" even if it requires mobs and Klans to do the job. The southern mind refuses to see how unethical is such an attitude. Meanwhile, the Negro continues to suffer and always will, unless the strong Federal arm intervenes to stop the slaughter. Verily such moral regeneration should be immediately and vigorously undertaken by the Congress of the United States.

It is a tribute to the vitality of her Christian faith and good works that the Methodist Episcopal Church uniformly has stood for the square deal for all oppressed groups everywhere. She keenly recognizes her prophetic heritage as a mediator of blessing for all groups unto the uttermost parts of the earth. May she not ever falter in this righteous conception of her divine mission to the peoples of earth. In the approaching General Conference she must be not one whit less aggressive in denouncing all forms of anti-social agencies that threaten democratic stability. As a watchman on the wall, if she decline to cry out against these destructive social movements, the blood of the sufferers will be upon the head of our Methodism, chosen of God to mediate Christian social righteousness to the people.

As the most virulent form of mobocracy sapping the nation's moral fibre, the Ku-Klux-Klan stands athwart the nation's pathway. People of democratic mind are forever obligated to those stentorian prophetic voices, in state and church, which have accurately interpreted and promptly warned against the sinister, meandering motives and pagan practices of this archetypal form of mobocracy. For the most vigorous control of the mob, Methodism has spoken. She must speak and declare her position on the Klan-form of mobocracy.

Three hundred and seventy thousand Negroes of the Methodist Episcopal Church expect it; and other restless millions of Negroes to whom by racial ties we are indissolubly joined, against all of whom the Ku-Klux-Klan is viciously directed, challenge Methodism to speak with unequivocal voice against every form of the mob whatever clothes it wears and however ingeniously it contrives to conceal its hostile motives.

Personal and General

Bishop Homer C. Stuntz was stricken with paralysis on Tuesday morning, February 12th in Miami, Florida and at this writing, is seriously ill. The church prays for his sure recovery.

Bishop R. E. Jones will deliver a special sermon at Haven Memorial Church, Clarksdale, Miss., Sunday morning, February 24th at 11 o'clock, and lay the corner-stone at 2:30 p. m. Doctor Henry, the energetic pastor, invites friends from far and near to be present.

The General Educational Board of New York City, popularly known as the Rockefeller Board, offers Morgan College $50,000 on condition that $150,000 additional be raised by the College. The Board of Trustees of the College accepts this gift with thanks and takes steps to meet the conditions.

Mrs. D. R. Bryant, widow of the late Dr. J. E. Bryant of Texas, has returned to her work as Matron of girls at the State Normal School, Fayetteville, N. C., after an extended trip made pleasant by Mrs. Josie Holmes Frazier of New York City, and Miss Marie I. Hardwick of Howard University, where Mrs. Bryant has a son studying dentistry.

Negroes of Atlanta are reported to have subscribed more than $30,000.00 in the recent Community Chest Campaign—a total equal to the amount that Atlanta Charities usually contribute to her colored population annually for charitable purposes. One Negro Heman E. Perry of Standard Life fame gave as much as any single white contributor save one. The Negro is a Community asset and not a liability.

During the year 1922-23, 59,150 students were enrolled in the 44 colleges and universities sponsored by the Board of Education of the Methodist Episcopal Church including those in the professional schools attached to these institutions. In addition, 1095 were in attendance at the independent professional and graduate schools. In the special schools there were 8,809 and in the 33 secondary schools, 6,615 making a grand total of 66,860 as against 41,633, reported by this same group four years ago. This is an increase of over 60 per cent.

Delegates from many parts of the world are now registering for the Ninth Convention of the World's Sunday School Association which will meet in Glasgow, Scotland, June 18-26. National Sunday School Associations, are co-operating in securing the attention of representative Sunday School leaders in their respective countries. A delegation numbering more than fifty is already booked from New Zealand and Australia. The South Africa Sunday School Union has arranged a number of tours in co-operation with the general plans of the World's Association, which are under the direct supervision of Thomas Cook and Son, who were the official tourist representatives for both the Zurich Convention in 1913 and the Tokyo Convention in 1920.

Southwestern Horizon

Our Preachers are Still Dying

Within the last thirty days five more of our Ministers have passed away. Why? Is this the aftermath of the strenuous Centenary period? If so we had better look into the matter before we take up the "World Service Program." Is our church too complex for its Negro ministers? Does the Negro constitutency's self-respect demand its acceptance of a full quota and demand its ministers put over the same program of the white ministers member for member without the assistance usually had by the white minister? The Horizon thinks the big preacher-men should look into this question. Young men are slow about going into a profession in which they must starve and spend all their time fighting mediocrity to gain a foothold. Are there any Negro statesmen of the church—let them give this question serious thought.

Negro Ex-Slave was First to Celebrate George Washington's Birthday

Some facts are found in the histories and others are not. The fact that Mary Simpson an was the first to celebrate his birthday in the city ex-slave in the family of George Washington, of New York is not recorded in many histories. But nevertheless it is a fact.

Washington set Mary free after the revolution. She established a business in New York in the basement of a store. Here she built up a nice trade with the white people of the community.

On February 22, the birthday of the first president, she would close her business and would celebrate her master's birthday. She would bake a great cake which she called the "Washington Cake" and make punch and place it under the portrait of the first president. Her patrons were invited to eat the cake and drink the punch and in this humble way Mary Simpson started the Nation-wide celebration of George Washington's birthday.

Author of "Onward, Christian Soldiers"

'Tis strange indeed that a great deal of our best literary work was done at "white heat". Literature is pregnant with instances of this kind. Charles Wesley nailed many of his Hymns to the wall of immortality in "white heat."

In 1865, just after the war clouds were beginning to clear away in this country, a young curate by the name of Sabine Baring-Gould wanted a marching song for his lusty boys and girls. He was unable to find just the song he wanted and he composed one at that moment: "Onward, Christian Soldiers", the song that is sung with pleasure by Catholic and Protestant. It has inspired enthusiasm for many events. It will live as long as the Christian church.

The author of this famous old hymn, the Rev. Sabine Baring-Gould passed away January second at the age of ninety years. To say in the words of his blessed old hymn, "Now the day is over". His was truly a great day. A man of versatile genius, he wrote high his name on the walls of immortailty. Rev. Gould was the author of 140 books on various subjects. He began his career as a writer at Lew-Trenchard, England. In 1864 he took Holy Orders and served as assistant under Rev. John Sharp. Rev. Gould's bishop dismissed him because he refused to change the wording of his great hymn. Mr. Gladstone gave him work at East Mercey in Essex where he did a great deal of his work.

Let us all wish that ere this, his heart's desire will have been realized as expressed in his hymn

When the morning wakens,
Then may I arise,
Pure, and fresh, and sinless
In thy Holy Eyes.

Scarcity of Race Physicians

Where are our young men today, what professions are they taking up? The Horizon knew that very few were going into the ministry but thought they were turning their attention towards the medical profession. But we notice with regret that compartively few are going into this line of work. There is one white physician for every 533 white persons, while there is only one colored physician to every 3,194 colored persons. There is one white dentist to every 2,070 of the white population, there is only one colored dentist to every 20,500 of the colored population.

Now compare this shortage of race physicians and dentists with the high death rate of the race. The colored death rate in this country is 17 to each 1,000 making it 70 per cent higher than the white death rate. Then there are those of the race who never know a well day.

The schools should turn out five or six hundred race physicians each year to meet this shortage. As it is now we turn out less than 100 race physicians each year. Howard sends out each year about forty and Meharry about thirty. These schools have had to limit their enrollment in order to maintain the "Class A" rating.

The Negroes who attend white medical schools face the problem of getting the clinical work after their first two years. These students must get this practical experience which is denied them in many instances. Therefore the race medical schools must prepare to take care of a larger number of students if our health problems are to be adequately handled. There are some colored women taking up this profession. We have 65 women physicians, surgeons and osteopaths and five women dentist.

We need six or seven hundred race nurses yearly that should be turned out. There are ninety being turned our yearly.

We need to enlarge our race institutions and encourage our young men and women to take up this profession if the health of the race is to be conserved.

DID YOU KNOW?

That Madam C. J. Walker Manufacturing Company of Indianapolis, Ind., sends an annual check to Tuskegee to help worthy students?

That Mrs. Edith Paden of Greenville, S. C., lived to be 114 years of age. And that she had a son 76 years of age to attend her funeral?

That Alberta Gaines of New York, a student of Flushing High School was chosen valedictorian of her class, which cose out this month. And that the valedictorian and salutatorian at this school are selected automatically on the basis of scholastic record?

That James C. Waters, Jr., graduate of Howard University School of Law, member of the Supreme Court of the District of Columbia, and at present Secretary of Howard University Law School, was, on January 11, notified that he had passed the two-day examination held on September 19 and 20, 1923, for attorney-examiner in the Interstate Commerce Commission. And that this is the first time a colored man has qualified for this important position. And that he will receive a salary of $5,000 per year?

That the Micheaux Film Corporation, a colored company of Chicago, has filmed T. S. Stribling's Negro novel "Birthright", and that prominent colored stars are playing the leading roles? Could you believe such things?

That the Board of Regents of the state of New York, at a meeting held January 3rd, voted to grant to Atlanta University students who are graduates of that institution with the Bachelor of Arts degree, the College Graduate Limited Certificate, which entitles them to teach in the schools of that state? And that the state of Georgia also grants a teacher's certificate to those graduates of this institution who major in education?

That Charles Herbert Levermore of New York, a student of international relations, writer and former college professor, was awarded the Edward W. Bok's peace prize, and that he was a classmate of the late Woodrow Wilson at Johns-Hopkins University, where both won the Doctors Degree?

That the New York Presbytery by a vote of 111 to 28 approved the preaching of Dr. Harry Emerson Fosdick, Modernist, an ordained Baptist minister serving as pastor of First Presbyterian Church and professor at Union Seminary?

MUSKOGEE DISTRICT GROUP MEETING OF THE WORLD SERVICE PROGRAM

Group meeting No. 2, was held at Franklin's Chapel M. E. Church, Okmulgee, Okla., January 24,25, Rev. J. D. Gipson, Pastor. Ministers present were: Superintendent W. C. Connell, Revs. B. R. Booker, D. G. Franklin, W. M. Young, T. G. Walker, and J. D. Gipson. One absent. Superintendent Conwell conducted the opening service. Rev. J. D. Gipson assumed the chair and Rev. Walker was chosen Secretary.

The Superintendent explained the "Why" of the group meeting and the importance of knowing the church's program with such force that the meeting resolved itself into a school of hard study for two days. Rev. G. F. Sawyer, of Oklahoma City charge, was present and he and Rev. Franklin were selected teachers.

The Rev. McPherson, of the Presbyterian church, Okmulgee, was introduced, not as a visitor, but as "one of us" as was Rev. W. M. Austin, of the A. M. E. Church—each with a World Service Program in hand.

The book was studied by topics and great interest was manifested in the study. Night session was devoted to the discussion of "What have we gained during the centenary?" led by Revs. D. G. Franklin and B. R. Booker, both of whom showed that they had kept pace as well as faith with the great church program.

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PROCEEDINGS AND APPOINTMENTS OF THE LIBERIA ANNUAL CONFERENCE

By Maud Wigfield Williams

Monrovia hospitality is famed, but the 91st session of the Liberia Annual Conference of the Methodist Episcopal Church, convening in Monrovia, January 3 to 6, 1924, on the very heels of the Inauguration, January 7, and important religious gatherings of other bodies, must have drawn heavily on Monrovia's resources. Yet Monrovia's welcome was whole-hearted and warm-hearted, and members and delegates were made to feel entirely at home in the beautiful city and the beautiful First Methodist Episcopal Church.

On January 3rd, 1924, Bishop Matthew W. Clair, Resident Bishop of Liberia, declared the conference to be in session, took his seat as President of that body, and with the assistance of his District Superintendents, entered into the Communion Service, tenderly drawing all to the foot of the Cross, to rise renewed in spirit and mind, prepared for the demands of Methodism in this Republic.

Naturally, interest centered upon the election of the Ministerial and Lay Delegates to the General Conference convening in Springfield, Mass., May 1st, 1924. The majority vote of the Conference elected Rev. R. V. Richards as Ministerial Delegate, with Rev. James E. Padmore as Reserve; and Hon. Philip Francis Simpson, Agent for the Spanish Steamship Company, as Lay Delegate, with Mrs. Maria King as Reserve.

The importance of doing a great deal better in Ministerial Support and in Support of Conference Claimants was emphasized by the Bishop and sympathetically discussed from the floor. As one brother wittily put it, inadequate pastoral support "makes a man scratch where his head doesn't itch" in his two-fold problem of preparing his sermon and listening to his wife's report of no food in the house and no money to buy some. A strong plea for tithing was made. Conference approved an apportionment of $500 for Conference Claimants for the next year.

The sympathy of the entire conference went out to District Superintendent Whitfield in the shock of the death of his wife during his attendance on conference. He had left Sister Whitfield in Bassa in her usual health and the sad news of the bereavement was indeed a blow, which he bore with the fortitude of a Christian soldier who puts his Captain's business first. Conference Secretary, Rev. L. W. Wah, received the sad news of the death of his infant son, during his attendance on conference, and deep sympathy was felt for him, also. Both these brethren were committed to the tender consolation of Jesus, whose grace is sufficient.

A program of unusual merit had been arranged by Rev. W. L. Turner, Principal of the Stokes Bible Institute, and his assistants, and the evenings of conference were delightfully spent. On Thursday, Rev. T. E. Ward, Pastor of First Church and President of the College of West Africa, presided at the Educational Anniversary, and able addresses were made on "The Educational Standard", Mr. P. G. Wolo; "The Characteristics of the Present Age", Dr. J. A. Dingwall; "The Standard of the Ministry',, Rev. W. L. Turner, and "Liberia's Greatest Needs", Rev. L. W. Wah. It is interesting to note that Prof. Wolo and Rev. Wah are native Africans, of the Grand Cess and the Grebo tribes, fruits of the foreign missionary work of the Methodist Episcopal Church in Liberia.

At the World Service Anniversary, Rev. Walter B. Williams, Superintendent of the Nana Kru Mission, presided. Rev. F. A. Price, District Superintendent of the Cape Palmas District, spoke eloquently on "The Task of Liberian Methodism"; Mrs. W. B. Williams made an address on "Our Native Brethren—Their Dues and Debts" and Bishop M. W. Clair, with the memory of his missionary journeyings in uncivilized, interior Liberia, spoke with authority and with the deepest feelings, on the subject, "Our Number in the World Service Program."

Among the distinguished visitors during conference were His Excellency, C. D. B. King, President of the Republic of Liberia, and Mrs. King, who honored the conference with their presence at morning worship on Conference Sunday. Among those who were introduced to the Conference and brought greetings, were: Dr. Solomon Porter Hood, United States Ambassador to Liberia, who spoke cordially, as a fellow-Methodist; Bishop W. Sampson Brooks of the A. M. E. Church; Mrs. W. W. Curtis, widow of the former American Minister, who, in a few, gracious words, expressed her joy in being once more in this country and in First Church where she had spent many happy hours, and who assured the delegates to General Conference that they would be warmly welcomed in America. Rev. D. R. Horton of the Baptist Church, and Rev. Priddy of the Protestant Episcopal, gave us their good wishes. Prof. P. G. Wolo, Supervisor of Schools, outlined the scope and purpose of his Teachers' Institute, which was to follow conference; and Dr. Cassell, President of the College of Liberia, emphasized the educational value of a visit to America while congratulating the delegates on their election.

The missionary features of the work received special recognition from the conference. So strong in numbers and large in scope has the coast work grown, that conference sustained a motion approving a memorial to the General Conference to set aside a designated section of the Kru Coast of Liberia, from Sanquin to Cape Palmas and from the beach to the interior boundary, as a separate Missionary Conference on the grounds of economy in time and money and conservation of health and safety in travel, with other important reasons.

The missionary vision of the conference was broadened by accounts of the Bishop's explorations of the Bassa interior, laying open a section of uncivilized, unevangelized Liberia whose people are counted in terms of the hundred thousands. New mission stations at strategic, new, interior centers, were arranged for and workers assigned by the conference. Rev. J. H. Peters, District Superintendent of the Kru Coast District, also brought to the conference the fruits of his journeyings in the Sasstown interior and further enlarged our vision of the great needs of these vast and densely populated sections.

Visible fruits of missionary labors of these many years were seen most clearly on the afternoon of Conference Sunday, when, among the 14 candidates who were elected to Deacon's Orders, 6 were mission-trained Kru men. Though the *setting* rays of the sun shone on their heads as the Bishop laid his hands upon them, the light seemed rather that of a *rising* sun, heralding a new day in our missionary native work, as these six strong Christian native men received their commission to preach the word of God in the heathenism out of which they had been lifted.

Conference Sunday dawned on a city thronged with guests and visitors to the Inauguration, a city beautiful in its adornments, astir with many and important interests. But the chimes of the church bells drew the multitudes into the House of God, and when Bishop Matthew W. Clair rose from his knees in the pulpit of First Church, he faced an audience that crowded even that spacious edifice. Deepest attention was paid to his inspired message from Isaiah 54:2. In the afternoon, Bishop W. Sampson Brooks of the A. M. E. Church delivered the ordination sermon, basing his masterful address on 2 Cor. 8:9. Then followed the solemn ordination service, when the following fourteen candidates were ordained Deacons: J. S. Dickerson, R. R. Sims, J. J. Johnson, J. F. Yancy, Z. N. Brown, G. N. Emmons, T. L. Morris, and J. R. White (Americo-Liberians), and J. J. Jerreh, R. G. Tobah, J. S. Gellatey, Glascow Dosla, R. W. Moore and W. B. Geeghey (Kru men). The ordination of Elders followed and 6 candidates were consecrated to this office: J. A. Dingwall, C. H. Johnstone, J. O. W. Garber, G. B. Robertson (a Kru man), Amos L. Williams, and J. J. Johnson.

At the evening service the choir of the A. M. E. Church joined with the choir of First Church, and very fine music was rendered. Throughout the conference, we felt indebted to Choirmaster Dennis of the First Church, for the delightful music he and his trained choir members gave us. Rev. Walter B. Williams of the Board of Foreign Missions, who has spent fifteen of his eighteen years of missionary work upon the Kru Coast, preached from Acts 16:7. The reports of statistician and treasurer were presented and accepted by the conference. Bishop Brooks again led the conference to the Throne of Grace, seeking strength to endure; Bishop Clair raised the hymn: "God will take care of You," and then read the appointments.

For economy of administration, the Sinoe District was merged into the Bassa District with *Professor J. T. Dayrell* as District Superintendent; the St. Paul River District was joined with the Monrovia District making the Montserrado District, *Rev. R. V. Richards,* District Superintendent; the Kru Coast District took over some of the former Sinoe District, *Rev. Walter B. Williams, District Superintendent;* Cape Palmas District remained as before, *Rev. F. A. Price, District Superintendent.*

The interests of our higher educational institutions were given careful consideration. R. L. Embree, a new missionary, comes to assume the Presidency of the College of West Africa; Virgil Adams, another new missionary, is Dean of Stokes Bible School; Dr. J. A. Dingwall is appointed to Hartzell Acamedy, and Miss Rosa E. Lee becomes Dean of the Cape Palmas Seminary.

Missionaries on furlough: J. H. Reed, Miss Anna E. Hall, Rev. and Mrs. J. H. Peters, Rev. and Mrs. W. L. Turner.

Conference was then declared adjourned sine die. Robertsport, Cape Mount, the next seat of conference.

Bassa District

J. T. Dayrell, District Superintendent; Bassatown and Stations, D. J. Robinson; Bexley, Harlford and Fortsville, L. L. Hoff; Edina and Farmington, J. T. Innis, supply; Greenville and Krutown, T. J. King; Harlandsville, J. H. Deputie; Lexington, Louisiana, L. W. Wah; Ebenezer and Stations, T. H. Smith; Lower Buchanan, J. D. Brent; River Cess and Stations, T. L. Morris; Sanquin and Stations, W. B. Geegbey; Sinoe River Institute, F. S. J. Robertson; Tradestown, J. T. Dickerson; Upper Buchanan, Central Buchanan and Paynesbury, C. F. Innis; Wah Country, B. J. Turner; Wattah, Blue Barrah and Stations, J. N. F. Russ.

Montserrado District

R. V. Richards, District Superintendent; Bensonville, J. E. Clark; Brewerville and Virginia, J. H. Davis; Careysburg, J. A. Wilson; Caldwell, New Georgia and Gardnesville, W. N. Ross; Clay Ashland, G. E. Knuckles; Crozierville, P. T. Barker; Fendall and Sasstown, J. D. Johnson; Marshall, M. K. Daniels; Marshall Krutown, C. S. Sanso; Monrovia; First Church, T. E. Ward; Patten Memorial, J. J. Jerreh; Paynesville and Johnsonville, A. L. Williams; Robertsport and Tallah, G. N. Emmons; White Plains and Harrisburg, R. R. Sims.

Cape Palmas District

F. A. Price, District Superintendent; Barraka and Stations, John R. Harris, Geo. B. Stephens, Thomas S. Newton, Ross B. Taylor; Bassatown, to be supplied; El Bethel and Stations, A. R. Harmon, Annie E. Harmon, S. B. Bowman, Danlet Neal, Garraway and Stations, Hattie T. Hooks, Superintendent; Bestman Kolenky, Pastor; Mary J. Johnson, Clara Harmon, Geo. W. Natt, Jr., Donald Kolenky, George Purser, Paul T. Smith, James B. Wilson, Robert A. Carpenter, John Coffee, Josiah Heah; two other workers. Mt. Scott and Mt. Tubman, N. B. Whitfield; Tuskegee, Thomas N. Twieh, Antoinette Wood; Wedabo and Stations, Josiah F. Yancy, Robert A. Johnson; Wissika and Stations, David S Starks, Maud Starks, John K. Starks, Paul G. Brown, James S. Davis, Peter D. Hney, John Nimly, Moses Sherrill, Mark Richards, Mary L. Evans; Cape Palmas Seminary, Rosa E. Lee, Nathan Barnes, James L. Wells, Joseph Baker, Martha Pratt, Eliza Yancy.

Kru Coast District

Walter B. Williams, District Superintendent; Bouwah, Richard W. Moore; Borroh, Jeremiah Kume, Jeremiah Nabeh; Big and Small Suehn, Glascow Dosla; Dewh and Wissipo, J. O. W. Garber, J. S. Doe; Grand Cess and Stations, G B. Robertson, Samuel Tudy, Charley Beldor, Charley Weldor, Jackson Welley, Peter Toe, Nimly Juwle, John Grando, Matadi Gray; Kru Coast Industrial School, to be supplied; Nana Kru: Asbury, J. S. Gellatey; Nana Kru Methodist Episcopal Mission and Stations, W. B. Williams, Superintendent; Maude Williams, Richard G. Tobah, J. Cofa Weah, Amos Wrubu, James Kuma, Charley Seah Fyneah, Philip Kotati Nyamu, Benjamin Dotu Sueh, David Nyami Nyekah, J. Saka Nagbe, Joseph S. Nimly, Mary Bah, Emma Kawreh, Mark Wierti Doe, Abedncgo Moore; Niffo, Thomas Sawee, supply; W. S. Joel; Nureh and Kah, Richard G. Tobah; Piccanine Cess and Stations, Amos Savage, William Nimly, supply; Thomas Wraeh, supply; Thomas Wraeh; Sasstown and Stations, C. W. Duncan, James Kippie, William Moore, Harry Logan, A. W. Brown, B. T. Treh, G. W. Hayford, John Alfred, B. Y. Uriah, Jack Keah, Abraham Kippi, J. D. Doe, Jacob Nagbe, Jessie Tapleh; Kaepu and Stations, G. W. Natt; Sobo and Pettah, J. Saka Nagbe, supply; Neoh Point, Crobar and Settra Kru, A. W. Brown, supply; Philokri, Samuel Nyaffo.

THE PALESTINE DISTRICT TRAINING CONFERENCE

Met in Lee Chapel Methodist Episcopal Church, Bryan, Texas, January 22-23, 1924. The conference theme: "The World Service of the Methodist Episcopal Church." Tuesday morning, 9:30 a World Service prayer meeting was conducted by the writer, after which Dr. W. R. Robinson, our district superintendent, filled the chair and arranged the Training Conference in order. The program was complete within itself. First we studied world service opinion; second, we studied World Service slogan: "World Service in the Homeland: in West, North, Central Station, in East South Central States, in West Central States. Then those all important questions were discussed: What Has the Centenary Done? in Europe; in America; in India; in the New Orleans Area; in Asia; in Mexico; in the Palestine District. We studied the World Service financial needs and askings. The second day we studied Foreign Missions, the Board of Education and the Board of Education for Negroes, Board of Sunday Schools, Conference Claimants and the relation of the Boards to the churches, the relation of the Woman's Home Missionary Society to our World Service program. The District Superintendent restricted every pastor to the complete information on the World Scrvice Volumne. The District Superintendent was ill but despite his illness, he attended every service and called the roll twice every day. Despite the downpour of rain nearly all of the pastors answered at every roll call. It was remarkable how the pastors attended this great training conference; also the good members of Lee Chapel Methodist Episcopal Church. Our good pastor, his wife and the good people of Bryan, Texas, cared for us nicely; we shall never forget them. The Rev. J. H. Hardmon, pastor of the A. M. E. Church, Bryon, Texas, threw open his doors and played the part of a big hearted brother. We hope he will live long to preach the Gospel of the Christ; also, he bought three volumnes of our World Service and dedicated one to his only baby girl.. The District Superintendent's wife, Mrs. M. D. Robinson, was present at every service and played a conspicuous part. The pastor and members went down from Bryan with a good supply of Wolrd Service Volumnes and filled to the brim with information. After studying for two full days. the great program of our Methodist Episcopal Church every pastor pledged himself to organize the training class in his church. Thus closed a great meeting.—Rev. W. R. Robinson, D. S.; Rev. G. L. Loud, Secretary; C. L. Hill, reporter.

DISTRICT STEWARDS' MEETING MONTGOMERY DISTRICT

The District Stewards' Meeting of the Montgomery District, Rev. P. P. Wright, District Superintendent, was called at Evergreen, Ala., January 30th to 31st inclusive.

Wednesday, 10:30 a. m., the meeting was properly opened with the Rev. P. P. Wright presiding. After devotion, the roll of pastors was called and a splendid representation of the Montgomery District was present. The Superintendent, Rev. P. P. Wright, gave to the pastors a timely address which was inspiring and the program of the meeting outlined, which was instructive to all who heard it. In the meantime the program of the meeting was outlined, which carried with it the form of a training conference, together with the business of the District Stewards' Meeting. The Training Conference placed us all in school to study the church's benevolent enterprises in this and foreign lands; and to catch a new vision of the world's needs and the opportunities for the advancement of the Master's Kingdom throughout the world. Our lessons brought out the fact that we are living to serve the present age, our calling to fulfill. The foreign fields were laid open to us white unto harvest, with their crying needs saying come over and help us. The machinery and agencies that operate the great church were seen by the men as never before. We left the conference with a vision of the new program of the church, and with a determination that the last man of our congregations should hear the call and know it for himself. Every man accepted the apportionment to his charge and went back to his people with happy hearts to put the World Service program over. The new superintendent handled his men with much diplomacy. They love him and they are ready to follow his leadership. The budget, which included the current expense and incidental needs of the superintendent, was presented, which equalled the sum of $1,800.00. This amount was apportioned to the various charges, and each pastor and district steward went home to raise his apportionment. We want to say that the Montgomery District is on the upward march, and we will meet you, brethren, with round reports when the roll is called.

Many of the pastors carried back to their congregations, copies of the World's Service program to instruct their people.

APPOINTMENTS OF THE LOUISIANA CONFERENCE

Alexandria District

Cornelius Johnson, District Superintendent. Alexandria, La.; Alexandria: Newman, R. A. Walmsley; Alexandria Mission, B. R. Jackson; Boonville, S. M. Garner; Bunkie and Cottonport, O. J. Harvey; Boyce and Rapides, T. J. Bridgett; Boyce and Village Circuit, S. C. Williams; Benson Circuit, to be supplied; Campti, A. M. Taylor; Cane River, I. H. Large; Colfax, F. D. Thomas; Cheneyville and Lecompte, W. M. Jarrell; Grand Ecore Circuit, Zachariah Smalley; Many and Clarc, W. R. London; Marthaville Circuit, F. R. Butler; Natchitoches, J. A. Landry; Pineville, M. C. Harrison;

Pleasanthill Circuit, G. Robinson; Robeline Circuit, J. E. Brown; Shady Grove Circuit, S. M. G. Taylor; South Mansfield, D. G. Pharris; Trenton Circuit, E. S. Johnson.

Baton Rouge District

B. J. Reddix, District Superintendent, Baton Rouge, La.; Asbury and Wesley, R. B. Sanford; Baker and Jordan, T. H. Hayes; Batchelor and Island, H. J. Robinson; Baton Rouge: Neely, I. L. Turner; St. Marks, J. O. Brown; Wesley, D. S. Sloan; Clinton and St. Paul, Bailey Owens; Deerford, A. P. Robinson; Benham Springs, I. E. Beadie; Jackson, B. F. Branch; Jones Creek and Conrad, to be supplie; Lobdell and Wintersville, Anthony Taylor; Lottie Circuit, J. C. Coleman; Macedonia and Pine Grove, J. C. Clark; Maringouin, Ephriam Harrison; Melville, to be supplied; Mount Carmel, W. A. Tyus, Natalbanny, I. C. Daugherty; New Roads and Morganza, Robert Kelly; Port Allen, William Harrell; Prairieville Circuit, Nelson Evans; Scotlandville, Robert Wilkins; Springfield, John Wise; Stoney Point, Hartzell Mitchell; St. Peter, Leroy Fields; Rylander and Slaughter, to be supplied; Wilson Circuit, C. L. Angram; Zachary, Silas Robinson; Baton Rouge Mission, to be supplied.

La Teche District

W. G. Alston, 516 S. Claiborne Street, New Orleans, La.; Baldwin, W. H. Davis; Berwick, J. D. Wilson; Bayou Goula, T. H. Sampson; Beattieville Circuit, D. L. Davidson; Crawford, E. C. Goins; Centerville and Verdunville, H. R. Bernard; Camp Parapet, S. J. Jackson; Donaldsonville and Darrow, Arthur Robinson; Franklin, J. D. David; Goodman, J. H. Thompson; Houma, W. A. Hilton; Hahnville, William Cato; Lutcher, J. D. McCain; Laplace, Peter Leban; Morgan City, A. W. M. Obee; Plaquemine, M. L. Baldwin; Rosedale, D. A. Landry; St. Peter, A. L. Robinson; Thibadaux, L. H. Smith; Napoleonville, J. C. Calvin; Union, B. J. Dorsey; Viron, to be supplied; Whitehall, F. D. Bowers; Woodlawn, C. E. Bradford.

Lake Charles District

C. W. Reeves, District Superintendent, Lake Charles, La.; Briggs, W. M. Coldwell; Crowley Circuit, J. C. Brown; Eola Circuit, T. H. Munson; Jeanerette, T. A. Brown; Lake Arthur Circuit, J. A. Vincent; Lafayette, C. C. Smith; Lake Charles, T. A. Hampton; Leesville, R. E. White; New Iberia W. J. M. Price; Olivia Circuit, S. Green; Opelousas, W. J. Hampton; Oakdale Circuit, R. H. White; Shady Grove, George Thomas; Spring Creek Circuit, R. F. Long; St. Marthaville Circuit, W. H. Jones; Washington, J. L. Augustus; Waxia Circuit, C. Jenkins; Welsh Circuit, L. L. Green.

Monroe District

J. A. Lindsay, District Superintendent, Monroe, Louisiana; Bastrop and Mt. Nebo, T. P. Morris; Bonita and Gallion, Jarrett Green; Casper and Wisner, to be supplied; Columbia, to be supplied; Lake Providence, W. C. Hayward; Monroe: St. James, H. Daniels; St. Paul, G. G. Priestley; Mt. Sinai and Beulah, A. C. Mitchell; Meronge and Gallion, to be supplied; Sicily Island, to be supplied; Transylvania and Roosevelt, to be supplied; Washington and Anderson, J. D. H. Frazier; Winsboro and Gilbert, A. W. Johnson; Jones, Hudson Lewis.

New Orleans District

M. R. Walker, 2013 Iberville St., New Orleans, La.; Angie, J. S. Jones; Asbury, Robt. Jones; Bogalusa, H. J. Williams; Franklinton, C. C. Daigle; Holly Mission, E. H. Langston; Lee's Creek, C. D. C. Bryant; Mandeville, E. W. ackson; New Orleans: First Street, T. F. Robinson; Grace, F. W. Brown; Gretna, H. B. F. Charles; Haven, J E. Johnson; Mallalieu, J. O. Richards; Mt. Zion, J. W. Wells; People's Church, W. T. Handy; Peck Memorial, C. Spears; St. Matthews, R. J. Johnson; St. Philip, W. D. Martin; Scott Chinn, T. B. Cooper; Thompson, W. H. Lang; Trinity, G. W. Haywood; Wesley, C. S. Stanley; Williams, J. W. Turner; Slidell, T. R. W. Harris.

Shreveport District

J. E. Rolax, District Superintendent, 1528 Ashton St., Shreveport, La.; Asbury and Bodcord, S. Powell; Bayou Lachute, J. L. Kirwin; Belcher, D. H. Young; Bonchest, Ephriam Freeman; Dixie, to be supplied; Frierson and Kingston, Jonas Barnes; Grand Bayou, Wm. Emmitt; Gehegan Circuit, to be supplied; Hayes and Center, I. B. Henderson; Keithville, H. W. Gray; Logansport, L. C. Thomas; Longstreet, A. B. Venable; Mansfield, A. B. Harris; New Light, F. J. Thomas; Lake End, A. C. Crowell; Shreveport: Fairfield, T. A. Bailey; Daniel and Round Grove, Chas. Anderson; Jewella and Flournoy, D. G. Taylor; Johnson, John McKee; St. James, A. Booker, St. Paul, J. A. Williams; Thomas Circuit, G. W. Ogilvie; Vanceville, S. S. Earles; District Evangelist, C. C. Hilton.

THE FLORIDA ANNUAL CONFERENCE

The Florida Annual Conference was called to order in the Mt. Pleasant Methodist Episcopal Church, Gainesville, Fla., with Bishop Homer C. Stuntz in the chair. The devotional exercises were conducted by the Bishop anad the Holy Communion, assisted by District Superintendents, Rev. J. S. Todd, D. D., Rev. J. B. L. Williams, D. D., Rev. Scott Bartley, D. D., Rev. R. H. DeBose D. S., Rev. W. R. Stephens, D. D. Quite a large body of the people partook of the emblems.

The Rev. J. B. L. Williams, the secretary, called the roll of the previous session. The following officers were elected: Secretary, Rev. J. B. L. Williams, D. D.; Rev. L. C. Foster, assistant; Statistician, Rev. T. H. B. Walker, D. D.; assistants, Rev. W. A. Johnson, Rev. S. P. Rutledge, Rev. J. H. B. Madison; Treasurer, Rev. J. N. Deas, D. D.; assistants, Rev. H. H. Hawkins, Rev. Z. D. Limbric, Rev. Grant B. Wilson and Rev. J. W. Johnson; Rev. J. M. Trammell reporter to the Southwestern Christian Advocate and to local papers.

Bishop Stuntz addressed the conference to the delight of all. Bishop E. G. Richardson, our Area Bishop, was present, also addressed the conference most pleasingly.

Rev. G. H. Lemon, D. D., transferred from the South Florida Mission Conference, was introduced. The characters of all District Superintendents and Pastors were passed and not a man held up. Bishop Stuntz regarded it a most excellent standing for any conference. Dr. J. S. Todd, D. D., Rev. W. R. Stephens, D. D., Rev. R. H. DeBose, D. S., Rev. Scott Bartley, D. D., superintendents read splendid reports. The pastors from all of the charges also read reports. Welcome to the city of Gainesville was a very happy moment when Prof. G. W. Perkins one of the leading officers of the Mt. Pleasant Methodist Episcopal Church, and mail carrier of Gainesville, delivered the address in a most happy spirit. Bishop Stuntz responded most delightfully. Rev. H. W. Bartley, D. S., of the Gulf District, South Florida Mission Conference, was introduced. The choir rendered splendid music at this session. The men high speed quartette and woman's quartette rendered five selections. The general officers representing the various boards were introduced. The Rev. Emery Stephens, representing the Board of Home Missions and Church Extension; Rev. F. H. Butler, representing the Epworth League; Dr. J. W. E. Bowen, D. D., representing Gammon Theological Seminary; Dr. T. A. Adams, representing the Board of Conference Claimants; Dr. Dent of New York and Dr. J. N. C. Coggin, Temperance, Prohibition and Public Morals. These very able men delivered the goods. The following young men were admitted on trial in the travelling connection: H. J. Blunt, K. W. Moses, E. J. Young, Joe Bell, W. M. Smith. Dr. Bowen made a very able appeal to the Conference for a man, his address was a masterpiece.

Bishop Richardson transferred Rev. J. N. Lemon and the Rev. W. A. Mitchell into this conference. Delegates to the General Conference: Ministerials—Rev. J. S. Todd, Rev. R. H. DeBose, D. S., reserve; Laymen: Prof. George W. Perkins, Dr. James P. Patterson, reserve.

Mr. and Mrs. L. A. Bunyan and Mrs. B. Losee were introduced. Dr. Ayer was introduced to the conference. Miss Losee is Superintendent of the Boylan Industrial Home School for Girls. Reports of committees showed that the men had studied the church, its boards and their duties. Dr. J. S. Todd, Dr. Scott Bartley, Dr. W. R. Stephens and Rev. S. P. Pratt, each presided at the evening exercises. Dr. Stephens, in well chosen words introduced Mrs. M. M. Bethune, President of the Daytona Normal and Industrial school she rose in the midst of a volume of cheers. She delivered a very timely address. She scored a very sympathetic page of her early school life in South Carolina and of her early struggle in the founding of that great institution at Daytona, Fla. She went to her seat in the midst of loud cheers. Bishop Homer C. Stuntz was introduced by Dr. W. R. Stephens, who said "I am introducing a world Bishop." Bishop Stuntz took his vast audience around the world dealing with more than forty countries, races and languages. It is most marvelous how the Methodist Episcopal Church is civilizing, Christianizing the world of mankind as no other church has done. The people cheered wildly. Mrs. Josephine Ellerson, one of Jacksonville's leading soloists, sang a beautiful solo. Dr. J. B. L. Williams, our pastor at Gainesville, and the people of the church and city spared no pains in entertaining the conference. Resolutions were read by Dr. T. H. B. Walker, who paid high respects to Bishop Homer C. Stuntz for his pains-taking, high-class executive ability and the impartial manner in which he guided our conference; the pastor,

(Continued on Page 9.)

FRESH PAINT ON CLEAN HEARTS

Recent Strides of the Panama Mission

By Bertha Griffin

A new spirit of encouragement and hope is animating Panama Mission because of the return of Dr. George A. Miller, a former superintendent who has come back after an absence of four years in Centenary work in South America. The Mission had been without a superintendent for several months, and the missionaries, with their hands full of their own work, were holding their own, but could not take the forward steps for which the mission was ready. Now that Dr. Miller has taken the lead again, things are being one and advances are being made.



A PANAMA MIXED QUARTETTE
Children of Methodist Episcopal School in Panama

The Mission has a school, church, and Sunday-School in Guachapali, the West Indian section of Panama City. The building which served these purposes gave no suggestion of the relation between cleanliness and Godliness. The roof was falling in, the floor was like a corduroy road, the walls showed many years contact with little hands, and the beaver-board had caved in until the holes were so big that children could crawl inside the wall and hide. These children always come to Sunday School clean as a pin, and it always seemed a pity to see their clean clothes touch the dirty walls.

Almost the first thing Dr. Miller did was to renovate the place. The rooi was made safe, the floor was cemented and leveled, the walls were painted, the falling ceiling was replaced, a wain-scoting of wood was put in to prevent the recurrence of the holes in the walls, and new beaver-board replaced the old. An Italian artist painted behind the pulpit a background of clouds through which appears a shining sun back of a cross and crown. The men of the church felt so refreshed by the new appearance of the building that they had a varnishing party and made the benches match the rest in cleanliness. One woman said, "Now, if we could only be as beautiful as the church!" In the first service the burden of the prayers was that the hearts of the people might be made as clean as the building.

The self-respect and enthusiasm roused by the fresh paint has stimulated a new missionary spirit in the people. They are proud to invite others to church now. The pastor, too, is affected, and has started Bible classes or Sunday Schools in three settlements of West Indians on the Canal Zone.

In this country, where the Catholic churches are all so beautiful, with their pictures, stained-glass windows, images, and ornamental altars, the people feel that beauty is a part of religion, and they are not attracted to our plain Protestant buildings which seem like nothing but walls around some benches. Panama Mission has decided to take this attitude of the people into consideration.

Dr. Miller has infused the Spanish church at Sea Wall also with new energy, and it is very enthusiastic about work which has begun in Mission Central, where another building was rented, painted and made attractive with pictures. The owner exclaimed, "Just see what these people have done to my old saloon!" at the dedicatory service for fifty dollars toward the outfitting of this new place of worship.

This fifty dollars was the result of an effort to raise fifteen for the purchase of a pulpit and pulpit Gible. At one evening service the Spanish pastor, Mr. Bustamamte, announced that each missionary was giving a dollar for this purpose and that others who wished might give their names to the church treasurer. Without waiting a minute, a very poor woman, who is supporting five children, walked forward and put half a dollar on the altar. Others followed; and offering took the place of the sermon, and the spirit spread until fifty dollars was ready for the dedication.

The Mission has a printing outfit because the native printers will not take any Protestant religious work. Dr. Miller added to this outfit and put it to work. The West Indian missions of several denominations are uniting in publishing, under Dr. Miller's leadership, "The Interchurch Voice," which will be a force for co-operation and unity among the Christian workers. Perhaps a still more important step has been taken in the rejuvenation of "La Defensor de la Verdad," for the Spanish-speaking people. This paper is sent also to our missions in David (the only other city in Panama where there is Methodist work) and to Costa Rica. It will become a powerful agent in the spread of our message.

Another advance has been made in the employment of a national worker, Senor Barbero. He is a native of Spain who was converted through the study of the Bible. Since declaring himself a Protestant on his arrival in Panama, he has been subjected to much persecution, but he has kept a fine Christian spirit through it all, and his great desire is to give the gospel to others and to have his children grow up as missionaries.

The freshly painted building in Guachapali, the new work in Mission Central, the addition of a new national works, the issuing of new religious papers, all undertaken in the three months since Dr. Miller's arrival, have greatly encouraged the missionaries in Panama, and there is a new courage to press forward and a new faith that laboras for the Lord are not in vain.

GREENVILLE DISTRICT TRAINING

(Continued from Page 5)

Rev. G. F. Sawyer was introduced and spoke in his own way on the condition and needs of the church today. Among the many good things he said was "a great need, if not the greatest need of the church was a revival of information."

The world's service program and its relation to the people was led by Revs. T. G. Walker and W. M. Young, followed by general discussions, reached its climax among the laymen among whom were Mesdames W. C. Conwell, Ethel White-Brewer, J. D. Gopson and Brother C. L. White, each of whom are staunch supporters of all church programs. On the whole, the meeting was inspiring and helpful and much good will result from it.

THE FLORIDA ANNUAL CONFERENCE

(Continued from Page 8)

choir, the church folk and friends for hospitalities and good service rendered. The conference voted their many thanks. Rev. J. M. Trammell delivered a most excellent address on "Slavery and the After North" and for the Southwestern Christian Advocate, he also addressed the Epworth League, and was cheered most gracefully. Dr. S. P. Pratt, one of the outstanding men, addressed the conference. Dr. J. W. Moultrie, Area Secretary, came to the platform as

usual with a message of good things, he fired us up, shooting from the big cannon, World Service. He gets his share of cheers any old day. Dr. Emery Stephen again addressed the conference, followed by Miss Jessie Arbuckle, personal secretary for the Deaconess Board. These addresses were inspiring. Miss Buckner, Field Secretary for the Woman's Home Missionary Society, delivered a timely message. I can't afford not to make special mention of the great work that Dr. T. H. B. Walker, D. D., is doing in Jacksonville, Fla. He completely captivated the conference when he reported a forty thousand dollar brick church built and paid for. The land at a cost of $6,500.00 and built a 22-room flat, also put one hundred dollars per month into the church, all within one year, without a mortgage. Dr. J. M. Deas was master of ceremonies and presented Dr. F. H. Butler and Dr. J. N. C. Coggin. This was a great night in Zion; they set the house wild with cheers. Sunday service love feast conducted by the Rev. N. R. Armstrong and the Rev. Dennis Johnson. Bishop Stuntz preached a powerful sermon, logical, forceful in delivery on the "River of Life." Many of the pastors preached to other congregations. Rev. J. W. Moultrie preached the final sermon. Dr. T. H. B. Walker was elected treasurer of the conference for the next ensuing conference year. Rev. S. P. Rutledge was transferred to the South Florida Conference and stationed at Orlando. Rev. Geo. W. Williams also transferred to the South Florida Mission Conference and stationed at Sanford. The Annual Conference adjourned to meet at Palatka, 1925.—J. M. Trammell, reporter

TOTAL LIST GENERAL CONFERENCE DELEGATES

The following list comprises the total list of all delegates of both orders elected up-to-date from the Colored Conferences held. Any omission of names and any error or defect in address is due to lack of adequate information and will promptly and cheerfully be righted on receipt of the proper notification sent us. As subsequent Conferences meet, this roster will be added to as occasion requires.

Atlanta Conference.

Min.—L. H. King, Editor, 631 Baronne St., New Orleans, La.; Dr. J. N C. Coggin, Secretary Colored Work, Board of Temperance, 1726 15th St., N. W., Washington, D. C.

Res.—Rev. N. J. Crolley, Pastor, 699 Capital Ave., Atlanta, Ga.; Rev. D. H. Stanton, Pastor, 202 Ashby St., Atlanta, Ga.

Lay.—Dr. A. M. Wilkins, Capitalist, Citizens' Trust Company, Atlanta, Ga.; Mr. James C. Arnold, Business, 88 Ridge Ave., Atlanta, Ga.

Res.—Mr. S. Cunningham, Real Estate, 45 1-2 Auburn Ave., Atlanta, Ga.; Mr. W. C. Strickland, Teacher, Colored High School, McDonough, Ga.

Central Alabama Conference.

Min.—Dr. E. M. Jones, Area Secretary, 631 Baronne Street, New Orleans, La.; Dr. G. W. Lewis, Pastor, 1504 Brown St., Anniston, Ala.

Res.—Rev. C. L. Dunn, District Superintendent, 614 8th Ave., Birmingham, Ala.; Rev. J. L. Wilson, Pastor, 306 N. Warren St., Mobile, Ala.

Lay.—Mr. W. J. Echols, Contractor, 331 1-2 Cedar St., Nashville, Tenn.; Mr. J. H. Redrick, Shipping Clerk, P. O. Box 327, Gadsden, Ala.

Res.—Prof. T. R. Parker, Teacher; Mrs. Beulah Moore, Teacher.

East Tennessee Conference.

Min.—President Judson S. Hill, Educator, Morristown, Ind., Inst., Morristown, Tenn.

Res.—Rev. G. F. Tipton, Pastor, 504 Lookout St., Chattanoga, Tenn.

Lay.—Mrs. Hattie Walker, Teacher, Morristown, Tenn.

Res.—Mrs. H. B. Johnson, Teacher, Morristown, Tenn.

Florida Conference.

Min.—Rev. J. S. Todd, District Superintendent, 1636 Davis Ct., Jacksonville, Fla.

Res.—Rev. R. H. Debose, 539 Park Ave., Jacksonville, Fla., District Superintendent.

Lay.—Prof. George W. Perkins.

Res.—Dr. James P. Patterson.

Little Rock Conference.

Min.—President J. M. Cox, Educator, Philander Smith College, Little Rock, Ark.; Dr. G. T. Saxton, District Superintendent, 1115 Division St., Texarkana, Ark.

Res.—Rev. W. S. Sherrill, Pastor, Hot Springs, Ark.; Rev. B. F. Neal, Pastor, Fort Smith, Ark.

Lay.—Mrs. H. M. Nasmyth, Superintendent, Philander Smith College, Little Rock, Ark.; Mrs A. C. Freeman, Teacher, Philander Smith College, Little Rock, Ark.

Res.—Dean G. T. Taylor, Teacher, 1116 Izard St., Little Rock, Ark.; Mr. A. N. Neely.

Liberia Conference

Min.—Rev. R. V. Richards, Pastor, Monrovia, Liberia.

Res—Rev James E. Padmore, Pastor, Monrovia, Liberia.

Lay.—Hon. Philip Francis Simpson, Agent Spanish Steamship Co., Monrovia, Liberia.

Res.—Mrs. Maria King, Monrovia, Liberia.

Louisiana Conference.

Min.—Rev. T. F. Robinson, Pastor, 3309 Baronne St., New Orleans, La.; Rev. C. S. Stanley, Pastor, 4129 Willow St., New Orleans, La.; Rev. J. W. Turner, 124 Nichols St., Lake Charles, La.; Rev. W. G. Alston, 516 S. Claiborne St., New Orleans, La.

Lay.—Dr. Thaddeus Taylor, Physician, Box 566, Natchitoches, La.; Mr. Andrew Welch, Napoleonville, La.; Mrs. T. B. Cooper, 17-3rd St., Morgan City, La.; Dr. J. T. Miller, Physician, 617 Desiard St., Monroe, La.

Mississippi Conference

Min.—President J. B. F. Shaw, Educator, Haven Academy, Meridian, Miss.; Rev. W. L. Marshall, Pastor, Ocean Springs, Miss.; Rev. M. T. J. Howard, Director Rural Work, Gammon Theological Seminary, Atlanta, Ga.

Res.—Rev. D. L. Morgan, Pastor, Meridian, Miss.; Rev. G. W. Smith, District Superintendent, Brookhaven, Miss.; Rev. J. B. Brooks, Pastor, Edwards, Miss.

Lay.—Mr. R. H. McAllister, Business Manager, Southwestern Christian Advocate, New Orleans, La.; Mr. M. C. Collins, Undertaker, Hattiesburg, Miss.; Mr. R. B. Williams, Insurance, Bolton, Miss.

Res.—Attorney L. K. Atwood, Lawyer, Jackson, Miss,; Mr. J. A. La Grove, Mechanic, Meridian, Miss.; Mrs. M. L. Morrison, Teacher, Jackson, Miss.

North Carolina Conference.

Min.—Rev. H. L. Ashe, District Superintendent, 403 Parks Ave., Raleigh, N. C.; Rev. R. G. Morris, Pastor, 14 West Wainnt Ave., Gastonia, N. C.

Res.—Rev. P. J. Cooke, District Superintendent, 635 E. Washington St., High Point, N. C.; Rev. R. W. Winchester, Pastor, 609 Ashe St., Greensboro, N. C.

Lay.—Prof. J. A. McRae, Teacher, Reidsville, N C.; Prof. W. B. Windsor, Educator, Greensboro, N. C.

Savannah Conference.

Min.—Rev. J. S. Stripling, District Superintendent, 328 Winthrop St., Millen, Ga.

Res.—Rev. J. A. Ritchie, Pastor (deceased), Savannah, Ga.

Lay.—Mr. W. E. Summers, Railway Postal Clerk, (deceased), Augusta, Ga.

Res.—Mrs. Bessie C. Daughtry, Bookkeeper, 1413 Lee St., Brunswick, Ga.

South Carolina Conference.

Min.—Rev. A. R. Howard, Pastor, S. Washington, St., Sumter, S. C.; Dr. J. W. Monitrie, Area Secretary, 106 S. Washington Ave., Sumter S. C.; Rev. R. H. Harrington, Pastor, Florence, S. C.; Rev. J. F. Page, District Superintendent, Colt St., Florence, S. C.

Res.—Rev. J. B. Taylor, Pastor, Bennettsville, S. C.; Rev. J. C. Martin, District Superintendent, Mars Bluff, S. C.; Rev. C. C. Clark, Pastor, Allendale, S. C.

Lay.—President J. B. Randolph, Educator, Claflin Univ., Orangeburg, S. C.; Mr. W. L. Caldwell; Mr. E. J. Sawyer, Banker; Mr. S. J. McDonald.

Res.—Mrs. D. M. Bulkley, Field Secretary, W. H. M. S.; Mr. T. H. Pinckney; Dr. J. R. Levy, Physician.

Tennessee Conference.

Min.—Dr. J. C. Sherrill, Area Secretary, 13-14 James Bldg., E. 9th St., Chattanooga, Tenn.; Dr. S. M. Strayhorne, Pastor, Edgeville, Ave., Nashville, Tenn.

Res.—Rev. D. T. Burch, Pastor, 73 Wharf Ave., Nashville, Tenn.

Lay.—Dr. W. E. A. Forde, Specialist, 714-12 Cedar St., Nashville, Tenn.; Mr. W. D. Hawkins, Banker, 76 Wharf Ave., Nashville, Tenn.

Res.—Mr. W. M. Copeland, 20 Shepherd St., Nashville, Tenn.; Mr. Silas Million, Memphis, Tenn.

Texas Conference.

Min.—President M. W. Dogan, Educator, Wiley College, Marshall, Tex.; Prof. W. J. King, Teacher, Gammon Theo. Seminary, Atlanta, Ga.; Rev. J. O. Williams Pastor, 405 Carter St., Marshall, Tex.

Res.—Rev. A. W. Carr, District Superintendent, 807 1-2 Prairie Ave., Houston, Tex.; Rev. W. A. Fortson, Pastor, Kendelton, Tex.; Rev. E. W. Kelley, Pastor, 912 28th St., Galveston, Tex.

Lay.—Mr. J. L. Robinson, Real Estate, John and 2nd Sts., Orange, Tex.; Deaconess Rosa Simpson, Missionary; Mr. T. W. Patrick, Letter Carrier, 1814 28th St. Galveston, Tex.

Res.—Mrs. E. H. Holden, Housewife, 201 Moore St., Marshall, Tex.; Prof. C. A. Barrett. Teacher, Texarkana, Tex.; Prof. H. B. Pemberton, Teacher, 110 Wiley Ave., Marshall. Tex.

Upper Mississippi Conference.

Min.—Rev. J. W. Golden, Area Evangelist, Box 501, Greenwood, Miss.; Rev. B. F. Woolfolk, Pastor, Tupelo, Miss.; Rev. N. R. Clay, Pastor, Amory, Miss.

Res.—Rev. F. H. Henry, Pastor, Clarksdale, Miss.; Rev. J. W. Wimbush, Pastor, Corinth, Miss.; Rev. W. H Golden, Pastor, Okolona, Miss.

Lay.—President M. S. Davage, Educator, Rust College, Holly Springs, Miss.; Prof. E. H. McKissack, Insurance, Holly Springs, Miss.; Mr. R. L. Williams, Insurance, Box 61, Lexington, Miss.

Res.—Mrs. C. A. Williams, Teacher, Durant, Miss.; Mr. S. H. Clay, Farmer, Muldon, Miss.; Mrs. M. E. Ferguson. Housewife, Columbus, Miss.

West Texas Conference.

Min.—President R. N. Brooks, Educator, Sam Huston College, Austin, Tex.; Rev. L. H. Richardson, Pastor, 130 N. Mesquite St., San Antonio, Tex.

Res.—Rev. J. W. Warren, District Superintendent, 2809 Cochran St., Dallas, Tex.; Rev. J. W. Weakley, Pastor, 408 S. Polaris St., San Antonio, Tex.

Lay.—Mr. D. W. Kirkpatrick, U. S. Gov. Inspector, 1108 New York Ave., Ft. Worth, Tex.; Mrs. Harry Swann, Housewife, 506 S. Cameron St., Victoria, Tex.

Res.—Prof. Robert Atkinson, Teacher; Mr. W. M. Gordon, Insurance, 2549 Elm St., Dallas, Tex.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--The Revival Under Samuel.

(1 Sam. 1-7.)

MARCH 2, 1924

We spoke a few weeks ago concorning the discouraging fickleness of groups of people who have recently come up out of an oppressive past. But, as a matter of fact, fickleness is characteristic of any group of people before they have become established in a given principle. And it usually takes years and somestimcs centuries, to get them thus established. This fact is so well known that, after all wise social leaders have won an enthusiastic endorsement of their program, they will still plan seriously to meet the not-long-to-he deisyed reaction against the indorsemeat from many of the indorsers themselves. The pastor who hasn't found that out, hasn't yet had his most valuable experience in the pastorate. Tbis is characteristic of people's everywhere. But nowhere is it more illustrative than in Israel during the period of the Judges. The more competent critical Bible scholars are quite unanimous in believing that the treatment of the history of Israel durhg the period of the Judges hy the sacred historian is not strictly historical, but is more or less artificial aad literary. And tbis may be true so far as detailed account of this history is concerned. But as comprehensive statements concerning the pendulum-like swing of events in Israel during this period—apostasy-calamity, repentance-blessings; apostasy-calamity, repentance-hiessings, over and over again—there needs he no reasonable doubt.

We said that all peoples manifest this fickleness in loyalty to principles before they have become established in these principles. But we can go even further, and say that the same is true of peoples everywhere, even after they are supposed to have become estahlished in tbe principies. When are thinking of devotedness to high ethical and religious principles, sometbing equivalent to apostasy-repentance, apostasy-repentance ad infinitum, is an approximate summary of tbe conduct of peoples in general. We would certainly thiak that Christian nations were long ago established in tbe principies of their religion. But I think we can use our own nstion as typical of the others—it is hardly worse than the others. There is always some irreligious among us, of course. Bnt never is there such a strong inclination to devotedness to God as during the time when there is a visihle threatening disaster. Never does there go up from our hearts fervent prayers as then. Never is every man so inclined to call every other man his brother as then. And never does every man so teach his neighbor and his brotber, saying, Know Jehovah, as tben. Who can forget how we, as a nation nestled up to God during our darkest days of the world war? But in vain will we look for any great prevalence of the same spirit today. If God wants to effect any great revival among any people. He has certainly failed before He begins if He undertakea to do it by heaping great prosperity and bieasings upon that people for any extended period. We said last week that it is easier for a people to he great in war than for it to he great in times of peace. Here we may add a companion-piece, by saying that it is easier for a people to be reclaimed to God durng threatening dangers and disasters or actual calamities than during great prosperity, if we can get them to helieve that God can and will redeem them. Has the reader not observed that, comparatively speaking, but few men are converted even today by being preached to about the love and goodness of God, but that many are converted by being preached to about the indescribable torments that awaits tbem sbould they not repent? In every age the most difficult task of God's preachers has been to get the people to maintain the same mind toward God during prosperity as during adversity.

Now, quite certainly during tbe period of the Judges in Israel; there were preachers who tried to hold the people to loyalty to God during the years of prosperity, just as preachers today are doing. But their sermons feli on deaf oars. Those who succeeded temporarily and who got their name in the written history of the period, had to preach, not salvation from some possible but uncertain calamity, but redemption from actual ones. Such a preacher Samuel was. He may well bo considered the last of the Judges and tho greatest of them all in the permanent results of his labors. His life covered by our present lesson falls within the darkest days of the early history of his people. Hence, the seeming ease with which he effected his great religious revival. Fundamentally, it was a revival of a simliar nature to the revival among tbe allied nations during their dark days of the world war. Whether it is to be more permanent or not we shall see later on. But this may he said here: the revival among the allied nations during the world war was but ephemeral. People who are scared of God have got to he kept scared if they are to be kept close to him.

For everyone who keeps reasonably abreast of the times knows very well that the conditions of the world today are anything bnt gratifying. Indeed. an economic and social calamity is threatening that is graver than the world war, because that calamity was so visible that it was fairly easy to get men aroused to a sense of their duty. It does not require a prophet to see that these evils are due to a lack of religious loyalty to tbe Christian principles in which we are supposed long ago to bave become estahlished. They are due, not to a lack of faith, but to a superabundance of superficial faith—faith that somehow we will he redeemed from tbese evils wbile we continue to practice disloyalty to God's principles recognzed and known. But sucb is as impossihle as it is for one to plow tbe sea with oxen. At best, without a genuine change of heart, the calamity can only be delayed, not permanently forestayed. Today there is the greatest need in all the history of Christianity for a revival of tbe practice of the principles of Christianity. And this can be effected through a genuinely religious revival. This revival ought to proceed in the reverted order to which modern revivals have universally proceeded—from the top downwards rather than from the hottom upwards. But where, pray, is the man or tbe men through whom it can be effected? Indeed, he must needs he someone not entirely dissimilar to a God-man!

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, March 2, 1924.

And his return was to Ramah, for there was his house."

(By Rev. D. D. Martin, D. D.)

Samuel was a real missionary. He went about among the tribes judging with discretion, and behaving as a man of God. Tbe people honored and revered him. A revival of religion and service to Jehovah characterized his itinerancy. Samuel was a great seer and statesman, but a greater intercessor. The prayers of Samuel were what Israel came to count on more than all else. Samuel led the people to repentance for their sins, and gathered tbem to Mizpah wbere he preached national reform, with such effect that they were immediately victorious over the Philistines, and a memorial was set up to mark the place.

Samuel was the called of God to this work, his mother co-operating with the divine purpose. She saw that he had the requisite training, and gave hm such early advantages as contributed to his success as a servant of Jehovah. He was prepared to answer the call early while but a child in the house of Eli. Successful missionaries are called early, and with the help of parents and teachers become embned with the real spirit of service. Samnel's devotion carried conviction, tbe people believed in him and in what he said. His prayers not only reached the throne but moved the people. It was the revival at Mizpah that defeated the Philistines and gave hope to Israel.

As Samnel advanced in years he came to his home at Ramah, he was also in good order there. Every missionary should be held in high esteem at home so that, as they return on furlongh or in old age, they can still be useful to the Kingdom. Some of the best work of missionaries is done at home. The people gathered to Samuel at Ramah for they believed in him. Thongb his sons followed him in the judgeship, and though the people insisted on a king, none of these could take the place of Samuel in the hearts of the people. The true servant of God can never be displaced in the matter of influence and power with the people.

Gammon Seminary.

CARD OF THANKS

I wish to thank tbe following for a suit of clothes for the annual conference costing $45: Sisters M. A. Smith $1.00; Viola Brown, $6.35; Carrie Webb $6.25; Jimmie Smith, $5.00; Mattie Thomson $3.75; Emma Jones $3.25; Virgia McColum $3.60; Fronie McCormick, $2.00; F. Jackson $0.40; Rebecca Ellis $1.25; Fanny Parker $2.35; Lucy Hill $2.25; Greea Wood $4.05. Rev. J. J. Young, Pastor, Bentley Charge, Hattiesbnrg, Miss.

The Rev. and Mrs. D. A. Runnels wish to express their sincere thanks and appreciation for the many and useful presents given them during the holidays as tokens of respect hy some of the most loyal members of Brook's chapel M. E. church, Millican, Texas—namely, Mrs. A. B. Renchie, Mrs. Lina Lawson, Mrs. Nancy Foster, Mrs. Sallie Oshorne, M. E. Miles, Mr. David Randle and others. These tokens gladdened onr hearts heyond our power to cxpress, and it is the prayer of the recipients tbat the blessings of the Lord may ever rest upon them, and that they may live long and ever be ready to do whatever their hands find to do for the cause of Christ and humanity.—Mrs. D. A. Runnels, Somerville, Tex.

In appreciation of the service rendered and exemplified Christian life of Rev. L. E. Muse during his pastorate this year of Mt. Calvary Methodist Episcopal Church, the following members and friends led by Mrs. C. D. C. Jones, presented Rev. L. E. Muse a $40.00 suit of clothes, for the annual conference. Members—John Wallings, K. D. Reed, J. W. Winston, Geo. Thompson, Mrs. C. E. Class, Mrs. H. Benton, Mrs. Cassie Hutchinson, Mrs. Tweetie Williams, Mrs. Rosie Smith, Mr. and Mrs. McKnight, Mrs. C. B. C. Jones. Friend who donated—Mr. and Mrs. Dementt, Mr. Dnrkee, Messrs. Mills, L. J. Jones, A. Nance, Clay Ransom, Walter Pointer, Lawler Smith, J. E. Brown, Glibert Austin, Perry Brown, O. Sims, L. Wilson, Clarence Woods, J. Thomas, L. Johns, A. Donaison, Mr. and Mrs. J. N. Norwood, Mr. and Mrs. Grandberry, Charity Pitts, Laura Williams, Lnla Richards, Minnie Lewis, Mrs. Pouge. It is the prayer of his members and friends that Rev. L. E. Muse live long to preach God's gospel and ever be a beacon light to lead men to God.—Mrs. C. D. C. Jones, Recording Steward, Wichita Falls, Tex.

Tbe Rev. R. D. Hines, pastor of Church, wishes to thank the good Simpson Chapel Methodist Episcopal members and friends for the barrel of flonr and the many other good things presented to him on the night

(Continued on Page 16)

"LOOK UP, LIFT UP".

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Principal of Morgan Academy Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC.
MARCH 2.

Subject: Methodism in the World (World Service) (Luke, 22:24-27.)

One of the things I like most about the Methodist Episcopal Church is the fact that it feels that it has no right to limit its membership or its ministrations to any particular geographic or ethuographic area. I think it the most shameless blasphemy for a church to call itself Christian and yet be provincial or sectional in its scope and program. Our church has at least made an effort to follow the vision of John Wesley who said, "The world is my parish."

Some Figures.

Figures by themselves can never tell the story. They are, nevertheless, a great aid in visualizing a situation. Let us consider just a few interesting figures with reference to our church. In the membership of our church in America alone, we have the following: adult members four million, Sunday school another four million, Epworth League about seven hundred thousand. During the year 1922 we spent twenty million seven hundred thousand dollars on the benevolent enterprises of the church. In the various foreign fields we have an approximate total of eight hundred thousand church members. Our Board of Foreign Missions has about twelve hundred missionaries in the foreign field. To this number must be added about twenty-five hundred native workers. In the home field we have about three thousand workers serving the foreigners, the Indians and the Negroes. All this makes us feel like we are doing big things. So we are. But the job to which we have set our hands has scarcely been begun. Do you know that after nineteen hundred years of evangelism less than one-third of the world is even, in name, Christian.

What Must We Do?

Of one thing we may be sure: the task of evangelizing the world is not getting any easier. The church is today face to face with serious problems. In the city of Baltimore at present there is great excitement over the question of residential segregation. There is strong and conclusive evidence that certain so-called Christian churches are underneath it all. These folks who object to living in the same block with the most respectable people of the Negro race, do not hesitate to call themselves Christians. One of the things that is seriously hampering the missionary work of our American churches among the darker peoples of the earth is just this thing which the Baltimore segregation movement is an example. Even heathens cannot see the consistency in preaching brotherhood and equality and treating Japanese and Negroes and all other darker people as inferiors. The great question that confronts the Christian church is this: What will dominate the life of believers in the future, the Gospel of Jesus, or the insidious, Nordic twaddle of Stoddard in the "Rising Tide of Color?"

J. W. HAYWOOD,
Baltimore, Md.

District Rounds

JACKSON DISTRICT.
First Round.

Pelahatchie, Feb. 16-17; Central, 22-24; Brandon, March 1-2; Pratt Chapel, 7-9; Jackson Ct., 8-9; Canton, 14-16; Canton Ct., 15-16; Carthage, 15-16; Morton, 22-23; Couparle Ct., 29-30; Wiseston Ct., 29-30; Lamkin, April 5-6; Benton, 5-6; Craig, 12-13; Yazoo Ct., 17; Yazoo, St. Stephen, 18-20; Forest, 25; Lillian, 26-27.

My Dear Pastors, Local Preachers, Exhorters, Officials, Members and Friends of the Jackson District: May God's blessings be upon you all for 1924. The Bishop, Cabinet and Almighty God saw fit to reappoint me to superintend the district. We did a fine year's work last year for the Master and humanity. Let us beat it this year. The Sunday School Convention at Central Feb. 26. Be present. Training school at Pratt Chapel March 11-12. Be present. Easter over the top. —L. W. Price, District Superintendent.

MONROE DISTRICT.
First Round.

Mt. Nebo, Feb. 22-24; Bastrop, 29-March 1; Mt. Sinai and Beulah, 7-9; Washington and Vaughn, 14-16; Bonita, 17-18; Lake Providence, 21-23; Jones and Fairbank, 28-30; Casper and Wisner, April 4-6; St. James, Monroe, 13-14; St. Paul, Monroe, 13-15.

Dear Brethren: Indeed it is with no common pleasure that I am coming to serve with you. Brothers beloved, everyone whom I have known for years, only to know that you are loyal, true and conscientious. Of course, the Church is expecting much of us. Must we fail? We will not if we can but concentrate our forces and strike together every opposing element. Let us walk hand in hand. Brothers, let's get ready for Easter. Let's make a clean sweep and go "Over the top."—Yours in the work, John A. Lindsay.

WAYCROSS DISTRICT.
Second Round.

Macon Station, Feb. 23-24; Barnesville, March 1-2; New Zion, 8-9; Liberty Hill, 15-16; Forsyth, 22-23; Eastman, 29-30; Macon Mission, 31; Waycross Mission, April 5-6; Douglas Mission, 8-9; Fitzgerald, 10; Waycross Station, 11-13; Manor Mission, 15-16; Blackshear, 18-20; Patterson, E. J. Kimball, 26-27; Bainbridge, 26-27; Faceville, 28-29; Valdosta, May 3-4; Traders Hill, 10-11; Cordele, 17-18.

Dear Pastors and Laymen: You have done fairly well this quarter, but there is room for improvement. Send in your world service money monthly. Try to make every religious service a spiritual success. Let the winning of souls to Christ be your chief object. Don't forget Easter day, April 20. Get your programs planned well and do your best for the cause of missions. Our object is to save the world for Christ and it takes money to help do the job.—Yours for humanity, J. H. Pinkney, District Superintendent, Forsyth, Ga.

NEW ORLEANS DISTRICT.
First Round.

Thomson, Feb. 17-19; Haven, 17-20; Mallalieu, 24-26; Scott Chinn, 24-28; Angie, March 1-3; Williams, 4-9; Mt. Zion, 5-9; Trinity, 11-16; People, 12-16; S. Phillip, 13-1; Grace, March 18-April 13; Bogalusa, 21-23; First Street, 25-30; Wesley, 27-30; Asbury, 28-30; Peck, April 1-13; Franklinton, 4-6; Mandeville, 4-6; St. Matthew, 15-20; Gretna, 16-20; Slidell, 26-27; Holly Grove Mission, 29.

Dear Brothers: Go right in to make your Easter drive just what it ought to be. Let every man report over the top on the Monday after Easter, no later. Meet me in the office of the Area Secretary Monday, April 21st, saying that you have done your best and every dime has been raised. —Yours truly, M. R. Walker, D. S.

BATON ROUGE DISTRICT.
First Round.

Lobdell and Winterville, Feb. 21-24; Batchlor and Island, 25-26; Lettsworth and Torris, 27-28; Mellville, March 1-2; Lottie and Blanka, 4-5; Maringouin, 6-7; Port Allen, 9-10; Neeley, Baton Rouge, 11; Jones' Creek and Conrad, 12-13; Mt. Carmel, 15-16; Clinton, St. Paul, 16-17; St. Peter, 18-19; Rilander, 20; Wesley and Asbury, 21-23-24; Wilson and Norwood, 22-23; Jackson, 24; Zachery, 25-26; Deerford, 27; St. Luke and Denham Springs, 29-30; Hammond and Natalhany, April 1-2; St. Mark, 3-13; Stoney Point and Andrews, 5-6-7; Macedonia, 10-11; Wesley, Baton Rouge, 15-20; Baker and Jordan, 17-18.

The District Convention will be held at Wesley, April 22, 10 a. m. Let us look forward toward this end. Let us get into the work with our heart, soul and mind. Push every interest. Look after all benevolences, for this convention will be a training school. Don't forget the Southwestern, without which we are weighed in the balance and found wanting.—Your yoke-fellow, B. J. Reddix, D. S.

GULFPORT DISTRICT.
First Round.

McNeil, Feb. 14-15; Lumberton, 16-17; Bendale and Merrill, 19; McLain, 20-21; Richton, 23-24; Basin, 23-24; Gulfport, St. Mark, 26-27; Gulfport and Mount Pleasant, 28-29; Handsboro, March 1-2; Waveland, 4; Pearlington, 5; Bay St. Louis, 6-7; Biloxi, 8-9; Ocean Springs, 11-12; Bond and Wiggins, 15-16; Eacatawpa, 19-20; Three Rivers, 21; Moss Point, 22-23; Kiln and Delisle, 26; Pasa Christian, April 5-6; Stillmore and Texas, 1-2; McHenry, March 29-30.

Pastors and Members of the Gulfport District: We should be thankful to the Lord for the great work accomplished upon the district in 1923, and ask him to help us do a better work in 1924. Bishop Jones seemed to have been at his best during the Annual Conference in Jackson, Miss, and many great things were said and done which give new inspiraton to all concerned. Please plan for Easter and put your Easter collection over the top. Don't fail to stand by the Southwestern. Dr. King and Prof. McAllister are depending upon us to do our whole duty. The District World Service Training Conference convenes at Biloxi, Miss., March 14th, 1924.—P. H. Rembert, District Superintendent.

WAYNESBORO DISTRICT.
Second Round.

Rockyford, Feb. 16-17; Augusta, St. Mark, 24-25; Sylvania, March 1-2; Egypt, 6; Tusculum, 7; Charlestown, 8-9; Summit and Stillmore, 8-9; Millen and Munnerlyn, 15-16; Hilltonia, 22-23; Hagan, 22-23; Statesboro, 29-30; Herndon and Wadley, 30; Midville, April 3; Newington and Lee, 5-6; Havens and Asbury, 11-13; Dublin, 13-14; Swainsboro, 15; Metter, 18.

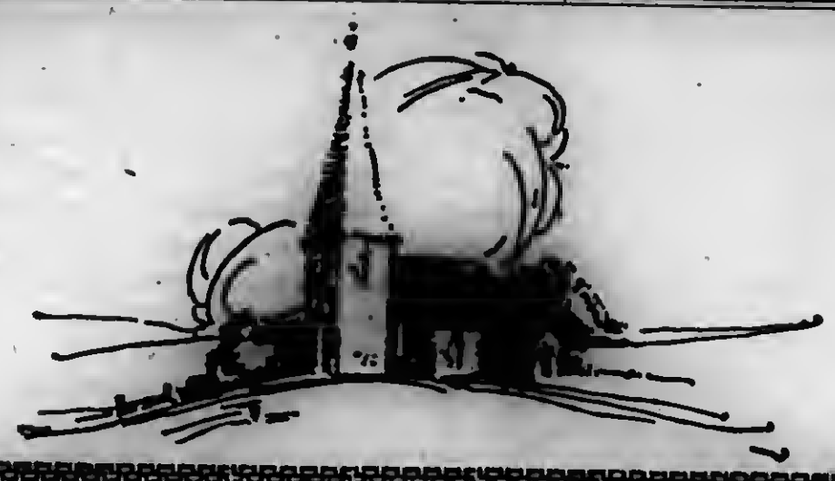
Dear Pastors and Workers for our Lord: We have passed one quarter and have hardly been able to meet our expectations because of hinderances which we could not control. Let's go now with a will and vim that will bring up the shortage and make good the future. The next district group meeting will be held at Statesboro March 12. Organize your forces and bring a good delegation. Dr. Moultrie is expected. The Sunday School and E. L. Convention meets with Charlestown church April 25-27. Make it a success. Easter comes April 20th. Let's stretch the chain to the limit this time and go over the top.—Yours in His Service, J. S. Stripling, District Superintendent.

ALEXANDRIA DISTRICT.
First Round.

Shady Grove Circuit, Feb. 22-23-24; Many and Clare Circuit, Fisher, 25-26; Trenton Circuit, Zwolle, 27; Trenton, 28-29; Pleasant Hill Circuit, Pelican March, March 2-3; South Mansfield, 4; Marthaville Circuit, 5-6-7; Rohelne Circuit, 8-9-10; Cane River Circuit, Mount Rose, 12; New Town and Cane River, 16-17; Grand Ecore Circuit, Grand Ecore, 18-19; Mount Zion, 20; Campti, 21-22-23; Colfax, 24; Bunkie, 29-30; Boonville, 30-31; Cheneyville and Lecompte, April 1-2-3; Alexandria, Newman, 3-4-6; Alexandria Mission, 4-6; Pineville, 6-7; Boyce and Village, 8-9; Natchitoches, 11-12-13; Boyce and Rapidea, 18-19-20.

My Dear Brother: We have just completed one of the best years of this quadrennium. You have wrought well under the leadership of Rev. G. C. Hayward. I beg your cooperation in helping me to put over the program of the Church. The Evangelism, the Centenary, the Southwestern Christian Advocate, the Flint-Goodrich Hospital and the New Orleans College must be supported by the people of God. Remember Easter

(Continued on Page 15.)



WHAT THE CHURCHES ARE DOING

CAMPTI, LA.—St. Paul M. E. church: On the windup of the year's work we feel it our duty to let the rest of the world know that we are a part of the great heart of Methodism. Though but a small part, we are glad that we were able to do our bit. Under the leadership of the Rev. A. M. Taylor we have accomplished the impossible. With a very small membership and under adverse conditions we have paid our full Centenary quota of $265, paid the District Superintendent in full, and have taken care of our local affairs, raising in all $1,018.67. We are now getting ready to launch out into the World Service program. Feeling that we have done well for 1923, we are just rolling up our sleeves to do real service for our Master, Jesus Christ, in 1924.—(Mrs.) L. Johnson-Alee, Reporter.

MEMPHIS, TENN. — Centenary Methodist Episcopal Church: Sunday, Jan. 13, was a banner day with us, Bishop Scott visited us, and preached two great sermons for us, at 11 o'clock and night. The able divine left all who heard him very greatly impressed. He spoke very earnestly in the interest of Walden College and the plans to complete the chapel. Quite a few of the friends of the old institution responded to his call, and a neat sum was subscribed for the completion of the chapel. Our slogan is for a "Greater Walden." T he Brotherhood Bible Class, under the leadership of Harry K. Ratliffe as teacher, and Bro. Dickerson, president, is a live wire in the church. Great things are being accomplished. Able discussions, etc. Numerically the class is growing; financially, it has no equal; spiritually it is developing wonderfully. Our slogan is "Over the Top by Easter." Each member has subscribed $5.00. The world is our parish.—Rev. E. J. Cox, pastor; L. C. Steele, reporter.

MADISON, MD.—The people of Madison charge, Delaware Conference, are happy to have the Rev. J. A. Fassett as their pastor, and are advancing along all lines. Jehovah is riding in triumph over the whole charge; 28 souls have been added to the church since the first of the year, and at this writing we are just opening our revival meeting and are hoping to have 100 converts to report to the annual conference. The work is in better condition than it has been for eighteen years. On Friday evening, January 27th a storm party burst upon the pastor and family; the members of Lane church came to the parsonage in full force, and while the women were busy filling the table with groceries and vegetables, the men were unloading four loads of wood outside. After which they all entered the house and after presenting Mrs. Fassett with a purse of $10, were served ice cream and cake by the Ladies' Aid. We are all looking forward for the return of our pastor for several years.—Reporter.

WEBSTER GROVES, MO.—We are very glad to report the church to be moving onward and upward in spite of the inclement weather and the illness of the pastor, who has been confined to his bed since Jan. 21st. At present he is improving and we hope for him a speedy recovery. The Sunday school with its graded system course is doing excellent good work with an increase in attedance. The two teachers' training classes, under the instruction of the pastor, are putting forth every effort to make it second to none. A new piano has been recently purchased and placed in the auditorium. The old one is used in the basement for the four classes of the primary department. Pastor's Social Helpers Club, of which Mrs. J. W. Hicks is chairman, is very active in every phase of work.—Rev. J. L. Brooks, Pastor; Mrs. D. J. Laird, Reporter.

KOSCIUSKO, MISS.—Wesley Methodist Episcopal Church is all smiles with their new pastor, the Rev. C. V. Heffner and family. Thursday evening, Jan. 31st, was the day when Wesley showed herself through the Woman's Home Missionary Society, led by its president, Mrs. P. L. Bullocks, and followed by a host of ladies which made up the society—namely, Mrs. E. L. Watts, Mrs. M. Carter, Mrs. Alice Coleman, Mrs. Ida Cox, Mrs. Lillie Loyd, Mrs. L. C. Welsh, Mrs. Lula Presley, Mrs. Sarah Cain and Mrs. E. Hayes. These ladies came in, found their pastor in bed sick with a slight attack of appendicitis, but while being present with their smiles and words of encouragement all signs of weakness disappeared from the pastor's face and his countenance lit up with joy in token of his high appreciation of their visit to his new home in their midst. The ladies of the Woman's Home Missionary Society introduced themselves to Mrs. Heffner and shook her hand, expressing wishes for their pastor's speedy recovery, and assuring the pastor and wife of their loyalty to them.—Reporter.

BRIDGEVILLE, MISS.—"It couldn't be done, but he did it." Two years ago Bishop R. E. Jones, that virile general of the New Orleans Area, assigned Rev. H. Holston, our present pastor, to Bridgeville charge. All looked dull and sad, and when we first met our new pastor our hopes were not much revived. He came smiling and said to us. "It's the only time since my first pastorate as a supply in 1909-1910 that I have lived out of town." Then we confess that we began to feel ashamed of the parsonage we had, and after the leader and stewards' meetings that Thursday evening, it only added shame to us to see the new pastor walk over to inspect the "shack" parsonage. This same man in two years has greatly improved our church, with shingled roof, installed a new heater, put gas and air lights in and a new individual communion set, and capped the climax with $250 Centenary help, with a nice new 5-room bungalow parsonage with glass door for entrance, double glass windows in front. When we asked him to publish his work, he always replies by saying "I'm waiting to get something to write about." Bishop, just give us a little more time—and then.—C. B., Reporter.

COOKEVILLE, TENN.—Sunday was our pastor's day, but he was not able to be present. Rev. J. H. Devlin filled the rostrum. His text was from St. Mark, 6:3. He brought to us a message full of the Spirit and with power. He is young in ministry but has the Gospel power within. At 7:30 he again brought us another message from St. Luke, 6:27-28, subject: "The Test of a Christian." It was a delightful message and brought to the minds of all true Christians the many things that we had to bear for the sake of Christ in this life if we should see Him again at His second coming. The day was filled with the Spirit. Raised for our pastor $12.11. Help us with your prayers that our pastor may be able to come to us again.—J. S. L., Reporter.

PLAQUEMINE, LA.—On Monday night, Feb. 4, 1924, Rev. A. L. Robinson delivered his annual farewell sermon. Long before opening time the church was packed. The subject of his sermon was taken from the 18th chapter and 21st verse of Acts, "Be not afraid for God will take care of you." It was quite an inspiring message from God and our hearts were made to burn within. After the sermon the president of the Grand Body of Laboring Men was introduced and made complimentary remarks. He voiced the sentiment of the organization and presented the dear pastor a purse. Among those who spoke were Mr. Wm. Dorsey, Mr. Wm. Clements, Rev. I. Jones, Rev. J. L. Warner, Prof. Jos. Reddix and Bro. A. J. Jackson, who is the president of the Trustee Board. They all expressed their desire for the return of Rev. Robinson. After the service all were asked over to the parsonage and were served punch and delicious cake by some of the faithful members of the church, led by Mrs. Bina Germany and others. This brings us to another successful closing under leadership of Rev. A. L. Robinson. We hope the Bishop will see fit to appoint him here a third time.—G. E. W.

NOLENSVILLE, TENN.—The Nolensville charge consists of two churches, Nolensville and Pisgah. At the close of the Conference in October at Memphis, Tenn., Rev. A. B. Thompson was sent to us. He at once placed the program of the church before us and spoke of how badly we needed a parsonage. We at once laid plans for a new four-room parsonage, and during this time Rev. and Mrs. Thompson were graciously received into the home of Mr. and Mrs. V. S. Hyde. During the holidays, Rev. and Mrs. Thompson were highly entertained and were well remembered. The Emancipation Celebration was a success and four souls were converted on that day. Much praise is due the Nolensville band for the services rendered. Our motto is a Southwestern in every home and the full program of the church put over. Much praise is due Bro. Copeland for the hard work done to put the parsonage program over. The young people are planning to make this a great year. Pray for us.—Ben Chisiom, Reporter.

NASHVILLE, TENN.—On Sunday morning, Jan. 27, Sunday school was held at 9:30. At 11 a. m. Rev. H. P. Gordon, pastor, preached an excellent sermon, "What shall I render unto Jehovah for all his benefits towards me." At 3 p. m. we were favored with the presence of Rev. Dr. C. K. Brown, pastor of Clark Memorial, who preached an inspiring sermon. We are always glad to have Rev. Brown with us. The rally was a success. The sum of $326.50 was raised. The pastors and members are striving to complete the parsonage. The Lord still smiles on us. After the wonderful work Rev. Satterfield did, Rev. H. P. Gordon came to us, and we hope to do a greater work.—Mrs. F. A. Vaughter, Reporter.

ANNISTON, ALA.—The St. John M. E. Church is alive under the successful leadership of our pastor Rev. J. A. Knox. All debts were paid last year; Pastor and Superintendent paid. The church was covered, painted, basement added and corner stone laid. We have only a small membership here, a large number having gone north but we who are here, are trying to cary out the "Program" of the Church. We have on a rally for the third Sunday in March to finish beautifying the church, the men are asked to pay $25 and the ladies $15. Our Pastor has purchased a new Five Passenger Ford.—(Miss) Annie B. Wright, Reporter.

HATTIESBURG, MISS.—The Ladies' Aid Society of the St. Paul M. E. Church of Hattiesburg, Miss., donated to the pastor, Rev. J. R. Ross, and wife, $7 as an annual present. On Sunday, Jan. 27, a joint meeting of the various churches of this city convened at St. Paul M. E. Church. A very inspiring sermon was preached by Rev. Young, of Biloxi. A liberal collection was given for the benefit of the pastor, which he highly appreciates. The women of the Woman's Home Missionary Society stormed Mrs. Turner's needy family with food supply. President, Mrs. M. V. Hale. We thank all who participated in the storm.—Mrs. F. C. Love, Reporter.

GRENADA, MISS.—On Jan. 24 a big storm struck the parsonage. The party was composed of members of Vincent Chapel and of the other churches of the city. They left the table under a load of more than 150 pounds of choice groceries. This was quite a surprise to the pastor and wife. Mrs. J. A. Cunningham read a paper of cheering words to the pastor and wife, to which the pastor re-

sponded in fitting words. To this party we say, Come again.—F. S. Smith, Reporter.

PLEASANT HILL, LA.—The World Service of the Methodist Episcopal Church was conducted by the Rev. G. C. Hayward, District Superintendent of the Alexandria District. With group No. 5. Devotional exercises were conducted by the District Superintendent, prayer by Rev. Geo. Thomas. Rev. G. C. Hayward read Isaiah, 6. Second hymn lead by Rev. J. J. Haskin. Roll called; the following were present: Revs. J. J. Haskin, S. M. G. Taylor, Geo. Thomas, Wm. Emmett, C. C. Smith and W. C. Haywood. The study of the World Service and its needs was lead by the District Superintendent. After he had finished, everyone present felt it was his duty to stand by the program of the church. After which a song was sung, led by Rev. Geo. C. Hayward, "Where the Gates Swing Outward Never." Rev. S. M. G. Taylor preached a wonderful sermon from Jeremiah, 7:3. Rev. W. C. Haywood preached a wonderful sermon on Service from Luke, 19:10, "For tho Son of Man is come to seek and save that which was lost."—Willie C. Haywood, Reporter.

OXFORD, MISS.—Burns M. E. Church: The members and friends wish to thank the Bishop and District Superintendent for the return ot their pastor another year, the Rev. J. P. Watson. This church is alive as never before, every department is at work. Our first quarterly conference convened Jan. 18-20. Rev. W. N. Redmond presided with dignity and firmness; he also preached two strong sermons and lifted the people up. The pastor has the church divided into 23 unit leaders and all are at work. It is to be remembered that we built a splendid 6-room parsonage, the best in the conference. It is lighted all through, with water as well. We are now preparing to paper it and our pastor and his family will be comfortably at home. This parsonage will cost around $2000 when finished. Our pastor has on his Easter drive for $1000 and 25 subscribers to the Southwestern. It looks as if we will raise it the way he is pushing things with his [illegible] wife by his side.—Mable McEwen, reporter.

Quarterly Conferences

LIBERTY TEXAS.—8The first quarterly conference was held at St James M. E. Church Saturday and Sunday, 19th and 20th of January. The pastor, Rev. Z. A. Batiste and District Superintendent Rev. W. D. Lewis were both present.

We had excellent services, but the attendance was not as large as had been expected on account of the cold weather.

A few weeks ago Rev. Batiste and members gave a ponnd party in behalf of Mr. and Mrs. A. Lacour to the amonnt of 60 ponnds.

Our pastor is striving earnestly to bring things to pass, and we believe that with the co-operation of the members the results will be most gratifying.—Rev. Z. A. Batiste, Pastor, Mrs. R. E. Hayden, reporter.

BRENHAM, TEXAS.—The first quarterly conference was held Janury 27-28, with Rev. F. D. Mayes, presiding, Rev. R. B. Reid D. S., being ill. Rev. Mayes acquitted himself nicely. Dr. W. Hartley Jackson, pastor, had everything in nice shape, paid tht district superintendent in full, $25.00 and carriod over $10.55 on the second. The financial budget $1,225.00 was fixed for the year to be collected through class leader units. Every department is at work like a clock. When it comes to a Methodist pastor, Dr. Jackson has few equals and no superiors. The classes reported as follows: J. F. Middleton, $4.25; SisterBettie Hall, $3.25; Sister S. E. Monroe, $4.25; Sister Alice Armvister, $6.25; James Williams, $6.00; C. Bostic, $2.00; Sister E. P. Jones, $4.75; G. B. Allen, $2.75; Andrew Shephard, $1.10, total, $34.55; total collection for the quarter, $523.64. We are glad to tell the readers of the Southwestern Christian Advocate that our good Pastor, Rev. W. Haitley Jackson is almost fully restored to good health, thank God.—Allen Q. Nelson, reporter, R. S.

HERNANDO, MISS.—Our first quarterly conference was held here on Feb. 2-3, with Rev. C. W. Butler, District Superintendent, presiding. The conferenco was opened at 2 o'clock, and after song, Scripture and prayer, Dr. Butler gave a strong, inspiring and uplifting address. The Recording Steward being absent, Sister Harrett L. Jones was elected Secretary. Tho roll was called after which the reports were called for. Reports were very good.—Reporter.

WACO, TEXAS—St. James M. E. Church: The first quarterly conference was held Jan. 20-21, 1924. The District Superintendent, Rev. T. H. Wyatt, preached in his usual forceful manner at both morning and night services. At 3 p. m. the other M. E. churches of tho city worshipped with us, at which time Rev. J. L. S. Edmondson preached a very inspiring sermon. The business session of the quarter was held on Monday night, the 21st, at which time every member of the confereuce respondod to the rall call and paid his dues. The collections taken on Sunday were applied on the Cement Rally Bnilding Fund, as has been the method since the beginning of the new year. The current expenses being looked after on Monday nights. The total amount ralsed during quarter, $150. The leaders of the 24 different classes find it a pleasure to vie with each other on Monday night for the banner. From the report of each auxiliary in the Conference it can be truthfully said that St. James has put on new life and taken fresh courage with the coming of a new conference year and a new pastor. Too much cannot be said of the worth of our wide-awake and energetic pastor, Rev. C. S. Williams. Since the day he set foot on Waco soil he has been relentlessly working towards the erection of a house of worship which is so much needed at this charge. Pastors from the entire Waco District will be with us on March 3rd at 3 p. m., "Ground-Breaking Day" at St. James. Come and help us. From Dec. 11 to Jan. 28 we raised $416.26 building fund, $567.96 current expenses, $70 District Superintendent. Total, $1,054.22.—Mrs. J. S. Henry, Reporter.

BUTLER, MO.—Rov. L. R. Grant, District Superintendent of Sedalia District, held his fourth quarterly conferenco January 26th and 27th. The District Superintendent called his business quarter togother Saturday evening at 8 o'clock. Commendable reports were presented from all departments. Sunday morning Rev. Grant preached a wonderful sermon from the subject, "The Narrows." As we sat and listened our hearts rejoiced. At 3 o'clock in the evening Rev. B. J. Johnson, pastor of the Brooks Chapel A. M. E. Church of the city, preached an excellent sermon. At the close of this service the official members of the quarterly conference for the ensuing year were installed. Sunday night the District Superintendent preached a very inspiring sermon from the subject, "What is in your hand?" The Lord's Supper was administered. The District Superintendent was paid in full. The church and parsonage have been beautified this conferonce year and the church is in good condition. On the 28th Love Feast; it was a spiritual feast to all who were present. After the adjournment of the quarterly conference the pastor and wife's hearts were mado glad by a surprise party given by the following named persons: Mrs. Ida Hill, Mrs. Betsie Chrouch, Mrs. Fannie Wilkerson, Mrs. Jane White, Mrs. Isabelle Kinoly and Mrs. Ellen Chrouch. We wish to express our heartfelt thanks to these friends for the many good things we received.—Rev. C. C. Cato, Pastor.

WEBSTER GROVE, MO.—It is with the greatest of pleasure that we can report a very successful year and the church to be moving onward in love and harmony. Amidst the winter season and absence of our beloved pastor, Rev. J. L. Brooks, who has been ill since Jan. 21st, Our fourth quarterly meeting, which was held Feb. 3rd, was of the highest, spiritually, financially and socially. We are very grateful to Rev. A. L. Reynolds, of St. Louis, who delivered a splendid sacrament sermon and administered sacrament to 67, with the assistance of the other visiting pastors—namely, Revs. G. D. Hancock of Kinloch, R. N. Ward, E. St. Louis, W. W. Goff and J. Payne of St. Louis, and representatives from different churches who helped to make it a success. Our hearts were made to rejoice in the God of our salvation for the manifestation of love that was shown to the pastor and church during his absence. Many thanks to our faithful District Superintendent, Rev. Leroy Woolridge, who held quarterly conference on the 4th and gave a splendid report; $53.70 was realized. The officers spoke in behalf of the splendid work Rev. Brooks had done the nine years of his pastorate, and they pray for him a speedy recovery and for his retnrn next year.—Rev. J. L. Brooks, Pastor; Mrs. D. J. Laird, Reporter.

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REIDSVILLE, GA.—The first quarterly conference of the Reidsville Chargo was held Feb. 23. The Rev. C. W. Prothro, District Superintendent, presided. All officers present with good reports. The reports of the pastor and class leaders showed that the work was progressing nicely under the leadership of Rev. P. W. Rock. He has things well in hand; he has his church well organized, all working to finish our church at Oak Grove and Ebenezer. We are pleased with our pastor. We paid the District Superintendent in full, $22. Total raised during the quarter, $90.—J. P. Payton, Reporter.

MARRIAGES

HARRIS—MUNCY—On January 2, 1924, Mr. Samuel Harris and Miss Mary Muncy, were united in Holy wedlock at the Parsonage, Gate City, Va. We hope them a happy voyage across the sea of matrimony. Rev. H. L. Johnson, officiated.

McGRUE-WYNN—Mr. Crowell McGrue and Miss Rosa Wynn were joined together in holy wedlock at the home of the bride's parents on Jan. 6 at 4:30 p. m. Both are members of Hillary Chapel Methodist Episcopal Church, Leona, Tex. They will make there home here. Rev. A. L. Gabriel, officiated.

BLACK-JONES—One of the prettiest weddings of the season was that of Mr. J. W. Black and Miss Emma Jones the daughter of Mr. B. J. Jones of Cary, Miss. The bride wore a lovely dress of white Spanish lace and satin. The wedding march was played by Miss Maud Jones. The wedding party stood under a beautiful rainbow. Rev. W. E. Rucker officiated.—Reporter.

LOVE-LOVE—Mr. Napoleon Love of Chicago, Ill., and Miss Dora Love of Money, Miss., were joined together in holy wedlock Dec. 25, 1923, at the home of the bride. The bride wors a suit of gray and was accompanied by Mrs. Ann Gary. The groom was accompanied by Mr. Mammon Gary. The couple will reside in Chicago. Rev. W. M. Thomas officiated.

FRANKLIN-JONES—At the home of the bride's parents, Ruleville, Miss., Mr. M. E. Franklin and Miss Vassie Jones were happily married. Rev. P. H. Jackson performing the ceremony. Tho groom is the son of a wealthy planter and the bride is a member of Mallallen Methodist Episcopal Church —Reporter.

MILLER-MICOU—Mr. Beason Miller and Miss Vera Micou were happily joined together in the holy bonds of matrimony on Sunday evening, Jan. 20, at the home of Mr. and Mrs. Ruben Micou, Ackerman, Miss. Both are prosperous and thrifty young people, and we pray God's blessings upon them through life. Rev. J. H. Wesley, performed the ceremony.

SHELL-McCLINTON— Mr. James Shell and Miss Sadie McClinton were joined together in holy wedlock on December 26, 1923, at the home of Mr and Mrs. Jim Clinton. Mr. Shell is one of our most prosperous young men of Ackerman, Miss., and Miss McClinton is also one of the leading teachers of our country. We hope for

them great success and a smooth sail thru life. Rev. J. H. Wesley performed the ceremony.

HUDSON—DEDEAX.—On December 22, 1923, Mr. George Hudson and Miss Abbia Dedeax, were united in holy wedlock at the home of Mr. and Mrs. Gabe Dedeax of DeLisle, Miss. A host of friends and relatives were present. May God's richest blessings be upon them. Rev. J. J. Ford, officiated.

COX—JORDAN.—Rev. J. T. Cox and Miss Bertha S. Jordan were joined together in holy wedlock at the home of the bride's parents, Huntsville, Ala., January 2, 1924 Rev. Cox is pastor of St. Paul C. M. E. Church, Scottsdale, West Va.. He is one of the most energetic young ministers of his conference. Miss Jordan is a faithful member of Center Grove M. E. Church, Huntsville, Ala. She spent the term last year in Huntsville High School. Both will return within a few days to Scottsdale, West, Va., where they are going to reside. May heavens choicest blessings rest upon them and give them a successful journey o'er life's sea.—Reporter.

WRIGHT-SIMS—Dr. H. B. Wright of Gainesville, Ga., was quietly married to Miss Willie Lee Sims of Atlanta, at the home of the bride's mother on December 31, 1923.. They were highly entertained at the home of Mr. and Mrs. James Williams, Homer street, Commerce Ga. They were also entertained at the home of Mr. and Mrs. Sam Richardson, Homer street, Commerce, Ga, together with a number of invited guests.—Reporter.

WILLIAMS-JAMES—At the home of the bride in the presencs of a few witnesses on Sunday, Jan. 20, at 7 p. m., Miss Edith Romeayo James and Mr. Timon Williams, were joined in holy bonds of matrimony by her pastor, Rev. T. M. Jackson, Houston, Tex. Miss Romeayo James is the daughter of Mr. and Mrs. Peter James of Anderson, Texas. Mr. R. W. James, brother of the bride also of Anderson, were present. We hope for them a successful journey over life's sea.—Miss Clara James, reporter.

BOLTON—CHAPMAN — Mr. Johnnie Bolton and Miss Ruth Chapman, were married Sunday, January 27, at 4 p. m., at Bowman Chapel Methodist Episcopal Church in the presence of many friends. Miss Ruth Chapman is a member of Bowman Chapel Methodist Episcopal Church of Bonner

(Continued on Page 16)

DISTRICT ROUNDS

(Continued from page 12)

Sunday is the day to count your converts and put your Centenary "Over the Top." Reorganize your district groups and llue up for victory in every charge.—I am, very obediently yonrs, Cornelius Jonhonson. District Superintendent.

LA TECHE DISTRICT.
First Round.

Union, Feb. 16-17; Crawford, 17-18; Franklin, 22-24; Centerville, 23-24; Berwick, March 12; Morgan City, 2-3; Viron, 7-9; Woodlawn, 8-9; Napoleonville, 9-10; Donaldsonville, 16-17; Beatteville, 21-23; Schriever, 22-23; Thibodaux, 23-24; Houma, 23-25; Shilo, 29-30; Rosedale, 30; Bayou Goula, April 5-16; Plaquemine. 5-6; White Hall, 13; Lutcher, 13-14; La Place, 15; Hahnville, 19-20; Camp Parapet, 20; Baldwin, 26-27; Godman, 27; St. Peter, 27.

Dear Brothers: We are going in by the help of God to make this first round of 1924 the best of all previous rounds. I have full confidence in every pastor of the La Teche District. Brethren, every dollar of our World Service collection, by the help of the Lord, must be raised on Easter Sunday. We will do as we have always done, organize at once and put away. If by any means you shall not be able to push your program over, please inform me by mail. The Lord will help those who help themselves and we can't fail if we do our part. Best wishes to you and your families.—Sincerely yours, W. G. Alston, District Superintendent.

SAVANNAH DISTRICT.
Second Round.

St. Mary's, Feb. 23-24; White Oak, March 1-2; Brunswick, Grace, 9-10; Woodbine, 15-16; Palen, 23-25; Asbury, 23-24; Haven Home School, 3:30 p. m., 27; Speedwell, 8 p. m., 27; Vidalia, 29-30; Ohoopee, 31; Brookman, April 5-6; Sterling, 12-13; Reedville, 19-20; Mt. Vernon, 25-26; Jesup, Dr. F. R. Bridges, 25-26; Baxley, May 4-5; Clyo, 10-11; Mt. Zion, 8 p. m., 11.

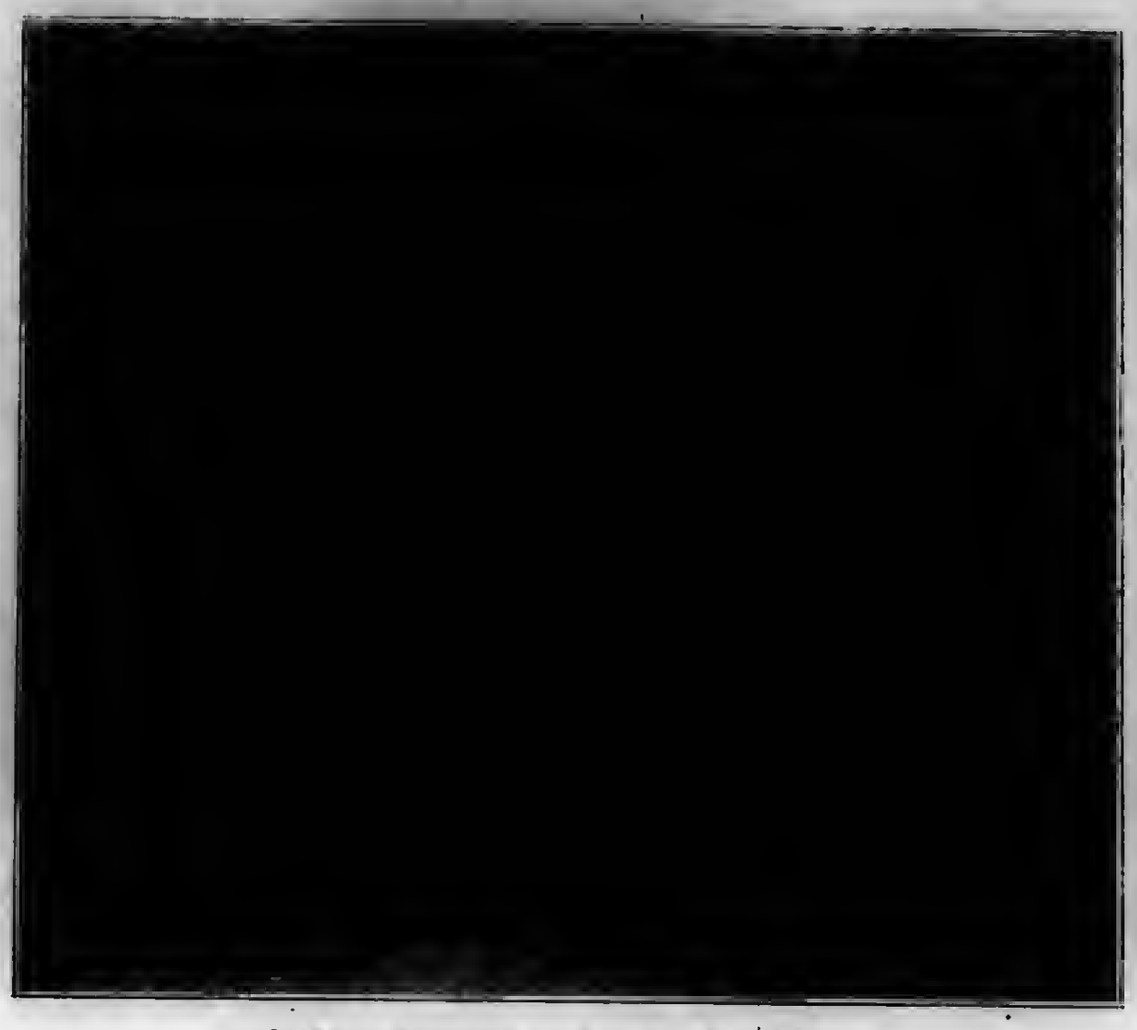
Dear Brethren: One quarter is past, now let us finish our organization and canvass by the 10th of March; so that each pastor will have a month to mobolize his forces to make that mighty charge to raise our full quota on Easter. Any pastor not at group meeting may have the District Superintendent's aid at request. Let the Stewards unhamper the pastor by doing their duty. Plan a great revival to do our part in disciplining the world for Christ. Turn the people's eyes to the Cross and their hearts will respond to the world's need. Let every auxiliary be a step to our goal.—C. W. Prothro, D. S., 701 West 44th Street, Savannah, Ga.

HATTIESBURG DISTRICT
First Round.

Bay Springs, Feb. 12-15; Stringer, 14-15; West Enterprise, 16-17; Paulding, 18-20; Heidelberg, 23-24; Hattiesburg, 29-March 2; Hattiesburg, 1-2; Bentley Chapel, 8-9; Collins, 13; Mallalieu, 14-16; Wesley Chapel, 15-16; Ellisville, 21-23; Laurel, St Paul, 28-30; Enterprise, April 5-6 Desoto, 12-13; Quitman, 15-16; Marthaville, 19-20; Diamond Grove, 21; State Line, 22-23; Salem, 25; Shubuta Ct., 26-27; Shubuta Charge, 28-29; Sumrall, March 11-12; Patchuter, April 30.

Dear Pastors and Fellow-Workers: Last year was a splendid year. Let us go at it now, everyone of us to make this a better year for our Lord, His church and kingdom. Get your young people together, organize them into clubs, get your Sunday schools and Ladies' Aid all to go into it as never before, to make Easter your-over-the-top day. Get the Leagues all at it. I hope not a man of us will fail to go over on Easter. Let us hold our own.—Your brother and co-worker in Christ Jesus, W. H. Smith, D. S.

WOMAN'S COLUMN



QUEEN ESTHER CIRCLE, LEAKESVILLE, N. C.

This is the Queen Esther Circle of St. John's M. E. Church, Leaksville, N. C. These girls were granted the State banner of the Woman's Home Missionary Society at their last annual convention, held in Asheville, N. C., June, 1923. These girls hold their meetings on two Sundays in each month and study missionary work of the church. The order in which they conduct their services is a credit to their circle. Under the leadership of Mrs. W. E. Hairston, who faithfully gives her time and talent, these girls are receiving excellent training for future leadership.

On the second Sunday in Jauuary our District Superintendent, Rev. H. L. Ashe, was with us and preached able sermons. The first quarterly conference was one of interest, many were present and enthusiastic to begin another year's work for the Master.

A great storm came one evening about 7:30 o'clock to the parsonage and brought many valuable gifts which gladdoned the hearts of the pastor and his wife.

The local church is working with much interest. They have recently installed a new furnace.

The Woman's Home Missionary Society and others are eagerly looking forward to the annual meeting of the Woman's Home Missionary Society to be held here in June, 1924.

A mother's and daughter's banquet was given Jan. 25 by the women of the church. Mrs. S. A. Peeler, of High Point, N. C., delivered an interesting and most helpful address for the occasion. Mrs. Mamie B. McLaurin, of Reidsville, was present and

(Continued on Page 16)

HOUSTON DISTRICT
Second Round

Harrisburg, Feb. 16-17; Mt. Vernon 17-18; Sloan Memorial, 24-25; Mallalieu, 24-26; Spring, March 1-2; St. James, 2-3; St. Mark's 9-10; Trinity, 9-11; Humble & Oak Grove, 15-16; Independent Heights, 16-18; Boynton, 23-24; Second Ward Mission, 23-25; Trinity East, 30-31; Dickinson Circuit. April 5-6; Texas City, 5-6; St. Paul, 11-13; Wesley Tabernacle, 13-14; Angleton & Columbia, 19-20; Anahuac Circuit, 26-27; Richmond & Rosenburg, 25-27; Kendleton, 26-27; Sweeny Circuit, May 3-4; Thompson Circuit, May 10-11; La Port, May 11-12.

Dear Brethren: I wish to call yoru attention to the program of World Service as set forth in that most wonderful "World Service Program of the Methodist Episcopal Church." No such program for world redemption has ever been set forth since the Master gave his great commisison—"Go ye into all the world and preach the gospel to every creature. "The Five Year Centenary Program represented the military call—"Attention. "The World Service Program" is the command—" Go Forward, There is no time to lose. Organize, drill, work. All of our financial effort for this quadrennium will culminate in our Easter drive April 20, 1924. There will not be any gleaning period after that date. Yonrs truly, A. Wade Carr, District Superintendent.

SHREVEPORT DISTRICT
First Round

Logansport and Mt. Zion, Feb. 21-24; Longstreet and Daniel, 22-23-24; Johnson, 26-28; Vanceville, March 1-2; New Light, 2-3; Frierson, 5-6; Bonchest, 8-9; Mansfield, 9-10; Daniel and Round Grove, 11-13; Jewella and Flournoy, 15-16; Asbury, 20-21; St. Paul, 23-25; Fairfield, 23-24; St. James, 27-30; Hayes and Curtis, 30-31; Belcher, April 1-2; Dixie, 3; Kiethville Circuit, 5-6; Bayou Lachute, 8-9; Grand Bayou, 10-13; Gahagan and Coshatta, 14-15; Lake End, 16-7.

Dear Brethren—We have about eight weeks before Easter and we are expected to put over our World Service program. Begin now on your apportionment of benevolence. You will meet at St. James, April 23, to report your collections.—J. E. Rolax, District Superintendent.

ANY TOBACCO HABIT

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J. O. STOKES,
Mohawk, Florida.

WOMAN'S COLUMN

(Continued from Page 15)

rendered in her charming manner excellent readings. Music was rendered by the Queen Esther Circle. "The National Negro Anthem" was well sung and melodies played an important role.

TUPELO, MISS.—The organization of the Ministers' Wives and Widows' Aid Society of the Upper Mississippi Conference, was effected Jan. 13th, 1924. The following officers were elected: Mrs. M. C. McEwen, president; Mrs. A. G. Marshall, vice-president; Mrs. L. M. Johnston, secretary; Mrs. M. C. Pulliam, assistant secretary; Mrs. N. R. Clay, corresponding secretary; Mrs. A. A. Wright, treasurer; number of members enrolled, 25. Let each sister win another one by the time for our meeting in June. Further notice will be given out later as to the date. To remain a financial member in the society you must pay one dollar each year. Let us get lined up for our first year's work. Pray for our success.

For further information write to 442 N. Spring street, Tupelo, Mississippi, Mrs. M. C. McEwen, president.

BLACKSHEAR, GA.—The South End of the Waycross District W. H. M. Society meeting will convene at Valdosta, Ga., 28th and 30th of March. Dear sisters, let every local Auxiliary president, and president of the Queen Esther Circle, and Home Guard Directors be present. Do your best to make a full report.—Minnie V. Jackson, Organizer and President of the Waycross District.

Mrs. F. L. Kirkpatrick, Conference Corresponding Secretary of the Woman's Home Missionary Society, West Texas Conference, may be addressed at 1213 E. 9th St., Ft. Worth, Texas.

Mrs. M. M. Sanford, Conference Treasurer, may be addressed at 1136 Elm Ave., Waco, Texas.

District Superintendents, Pastors, Officers and Members of the Woman's Home Missionary Society, West Texas Conference: Have you noticed that noise? Everybody talking stewardship during the month of February. Some for it, some making earnest inquiry, but all interested, seeking the information and argument for and against this much-discussed topic. Truly it is a new day for the church. Let every local Auxiliary of the Society enter the campaign. We are counting on you the story to tell. The Master has no other plan; do not fail to talk stewardship everywhere to everybody. District Superintendents, we solicit your co-operation and advice. Pastors, we are counting on you for open doors and for your prayers that the presence of our Father will bring the needed strength and spiritual wisdom. Officers, do your whole duty, communicate with each other. Auxiliaries, make your financial report promptly each month to the Treasurer. Slogan: "Stewardship Evangelizes Enthusiasm."—F. L. Kirkpatrick.

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Lady of positive disposition, and executive ability, wanted as matron of girls' dormitory.

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CRESCENT CITY NOTES

THOMSON CHAPEL: On Sunday night, Jan. 27, Rev. E. M. Jones came a little out of the way, found old Thomson, and preached for us a lasting, soul-stirring sermon. His theme was, "Why I Am a Christian." Our hearts were so filled with good thoughts, lifted and gladdened by his wonderful message, that all who heard him were inspired to become better Christians, as it pays to serve Jesus. We thank Dr. Jones for his visit and sermon and we will be glad to have him come again. The choir rendered excellent music.—A. Hagan.

MOUNT ZION: The Yuletide season marks the passing of another year; and whilst time in unhalting course stores away in memory's files the countless experiences of the year that was, our hearts reach out with hopes renewed, and aspirations high, to greet the coming of the year that is to be. For Mount Zion, the closing year has been one of marked achievement; it is gratefully acknowledged, however, that this attainment has been due in largest measure to the unfailing co-operation and efficiency of its officers and members of our church. Much credit is due to our choir for their inspirational music, which is one of the main attractions, and we look into the future with strong convictions that the present feeling of confidence and the spirit of loyalty which have contributed to such accomplishment will continue. On behalf of the officers, therefore, we desire to convey our appreciation of the support of our many friends, and to express the wish that the holidays gave happiness to all, and the New Year will bring you health, contentment and prosperity.—E. J. Lacals, Reporter.



Mercy Hospital and Nurse Training School offers to our young women a splendid opportunity to take the Standard Nurse Training Course. Entrance requirements are High School education or its equivalent. For information write to

Dr. Guy L. Williams

Superintendent Mercy Hospital,

Memphis, Tenn.

SPECIAL NOTICES

To the Pastors of the Lake Charles District: Dr. E. M. Jones, Area Secretary, will send you the World Service apportionments in a few days. Each pastor will please start to work at once in order to be able to report a full apportionment raised by Easter. —Rev. C. W. Reeves, District Superintendent, Lake Charles District.

INQUIRY.

I desire to inquire of my brother, Rev. William Walter Cowan. When last heard from he was in Denver, Colo. Any information of his whereabouts will be highly appreciated. Address, Robert P. Cowan, or Rev. A. L. Nelson, Route 6, Box 171, Memphis, Tenn.

MARRIAGES.

(Continued from Page 15)

Springs, Kansas. As they journey over life's sea, we pray that the blessings of God be upon them, that their journey be a happy and a peaceful one. Rev. E. M. Madden, Pastor, officiated.

THOMAS—WILLIAMS—Mr. Henry Thomas and Miss Charlotte Williams were happily married at home of the bride, January 27, 1924. They are both members of the M. E. Church, Miss Williams is an active member of Mack's Chapel M. E. Church, Blaney, S. C. Mr. Thomas is a successful young man of Columbia, S. C. The Rev. J. Wesley Williams officiated. We wish for them many years of happiness.—N. C. Williams, Reporter.

CARD OF THANKS.

(Continued from Page 11.)

of December 26th, 1923. This membership of 205 have paid the pastor up to date, the district superintendent has been paid in full, and have raised every dollar of Centenary quota for the year. The Rev. Dr. Carroll, our much beloved district superintendent, has contributed much to the success of the splendid work that has been accomplished at this charge. This is Pastor Hines' fourth year as pastor of Simpson Church, and its members are now asking his return for the fifth year. Rev. Hines took charge of this church four years ago with 164 members, we now have on roll 205, these 205 members have for three years paid the pastor $1,200 a year salary, and to district superintendent $140 per year to the Centenary $678 and have also deposited in bank more than one thousand dollars as a building fund.—Sue Russell Jackson, reporter.



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Southwestern Christian Advocate

LORENZO H. KING, Editor | Vol. 51 New Orleans, February 28, 1924. No. 10. | THE METHODIST BOOK CONCERN, Publishers

FAITH AND REASON

A DUTIFUL and humble inquiry after the truth is allowable, provided we be always ready to be taught, and study to walk in the sound doctrine of the church.

It is a blessed simplicity when a man leaves the difficult ways of questions and disputings, and goes forward in the plain and firm path of God's commandments.

Many have lost devotion, whilst they sought to search into things too high.

Faith is required at thy hands, and a sincere life; not height of understanding, nor deep inquiry into the mysteries of God.

If thou dost not understand, nor conceive these things that are beneath thee, how shalt thou be able to comprehend those which are above thee?

Submit thyself unto God, and humble thy sense to faith, and the light of knowledge shall be given thee in such degree as shall be profitable and necessary for thee.

Some are greviously tempted about faith and this holy sacrament; but this is not to be imputed to themselves, but rather to the enemy.

Be not thou anxious herein; do not dispute with thine own thoughts, nor give any answer to doubts suggested by the devil; but trust the words of God, trust His saints and prophets, and the wicked enemy will flee from thee.

It oftentimes is very profitable to the servant of God to endure such things.

For the evil tempteth not unbelievers and sinners, whom he has already secure possession of; but faithful and religious persons he in various ways tempteth and vexeth.

Go forward therefore with simple and undoubting faith, and with the reverence of a supplicant approach thou this holy sacrament; and whatsoever thou are not able to understand, commit without care to Almighty God.

God deceiveth thee not. He is deceived that trusteth too much to himself.

God walketh with the simple, revealeth Himself to the humble, giveth understanding to the little ones, openeth the sense to pure minds, and hideth grace from the curious and proud.

Human reason is feeble and may be deceived, but true faith cannot be deceived.

All reason and natural search ought to follow faith, not to go before it, nor to break in upon it.

For faith and love do here specially take the lead, and work in hidden ways, in this most holy, most supremely excellent sacrament.

God, who is eternal, and incomprehensible, and of infinite power, doeth things great and unsearchable in heaven and in earth, and there is no tracing out of His marvellous works.

If the works of God were such as that they might be easily comprehended by human reason, thy could not be justly called marvellous or unspeakable.

—From Thomas A. Kempis.

THE WETS AND LAW ENFORCEMENT

This journal is flat-footed against the wets. By no stretch of the imagination could we regard them, their objective, their logic or their policies as ethical or inuring to the best interests of society. Nor can the wets by any specious argument or camouflaged flattery inveigle us into support or approval of their efforts to repeal, amend, annul or violate the Prohibition amendment or in any wise do violence to the cause of National Prohibition.

While we are explicit and resolute as adamant in this attitude, we are equally as insistent and logical in our advocacy of that contention which the wets are said to be making with reference to the appropriation for enforcement of the Prohibition provisions. The argument of the wets runs as follows: If the Congress appropriates more than ten ($10,000,000) millions of dollars to enforce the Eighteenth Amendment to the Constitution, it should make a commensurate appropriation for the enforcement of the Fourteenth and Fifteenth Amendments to the Constitution.

We are of course aware of the motive of the wets in pressing this contention. But the logic of such a contention is unanswerable. And on this contention hangs very largely the attitude of thousands of thinking Negroes in respect to Prohibition. Not that these Negroes are not giving their moral support and sentiment to uphold every effort at Prohibition enforcement but they are poignantly conscious of the inequality of treatment and the indefensible policy of the government in slurring over matters of most vital concern to twelve million human beings, while it gives such diligence in what to us as Negroes is a secondary consideration in comparison.

With the Negro, life, opportunity and the pursuit of happiness for our selves, our wives and our children is the paramount good in the Nation. This assured, every whit of our influence would be thrown into the balance for every kind of moral reform needed to correct social abuses that impair the moral fibre and potency of our National life. Sooner or later this nation must answer the insistent question asked by twelve million Negro Americans. Why strive so assiduously to enforce the Eighteenth Amendment, and remain so impervious to the cries of the handicapped Negro for release from the deliberate oppression of those who hold us down because of our color and race?

The test of the Nation's sincerity is just at this point. Here also is the test of the moral sincerity of the American Church. In this campaign to enforce the Eighteenth Amendment, rightfully the Churches have stood in the fore front. Their pulpit and press have never been silent in their advocacy since the Volstead act became law and even long before. We have heard much talk and propaganda for a saloonless nation. This is proper and has the sanction of all good citizens of color, and will continue to have.

But when or where has the consolidated moral strength of the Church been brought to bear in any organized form to insure enforcement of the Fourteenth and Fifteenth Amendments. Why is the Church loud in pleading for support of the one and silent in her advocacy of the other. For fifty years the American Church has winked at the government's attitude of indifference in the matter of enforcement of the Fourteenth and Fifteenth Amendments. Are there no moral values in the enforcement of these two Amendments? What moral effect on the nation ensues in its disregard of any of the Constitutional Amendments. Can the nation nullify any part of its fundamental Charter of human rights without detriment to that Charter, to the nation itself, and to the cause of social justice? We think not. Eternal justice inheres in the character of the God of nations, and the Judge of all the earth will do right.

The United States of America must enforce the Eighteenth Amendment and it must likewise enforce the Fourteenth and Fifteenth Amendments. We must play fair with the Negro, with the Nation and with the God of the nations.

WHY NOT

Press dispatches indicate that President Coolidge has determined to hold Mr. Walter Cohen, our fellow-townsman, in the office of Comptroller of Customs of the port at New Orleans. Twice, after his appointment, the Senate has declined to confirm him in the office but it appears that in the absence of any other appointment to the position, Mr. Cohen can remain automatically in charge; and that at the end of the present session of Congress, President Coolidge can tender him another recess appointment.

And why not? There are not open to the public the records of the star chamber proceeding in which the "pros" and "cons" of Mr. Cohen's rejection may be learned. Though this fact seems strange in a democratic form of government. However, in each prior discussion of this matter it was brought out that Mr. Cohen was vigorously opposed by the two Louisiana Senators, which does not say much against the fitness of Mr. Cohen—the only consideration that should enter into the determination of this matter.

The truth is, the fact that Mr. Cohen is Negro, disqualifies and rejects him, in the logic of the Southern mind, for any position in the gift of the Government, except that of a sub-janitor in the Customs House. We know Mr. Cohen personally. He is first a gentleman; he is a faithful and loyal Republican, having served his party very valuably in years gone by as well as at the present time. In every regard, he is one of the outstanding men of his state and community—a citizen of first rank. In a democratic type of government such as ours shall his race and color be to him a bar to office holding?

But it is not Mr. Cohen who is rejected and suffers injustice. It is his race. The disposition of his case determines the disposition of the fortunes of a race. It is a vicious exhibition of the primitive pagan undemocratic theory of "white-supremacy." It means the shutting of the door of American opportunity in the face of millions of American citizens because they are grouped under a different race-badge; citizens who have grown up with the nation, who helped the nation to be delivered when it was going through the birth pangs of past years and past conflicts; citizens who have poured out on every battle field freely of as loyal blood as any other element in the population; citizens who have always been dependable and loyal. On every battle field, domestic and foreign, where the fortunes of this Republic have had to be fought for and insured, sons of this same Negro group, sleep under the blood-soaked sod, laid low by the enemies' bullet, while defending their country. As truly as God lives, we helped purchase the Nation's liberty and we have helped build the nation into the world's most ambitions system of government. Was it that we were to be forever denied the privilege of entering into the fullest enjoyment of sharing the responsibilities of that selfsame government.

There is no morally justifiable reason why Mr. Cohen should not be re-appointed to the office of Comptroller of Customs. By this time everybody understands full well the old political game of Southern politics and statesmanship. (?) It is wholly at variance with the world-spirit of democracy and does not articulate with the modern conception of government. It is archaic, threadbare, lacking in sincerity, in moral content, and will therefore, not always prevail.

Often the effort is made to cover itself with the specious assertion that the "better class of Negroes themselves do not want" so-and-so. Which is contrary to fact. The better class of Negroes want and expect to get the identical civic and political consideration that any other group enjoys. By no means does the Negro, the New Negro, intend to be counted out of a share and a place in the political responsibilities of the nation. As far as is one pole from the other is it his intention to be estopped by his race or color from sharing in office-holding in the government which he has helped make possible. If the South thinks it has the Negro "stood" in this regard it mistakes the type of "stuff" that men are made of. The coming Negro, more than did "Uncle Caesar," will insist on his share in helping to administer that government for which he and his children lavishly laid their lives on the altar in time of war to fortify and defend.

To this demand, the nation must eventually yield, or develop such a calloused conscience as to be incapable of just moral judgments, and its lawmakers stultified and insensate to the demands of ordinary justice. That nation drifts upon the rocks and moves steadily to wreck which allows itself to become heedless to reasonable and just appeals to steer her ship of state in equitable channels.

These observations are patent to the mind unbiased by racial prejudice; they doubt-

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CHRIST—THE STORM-CENTER

Among the variable factors in the long drawn out historical equation or process of human thinking over the past nineteen centuries, the one constant factor is that of reflecting on, contemplation of, the Christ.

He may accurately be styled the storm-center of civilization. Around him lashes the fury of the gale of human investigation of things religious. This fury increases in proportion as the sovereignty of the Christ is asserted for every life and for human life in all its relations.

Fortunate it is that in the present acute phase of our current discussion, the argument waxes not so much over the **fact** of Christ in human history as over the **manner** of his coming into the world. Amid the showering shafts of captious critics, the personality, the **fact** of the historic Christ abides. The burning question now is as to the virgin **birth.**

The historic theological position has been to predicate the moral value, the efficacy of Christ's salvation upon faith in the virgin birth of our Lord. The modern mind inclines toward rejection of such a miracle on the ground that to hold such a doctrine does violence to intellectual integrity. The modern "liberal" asks, why insist on virginity as a necessary proof of the divinity and efficacy of Christ? To do so, they affirm, will involve us in a sea of difficulties more formidable than those sought to be shunned by not affirming the virgin birth. To account for this virgin birth theory, Maud Royden suggests that it was invented as a means of lifting the current thought from the low conception society held of the sex relation and the sex function in those days. She accordingly conjectures whether there would not have been on the contrary a hallowing of motherhood and a holier dignity imparted to the conception of womanhood by maintaining the birth of Jesus as a perfectly natural and normal act of human motherhood giving birth unto God. From which position, it is evident that she, with other "liberals," is not ready to subscribe to the doctrine of the virgin birth.

Moreover, the "liberals' claim that the virgin birth tenet is not **necessary** to either the divinity of Christ or the efficaciousness of his salvation. Given the historic Christ, say they, it matters not how he arrived, the historic Christ of God satisfies. To many pious souls, jealously defending the traditional faith, this "liberal attitude seems dangerously near walking on thin ice; it seems like reducing to the lowest terms the miraculous element in the person and life of the Master; which person and life seem of necessity to find their strongest and most compelling moral sanctions, at least in part, in their miraculous phases. It seems wholly unthinkable as well as unnecessary to be able to reduce the phenomenon of Christ's birth and career to the confines of perfectly normal processes, as man concieves of normalcy.. It must be conceivable and readily admitted by us that God has a thousand ways of working that are perfectly normal in a world of relations and entitles, that to the human perception and reason are not discernible and therefore must be put by us in the category of the miraculous: radio, for instance, and relativity, and the newly discovered universe of relationship and phenomena surrounding the atom and the electron. The God of our faith would not be very far removed from the limit of human powers, could we by searching find him in all the ways of his millions of worlds. Tennyson's "Flower in the crannied Walls" is a masterpiece of religious philosophy. By no means should the virgin birth theory be discarded just because it contains miracle elements. We simply cannot rule the miraculous out of God's dealing with humanity. Nor is it necessary to attempt such in order to preserve intellectual integrity.

Still, Christ is God, naturally or miraculously born; not by virtue of the way he came so much as by his inherent moral superiority and by virtue of his efficacious life in meeting human needs as these relate to time that is and that is to be. As God, he has verified himself in human history. Like some vast watershed determining the flow of the waterfall and the distribution of the water supply of a vast continent, so he, the Christ of God constitutes the great moral and ethical disposing and directing force in human relationships and activities. These, before and since his coming, lead to **him,** the former looked forward to him, the latter rushes backward to him. The world will have it thus.

And Christ cannot be dislodged from the thought of the world. He is the necessary datum of human thinking. Science cannot eliminate him even were it heartless enough to attempt it. If it were conceivably possible to blot him out, our mental processes would be in a state of impasse until he returned. He is literally the Alpha and the Omega of rationalized human thinking. He so impinges on the human consciousness, as at *some* time to force from every individual, every group, positive acceptance or rejection of his sway. Christ thus becomes the storm-center of our emotional life. He determines whether in us shall dominate the passions of love or hate, war or peace, pride or humility, tranquility or alarm. In him also all action finds its moral quality and upon him rests the world's hopc of realization of the highest and noblest values possible to human conception.

There need be no anxious concern that the moral values of the person of the historic Christ shall ever be impaired or eclipsed by science or rationalistic criticism. Few people who ever knew and loved the Christ experimentally have ever been detached from him through any reasonings or disparagement of him by the critics. Should criticism try to dislodge him the human heart will simply not let him go, because he meets adequately, and he alone does meet every need and the profoundest of human needs.

May it not be that much of the alarm over current theological discussion of "fundamentalist" and "liberalist" positions is unduly proportioned to the actual dangers involved to modern faith and human well-being. In such heated controversies, there is always more or less danger that recrimination shall be accompanied with *exaggeration.* In the present controversy, the chief exponent of the "liberal" school of theological thought, Mr. Fosdick thus expresses his attitude and motive. Can Christian charity find herein an occasion for stumbling or even for harsh judgment? Dr. Fosdick says:

"Personally **I have not patience with an emasculated Christianity that denudes the Gospel of its superhuman elements, its redeeming power, and its eternal hopes.** I believe in the personal God revealed in Christ, in his omnipresent activity and endless resources to achieve his purpose for us and all men; **I believe in Christ his deity, his sacrificial saviorhood, his resurrected and triumphant life, his rightful Lordship, and the indispensablensss of his message to mankind.** In the indwelling Spirit I believe, the forgiveness of sins, the redeemed and victorious life, the triumph of righteousness on earth, and the life everlasting. This faith I find in the Scriptures and the objective of my ministry is to lead men to the Scriptures as the standard and norm of religious experience—the progressive self-revelation of God in the history of a unique people, culminating in Christ.

"I am not, therefore, an enemy of the Gospel of Christ, a denier of the profound experiences and convictions which in all ages have been the glory of the church, the substance of her creeds, and the source of her power. Nor, as I understand it, are those who like me are called liberals. We are men at the center of whose life is a profound faith in God revealed in Christ for man's salvation, and we are facing with passionate earnestness the needs of this disturbed, doubting, and often wistful generation, endeavoring as our fathers did in their days to interpret the everlasting Gospel to our own time in terms that our own time can understand.

"The joy of my ministry is now, as it always has been, to lead men into vital relationship with Jesus Christ, to bring them under the spell of his Mastership, and to inspire them to make him and all that he stands for dominant in the life of the world. Never did this ministry seem so much worth while; never were its fruits more manifest; and all my days I hope to give myself to it in the freedom with which Christ set us free."

"To lead men into vital relationship with Jesus Christ, to bring them under the spell of his Mastership, and to inspire them to make him and all that he stands for dominant in the life of the world," seems to us to encompass the real objective of any worthy and worthful ministry. For after all, the value of Christ is not in the power of words or symbols or formulae. It is not the **creed** but the **Christ** that is vicariously valid for individual and social salvation. Christ is **more** than creed or even than **concept.** No human concept of him can do justice to his moral values. What he **is** to my

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SECRET OF PROSPERITY:—As long as he sought the Lord, God made him to prosper.—2 Chronicles 26:5.

personal experience far transcends what I express concerning him in the verbiage and symbolism of my creed.

Thus after all, Christ is civilization's storm center, not so much at the point of conflict of intellectual theories and imaginative descriptions as **at the point of moral will** of humanity; at the center of personality, where must be determined the conflict of whether or not he shall be admitted to the Lordship of the individual and group life. Here rages the storm which determines destiny. Not with what **verbiage** we shall enshroud the greatest moral concept and personality of human history, but with what **affection** and **homage** shall we welcome him into **the Mastership of our own** and the **life of the world.** That is the big question. Let us accordingly strive to lead men not to faith in our varying theological formulae so much as into conscious contact with the personal Christ who is immediately present in the experience of any who will accept his Mastership.

WHY NOT

(Continued from Page 2.)

less influence President Coolidge in his firmness of purpose to re-appoint Mr. Cohen to office. More of this sort of recognition is due the Negro; more of it must be given. Anybody who says the Negro does not want, expect, and intend to hold public office in the government is "softsoaping" or practising sychophantism. To assert such a thing is to reflect upon the Negro's natural qualities of reasonably normal manhood. President Coolidge should promptly re-appoint Mr. Cohen. Why not?

HE DEDICATES HIS CHURCH

Dedication of Jones' Memorial Methodist Episcopal Church, Bennings, D. C., of which the Rev. C. E. Queen is the successful pastor, was the central event of a cluster of brilliant exercises extending over a period from January 20th to March 14, 1924, and engaging the services of a number of Methodism's most noted leaders.

Jones Memorial Church, originally known as Ebenezer Mission was organized and in process of construction from 1861-1863. In 1864 the Conference sent Rev. Wm. Hicks as pastor. In 1871-1873 under the pastorate of the Rev. John Mabury that structure was burned down. During the pastorate of the late Dr. I. L. Thomas, the old church structure that is now being supplanted was built, 1887-1888.

In 1917, the Rev. C. E. Queen was appointed twenty-fourth Pastor. A new lot, the present site, was secured by him in 1920, and three years thereafter, the present handsome church was completed (1923) at a cost of $18,000.00 for building and furnishings. Of that amount the Centenary gave $4,000.00. Besides the main auditorium which seats 220 persons, there is a primary room, also a commodious basement. This achievement by a membership of less than one hundred persons is very commendable.

For the series of exercises now succeeding, about fifty churches and pastors of different denominations in the vicinity are participating.



REV. C. E. QUEEN

Besides Bishop McDowell, Bishop Clair is scheduled to be present, and to preach at 11 o'clock, Sunday, March 2nd. Drs. Coggin and Butler, among the General Officers, and District Superintendents Turpeau, Carroll, English and Naylor will also participate, as will also the Rev. R. W. Stennett, the Rev. J. H. Peters, District Superintendent in the Liberia Conference, and Miss Nannie H. Burroughs.

Pastor Queen and the Board of Trustees are to be congratulated on their constructive activities and the gala period of dedicatory exercises in commemoration thereof.



JONES METHODIST EPISCOPAL CHURCH, BENNING, WASHINGTON, D. C.

Glendale-Benning is a rapidly developing section; homes are going up in that part of Washington at the rate of 40 a year; a hundred thousand dollar new brick school building has just been erected and the prospects for the new church are flattering.

The dedication services made a profound impression on the whole community. The dedicatory sermon was given by Bishop McDowell.

SUPPLANT THE BOARDS BY BETTER

By the Rev. Ray Allen, D. D.

At the request of two of our leading editors this article is written.

When the tail wags the dog something is wrong. There is great dissatisfaction through the church, centering in our benevolent work. Not that that work is too great, for it ought to be far larger. Not that we are marking time, for we have made a great advance, and rejoice in it, and have now a clearer vision of opportunity. On the contrary, our trouble is an outgrowth of that very success

Probably there has been some needless overhead, but that is not the real trouble. There has been needless duplication and overlapping, but that is not where the shoe pinches. There is much needless machinery, but neither is that the heart of the matter.

The foundation difficulty is that the boards, by their very growth, have now come to dominate the church, and because of the restlessness which this has created, board officialdom has become obnoxious. This is not a reflection on those in official position, for they are as good as the church contains and have done as wisely probably as any others would have done. The present condition is a natural development, and neither they nor anybody else is to blame for it. But now if it is not remedied, then somebody will be to blame. The whole church will be to blame, and particularly the General Conference. As far as matters of machinery are concerned, this is the most important matter which will come before the delegates at Springfield.

No definite effort has yet been made to remedy the difficulty. Sometimes they seem to understand as little the roar of the populace as did Louis XVI and Marie Antoinette. Sometimes they do seem to feel the tossing of the ship, but think if they throw over a little ballast the storm will subside.

All their attempts have been futile. In every one they have ignored the real difficulty. Probably they have never recognized it, and quite likely they never will. Both that Committee and the Council itself are composed mostly of board men, and naturally they have the board mind, and as one said during the debate at Chicago, "Don't expect Boards to reform themselves."

Their efforts for the quadrennium are now finished. The mountain has labored. An anxious church is presented with not even a mouse. Apparently w hat was thought to be labor pains was only colic. The Committee and the Council considered several plans, none of which got at the root of the matter, and every one of which would entrench board officialdom yet more. They discussed some useless propositions with show of wisdom, but their witness agreed not together. So they finally report that they can do nothing. and recommend that the General Conference appoint another group, selected presumably from this same company, and see whether in another four years it can do as much. Really their report should have been printed in the funny column.

But can nothing be done now? Certainly it can. But do not expect help from any with the board mind. They will oppose everything which touches the spot, and do it probably with sincerity. When at Saratoga eight years ago the proposition to thoroughly re-organize the Board of Home Missions and Church Extension was up, be it remembered that every representative of that organization, without exception, opposed it vigorously, fighting it in the Committee almost line by line nearly the whole month through, and openly claiming on the floor of that great Committee that those outside the Board couldn't understand the matter anyway. So it was with greatest difficulty that the proposition to reorganize got through the Committee, but when finally it reached the floor of the General Conference that body adopted it gladly. Likewise this time the cause is by no means hopeless, especially since the Council and its Committee, controlled by board men, have both confessed their impotence.

What is needed then, most of all, is something which will restore the management of the activities of the church to the church itself. Only so can there be that cordial co-operation without which the highest success is impossible. Also, those responsible for carrying out plans can do so much more effectively if responsible also for making the plans.

Further, it should be something with as little machinery as possible; something which takes the smallest practicable number of men out of the pastorate; something which will continue undiminished every important work which is now being done; something which can easily take up other benevolent activities when occasion demands; something which will carry forward our world service without rivalries, jealousies, or discords; something which will permit the church to rise above machinery and promote good-will throughout the earth. As a contribution to this end the following suggestions are made.

First, organize and incorporate the "World Service Commission of the Methodist Episcopal Church," and have it take over the work of all the present boards, and become their legal successor.

This Commission should include in its membership every effective General Superintendent. This body of men knows more about conditions throughout the world than any other body on earth. They are elected to have the general superintendency of the whole church, and it is unwise to supplant them. In such a Commission they could do an invaluable work. The Commission should include perhaps fifty others, elected by the General Conference on nomination of the General Superintendents. This puts responsibility where it belongs, and where the church intended to put it.

Secondly, this Commission should carefully divide the entire benevolent work of the church into as many divisions or departments as actually needed, making each division homogenous, and not so large as to be dominant. Indeed the more nearly they were equal in size the better, if only the divisions were logical, based always on the nature of the work. With proper classification there would be no overlapping and no rivalries, and any division could be discontinued when no longer needed, and any new division added whenever changing conditions demanded. Most of these departments would require little more than office work, and would have no need of heads to travel through the connection. This Commission should carefully consider the entire field at home and abroad, and give the foreign fields such self-determination as they have never yet had. The work should be considered primarily from the standpoint of opportunity, and secondarily of the desires of the church. It should give far more consideration to its work than any General Committee or Council of Boards has ever done, chiefly because the subject merits it. but also because the Commission would have a larger responsibility, and would be free from the embarrassment of balancing appropriations, which was always the bane of those previous organizations. For instance, the two larger boards now are every year granted equal amounts, for the sole reason that that is the easiest way to keep peace in the family.

Thirdly, the Commission, to assist in carrying out its program, should elect a reasonable number of executive officers, co-ordinate, who would give full time to the work. These should be elected for a term of years, and so arranged in classes that the terms of some would expire each year. Should the number be nine, and the term three years, then the terms of three would expire each year, and they could be re-elected unless others might be referred. This would prevent any sudden change in management, as is now the case with every board when for any reason the office of Secretary becomes vacant. The chief duty of these executive officers would be to keep the departments running at highest efficiency, and not to be promoters through the church.

This Commission itself, directly representing the church, and resting primarily on the General Superintendents whom the church has chosen, would not be a board, as the term has been understood, but in fact would be the church in action. The executive officers elected by it would carry out its plans of work. But for the education and enlistment of the people, for "putting it over," responsibility would be on General Superintendents, District Superintendents, pastors and lay officials, exactly where it belongs. In no other way under heaven will the church ever be led to do its best work.

Practically everybody with the board mind will oppose anything like this, and will be ready to propose nothing, or substitute anything which will amount to nothing And we may expect to be gravely advised to wait until things are fixed up with the Southern Church, or until the moon is in the right quarter. We are already told that it is yet four years and then cometh harvest—

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HOW CAN THE CHURCHES PROMOTE FULLER INTER-RACIAL CO-OPERATION AND GOOD WILL?

By Mrs. W. C. Winsborough,

Superintendent of the Woman's Auxiliary in the Presbyterian Church in the U. S. (So.)

(An address delivered before the Executive Committee of the Federal Council of the Churches).

A colored speaker once said his highest ideal of an honest man was one who would deliver the same address to an audience of Negroes and to one of Southern white men. Any consideration of the racial question naturally divides itself into three divisions, the Northern white people, the Negroes and the Southern white people. We have representatives from all three groups present today. Let us consider together what element is retarding the growth of race co-operation in each of these three groups.

Is it not true that the mental background of the church membership, both North and South, colored and white, must be materially changed before the constructive inter-racial program will fully enlist their interest? Some one has said: "The Northern man hates the Negro as an individual but loves him as a race, while the Southern man loves the Negro as an individual but hates him as a race." We might temper this statement by saying that the Northern man is interested in the advancement of the Negro race in general, yet finds the individual Negro repugnant to him and undesirable as a neighbor; while the Southern white man loves some individual Negroes but is indifferent to the Negro as a race.

The white leaders of the North in the past have usually known only the educated Negro and have judged the race by him. The coming of thousands of uneducated Negroes into their midst has appalled them and perhaps revealed to them unguessed problems with which the South has long struggled. The migration of the Negro to the North, however, has changed the whole situation, and Christian people of the North cannot maintain an attitude of personal repulsion and disdain toward the individual Negro who has come to live in their midst, if they are to continue to carry on the work for the race which they have so splendily supported in the past.

The Christian people of the North need more information concerning the human and personal side of the Negro of today—all too many of them inherited rather than acquired their attitude toward and information concerning the Negro, and one sometimes hears statements concerning the present inter-racial situation which savor strongly of the vintage of 1860. They need up-to-date facts not concerning the "Freedman" of the Civil War, but rather regarding the needs of the Negro living at their own door in the year of our Lord 1923. We of the South view with interest (and sympathy) their opportunity to remedy at home some of the ills to which in the past they have so cheerfully administered "absent treatment."

The Negro Church has a similar task before it—that of changing the mental attitude of its members. Do they not need a more optimistic outlook upon their surroundings than is held by the average group of Negroes today? No one would minimize the fact that injustice and unfair discrimination have prevailed and do still prevail against the Negro. But is it any advantage to anyone to emphasize these conditions and by dwelling upon them warp the minds of the Negro people so that they see only one side of the question, and become embittered, discouraged and pessimistic? Is it not the duty of the Negro minister and leader to emphasize the advantages and opportunities which the American Negro enjoys to a greater degree than any other group of Negroes in the world? Might they not also profitably recall the large part which the white race has had in making such advance possible? Would it not give a better background for the reception of the inter-racial co-operation idea?

In the South

The great problem before the Church in the South is to win Southern people to a consideration of the Negroes not only as individuals but as a race needing broad constructive policies of helpfulness. This is a difficult task because of the close personal contact between the white employer and the Negro in the home, on the plantation, and in business of every type. Southern white people, in mass, rarely know the educated Negro. The fear of earlier days that education of the Negro would tend to bring the races into closer social relations has proven unfounded. Such education has widened the breach between white and black.

Speak to a group of Southern people today on the Negro problem, and the majority of them will view it from the angle of their experience with their servant in the kitchen or the tenant on their farm. Their response to the subject will be largely determined by the efficiency or faithfulness of these Negroes with whom they come in personal contact. To them, the Negro problem is that of "Sally in the kitchen and John in the field." These servants are usually uneducated and untrained. Often their loyalty and faithfulness have won real affection from their employers, and this interest in individual Negroes is a fine basis for the broader conception of race helpfulness, since individuals make up the race.

It is the task of the Southern Church today to build upon this interest in the individual Negro until it shall include interest in the Negro race; to develop among the Christian white people of the South a constructive program of community helpfulness and co-operation with the Negro that can come only from an understanding of their racial needs. This task must be accomplished through the Churches, if at all. Politicians exploit the Negroes as individuals for the sake of their votes. Purely social agencies are not yet sufficiently numerous in the South to be considered a very important factor in the matter. The Churches, however, reach practically every stratum of society in the Southland, and this problem is peculiarly theirs.

There again, however, we face the fact that leaders arer often not informed as to the inter-racial situation of today. Too many of our Southern leaders are strong on sentiment concerning the past and short on facts about the situation today. A public allusion to the Negro by a Southern Christian white man is apt to be one (or both) of two types; a sentimental and affectionate (and sincere) allusion to his or his father's "old black mammy," or a funny story that usually connects the Negro with a watermelon patch or the family poultry yard.

The race question in the South must be magnified and dignified; must be rescued from the kindly but mistaken sentimentalism as well as the semi-humorous consideration of the present day. It must be brought to the Christian people of both North and South in all its seriousness, its importance, and its pathetic appeal for Christian, brotherly assistance. This can only be done by keeping our leaders informed.

Obstacles to Goodwill

We cannot close without alluding to that evil which is today the greatest menace inter-racial goodwill confronts. The Ku Klux Klan, that organization known as the "Invisible Empire," under the guise of patriotism is sowing seeds of race hatred, lawlessness and anarchy which, if not checked, will strike at the very life of our national life itself. I come from a denomination which does not sanction a union of Church and State, which does not intermingle politics and religion. Were the Ku Klux Klan a political organization only, Christians might remain silent. Important as is the political side of its activity, however, there is a moral and religious side which should not be overlooked by the Christian people of America. This organization combines many of the evils which the church has been decrying for years. Mob violence in its unlovely reality repels honest men, but the Ku Klux Klan disguises mob law under the guise of benefaction.

While persecuting the race from which our Master came, they have adopted the Cross as their symbol, and saddest of all, have enlisted among their followers thousands of those who profess to be followers of the lowly Nazarene who came to bring peace to the world and who called all men His brethren.

This organization is confined to no one section of the country but is reaching its terrible tentacles into every state in the Union. The time for inaction has passed. If this monster is to be crushed, it must be done by the Christian people of America. If we who believe that "He has made of one blood all nations of the earth" remain silent in the face of so great an evil, the very stones themselves will cry out against us.

SUPPLANT THE BOARDS BY BETTER

(Continued from Page 5)

maybe. Nevertheless now is the time to put in the sickle. The church would welcome a re-organization which would forever do away with board officialdom, and everything which is handed down or handed out. This re-organization would restore self-respect to pastors and laymen, most of whom are grown up, and would prefer to stand on their own two feet.

Rochester, N. Y.

Southwestern Horizon

NEGRO GIRL IS CHOSEN AS AN AMERICAN BEAUTY

Some months ago Ernest Linenkamp, a Viennese portrait painter, came to New York to paint the fifteen most beautiful women in America. He chose as one of this fifteen Miss Bessie Allison, a Negro girl, 21 years old an actress of rare ability. She is a New Yorker and a graduate of Wadleigh High School, of that city. Mr. Linenkamp says Miss Allison is the most beautiful colored girl he has ever seen.

WHITE LAW HOTEL TO BE SOLD

Those who have been to Washington City know of the Whitelaw hotel. It has been the pride of Washington and the Negro race for many years. It is known throughout the countrp as one of the finest hostelries of the race.

This famous hotel is soon to be sold at a public auction. According to the Washington Bee, "Mismanagement and graft on the part of the officials of the Whitelaw Apartment House Company," is given as the reason for the failure of the hotel.

EUROPE'S MOST DANGEROUS WOMAN IS DEAD

Mme. Sorgue, the daughter of the French philosopher, Durand Degroes and the granddaughter of General Kripkoff, a Russian, is dead.

Mme. Sorgue, the famous continental syndicalist, was found dead in bed in a London hotel. She was there seeking an interview with Premier MacDonald and Lloyd George as a correspondent for a Belgian newspaper. She was known in Europe as the most "dangerous woman" in Europe.

In 1912 she headed the women's hunger march to Towel Hill. In 1908 she won notoriety as being the only journalist at the Lisbon international peace congress to remain seated on the of King Carlos. On another occasion she delivered a fiery revolutionary oration in Florence while looking down the rifle barrels of the gendarmes.

ANOTHER DORMITORY BURNS AT WILBERFORCE

A few months ago all Methodism was in sorrow when the Shorter Hall, the oldest building on the campus of Wilberforce University burned to the ground.

Sad news comes again in the burning of the B. F. Lee Dormitory. This dormitory housed more than two hundred young men.

A few weeks ago President John A. Gregg started a "Clean up" of all undesirable students dismissing twenty boys at one time. Another crowd was told to get ready to leave. Suspicion centers around the group of dismissed boys, who are thought to have burned the building down. Gerald Coleman, a 19 year old boy of Kentucky, one of the twenty boys dismissed, has been arrested and placed in jail. Coleman denies having any connection with the burning of the building. Detectives of Xenia have the case in charge and promise some startling disclosures.

DELEGATION PRESENTED HOUSTON SOLDIERS' PETITION

Twenty leaders of the race recently presented President Coolidge a document signed by 120,000 people asking for the release of the 54 members of the Twenty-fourth Infantry, who are imprisoned at Fort Leavenworth for their part in the Houston, Texas, riot of 1917.

Among the leaders were such imminent people as Robert S. Abbott. editor of the Chicago Defender; Mrs. GabRille of Pelham; Dr. C. H. Tobias, Monroe Trotter, of the National Equal Rights League; J. E. Mitchell, of the St. Louis Argus; Dr. Julia P. Coleman, N. D. Brasher, of the Associated Negro Press, Robert L. Vann, of the Pittsburgh Courier; S. S. Booker, of the Alpha Phi Alpha fraternity; A Philip Randolph editor of the Messenger; Carl Murphy, editor of the Afro-American and James Weldon Johnson, secretary of the N. A. A. C. P.

James Weldon Johnson was the official spokesman, and in a prepared statement, declared the "punishment meted out was the most drastic and unusual in the history of the army." The petition for clemency is the result of the united and consecrated work of civic, fraternal, educational and religious organizations, and of that comparatively new but mighty force, the colored press.

The president told the petitioners that he would ask the war department to make a report on the behavior of the prisoners with a view to the extension of executive clemency.

Secretary Weeks said the entire group of prisoners, except one member had been model prisoners. He told of an incident where the Negro soldiers had saved the life of the superintendent of the messhouse when some I. W. W. prisoners had attacked him.

It will take some time for the president to investigate these cases, but let us hope and pray that he will find it possible to extend executive clemency to these men who have been well punished for their deeds.

REV. DR. JOHN HENRY JOWETT IS DEAD

The death of Dr. Jowett was received by the entire world with profound sorrow. He was loved in America by all denominations and races. His sermons have often appeared in this paper.

Dr. Jowett was born fifty-nine years ago in England, the son of Josiah and Hannah Jowett. He was a graduate of Edinburgh and Oxford university. He served his first pastorate, St. James Congregational Church, New castle, from 1889 to 1895. He served his second pastorate Carr's Lane Congregational Church, Birmingham, England for sixteen years. From this pastorate he came to the Fifth Avenue Presbyterian Church where he served seven years leaving this pastorate to succeed Rev. Dr. G. Campbell Morgan as pastor of the famous Westminster Congregational Chapel, London, England.

Dr. Jowett has enshrined himself in the hearts of the English speaking people. He was a scholar of note; an author of wide reputation. His sermons are not as scholarly in their composition as those of some other great preachers. They are simple—a child can read and understand. But there is something about them that appeals to the human heart. They are spiritual, they search the heart finding the weak places and applying the soothing balm.

His Yale Lectures of 1912 are among the best. While they are not as intellectual as those of Dr. S. Parkes Cadman's Ambassadors of God, they possess that personal communicativeness that make the lectures of Beechers, Jefferson and Quayle famous. Who had read those lectures. "The Perils of the Preacher," "The Preacher's Themes" "The Preacher in His Study" "The Preacher in His Pulpit" and "The Preacher as a Man of Affairs" and not felt the Master-Preacher taking you back, back into the deep recesses of his experiences and letting you learn of him and the ways of success in the preaching art. The lectures are easily read; not many polysyllables used. Dr. Newton calls Dr. Jowett the Meissonier of the pulpit. The pulpit has lost one of its most gifted sons. Dr. Jowett has been of immeasurable worth to the cause of Christ who has called him to his home above. He is gone but not forgotten.

DID YOU KNOW

That the Phelps-Stokes Commission, sailed recently for Africa where they are to study schools in East Africa under the leadership of Dr. Thomas Jessie Jones, and that Dr. E. K. Aggray, a native, is on the Commission?

That Senator Lodge has introduced a bill in the senate authorizing reinstatement of Lieut. Henry O. Flipper, dismissed from the Tenth Cavalry June 30, 1882, on charge of embezzeling government funds. The bill asks that Mr. Flipper be reinstated and placed on the retired list. Lieut. Flipper, denied the charge made against him declaring that it was framed. He is the brother of Bishop Flipper of Georgia.

That Ulyses Poston writing on the subject, "The Negro Awakening" in the December issue of Current History Magazine, advocated the deportation of darker Negroes to Africa and that mulattoes should remain to intermarry whites?

That Hallie Q. Brown, head of the Colored Women's Clubs of America, has been named as alternate delegate-at-large to the Republican National Convention to be held in Cleveland, Ohio commencing June 10?

That James and Harry Harris, two Negro boys living near Philadelphia, saved the lives of hundreds of commuters when their quick thought and action prevented a wreck of the 5:20 o'clock Pennsylvania train bound for Westchester?

That Rev. William M. Brown, former Episcopal Bishop of Arkansas will soon be tried for heresy. And that he is accused of holding and teaching through a book, "Communism and Christianity" doctrines contrary to those held by the Episcopal belief?

That the Judiciary Committee of Delegates voted down unanimously a bill introduced by Michael T. Noon, to install jim crow cars in Baltimore?

That Mrs. Julia Foster has secured a judgment against the city of New Orleans, because the city located a swimming pool adjacent her property thus injuring her property by reason of its presence?

News From New York

By Cleveland G. Allen

ST. MARK'S M. E. CHURCH CLOSES SUCCESSFUL REVIVAL

St. Mark's M. E. Church during the month of January held a very successful revival which resulted in 150 conversions. The revival was carried on by the pastor Rev. Dr. J. W. Robinson, and his assistant Rev. Richard A. Bolden. The result obtained by Dr. Robinson shows that wide awake and prepared preachers do not have to send away for the professional evangelists to stir up interest in religion. The writer believes that the pastor of our churches should be their own evangelists, and not depend upon outside aid to extend the kingdom. Rev. Robinson is making things go at old St. Mark's and the church is taking its place among the great forces of our Methodism. Several plans have been outlined for the purpose of making the church more effective in the comunity.

BISHOP M. W. CLAIR RETURNING FROM AFRICA TO HOLD CONFERENCE

Bishop M. W. Clair, one of the outstanding forces in the leadership of the church, is returning from Africa to arrive in time to hold his Delaware and Central Missouri and Lincoln Conferences. The Bishop is on the high seas while these lines are being written, and it is the general hope that he will arrive here in good health and in good trim for his spring conferences.

Bishop Clair has long been one of the outstanding forces in the leadership of the church and race, and he brings to his honored office a fine background of experience. While serving as pastor of our church in Washington he made a notable record as pastor, and it was from the pastorate of the Washington church that he was elevated to the bishopric. He is a man of attractive personality, and reflects high credit upon his office. The bishop will doubtless be in New York and stop over at St. Mark's M. E. church.

THE PAINTINGS OF HENRY O. TANNER

The paintings of Henry O. Tanner, the famous Negro artist, whose religious paintings have won praise from the ablest art critics of the world, were exhibited in this city, at The Grand Central Art Galleries from January 21 to February 9th. The paintings attracted wide attention, and large numbers of people of both races, interested in art, and who had heard of the fame of the Negro artist, went to the galleries to see the works of the noted painter. The writer was among those who saw the works of Tanner. There were nineteen of Tanner's paintings on exhibition, and among them were some of his prize works which have brought him international fame. There was a dignity and impressiveness about the paintings of Tanner that were at once striking, and they show an unusual artistic gift. For coloring, shading, finish, and detail the paintings of Tanner stand out in striking contrast. All of his works tell a story. You see pathos, sorrow, tragedy, and resignation. You see the soul of a genius expressed on canvass. The exhibition of Tanner's work was the first to be seen in this country, and was held for the purpose of giving an opportunity to the people in America to see his works.

It is in Paris where Tanner is now residing that he has won most fame as a painter. His works are among the most noted and honored in the art galleries of Paris, and visitors to that city frequent the galleries to see them. Among the paintings that especially appealed to the writer were: The Sleeping Disciples, Bethlehem Girl, Hiding of Moses, The Port of Tangier, Jesus Learning to Read, The Flight, Christ at the Home of Lazarus, The Lost Sheep, Miraculous Haul of Fishes, Mary, and The Anniversary, Paris, 1919.

It was a real inspiration to see the artistic expression of this famous artist about which we have heard so much. We understand that Tanner will be in America for several weeks before returning to Paris.

AN ANTI-LYNCHING MEETING

An anti-lynching meeting was held at the Abysinnian Baptist church, on Sunday afternoon, February 10, under the auspices of The National Association for the Advancement of Colored people. It was one of the series held to arouse interest in The Dyer Anti-Lynching Bill, and a large audience was present. James Weldon Johnson, the executive secretary presided and told of the progress that is being made in the furtherance of the bill. He said that the Dyer Bill stands today a better chance of passing than at any time in its history. Addresses in support of the measure were made by Hon. Hamilton Fish, Miss Nannie H. Burroughs, and Rev. Elbert W. Moore. At the conclusion of the addresses subscriptions were taken and a substantial amount was raised to aid in the campaign. Musical numbers were given bp Miss Revella Hughes, and Paul Roberson. The association has been foremost in the fight against lynching and calling attention to the urgent need of supporting the Dyer measure.

THE FAREWELL RECITAL OF ROLAND HAYES

The farewell recital of Roland Hayes, one of the worlds great tenor singers, at Carnegie Hall, on Tuesday afternoon, February 5th, was one of the outstanding musical triumphs of the season in this city. Carnegie Hall, one of the largest auditoriums in this city, was crowded to its utmost with an audience estimated to be 5000. Every inch in the hall was taken, and fully 300 sat on the platform. 2000 were turned away. The great audience braved one of the most wintry days of the season to hear the famous Negro tenor in his farewell concert. It was the most remarkable tribute that has ever been paid to a Negro artist in this country, and few artists have received any greater ovation. It was one of the most representative audiences ever gathered together for a musical event. Hayes offered a program that tesed his powers as a singer. He showed remarkable erudition, and a rigid schooling for his art. His foreign language songs, which were presented in French, German, and Italian were done with an exactness that showed an acute knowledge of these languages. It was however in one of his English speaking songs "Murmuring Zephyr" that he disclosed his greatest gift as a singer. In this song the breath is held for fully one minute, and so effectively was this song done that the singer had to repeat several times.

Hayes closed his program with a group of Negro spirituals which he sang with fine understanding and effect. He brought to the spirituals all of the finish and delicacy of his other songs, and gave them in an atmosphere of reverence which he created by his dignified approach to them. The accompanist was William Lawrence whose fine musicianship, and sympathetic approach did much to make the recital the success and pleasure that it was. Mr. Lawrence has toured the country with Mr. Hayes and has been of great help in his American tour. Hayes sailed for Europe on Wednesday, February 6, and will return to this country in August. Twenty years ago Hayes was an obscure lad playing on the streets of Chattanooga, Tenn. He was discovered by Prof. W. A. Calhoun who was his first teacher, and who inspired him to go to Fisk university, where he got his training in music, and the impetus to go out into the world and take place among the leading artists of the day. Hayes has worked hard, and has been very consistent. His life should furnish inspiration to the youth of the race.

THE ANNUAL MEETING OF THE BOARD OF SUNDAY SCHOOLS

By Dr. Willis J. King.

The Annual Meeting of the Board of Sunday Schools was held at the Edgewater Beach Hotel, Chicago, February 6-8, 1924. Bishop Thomas B. Nicholson, president of the Board, and Bishop F. D. Leete, one of the vice-presidents, presided during its sessions. Practically all the members of the Board were present. There was however one notable exception. Bishop Stuntz was unavoidably detained, and was greatly missed in the Councils of the Board.

This was easily the most significant meeting of the Board during the quadrennium, and the opinion of many in the whole history of the Board. The reports of the Corresponding Secretary, Editor of Sunday School publications, and the heads of the several departments showed remarkable advances in every way.

Under the directions of the Elementary department, nearly 2,000 workers received instruction in Standard Training Schools, Institutes, etc., besides the supervision given many elementary workers in local churches.

The young people's department, under the leadership of Dr. James V. Thompson is leading the way for the correlation of all the young people's activities in the local church. His plan would eliminate the overlapping and duplication, in young people's activities, found in practically every church.

The adult department has been strengthened by the addition of Dr. I. R. Hicks of the New Hampshire Conference which greatly increases the possibilities of this agencp of the Board with its well-directed emphasis on Family worship and the development of the religious life of the home.

1641 classes have been operated, during the year, by the Teacher-Training department, with a total enrollment of 19,291 students in the local Church classes. Add to these the work done in Standard Training Schools, Institutes, etc., and we have a grand total of 25,306 taking credit courses under the supervision of the Board of Sunday Schools.

The Extension department represents the Board at work in the home field. Twenty-four workers, touching thirty-eight Conferences, represent the Board in this department. Three of these workers: Rev. Wm. Jones, New Orleans; Rev. J. C. McMorris, Atlanta; Rev. R. W. Stennett, Washington, are members of the Negro race, and take care of the interests of the Board in their respective Areas. Commendable mention was made of the fine quality of work being done by all these brethren in their several fields.

Perhaps the most unique work that is being done by the Board of Sunday Schools is that by the Foreign department, under the direction of Dr. Corliss P. Hargraves. One of the most interesting and worthwhile phases of the work of this department is the creation and adaptation of lesson courses for Sunday School pupils in the languages and dialects of the several countries. One of the most difficult problems connected with religious instruction in the Foreign field is the lack of suitable literature for such instruction.. Nor can it be supplied merely by translation.. It has, in most cases, to be created on the field by persons familiar with the national and racial backgrounds. The most outstanding piece of work of this nature, that is being done by our Board is that of Rev. Hugh C. Stuntz in South America. He is giving his whole time to the creation and adaptation of religious literature for the Latin-American field.

Dr. Meyer, Editor of Sunday School publications, reported a great increase in the use of the graded lessons literature, especially in the Elementary department. As an evidence of the growth of the use of the graded lessons literature as over against the Uniform lessons, the International Lessons Committee, comprising representatives of practically all the Protestant denominations, has prepared and released for use, beginning Januarp 1, 1924, a three year course of Primary and Junior group lessons. This means there are no Uniform lessons published by the great denominational Boards for these two departments, and represents a great step forward in religious education.

Another striking advance by the Editorial department is the use of the Radio in broadcasting the Sunday School lessons to those who would not be able to get them otherwise. The success of this experiment during the past year led to the proposal that a great broadcasting station be established in connection with our First Church, Chicago, and that it be placed at the disposal of all Protestantism. It is hoped that the project will be financed by a number of wealthy laymen.

The following statistics are most illuminating and encouraging in the light they throw on the work of the Board for the quadrennium: Total enrollment of pupils and teachers in the Sunday Schools, 4,929,000; gain for the quardennium 510,201. Number of pupils who have united with the Church, 750,000. Amount given by the Sunday Schools to the Apportioned Benevolence of the Church, $7,356,151. Add to this the special gifts, and there must go to the credit of the Sunday Schools not less than $8,500,000.

The Board loses the services of the following valuable workers: Mr. Gilbert Loveland of the department of Missionary Education, who leaves to join Dr. S. Earl Taylor in a gigantic Christian enterprise; Mr. W. T. Powell, formerly connected with the Young People's department, but now the Director of Religious Education of the Trinity M. E. Church, Springfield, Mass.; Dr. Barnes, for many years Editor of the Home Quarterly and Visitor, passed to his reward during the year.

The following distinguished visitors were present and addressed the meeting: Dr. E. L. Mills in charge of the work of the Board in Europe; Dr. Wunderlich, a native of Germany, and at present in this country studying the Sunday School field, preparatory to increased efficiency in his own country; Dr. R. J. Wade of the Committee on Conservation and Advance; and Dr. Charles Flint, Chancellor of Syracuse University, who delivered the annual address.

THE PITTSBURG DISTRICT

A New Venture In Home Missions And Church Extension In The Washington Conference

By the Rev. M. J. Naylor, D. D., Superintendent

It is an axiom of Geology that an upheaval at one point of the earth's surface represents a corresponding subsidence elsewhere. Certainly this principle aptly applies to the migration of the Negro to the North. Not only is this true numerically; but their presence there transfers a responsibility and presents a challenge to all who are interested in the well-being of their fellows.

Coincident with the great war, with increased migration as one of its effects, came the great Centenary of the Methodist Episcopal Church with its larger giving that made possible a new Home Mission and Church Extension venture whose increasing need had long been recognized but deferred for lack of funds.

Nearly three years ago Bishop William Frazier McDowell, with the vision of a Christian statesman, formed a new District consisting of ten Charges taken from the old Harpers Ferry District to which was added territory of Western Pennsylvania embracing altogether 25,000 square miles; and the writer, already somewhat experienced in District administration and Church affairs, having built the great Community House during his nine year's Pastorate at Sharp Street Memorial Church, Baltimore, was placed in charge.

Milling, Mining and Coke Burning are the chief industries of the Pittsburgh District territory. Good wages and good schools prevail. For this reason more migrants are attracted to this region perhaps than to any other. The closing of the war has not checked the tide of migration from the South which continues with equal persistance if not in the same volume.

To assist in providing adequate Church accommodation for these new comers, to furnish suitable religious leadership and to aid in their adjustment to their newly found surroundings, so different to what many have been accustomed, are only parts of the task that must be approached with the utmost skill, persisted in with relentless patience and performed in the spirit of all but infinite love. The man who accepts the task becomes at once, spiritual advisor, social welfare worker, instructor in civics, real estate agent and racial intermediary among his people. A vivid imagination is the least thing required to picture the sort of preachers these parts demand.

Some Achievements

During the past thirty months new work has been developed in the following places: Summerset. In this small but thriving town no other Church has entered. Rev. E. E. Swanson, A.B., B.D., of Howard University has on his Sunday School Roll every child in the town with more than 50 per cent of the adults in attendance upon his services weekly. The town authorities grant the use of the Court House free for our services. Johnstown. Here Rev. C. A. Brady has gathered a membership of fifty and a Sunday School enrollment of sixty and during the last six months raised $1,500 for building purposes besides contributing last year $110 to the Centenary Fund. They worship in the G. A. R. Hall (white). Coke Region with Uniontown as its Center. The Pastor, Rev. W. N. Holt in six months gathered 25 members and organized a Church. The M. E. Church (white) put at our disposal a fine frame Church, originaly intended for Missionary work among the foreigners but turned over to us when Colored supplanted the foreign Coke workers, equipped in every way for worship. No rent is exacted. This Church serves a widely distributed constituency. Attendance fine. Interest increasing. Efforts making to secure an Auto Bus to gather the scattered children in the Sunday School.

On the North Side of Pittsburgh, Rev. L. V. Woodrite, a Local Preacher conducts services in a rented building. Twenty members have enrolled and thirty in the Sunday School.

Verona. Rev. S. M. Gordon has served here over two years. Seventy Church members and 75 Sunday School children have been enrolled; a lot 70 by 120 for Church and Parsonage, purchased and paid for; Plans for a $20,000, Church made and contract let for the erection of the first unit at a cost of $7,000, which is in process of erection. On the total cost of entire property the Board of Home Missions and Church Etension donated $2,840. The remainder is cared for by the members and

community in which this is the only colored Church.

East End; Pittsburgh. Last March Rev. A. D. Brown succeeded the Rev. D. M. Pleasants. A Parsonage and a fine Church building on a lot 50 by 120 feet, admirably located, had been contracted for with the nominal sum of $9,000. With the assistance of $2,000, from the Board of Church Extension, $3,000, have been paid in nine months; the Corner Stone laid; membership increased 200 per cent and the Centenary giving increased 150 per cent with all incidental expenses met. This makes our fourth Church organization for Pittsburgh.

At Woodlawn. Rev. W. E. Jefferson serves; having followed the Rev. I. L. Johnson last March. Here a fine $10,000, property had been secured the year previous. By alterations made by Rev. Jefferson this large building located on a lot 75 by 115 feet, now provides an adequate Chapel for the present, an ample Parsonage and some limited facilities for Social Service work. With the outside aid of $3,000, from the Board of Church Extension, a debt of only $1,500, remains. Our program here contemplates the erection of a Church on the adjoining vacant lot owned by us and using the present building as a Community Center for the more than 2,000 colored people who live within six blocks.

Beaver Falls. Rev. R. E. Burnett started our work here in an abandoned room 10 by 12 feet of the City Fire Department. A Revival immediatcly broke out. Drunkards and gamblers were converted and in thirty days thirty members were gathered in; a building on a lot 60 by 150 originally used by foreigners for amusement purposes, erected at a cost of $8,000, was purchased for $4,200, which, by alterations was converted into a five room Parsonage with a Church auditorium capable of seating 200 persons. S eventy-five members and a good Sunday School have been registered and with a donation of $2,000, from the Board of Church Extension a debt of only $1,000 remains.

McKeesport represents perhaps the most outstanding achievement of the District's brief history. Rev. J. E. Dotson is Pastor. A membership of one hundred and fifty gathered with a fine Sunday School; a Jewish Synagogue purchased for the nominal sum of $9,000; improvements made at a cost of $3,000. Of the $12,000 cost, the Church Extension Board gave $4,500. The remainder has been met by the local congregation with a present indebtedness of only $2,500. The Pastor receives next to the highest salary of any man on the District—$1,935, including house rent. All this in less than three years. This was the first of the new Missions to reach self-support. Beginning with 10 we now have 20 Charges.

The support of the Pastors has been exceptional. With that given by the Board of Home Missions and Church Extension, which has been liberal, no Pastor receives less than $1000 and house.

It can be truthfully said that the salutary stimulating effect of the presence of the Methodist Episcopal Church upon the distinctivcly colored bodies doing work in many of these new fields has not been the least among its benefits.

The Older Charges

The 10 old Charges set apart as the New Pittsburg District, contributed to the Centenary during the year that preceeded their setting apart, $2,280. Two years thereafter —the last Conference Session, these same Charges, together with the contrbution made by the new work, contributed to the Centenary $3,663,—an increase of 60 per cent in two years. And be it said without invidious comparison but to the lasting credit of Pastors and people that during one of these years when every District in the Area white and colored, suffered a slump, the Pittsburg District advanced 20 per cent in its Centenary giving.

The foregoing, though indicating imperfectly what has been accomplished in this new venture, is sufficient however to show that the wisdom of the Bishop and the cooperation of the Board of Home Missions and Church Extension through Centenary provision, have been amply justified.

THE REV. DAVID J. PRICE—AN APPRECIATION

By R. H. McAllister

It was Sunday evening February 3rd at twilight when the Rev. David Price answered the final roll call in the comfortable little parsonage at Yazoo City, Miss. Doctor Price was a classical graduate of New Orleans College and received his D.D. Degree from the same institution. He was the energetic pastor of several of the largest Churches in the Louisiana Conference of which he was a member at that time.

It was during his pastorate at Whitehall that he met and married Miss Carrie Bibbs, May 15, 1906. Mrs. Price had proven a most devoted companion. She traveled from charge to charge with her husband and was intensely interested in every phase of his work. She is a graduate of George R. Smith College, Sedalia, Mo.

In 1912 Doctor Price was transferred from the Louisiana Conference to the Mississippi Conference and served as pastor at Wesley Church, Vicksburg, with credit and success. Through his logical and inspirational sermons, his thoroughness as a pastor, his exhibition of high and noble Christian ideals Wesley grew strong and the work wrought by him and his faithful wife will ever live in that Church and City.

Brother Price was f ull of originality, ambition and consecration. His calling clung to him and he was never more happy than when he was declaring the "Word." He was a thinker, a preacher of sound doctrine. Many souls have been led to the Master by his sermons. He was untiring and courageous in his work, cheerful, but positive, possessed with those qualities that would grip any people.

When the Conference was held at Yazoo City in 1922. Bishop Jones appointed Dr. Price to Lampton and Zion Ridge on the Brookhaven District of which Doctor G. W. Smith is the District Superintendent. It was always the pleasure of the District Superintendent to speak in the highest terms of the most splendid work done by him.

It was in July 1923, that Bishop Jones transferred this active pastor to St. Stephens Yazoo City, where he established for himself a record that will live forever in the hearts of his many friends.

The officers, members and friends were loyal to Brother Price and loud in their praises of the most faithful service rendered. His manner of approach, sermons, courageous stand, ability, were all in his favor and won for him the best there was in Yazoo City. It was his plan to attend the Annual Conference held in Jackson, January 30th. but he was taken ill only a few days before the Conference and even though confined he was in hopes of being present at the Conference before adjournment, but on Sunday evening while the Bishop and his Cabinet were appointing him again to St. Stephens, Yazoo City, the Angel hurried to the parsonage and slipped David Joel Price away and hid him behind the veil. He is now a member of the Heavenly Conference. His funeral was held in First Street Church, New Orleans, and the following pastors spoke highly of his qualifications and life: Doctors T. F. Robinson, A. B. Keeling, W. S. Chinn, R. N. Jones, T. B. Cooper, A. H. Lathan, T. P. Norris, T. A. Brown and A. Booker.

GENERAL CONFERENCE VISITORS

Preparations for the convening of the Twenty-ninth General Conference of the Methodist Episcopal Church in Springfield, Massachusetts, during the month of May, 1924, are well under way.

In the selection of Springfield's Municipal Auditorium for the sessions of the Conference, the delegates and visitors will be housed in a hall, which for artistic beauty and comfortable seats, acoustic values. and the rich tones of its four manual organ, cannot be surpassed by any auditorium on the continent. The seating plan for the General Conference provides for the reservation of the entire main floor of the Auditorium for delegates.

The visitors' seats which are located in the Balcony and Gallery are of easy access from the entrance lobby of the Auditorium. Both of these sections afford a clear view of the platform and the same perfect hearing conditions as are obtainable in any other part of the hall. Although the General Conference does not assemble until next May, announcement is made by the Seating Committee that 33-13 per cent of the visitors' seats which were placed on sale January 1st, have already been sold. The large number of reservations that are being received daily would indicate that the seats reserved for visitors will soon be entirely sold and that many who are planning on attending the Conference and deferring securing seats until after arrival will be unable to obtain them.

An illustrated pamphlet containing the seating plan of the Auditorium, price of seats, together with several interesting facts concerning the Conference may be obtained by writing James Speed, Chairman of the Reserved Seat Committee, Springfield General Conference Committee, 292 Worthington Street, Springfield, Mass.

A PILE OF BOOKS 669 FEET HIGH

By Eugene Fiske, Jr.

The romance began with the inception of the idea itself.

It seemed a monumental task in a few months to assemble sufficient material from all over the world to enable a comprehensive, intelligent study of Methodism's present work and its future possibilities to be laid before the church.

However, by urgent appeals, by making clear the vision of World Service and by heroic labors on the part of missionaries, secretaries, bishops, district superintendents, pastors and other workers a vast amount of up-to-the-minute information was collected.

The keen analysis which the missionaries made of their fields, the conservative estimate of the present work, and the intelligent, reasonable calculations of what can be achieved each successive year, over a period of ten years—all indicated that here was material of such merit that the church could well use it as a foundation for a vast program of missionary education.

The first great stop was this actual survey in which literally thousands of Christian workers all over the world had a part. The second step was the correlation and arrangement of this material in the most effective way for presentation to the church.

It was decided that the new publication should be in three sections: the first, and largest, covering the world field; the second telling the story of our agencies of World Service, that is, the benevolent boards; and the third giving an exhaustive financial analysis of present and future budgets.

The Idea Taking Form

The first division of the book was to take the world as a unit, with the theme, "The World is Our Parish." It was then to take form in a study of those geographical divisions which presented themselves as the most logical for missionary study. In foreign missions, they naturally followed largely national lines. In home missions, they most easily identified themselves with the nine census divisions of the United States, and the Territories. Thus the unit of study became a geographical division rather than a type of work.

The contents of the second section was to be the presentation by the various boards of their respective causes to the Council of Boards of Benevolence. Each Board also assumed the responsibility for its portion of section three, as modified by the Council of Boards.

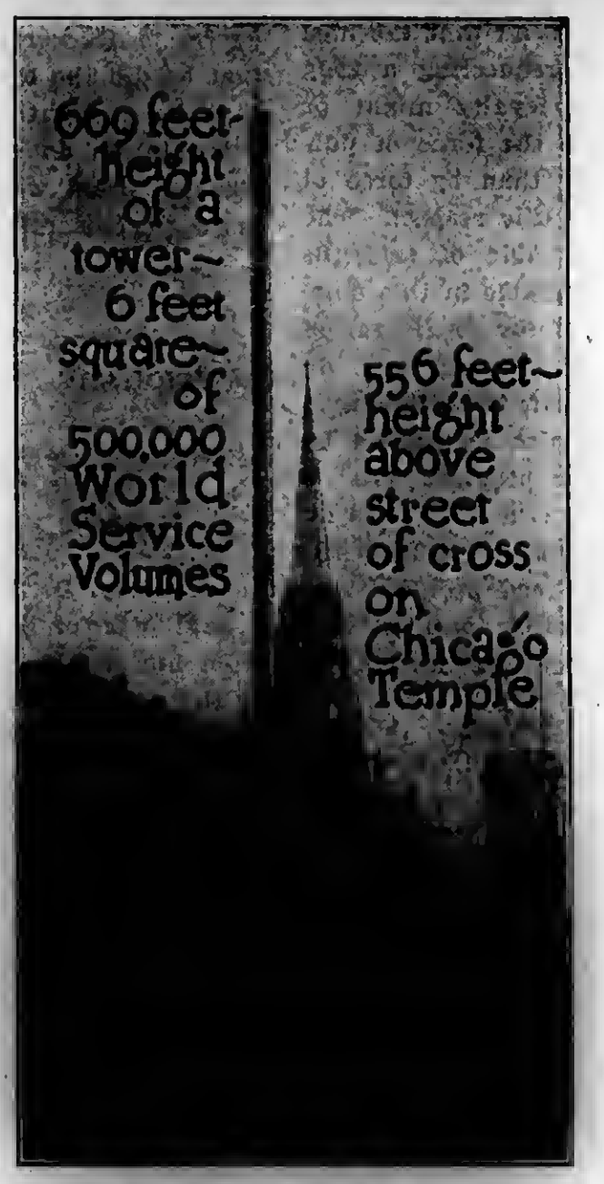
All through the summer and fall of 1922, and the winter of 1922-1923, the process of formulating this presentation of World Service went rapidly forward.

Right From The Press

It is the month of May, 1923. By the 15th of the month, the text had been completed. All that was needed was six months' time for the task of finishing the composition of the 700-page book, with nearly 1,000 illustration, tables, charts and graphs to be arranged, to print the sheets, and have them bound and shipped.



SEVEN PRINTING PRESSES ARE RUNNING DAY AND NIGHT PRODUCING THE WORLD SERVICE VOLUME



A HIGH BOOK STACK

The three great presses in the Chicago Methodist Book Concern plant, which had begun on the volume the latter part of April, have kept ceaselessly at work night and day since. Each press prints 32 pages at one impression. It was thought that by continuos summer running enough copies might be turned out by October or November to supply the needs of the entire church.

What has been the actual result? Already 400,000 copies have been ordered printed, and the presses are working on the last 50,000 of this run at the present time. The book is in its fifth printing. It is conservative to say that production will have to run at least one half million copies before the complete demand has been supplied.

As a matter of fact, orders for between 50,000 and 100,000 copies are being received by the Committee on Conservation and Advance monthly.

Whereas three presses were kept running night and day from April until November, the flood of orders was so great then that four outside presses were added to the battery—now seven great presses in all, printing World Service Volume pages! Just when the presses can be stopped, no one can say. It may be that March 1st will see enough of a margin to allow them a rest.

Higher Than The Temple Cross

It would have required the night and day running time of one press, three and a half years to produce the book.

If these volumes were stocked in a pile six feet square, they would rise ten stories higher than the cross crowning the tower of the Chicago Temple.

While the cross is 5556 feet high above the ground, making the temple the highest church in the world, the 6-foot square tower of World Service volumes would rise 669 feet high, or 113 feet higher than the temple.

Enough pages have been printed to lay a sidewalk from Chicago to Milwaukee.

If all the paper were in one roll 21 inches wide it would reach from Chicago to Boston and back to San Francisco.

The World Service volume is the baby of the Methodist Book Concern in Chicago. It is the first book ever printed in that office. It ranks also at the front in circulation. Few indeed, if any, are the books to come from any of the shops of the Methodist Book Concern in all its history which have had the circulation that this volume has attained already.

The magnitude of the task is greater by reason of the size of the book—712 pages, trimmed sizes 7 1-4 by 9 3-4, bound in blue cloth and stamped in gold. The production of completed volume of this size within two weeks after the last copy was delivered is probably unparalleled in the annals of printing.

It is characteristically Methodist, however, and is a sort of an omen of World Service success. The fine spirit displayed in the early days of the survey continues right through the mechanical production of the book, the contagion of the project seeming spontaneously to enter into all. Perhaps it is that quality which makes it more than a book, which vitalizes it into a living epistle of Christianity. Surely no preparation of any sort has ever been received with any greater unanimity or acclaim.

While the World Service Volume is a "best seller" it has done more than merely to "make a hit." It is being raised to the level of a document of living statesmanship by a living church.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--The Reign Of Saul.

MARCH 9, 1924

We said week bsfors last that a cardinal hut pardonahls weakness of Joshua's administration of affairs in Ierael was that he did not organize the people into a nation. So ths incipient national spirit characteristic of the psriod of ths conqusst, through the lack of heing organized, eoon becams extinct. We suggested that had Moses been in Joshua'e placs hs would at least havs designated his successor and would have eolicited their pledge of loyalty to him. But organizing a nation and establishing a kingship are two different things. We feel safe in saying that Mosee would not bave attempted to estahlish a kingship in Israel. Hie ideal for the people seems to have heen tbat they should live a simple lifs closs to nature and nature's God. The wilderness around Mount Sinal would have been a fit ting placs for the permanent dwelling of a people living according to that ideal. One reason for the lack of interest in the kingship was that there would bs a tendency for the king to stand between ths people and their immediats dependence on Jehovah. It was due to faith in Jehovah that whom Hs desired to rule He would in some way designate and make known. But tbe kind would not neceesarily be depsndent on Jehovah for hie authority since ths kingship would be hereditary. Rule in Israel was to he a true Theocracy. Israel was Jshovah's chosen people and was, therefore, to be his peculiar people. Consequently everytbing that emacked too etrongly of Gentils custome was to be eschewed, except what was absolutely essential for the religious welfare of the people.

Therefore we can readily eee why the great man of God, Samuel, looked with diefavor on the request of the people for a king. But, on the one hand, Samuel wae partly responsihle for the elders of the people making this request. And, on the other hand, it wae partly in the interest of the people's religious welfare, the elders thought, that they made thie requeet In the first place, Samuel had already established an advantageous but dangerous precedent, if he did not wish political offices to become hereditary. He had sppointed his eons judges in Israel, who in all probahility would in turn have appointed their sons. Since Joshua jndges in Israel were never before made in that way, bnt came into the office on account of their religious zeal and military euccees. If Samuel conld introduce this innovation without in any way weakening the people'e feeling of immediate dependence on Jehovah, for selecting their officers in his peculiar way, why may he not appoint a king who would have more authority than n judgs nnd who eeemed greatly needed ae a bond of union and authority between ths tribes? And, in the second place, it esemed that the people were disloyal to Jehovah hecause there was no permanent authority to force their loyalty. We think that the idea of tbose elders in requesting a king was that religioue loyalty might be maintained through tbe forcs of public authority rather than by force oi puhlic sentiment in this reepect. The people were not capahle of self-rule And any people incapahle in this manner is not wortby of the consideration of being ruled immediately and directly by God. And thsn douhtless their request was also influenced hy the fact that other peoples had a king. It ie alwaye true that it ie no easy matter to hold a people long satisfied with an enforced peculiar regulation when all other peoples who are more prospcrous are known to have other customs. While Israel was persistently successful against the peoples of Canaan who had kings, there was no desire for a king in Israel. But when ths peoples with a king cams to be persietently euccessful against Israel without a king, that made considerable difference. We dc not condemn Samuel for not wanting a king in Israsl. But we do heartily commend him for heing liheral enongh to compromise his ideal in the matter and take the next best since he conld not satisfactorily get what he considered ths best. There are some reputed great stateemen today who could learn a valuable lesson from Samuel.

If our explanation of the cause of the estahlishment of tbe kingdom he correct, thsn the administration of the first king, Saul, was not a hrilliant success. From the military standpoint he wae no great failure. But from the religioue etandpoint he was no brilliant succees. Of course, from the standpoint of present-day ethice his disobedience of Samuel'e orders was on the surface rather to be justified. He wae much less barharous in conduct than Samuel had ordered him to be. But let ue remember that Samusl wae the recognized mouth-piece oi God in Israel at that time. And Saul's dieobedience was not duo to any superior humanitarian spirit on his part. but to selfishness and the deeire for a free hand in the execution of his policies. Such a precedent as tbis on tbe part of the king could not but lessen rather than increaee tbe people's respect for tbe belioved law of Jehovah. In Saul's mind there was nc question as to whether Samuel's command was really the command of Jehovah, but it was a question as to whether he himself considered that the most expedient thing to do.

But Saul will have an abundance ot etudents to condemn him. It is only fair to him that we try to do him juetice. He was the first king of hie people. And it is not at all eurpriaing that hs made mietakes by which his enccessors might profit. Had he been ths eecond king, mayhe he would have behaved otherwise. Besides, it is not always the easiest thing imaginable for an official who has convictions of hie own to plsase the man who has made him the official. The etudent of history knows something abont the "King-maker" in English history. And more than once we have had eome euch experience ns that in our national government not many years ago. Yet after eaying all this ws must still admit that Saul's administration was not in the highest degrse praise-worthy. But let us hope that he did the best that he knew and that hs thought ths most expedisnt thing to he done under the circumetances. Next week we ehall study a more glorious reign.

J. Leonard Farmer,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, March 9, 1924.
"Behold he hath hid himself among the Baggage."

(By Rev. D. D. Martin, D. D.)

Saul was of commanding stature from his ehouiders and upward high er than ths people. With all he was n young man of parts and of promise. The people had rejected God as their ruler, and God chose for them one whom they could respect. There was an element in hie naturs which did not bespeak him a king. When eought for at the time when every man of promiee ehould be in his place, for God wae eeeking for a man to save Israel, Sanl wae in hiding, and must he coerced to his place in order to auswer God'e call.

The most modeet General and Stateeman of United States history is U. S. Grant; but in the time of his country's need Grant felt the compelling of a great work and of a great cause. and from the position of a mere checking clerk among the army stuff, he was called to load the entire federal army. Saul had not yet learned what made true greatnese in character, or ne would not have hidden.

There are many of the hest young men of the church today who are hiding among the baggage, and who should come out into the open where they can ewell the number from whom God shall call his chosen for leadership in Ierael. There are men plowing, and gathering produce for the market who ought to be in the great field for spiritual harvest. Many are hiding behind merchandise, working in etore or market who ehould be doing busineee for God. There ie now a cal for real kingly men and queenly women. Where are they? Simply hiding among the baggags.

The one who will not obsy the inward call to offer themselves are not liable to be obedient when impslled into service. Saul's great sin which neutralized his influence was that oi disobedience. He did not pay the price of self-abandonment to service. With hypocritical designs, he preyed upon the people for selfish ends, also taking that which was unlawful as epoils of war. God hrought him to swift judgment, and he was dethroned.

Gammon Seminary.

District Rounds

LA GRANGE DISTRICT.
Second Round.

Whitssville, February 16-17; South LaGrange Circuit, 23-24; Chipley, March 1-2; Hamilton, 3; Waverly Hall, 4; Talbotton, 5; Warren Temple, 9-10; Greenville, 15-16; Gay, 17; LaGrange Circuit (at Louise), 22-24; Odessa, 3:30 p. m., 24; Knott, 25; West Point (at Piney Grove), 29-30; At West Point, 8:00 p. m., 30; Leete Hill, LaGrange, April 4, 8:00 p. m., and 6, 11 a. m.; Richardson Chapel, 8:00 p. m., 5, and on 6, 8:00 p. m.; Thomaeton, 9; Creet, 10; Culloden, at Russelville. 12-13; At Ashury, 8:00 p. m., 13; At Yatesville, 3:00 p. m., 13; Woodbury (at Woodhury), 8:00 p. m. 18; Manchester, 19-20.

Zebulon S. S. and E. L. Convention, April 24 to 27, 8:00 p. m.; annual sermon, Rsv. W. A. Johnson, Alternate, Rev. W. M. Mslton. Programs will be out later.

Columbus, May 2-4; North Columbus, 3:00 p. m., 4; North LaGrange, at 8:00 p. m., 6; Cedar Grove, at 8:00 p. m., 8; Stovall (at Stovnll), 10-11; Arbor Chapel, 8:00 p. m., 9; Sardis (at Whiteeville), Quarter; Cannonville, at 8:00 p. m., 14.

On Eaeter Sunday, April 20, strive to put the World's Servics Program ovsr in full. Put a World's Ssrvice hook in every home, and World'e Service program over in full. Revival in svsry chnrch and win my church for Christ; and raiee your full apportionment and send all moneys to Dr. M. W. Ehnes monthly; also report to me Monday after Easter. Also put the Southwestern Christian Advocate in svery homs. Read ade of this hulletin. You will find special bargains for our group in LaGrange, Ga. Owing to a severs winter we appeal to our district to make thie a rally quarter. Pay 50 cente each—pay district superintendsnt out on Saturday, help pastor with tho overplue on Sunday. Your co-laborer. E. D. Giddens, D. S., E. Depot street, LaGrange, Ga.

LAKE CHARLES DISTRICT.
First Round.

Lseville, February 23-24; Shady Grove, 24; Oakdale, 28; McNary, 29, Spring Creek, March 1-2; Waxia, 6-7; Eola and Sunflower, 8-9; Washington, 14-16; Opeloueas, 16-17; Jeanerette, 21-23; Olivia Circuit, 23-25; New Iberia, 28-30; St. Martinville, April 4-6; Cade, 7; Lafayette, 8; Crowley Circuit, 9-11; Brigge, 12-13; Lake Arthur Circuit, 16-17; Welch, 19-20; Lake Charles, 27-29.

Dear brethrsn of the Lake Charles district: I am praying for you, that the Lord may blese you with health and strength to do the work of the church; that you may be guided h his hand and be able to concert, and develop the best plans for the ad-

(Continued on Page 16)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Principal of Morgan Academy Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC, Mar. 9.

Subject: The Epworth League's Task. (World Service)
(Luke 22: 24-27)

Just what, in your opinion, is the task of tho League in the world service program? I wonder, if, as we young people look out upon the big, struggling, misguided world, we ever feel a sense of our obligation to get under the big task of making it better.

Time To Get In Earnest.

We have wasted vast amounts of valuable time in our young people's organizations. Wo have met and sung and told our "determination for heaven and immortal glory" and it has usually ended at that. You remember the story in the Primary Readers about Belling. The Cat. An august assemblage of mice met once and passed a resolution to put a bell on a cat. The resolution was passed with a unanimous whoop. Then, the pertinent question was raised, "who will do the job?" The convention dissolved, now, instead of resolving. The bell has not at this date been put on the cat. We have had a lot of mouse convention business in our young people's organizations. It is time to face up to the job of belling the cat. The call is for laborers not loungers. Isaiah answered the call: "Here am I, send me!" Most of us are answering: "Here am I, admire me!"

Motive Lacking.

I do not care what your conception of motive is; whether you consider it a force that pushes to action or a force that pulls to action. What we need is the right force to either push or pull us to action. We need a force that is constant and adequate. Such a force is possible only as we tie up with Jesue Christ. The life which has as its motive force the ideals and priacipiee of Jesus has constant, adequate moving force. Such a life will face problems with candor and fortitude, will accept whatever consequences it may encounter in the effort of solving these problems. I attended, on Saturday, February 9, at Hood college, Frederick, Md., a convention of Student Volunteers. In the group meetings of the afternoon, the question of race relations came up for discussion. Of couree, as is usual, the question of the intermarriage of the races was injected. There was a friendly but frank and straight-forward discussion. A young white woman, a student in one of the Eastern colleges, summed up her views in language like this; "The brotherhood teaching of Jesus makes it our duty to include all people and accept them on torms of absolute equality. I do not see how, as a Chrietian, I can shut the Negro out of this brotherhood. If I accept him as a brother I must accept all the social consequences that grow out of this acceptance. If marriage is one of these consequences, I muet accept that. I cannot see how Christians can hesitate in the face of this plain teaching." Here is the thing in a nut shell, unequivocal, irrefutable. Thie young woman has taken her Christianity in earnest. It has given her the courage to renounce the Nordic dogma of race superiority it has nerved her to break through caste and give righteousness a chance. That is something of the epirit that must possess us Leaguers, the spirit of courageous abandon. Herein lies the world's panacea.

J. W. Haywood,
Morgan College.

Quarterly Conferences

HONDO, TEXAS.—On February 3, our first quarterly conference was held at Simpson Chapel with Dr. A L. Carper, our beloved district superintendent, presiding. All reports were good. Sunday services, Sunday school at 9:45. At 11 a. m., Dr. Carper preached a soul stirring sermon, theme, "Push Forward. At 7:30 p. m. the devotional service wae conducted by the Epworth League. Dr. Carper's subject for the night service was "Being Disappointed." The Lord's Supper was administered to 25. All claims were paid in full. $34 paid to district superintendent, $8.86 on pastoral claim. Total collection for the quarter, $42.86. We also want to encourage the people of Simpson Chapel for the splendid effort in erecting a new parsonage ss a credit to our work. Over the top on Easter.—Rev B. J. Easter, P. C.

LIBERTY, TEXAS.—Our first quarterly conference for Liberty Circuit was held at St. James M. E. church, Liberty, Texas, Jan. 19-20, 1924, with Rev. W. D. Lewis, D. S. presiding. Conference opened bright and lively with religious servicee, after which Dr. Lowie in charming manner addressed the conference concerning the work of the church and the part that concerns us individually and as coworkers in putting the great church program over. We had a splendid business eeeeion, reporte showed marked success along varioue lines. The district superintendent was paid in full for the first quarter, the amount raised being $25.00.

Sunday was a real Gospel feast day. At 11 a. m. Dr. Lewis preached from 1 John 5:—Subject, Christian Evidence. The Sunday School and Ladies' Aid rendered a splendid program in the afternoon, it was a real literary treat. At 3 p. m. Dr. Lewis preached from Romans 12:1 The Dedicated Life. At night from Luke 5: 25. Miracles of Deliverance. Our Lord's Gospel was preached with great power and all who heard him were made to rejoice.

The Lord's Supper was administered Sunday night. Our church is taking on new life and inspiration and the outlook for Liberty Circuit is bright this conference year under the leadership of Rev. Z. A. Batise, our energetic and faithful pastor. He is rallying and organizing the forces of the church with a determination to go forward and put the program over.—Mrs. R. W. Franklin, reporter.

WEST POINT, GA.—Whitesville charge: The second quarterly conference was held at Union Spring M. E. church, February 16-19. Saturday at 11 o'clock the Rev. E. D. Giddens, district superintendent preached a splendid sermon. Subject, "Obey," and he made a good impression on his congregation. When the service was over the good sisters of Union Spring prepared a most excellent dinner which all enjoyed. At 2:30 o'clock the conference was called to order by the superintedent. Bro. C. C. Anderson was elected secretary. A good many of the quarterly conference members were present. Splendid reports. We raised for the district superintendent, $21.00, and for our pastor, Rev J. S. Shuman, $8.00. Brother Shuman was not well on the 8th day of this month he fell with a stroke of high blood pressure. He was able to be at the quarter and we think he will get all right. We raised $1.00 in Sunday School for Centenary. At 11:30 Rev. Giddens preached another great sermon to the delight of all that heard him. The pastor announced that on the 4th Sunday we would have communion and ask that all the members be present.—C. C. Anderson, reporter.

AILEY, GA.—Mt. Vernon Circuit: Our first quarter was held February 9-10, with district euperintendent C. W. Prothro in the chair, we had a very successful quarter and had an excellent report from each of those who were present. On Sunday at 11 o'clock the superintendent preached an inspiring sermon from Judges 7:21. He preached another able sermon at 7:30 from Zech 8:3, and administered the Lord's Supper with the assistance of our beloved pastor, Rev. W. H. Brown. We paid $16.55 for district superintendent, $6.80 for pastor, total $23.35. We feel very grateful for our pastor who has been sent to us for this year. His leadership is leading the church over the top. We believe that there will be much good done here this year with the divine help of the Lord.—Freddie Wiggs, reporter Rev. W. H. Brown, pastor.

ABERDEEN, MISS.—Our first quarterly conference was held in St. Paul's M. E. church February 8-10, with Dr. E. R. Miller, district superintendent presiding. This hueiness was dispatched with ease, good reports were read. District superintendent paid in full. Pastor's ealary estimated for this year, $1,100, district superintendend $130.00. This charge has a complete line up. New district superintendent and new pastor. Bishop R. E. Jones made no mistake in sending us these two etrong men. We take this method to thank him, and will assure him under their leadership, the program of the church will be put over. Our pastor, Rev. L. A. Armstrong, is the right man in the right place. He brought his family to us January 24. The same night, the Sunday School superintendent, Mrs. Dora Hambric, together with Prof. and Mrs. A. M. Rogers lead a host of faithful workers to the parsonage and laid on the table many choice packages of groceries, Pastor Armstrong expressed himself as being surprised at our speedy action. But said everything came in at the right time. Then thanked us with a smile inviting us again. Also the parsonage committee has fitted up the parsonage to Mrs. Armstrong's satisfaction, two rockers, and a late model iron bed, and many other needy things. On Sunday evening, Dr. E. R. Miller preached a great sermon to the delight of all. The Lord's Supper was administered to 175 people. Our motto for this year is "Forward."—Dr. E. R. Miller, district superintendent, Rev. L. A. Armstrong, pastor, E. D. Coleman, reporter.

FRANKLIN, LA.—Our last quarterly conference was held at Winan M. E. church, January 12. District Superintendent Walker was paid in full. Our pastor ,Rev. O. C. Daigle, had a very successful year, in which he labored so earnestly to complete the parsonage. We raised $400 on parsonage in cash and labor. Paid pastor $300. District superintendent, $41. Centenary, $64. There were 30 souls added to the church this year. On Sunday, Jsnuary 13, Rev. Daigle preached an able sermon and at night Dr. Walker was at his best. Everybody went away rejoicing. Collection, $26. Everybody voted for the return of our pastor.

A storm passed the parsonage on January 19, led by Mrs. Maggie Self, Miss Millie Foster and Mr. Enoch Toomer, and left 110 lbs. of choice groceries and a purse of $1. The pastor and family were very much surprised and thanked the good people for their kindness.—Mrs. Marie A. Barker, reporter.

RIESEL, TEXAS.— District Superintendent J. S. Wyatt held the first quarterly conference at Spring Hill M. E. church Saturday and Sunday, Feb. 9-10. Saturday night, nineteen officers were installed by Elder Wyatt after which refreshments were served. Sunday morning at 9:30 Sunday School was opened by the pastor, Rev. Childs, subject, "Jesus Goes About Doing Good," which was very interesting. At 11 a. m. Rev. Wyatt spoke on love, which was enjoyed by all. We then adjourned for dinner. At 3:30 the Elder took the stand and took for his subject, The Road From Jericho to Jerusalem. Our hearts were made to feel glad. After the sermon the Lord's Supper was given to a large number of Christians. By faith and humble prayer we are aiming to go over the top, collection, $50.-

09.—Rev. J. H. Chiids, pastor, Alice Marshall, recording secretary.

MINERVA, KY.—The fourth quarterly conference was held at Mt. Olivet, Germantown snd Minerva, Kentucky, Methodist Episcopal churches. For the first time I take the pleasure to make a statement concerning our work and the part we are playing among the many Mcthodist Episcopal churches of the world. We are glad to roport that our progress is a sure and steady one with an outlook that is plessing to look upon. Our district superlntendent, the Rev. H. M. Csrroll, has heen ahle to take away from us, the last two quarters a wonderful report. The hest reports we have made since he hss heen on the Lexington district. We owe it to our pastor and the Great God of the universe. Rev. William A. Greene came to us in Septemher and hasn't been with us hut five months. Yet hls earnest efforts and wise plsns have done much to inspire us. Surely hls faith is parallel to that of "Abraham the Patriot." He is a scholsr and a puipit orator. Keen and ambitious. His gift and preparation enable him to sweep ss be goes and hold most any audience spell bound. We praise Dr. Carroll. for sending us such a msn. We have paid our district superintendent. in full at the three circuits. The full pledge of Centenary will all be psid up and a parsonage estimated at the cost of $875.00, will be completed hy the setting of the annual conference.—Prof. Wm. H. Ross, reporter.

OXFORD, MISS.—The first quarterly conference of the Abbeviile charge was held at Buford Chapel M. E. church, Fehruary 9-10, wlth the district superintendent, Rev. W. N. Redmond presiding. The roll was called, and most of the officers wcre present with written reports. The members seemed to have stsrted wlth tbe new conference year to have s grest year's work. It is every member's aim to put the program over. The district superintendent made some interesting remarks concernlng the church work. Sunday morning at 12 o'clock, Dr. Redmond preached an excellent sermon. He selected hls text from the 42nd chapter of St. Lnke, suhject, "The Lost Christ." The district superintendent was paid in full! We are proud to have Dr. Redmond hack on the district and also the psstor, Rev. R. B. Adams.—Miss Daisy B. Taylor, reporter.

KOSCIUSKO, MISS.—The first quar terly conference of the Kosciusko cbarge convened in Wesley M. E. church February 9-10. The district superintendent, Rev. J. M. Walton presiding. Most of the officers were present with good reports in hand. The district superintendent spoke forceably regarding the conference year's work and the loyal officers or members of the conference assured him that they would stand hy hlm In putting over the program of the churcb.

Sunday was an excellent day, the superintendent preached two very inspiring sermons and administered the sacrament to a large number of members and friends. Two members joined the church, one subscription to the S. W. C. A. received. Total collections during the conference $38.50. Paid district superintendent in full, $25.00. —C. V. Heffner, pastor.



WHAT THE CHURCHES ARE DOING

ATLANTIC CITY, N. J.—Rev. A. P. Martin, the belovcd Pastor of Ashury M. E. Church, is ciosing up his 14th year at the above church with great success and unity reigning supreme between pastor and people. Rev. Martin is not only cisimed by "Asbury" as Pastor, but ail Atlantic City regardiess to Denominations.

The church for sll purposes wiil reach at least $15,000, $10,000 heing raised for Trustces. The fuli quota for Centenary and other Benevoient money will be all raised in full. Over $1,000 having alrady heen sent up for Centenary and other claims met. A $5,000 drive on debt is on, and to date $3,500 has been raised. Last Sunday, Judge Coie, (white). of Atlantic City, who has helped Rev. Martin over $1.000, In the last few years on his n ew church, heard of his rally and sent him $100. Judge J. J. White of the Big Bienheim Hotel, on the Board walk, who had prevlously given Rev. Martin over $800, sent his check again for $250, and best wishes and many other Atantic City's leading white people. When this $5,000 is raised, this wiii only leave ahout $15,000, or $16,000, remaining against the church. which had a debt $60,000, seven or eight years ago. To date $45,000 has heen paid off and hesides a parsonage bought at $7,550, and nearly paid fer. The church 14 years sgo at Rev. Martin's coming was not only a little structure. hsdiy located, and few in memhership; the memhersiiip heing less than 100, but deepiy in debt: this deht heing ahout $13,000, on old church and new site just secured by smali payment, at a cost of $8,000. which rested against the new site. The congregation wss moved hy Rev. Martin after a reduction of the old debt; to the new site; and a new handsome stone modern structure erected at a cost of $60,000. To-day the church has a property value at from $75,000 to $80,000, with only ahout $15,000 or $16,000 resting against it and a memhersbip of over 800 snd a lsrge following lncluding a host of active young people.

They are just closing up a five week Revival Tidal Wave at the new Churcb and to date 86 bave professed to have found Jesus as their Personal Saviour and more are at the altar.

The Church is packed to overflowing winter and summer; many people attending from tbe leading botels. who are splendid contributors. Tbe Church voted both in church and Quarterly Conference unanimous for his return for tbe 15th year. Tbey are preparing to fix him out from head to foot for Conference.. The White people have given him alone over $10,000 on his new church, and are anxious for his return tq Atlantic City, also.

Rev. Martin is on his 29th year of ministry, and is enjoying the pleasure of serving now his 14th year on his 3rd charge of his ministry. He scrved Wattsviiie, Va., 3 years; Camhridge, Md., 12 years, and is now on his 14th year in Atlantic City, heloved by all Reporter.

AUSTIN, TEXAS.—Wesiey Methodist Episcopal Church, Dr. R. M. Davis, Pastor: This Church hegins the second year under his pastorate facing the future smiiing. Immediately after the pastor's return from the West Texas Conference at Fort Worth, Texas, the plsns for the new year were iaid hefore the official board consisting of 125 officers or more.

He urged upon each memher to feel that no one else could fill his or her piace. The World Service Program was endorsed. The Quota was fixed at $1,050. The Church was lmmediateiy orgsnized to raise the same by Easter..

We organized Wesley into 42 hands with hustiing captains on the order of units snd apportioned to each $50.00 to rcport Easter. We have a quota of 100 subscrihers to the Southwestern Christian Advocste to be sent in by Easter, giving 3 to each hand. The women and men are to fight this finsncial hsttle under the generalship of Mrs. T. A. Hardwell named Cleopstra; and the men by Mr. W. M. Tears, Mark Anthony. Prof. J. T. Ewing, grand secretary of Odd Fellows is secretary of the Men's Division. The prize is a loving cup, goal for Esster, $2,000; and 100 cash subscrihers. The Centensry raised this congregation bigher than they were when it came. The pastor asked the officials to lead the memhership to Tithe for 2 Sundays. The foliowing did so: Mr. Bishop Gregory, $0.90; Mrs. Emma Gregory, $0.87; Brother Henry Moore, $2.25; Prof. J. T. Eweing, $10.00; Mrs. J. E. Eweing, $2.00; Prof. W. H. Parson, $2.50; Mrs. C. L. Brown, $1.60; Mr. Geo. Coleman, $2.70; Mrs. Lillie Anderson, $1.50; Mrs. T. A. Hardwell, Mr. R. S. Harrlson, $5.50; Prof. H. E. Smith, $5.00; Mr. J. S. Parks, $2.50; Mrs. H. A. Nevils. $1.00; Mrs. M. Crawford, $0.60; Mrs. Rev. A. D. Jacques, $2.00; Mr. Virgil Walker, Student Sam Huston. $0.75; Mr. F. Moore, $1.20; Mr James Donnis, $1.00; Mr. W. M. Tears, $7.65; Dr. S. L. Brown, $10.20; Mrs. Hilliard, $1.00, Erother George Coffee. $2.00; Mrs. Eugene Mosley, $0.75; Mr. W. M. Crolley, $1.50; Dr. R. N. Brooks, $8.30; Mr. John Glasco, $2.00; Mrs. Eiia Sstterwhito, $2.07; Mrs. Jannio Eiders, $1.60; Mrs. Cora Wilson, $1.00; Prof. Joyce, $1.00; Mrs. M. L. Brewer, $3.60; Mr. J. H. Brewor. $3.70: Mrs. J. Burnes, $0.22; Mrs. Susié Coleman, $0.50; Mrs. Hattie McPhall, $0.25; Mrs. J. W. Madison, $0.25; Mrs. S. L. Brown, $2.00; Mrs. S J. Wood, $1.00; Mr. P. A. Hill, $5.35; P. H. Bellany, $3.00; Mrs. V. Madison, $1.00; Mrs. I. Gordon, $1.00; Mr. W. P. Mahson, $1.00; Mrs. C. L. Woodward, $1.00; Mrs. E. E. Yenwood, $1.00; Mr. W. H. Smith, $1.50. Mrs. M. J. Allcn, $0.60. The above nsmes are the persons of Wesley Chapel who constitute the board of "Tithing Stewards." This is a Centenary contrihution to this memhership, which will he lasting. The Church has been organized, so fsr as the chiidren are concerned into the chiid Church, with officials the same as tho adult Church. This Church wiil hold separate class meetings and will have chiid sermons; social service and recreationai programs. Mrs. Nannie Scroggins is Superintendent of the chiid's Church, assisted hy Mrs. R. M. Davis, Mrs. Blackston, Mrs. Duncsn, Mrs. Weeks and others.—W. H. Passon, Reporter.

BONITA, LA.—Under the pastorate of the Rev. S. A. Davis, who died January 22, 1924, the Rev. T. A. Hampton, district superintendent, closed up the years' work Fehruary 3. Rev. Hampton preached an abie sermon. Those who heard him were loud in thcir praise of his message. The Sacrament of the Lord's Supper was administered by the Rev. T. A. Hampton. The mem hers stood hy the district superintendent in closing out the year's work and after the servlces, reports showed amount raised, $43.—N. B. Watson, reporter.

GREENVILLE, S. C.—St. Andrew's Church: On Janusry 14th, a storm struck the parsonsge and there was laid on tbe tahle many good things to eat, flour, sugar, rice, butter, eggs, jelly, fruits, nuts, lard, meats, some money and other things. The pastor and wife were made very happy. I could hardly find words with which to thank tbem. Good! come again.—A. Knox, pastor.

ALTAIR, TEXAS—On Januarp 29th a storm struck our parsonsge, no one was hurt; only hlew a set of furniture into the bouse, accompanied by Brother Hall Williams, chairman; Bro. Sam Ware, Sister Hattle Williams,Joe Brinkley, M. L. Glover.—Mrs. M. M. McGrue, reporter.

HANDSBORO, MISSISSIPPI.—We are proud to say that our postor went to the conference witb a round report, showing a great year's work done st Riley's Chapel, and we also thank the conference for sending him back to us. We gave our pastor a suit of clothes, sn overcost, a hat, a palr of shoes and paid him for the yesr

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$1,000. We feel that the Lord has woaderfuily hiessed us. We also tbank our friends oad other churches for their hearty support.—Edward Smith, reporter.

BARNESVILLE ,GA.—The pastor desires to thank the good members of Barnesville charge for their hearty co-operation in raising Centcnary claims for the past conference year. In spite of the migration, this charge raised 200 per cent ahove that of iast year. We are asking the hearty co-operation along all lines this year. We shall stand by the World's Service program also the district superintendent's claim and all other claims. The Southwestern is heing especially looked after. We rely upon the word of God.—Rev. J. B. Simpkins, P. C.

LAMBERT—CROWDER—I wish to thank the members and friends for their kindness and for the many good things given us. On January 19, ahout 8:30 p. m. a storm struck the home where I was stopping and laid on the table sugar, coffee, flour, meat and many other things for our comfort. The party was led by Mrs. Annie Brooks, Sister Elliott, Sister Murphy. Rev. G. W. Brooks, Jack Murphy, Oscar Elliott, S. Motley and others. The young men gave a purse which contained some money and Sister Sarah Howard, Bro. Redd and others of the First M. B. Church gave 50c. On January 25, we had with us Professor M. S. Davage who gave us helpful instructions on the World Service program, with several of the pastors of the district present. Rev. C. W. Butler, our district superintendent, was with us on Saturday night and held his first quarter. A successful quarter was held, and the Sacrament of the Lord's Supper was administered to 35.—Rev. D. D. Reed, P. C.

SMITHLAND, KY.—On January 27, we raised in our Sunday School, $11.71; total number in Sunday School, 72. We are having a splendid school and good attendance at all times and we are trying to make it a success along all lines, religiously and financially. The Sunday School is under the effi cient leadership of Miss Gertrude Brooks, with Mr. George Smith as assistant superintendent. We raised during the month of January in the Sunday School, $19.77.—Rev. D. T. Price, P. C. G. Brooks, reporter.

EAST CALVERT, TEX.—Pin Oak-Morrow Chapel: The Moring Star Junior League had a successful meeting; Miss Dovie E. Gray, first vice-president. During the week of Jan. 28-Feb. 3, every Junior was sincere in the program. On Friday night the Juniors gave a reception for parents and Senior Leaguers. The church was heautifully decorated. The pastor, Rev. and Mrs. C. L. Hill were present and the pastor made a splendid lecture to the Junior League. We have raised our assessment and our League is doing fine.—J. Gray, reporter.

BLANEY, S. C.—The members of Ephesus Methodist Episcopal Church are really alive and are working with much energy and enthusiasm towards building a parsonage. We have raised already $118.50 on the parsonage and have subscribed $450 on the new church at Ephesus. We ask your prayers that we may be able to put the program over.—Reporter.

Woman's Column

At our recent annual conference wbich convened in Wesley M. E. church, Mrs. A. G. Jenkins was the prime promoter of the reception given at Peck's Home Thursday evening, February 7th, 1924 in honor of the visiting ladies to the Annual Conference. She was also director of the Pageant presented at Wesley M. E. church Saturday night, February 9, hy the Queen Esther Girls of Trinity M. E. church.

We regret very much the transferring of Rev. and Mrs. A. G. Jenkins from the Louisiana to the Texas Conference. The work and interest manifested hy Mrs. Jenkins in the W. H. M. Society will stand out as a monument to her credit here in Louisiana. Sho was elected district president of the W. H. M. Society of the New Orleans district August, 1919, and served for four successive years, never missing a meeting. She was never too sick or any weather too severe for her. Sho organized the district into an association and it hrought new life into the auxiliaries and promoted a social as well as a spiritual atmosphere among the auxiliaries.

At the annual meeting held in Alexandria, La., June, 1921, she was elected secretary of the children's work and a delegate to tbe National Convention held in Providence, R. I., October, 1921. At the annual meeting held in Baton Rouge, La., June, 1922, she was elected conference corresponding secretary and a delegate to the national convention held in Pittshurg, Pa., October, 1922. At the annual meeting held in Jeanerette, La., June, 1923, she was re-elected Conference correspondiag secretary and a delegate to the National Convention held in Sioux City, Iowa, October, 1923. At the Pittshurg and Sioux City conventions she was appointed reporter for the Southwestern Christian Advocate. Mrs. Jenkins as a representative and reporter served with honor and credit to herself and the Louisiana conference.

There are two little orphan boys in Sager-Brown Orphanage who owe their heing there to Mrs. Jenkins. Her activities at Trinity M. E. church are too numerous to be mentioned in detail, but one of the most substantial pieces of work done there was the organization of a Sunday School class of thirty-three young women and men, all of whom will greatly miss her. Besides the activities of Mrs. Jenkins in the W. H. M. Society the church and her home, she was actively engaged in educational work and social uplift. She was three years as president of the Mothers' Club of McDonough School No. 6. And was two years as secretary of the Co-operative League of tbis city. This organization was directly interested in the Waif's Home and great good was accomplished for the relief of the inmates of said Home.—C. F. Webb, reporter.

SHREVEPORT, LA.—Notice to the Auxiliary Presidents of the Woman's Home Missionary Society of the Shreveport District:

Dear sisters: Another year has begun for us to work for the cause of missions as never before. Let each society increase their membership. Raise your membership dues as early as possihle, and above all, let us not fail to raise ur pledge money which is $50.00 for the Shreveport District. Do you realize how the time is passing? June will soon be here. We have just returned from New Orleans, where we attended the best conference in history. We were greatly inspired to do more and hetter work. The reception given at Peck's Home, also the program arranged hy Mrs. Jenkins, was one of the hest it has ever been our pleasure to attend. We pray God's biessing upon them. Now let us get on our johs, and do missionary work in earnest. Yours for service, Mrs. S. H. Day, district president.

Dear sister of the Woman's Home Missionary Society of the Jackson district. Our meeting has been changed from Martin, Miss. to Craig, Miss. in the month of May. The date will be announced later. Please bring something to put on exhibit and don't forget to work up your thanks offeriag.—Mrs. Lula Roseby, district secretary.

WASHINGTON, D. C., November 18, 1923.—The Queen Esther Circle of Mt. Zion M. E. church gave a beautiful .pageaut called "Queen Esther's court." The auditorium was well filled. There was a chilly breeze that presented itself on that occasion, but each one was well paid for coming out. The court was elegantly designed the Queen and her attendants were beautifully dressed. Tho teacher of the Queen Esther circle feels quite proud of her girls. They will surely reach their goal.—Mrs. Callie Nelson, publicity secretary.

To the officers of the four districts, officers of the auxiliaries and members of the Woman Home Missiouary Society of the Atlanta Annual Conference greetings:

Dear sisters, much of the year has passed and we are rapidly approaching our annual meeting in June. It is hoped that every member will do all she can to make the year one of marked success. Will each one pay her dues in full? And, will each district raise its full apportionment? The amount of the budget apportioned to each district is as follows: Atlanta, $100.00; Gainesville, $65.00; Griffin, $65.00; Rome, $65.00.

Let us observe our Lenten service and strive to make it a great occasion. Give at least one penny a day.

Our national President, Mrs. W. P. Thirkield has suggested a special subject, "The Spirit of Power." Let us seek that power daily that we may do the work of the society.

Make special efforts to organize new auxiliaries, Mothers Jewels, Home Guards and Queen Esther Circles and increase the subscription list of the Woman's Home Mission, and Junior Home Mission. Women know how to do things, may we the women of the Atlanta Conference get busy to help win America for Christ. Send all monies to the treasurer, Mrs. Addie E. Gill, 130 Chestnut street, Atlanta, Ga.

For the Love of Christ and in His Name. Sincerely, Mrs. Ola B. Queen, president conference society.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

DAVIS—The Rev. S. A. Davis, pastor at Bonita, La., on the Monroe District, Louisiana Conference, died Jan. 22, at 2:30 a. m., and was huried at Bonita, La. The following ministers assisted at the funeral: Rev. G. A. Hampton, district superintendent; Rev. H. Daniels, J. W. Sanders, J. D. H. Frazier, Revs. C. Williams of the Baptist Church; Rev. Jefferson of the C. M. E. Church and M. C. Harrison.—M. C. Harrison, reporter.

NORWOOD—Tho Rev. Sylvester H. Norwood departed this life Decemher 7, 1923, at his late home, 3929 Donaldsonville Place, N. W., Washington, D. C. He leaves to mourn his loss a beloved wife and four children and one grandson. He was twice married. Leaving a daughter by the first union, Mrs. Catherine Holland, of Alexandria, Va. He was married tbo second time to Miss Nannie T. Duvall, a very prominent dressmaker of Fredcrick City, Md., daughter of the late Bernard S. and Mrs. Annie Duvall, June 27, 1916. Of this union he leaves surviving him the widow and three children. He was a loving and devoted husband and father in his home.

He leaves to his honor thirty-four years of service to the ministry. Seventeen of these years serving as secretary to the great Washington Conference.

MASSEY—Sister Lydia Massey was called from labor to reward January 7, 1924. She was a member of Couparie M. E. Church and was very faithful. Funeral services were conducted by Rev. A. W. Wilks.—Mrs. M. J. Massey, Reporter.

SCALES—Sister Rhoena Scales, Shady Grove Church, Leakville, N. C., departed this life January 22, 1924. She died as she lived, in peace. She leaves a husband and seven girls, two brothers and two sisters and a host of relatives and friends to mourn. "Servant of God, well done." The funeral was conducted by her pastor, Rev. E. Hairston.—M. R., reporter.

FOBISH—On January 12th death claimed Sister Bettie Fobish, a faithful member of St. Paul M. E. church, Cheneyville, La. She had been a member of the church for 49 years and was 66 years of age. She leaves two brothers, a son, other relatives and friends to mourn her passing. Rev. C. L. Roberts of the Baptist Church assisted in the funeral services.—Rev. Wm. Jarrell, Pastor.



SPECIAL NOTICES

The address of Rev. T. B. Cooper has been changed from 710 Third St., Morgan City, La., to 1630 Galvez St., New Orleans, La.

Rev. W. D. Lewis, dietrict euperintendant of the Beaumont district desires all correepondence eent him to 1285 Gladye street, Beaumont, Texae, hie permanent address.

The Board of Control of the Preachers Aid Society of the Louieiana Conference will meet on Wednesday of Mardi Gras week at 10 o'clock a. m. at the Southweetern office.—Rev. C. W. Reeves, preeident.

MONROE DISTRICT, Louieiana Conference: Dear brethren, you are hereby informed that every pastor or suppiy on the dietrict ie requeeted to be preeent at the "Get Together meeting" of the dietrict, at Baetrop, La., February 29. Bring your World Service volume with you, dear brethren, "time waits for no man" eo begin to plan at once for your Eaeter drive. Let thie be a year of succese aiong all lines, eepecially let there be eouls brought into the kingdom.

The Maeter is counting on ue, the church is counting on us, the world ie appealing to us in etentorian tones, we ehould heed the cry and anewer at once. "Work for the night ie coming when man can work no more." Don't forget the date, February 29, at 9 a. m. Notice the Southweetern Christian Advocate for the date of your 1et quarterly conference. The trusteee of the dietrict parsonage are also aeked to be preeent, eo make yourselves a committee of one and spread the information to all concerned.

Yours in love and service.—John A. Lindsay, dietrict euperintendent.

The addreee of R. H. Moore hae been changed from 4415 Fifth Avenue, N. Birmingham, Ala., to Newbern, Ala., P. O., Box 351.

In the iesue of February 14, the report from Hub, Miss., e hould have read, Sister Marthana Bell, $111.97 inetead of $11.97, and the report from Lampton should have read "Sieter Stepney received the firet prize, a beautiful indestructibie pearl necklace, valued at $15.00. Sister Mingo received a cash prize of $5.00.

Rev. H. A. Sorrell hae been authorized bp Bishop Jonee to act ae State Evangelist. Any brethren may secure his services by addreeeing him at 3228 Sonth Franklin Street, New Orleans, La.

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CRESCENT CITY NOTES

MOUNT ZION—Sunday, February 17, 1924 will long be remembered as a NEW DAY at our church. We were graced and bleseed with the coming of our new paetor, Rev. J. W. Wells and a glad hand wae extended, and a hearty welcome accorded him.

Dr. Welie was with us throughout the day beginning with early prayer meeting. At 11 o'clock be preached an impressive and inspiring eermon, and at evening service he acquitted himself to a marked degree. I will venture the aseertion that Dr. Weiis is without a peer, masterful and forceful, and added immeaeurably to the enjoyment of all who were fortunate enough to be preeent.

In concluelon Dr. Welie wae emphetic in eaying that he ie well pleased with his new church and Mount Zion is at least happy once more. More anon.—E. J. Lascals.

INQUIRY.

I wish to inquire of the whereabouts of my eister and two brothers, Lizzie Beale, Samuel Lowery and Jack Lowery. When laet heard of they were near Red River Landing on Mr. Harrell's plantation. Our father'e name wae Adam Lowery. Any information that can be given will be thankfully received by Mre. Sallie Middleton, Bude, Miee.

I wish to inquire of my brother and sister. My brother'e name ie Burell Hueton, and my sister'e name Amelia Hueton, whom have not heard of but once since freedom, eince they left Harrieon County. The last I heard of them they were in Houeton, Texae. Our father's name was Ieaac Hueton, our mother'e name wae Eaeter Hueton my name was Susan Hueton before marrige, it is now Susan Steward. Please direct any information to Suean Steward, care of Rev. S. L. Harrison, Box 761, Handsboro, Miss.

To the pastore and friende of the Louisiana and Mieeissippi Conferencee. I am seeking the whereabouts of my brother, Philip Melton, who was last seen by our sister at Slidell, La., on hie way to a saw mill at Deleving, also a nephew who ie thought to be in New Orleane, La., and whose name ie Will Hambrick. He hae two eons in Slidell, Will and Chas. Hambrick. I have not seen him eince I was 5 years oid, and am now 76. He was with the familiy where he wae raieed in Enterprise, Mies. Our parents were Philip and Lucinda Melton; brothere, Aaron, Andereon, Harvey and Spencer; Sietere, Ann, Amenda, Deiiiah, and Eether. Any information will be gladly received by Rev. H. B. Moore, Hugaton, Kensae.



Mercy Hospital and Nurse Training School offers to our young women a splendid opportunity to take the Standard Nurse Training Course. Entrance requirements are High School education or its equivalent. For information write to

Dr. Guy L. Williams
Superintendent Mercy Hospital,
Memphis, Tenn.

MARRIAGES

BUFORD-WEBB—Mr. Edgar Buford and Miee Juiia Webb, were happiiy married at the home of the bride, Oxford, Miee., Sunday, February 3rd, 1924. Both were membere of Buford Chapel Methodiet Epiecopal Church, and etudente of Buford public echool at the time of their marriage. The bride wae beautifully dreseed. The ceremony was performed by their paetor, Rev. R. B. Adame. We wish for them a eucceseful iife.—Daiey B. Taylor, reporter.

ROBY-HARRINGTON—Mr. Mabry Roby and Miss Golden Harrington, were joined in holy wedlock January 2nd, at the home of the bride, Goodman, Miss., by the Rev. G. W. Weatherby.—Reporter.

"BRONZE" AND THE "HEART OF A WOMAN"

Do you want to know how a black woman feels? Read "Brouse!"

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Give them to your frieuds and children. Price $1.00 each. On sale et 1461 S. Street, N. W., Washington, D. C.

DISTRICT ROUNDS

(Continued from page 12)

vancement of the church. I hope you have received your financiel taek for this year and that you will begin et once to have it finished by Eaeter. I hope to be with you soon.—C. W. Reevee, dietrict euperintendent, present address, 3244 S. Liberty street, New Orleane, La.

PALESTINE DISTRICT.
Second Round.

Bryan Station, March 14-16; Bryan Circuit, 15-16; Hearne, 21-23; Sutton, 22-23; East Calvert, 29-30; Eaet Thornton, 29-30; Bethleham, April 4; Teague, 5-6; East Mexia, 5-6; Fairfield, 12-13; Streetman, 12-13; Paleetine Station, 18-20; Jacksonville, 26; 27; Norman gee, May 3-4; Buffalo, 3-4; Tyler, 10-11; Jewett, 17-18; Oakwood, 17-18; Paleetine Circuit, 17-18; Lovelady, 24-25; Leona, 31-June 1.

Dear co-workers: A great taek is before us. We can do the job. Let us go at it with a vim, and bring great achievement to our beloved district.—Yours to eerve. W. R. Robinson, D. S.



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METHODIST UNIFICATION

The very heart of the matter of Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, is the question of attitudes on the race problem. Below, in parallel columns, we give the views of both these Churches in reference to this racial problem. It must, however, be said in fairness, that the expression in column number one is technically the opinion of one Conference—the Alabama, of the Methodist Episcopal Church, South; but inferentially, because traditionally and historically, it may well be regarded as the typical attitude of that Church. While column number two is the expression of representatives of the Methodist Episcopal Church, assembled in its delegated General Conference and therefore reflecting the dominant Christian opinion and attitude of that Church.

Methodist Episcopal Church, South (Alabama Conference.)

THE RACIAL PROBLEM.

"Through a mistaken and mischievous immigration policy, we have brought ourselves a very vexing racial problem. Some of these races have sought our shores, some have been induced to come, and one brought here in slavery. We owe a duty to all these races, but perhaps more to the Negro, who came involuntarily. **We cannot live together in social or political equality; no distinctive races in history have accomplished this. There must be one dominant race to rule the nation.**

"Herein lies our problem that we must solve in justice to all the **inferior races in our midst.** How this can be done, the wise and patient must discover. The solution cannot be hastened. Deportation on a large scale is hardly practicable; miscegenation always results in hybrids inferior to either of the original races, and consequent degradation of both.

"The question is too delicate and too intricate to be intrusted to any except the wisest and most judicious. **Hence, we seriously doubt the wisdom of our missionary board in putting this question in the course of study for promiscuous discussion."**

THE RACIAL QUESTION.

Methodist Episcopal Church (General Conference).

Much of the talk today about race consciousness is an unconscious recrudescence of the spirit that Jesus came to destroy, and leads straight to new hostilities. **It flows from the feeling of superiority.** We have repudiated election as applied to individuals and largely restrained it as applied to race. **But our church must this day cry out in Christ's name that in Christ there is neither Jew nor Greek, barbarian, Sycthian, bond nor free,** that no men and no races are at the mercy of their environment or heredity.

All false sense of superiority and inevitable advantage must be educated out. Intensified race consciousness tends all the time away from brotherhood; all the time toward strife and hostility. But the church, facing the yellow races, the black races, the white races, must now speak her master word and follow her creative method, the method of the teacher rather than the method of the fighter or the reformer. The church holds the ideas, the ideals and the principles of Jesus. She must remake the mind of the world for humanity.

Let us repent, therefore, of race pride, race prejudice, and race bitterness; repent in America, repent in Asia, repent in Africa, repent in Europe. The Kingdom of Heaven is at hand. This is our gospel. We will not lose heart in it. Blood is thicker than water and the **human family is of one blood.** We will labor everywhere **to make a unity of spirit in the races of the whole world.**

A HOUSE DIVIDED AGAINST ITSELF CANNOT STAND UNITED

BIG BOARD OF METHODISM MEETS
SETS SAILS FOR WORLD SERVICE

That is what the Council of Boards of Benevolence was expected to do but which in the minds of many throughout the Church at large, it did not do so successfully in its meeting held January 22-24 in the Lexington Hotel, Chicago.

A Full Program

This was the big meeting, save one, of the current year. Because it was the last meeting of that big administrative Board prior to the assembling of the General Conference in Springfield in May; and here, reports of the activities of that Board were to be drafted for presentation at the General Conference. Before this Council, big in numbers, also was to be thrashed out the one disturbing question of consolidation of the several benevolent Boards under a different scheme from the one at present operative with more or less discordant note throughout the church. Here, too, was to be staged a review of the Council's work for the quadrennium; here also, the last word given for initiating the new World Service Program of Methodism.

The Council had not been in session many hours before it was clearly discernible that much of this expected program of achievements would not materialize From start to finish the big feature of the agenda was consideration of the "Plan of Reorganization." It was no ill advised, hastily improvised document which was now presented by the Committee of Twenty-one on General Conference Legislation. That Committee had been appointed by the Council at its 1922 June meeting. Liberal time had been given by them to the task in hand. This can be said of any committee officered as that was by Bishop Nicholson and Dr. Downey.

Said their Report:

"Your committee has held five meetings,—the first on January 25th, 1923, at which time the Committee organized with Bishop Thomas Nicholson as Chairman. and David G. Downey, Secretary. The next meeting was held in Pittsburgh, March 7, 1923; at this meeting all the matters committed to the Committee were given careful consideration and the Committee divided into four sections for a further and more detailed study of the entire problem. The third meeting was held in Pittsburgh, May 16-17, 1923, and at this meeting the reports of the various sections were submitted and tentative conclusions reached. The Committee met again in Buffalo, November 8th and 9th, 1923, and at this meeting the whole situation was again carefully canvassed, reports of Sub-committees considered, and acted upon. The fifth meeting was held in Cleveland, Ohio, December 28th. 1923 and after careful consultation and consideration, the following report was adopted and submitted for your consideration and determination:

Proposed Legislation

Parts I and II of that report were the signal for pyrotechnics. They referred to change in the present number of Boards and constitution of their membership, recommending:

(1) Board of Foreign Missions. (2) Board of Home Missions and Church Extension. (3) Board of Education, including the present Board of Education for Negroes as "a department" of this Board. (4) Board of Temperance, Prohibition and Public Morals. (5) Board of Sunday Schools. (6) Board of Epworth Leagues. (7) Board of Hospitals and Homes and Deaconess Work.

It will be seen that the arrangement here suggested proposed a change in states of the Board of Deaconess work yoking it with the Board of Hospitals; and the Board ot Education for Negroes, yoking it with the Board of Education.

In The Arena

Hereupon Bishop Anderson, as if primed for the attack, sprang to his feet and moved to "strike out the second part of first sentence in Article 3." And throughout that stubborn debate, he logically and resolutely defended his position. He was supported by Dr. Maveety, Secretary of the Board of Education for Negroes, who dubbed the arrangement as a "bob-tail merger compared with what he had expected would be a real reorganization and merger of **ALL** the Boards. It does not answer the call of the Church for real reduction of the number of Boards with their expense." A letter from Secretary I. G. Penn was read disapproving the merger because as at present "we have the largest constituency and we are doing more than our Colored brethren in any other white church; our group strength has been greatest under the present arrangement; because of the policy now obtaining in the Church, South; and we would be forced to explain to the outside why the only remaining distinctively Negro group within the Methodist Church was dissolved."

Strongly Bishop Anderson contended: "It is not a thorough going consolidation that would be impressive to the church. In this plan moreover, there is not sufficient compensation for the embarrassment of these two Boards involved. When you consolidate them, the Negro suffers. Our church has done more for him than any other. It would be decidedly unjust to him. Such an act would be misinterpreted by our enemies. We must not go back on the Negro. Besides, there would be no gain in economy. The only gain would be a reduction in the number of Boards by one. Besides, this scheme would bring embarrassment to the plan of Unification. It would be a monumental blunder." He was perfectly certain that "a great service would be rendered the church in defeating this effort to merger these two boards." As to the general scheme. Mr. A. E. Dunn observed it was not a plan of unification and reduction of expenses such as the church expected.

Bishop Jones opposed the merger, saying "we can't make our folks understand why you keep pecking on us. Ideally such a unit should exist, but we are facing facts and not theory. It would be a submerger and not a merger. Personally I would like to see the color line wiped out in the church, but the sore spot with us is that our connection with our schools, as local boards of trustees, is merely advisory. We want more and more to have a voice in saying what and how our schools should be run and how affairs concerning us generally should be run. We need a distinct voice and vote. We are a distinct people with a distinct yearning and heartache, a distinct voice and appeal to be heard." At this point. Dr. Downey, Secretary of the Committee, who evidently was smarting under the unfavorable discussion of the Committee's report, was accorded the floor and in a strong defense of his report said that the report was not what he personally wanted. He challenged the Council to go as far as they might, even to the point of complete reorganization.

Bishop Hughes arose and opposed the report with a striking argument. He appealed to the history of the church in dealing with the Negro, and warned to be careful of destroying this history as glorious as any other ever done. "What" said he. "would Wendell Phillips, and Haven and Walden and Rust think of such a movement to sub-merge such a history?" Moreover, considering the present world situation, this is no time to seem to pull off the emphasis on Negro uplift. Referring to the Robert Gould Shaw monument in Boston, Memorial of the heroic valor of the Negro in Ft. Wagner, he said 'the church has been giving the Negro a magnificent chance to fight nobly in another cause' and the Negro is doing it. Amazing progress has been made by him , surpassed only by the Japanese race, if surpassed at all."

The surprise was sprung when Dr. Edwards, divulged the fact that Dr. Maveety on the floor of the Committee had advocated a change of status of the Boards of Education. Speaking for the Committee, Dr. Edwards stated that the object of the suggested change was to exalt both Boards. Bishop Nicholson. chairman of the Committee, in defense of his report, observed that there are "two currents in the world mind; democracy and centralization. In 1920, the former, in 1924, the latter gained the dominance. Multiplied interests cannot easily be crowded into a single office. The range of knowledge is too great." The discussion was ended by a motion for the previous question that brought the amendment of Bishop Anderson to a vote. The amendment was carried, and the Board of Education for Negroes was left intact. Not however until Bishop Bristol had spoken for the Negro and Dr. E. M. Jones had made a vigorous plea for the Boards to remain as they are.

What Resulted

These discussions were so indecisive that the Committee was instructed by the Council to reconsider the total plan presented and to report alternative plans at the afternoon session. This the committee did. In the subsequent report there **were submitted three different plans of consolidation.** Under this arrangement, **the first plan** contemplated putting all the work of Education and Training under a Board by that name.

PROFESSOR KNUDSON AT GAMMON

It is more than an ordinary event to which we are calling the attention of our readers, of the presence of Professor Albert C. Knudson, Ph.D., D.D., at Gammon Theological Seminary during the week of Monday, March 10. The occasion is historic. It marks the entrance of Gammon into that larger sphere of life and activities which her grateful sons have coveted for her during many years. The occasion of Prof. Knudson's coming to Gammon is to deliver the first series of lectures under what will be known as the Gammon Alumni Lectureship, an institution similar to the great lectureship foundations established in the best universities and theological seminaries in the country and in the world. Some years ago when he was Editor of the Southwestern Christian Advocate, Dr. R. E. Jones, in an annual meeting of the Alumni Association, suggested the proposition which became the nucleus for this enterprise. Since becoming Bishop, he has given himself unstintedly to the consummation of this project which the Alumni have cheerfully espoused.



PROF. ALBERT C. KNUDSON

The selection of Prof. Knudson for this task is most happy. The future success of the enterprise will be largely gauged by the impression made in the initial effort, and the selection of such a man as Prof. Knudson gives every assurance that this brilliant beginning made, is a forecast of the largest possible service and widespread approval of this lectureship throughout the coming years. Prof. Knudson is amply able and will set the highest standards of thought for those who will be fortunate enough to read his lectures when they are published in book form as well as those who will be fortunate enough to hear them delivered. He has since 1921, been Professor of Systematic Theology in Boston University School of Theology. He is at the same time professor, distinguished scholar, and an author of wide reputation on biblical themes. His studies abroad and his scholastic equipment have given him that comprehensive and critical outlook in the field of theological and philiosophical thought that makes his service as lecturer on this foundation both technical and practical. His "The Prophetic Movement in Israel" and "The Beacon Lights of such Phophecy" are real contributions to the field of prophetic literature.

The subjects announced, for this series of lectures, strike the very center of the theological thinking of the present day. They are just what the young men, studying at Gammon need, supplementing and throwing light upon their regular study courses, to prepare them for their exacting task of ministering to the new mind and new world attitude of modern humanity as it grapples with the profoundest problems of human existence. It must have dawned upon those who are to preach the gospel to the coming generation that the inescapable demand of the present is for a new type of ministry for the new type of life which the modern world now lives. The ministry must be made acquainted with the accumulated body of new thought, new methods of approach, new standards of appraisal and the new reaction toward the message which the ministry brings. "The

(Continued on Page 4)

Such a plan would have included the Board of Education for Negroes, Board of Sunday Schools, Board of Epworth Leagues, as one organization. The **second** plan would have been to combine the Boards of Sunday Schools and Epworth Leagues as one Board, co-ordinate with the other five boards of the church; and the **third plan** was not to detail the Boards to be constituted but to **recommend to the General Conference the two following propositions:**

First, a general statement showing the consideration and study given to this subject, outlining the difficulty of the situation and the importance of arriving at a just and permanent solution of the problem involved. Second, the appointment by the General Conference of a commission composed of six clerical and nine lay members, three of whom shall be women, to make a careful study of all the interests involved in connection with our benevolent boards, with a view toward consolidation and reorganization, and that the duties and powers of this commission be determined by the General Conference.

Divers conflicting opinions were reflected in the vigorous discussion of these last three plans submitted by the Committee. **Plan number three** with a substitute by him, was moved adopted by Bishop Wilson, but his motion did not prevail. Out of the welter of words, **plan number three with-out the substitute, did prevail.** This, we recall, was the plan favored and vigorously defended in able debate by the now stricken beloved Bishop Homer C. Stuntz. No more able, sane and convincing speech was made during the entire session than that made by Secretary Guthrie of the Epworth League. He said concerning the whole proposal, that "the Council could not make a more colossal blunder than to submerge the vast interests of the Young People's organization into the other Board organizations in the church."

The New Board

Article III of the Committee's report passed with but little opposition. It contemplates substituting for the Council of Boards of Benevolence, what shall be known as **the World Service Council of the Methodist Episcopal Church,** whose total membership would be about 60 instead of the 137 which now compose the Council of Boards of Benevolence. To carry on the business of this World Council, there would be an executive Committee of 25 members composed of representatives from each of the constituent boards, besides three Bishops, elected by the Council from its own membership. There would also be a Corresponding Secretary and a Treasurer of the Council, whose duties would be pretty nearly parallel to the duties of the present executives of the Council Board. There would be likewise in each annual conference, and district and local church, local World Service Councils, whose duty would be to promote a program of World Service in co-operation with the other organizations and agencies of the church. This proposed legislation would take the place of Paragraph 407 in the Discipline of 1920.

The Area Offices

The one snag in this section of the Committee's report was struck in the matter of disposing of the Area office. Recommendation was that "The Area Office **may** be continued at the discretion of the Council. The **office shall be under the authority and control of the Bishop with such assistance as he may determine.** The amount of support for the work done by this office in behalf of the connectional benevolent enterprises of the Church shall be paid by the Council; said amount to be determined by the Council." This recommendation was hotly opposed by Dr. E. M. Jones, Secretary of the New Orleans Area, on the grounds that it undignified the office and would lessen its efficiency. His argument was based on the remarkable results obtained by the Area Offices throughout the church and particularly in the New Orleans Area. Though his motion lost, Dr. Jones was reinforced by Bishop Berry and other advocates of the present disciplinary regime. The Council finally voted to retain the area office as it is at present provided for in Paragraph 409, Section 6 of the Discipline.

The subject of greatest interest next to this subject of reorganization, was the question propounded by Mr. A. E. Dunn: How to get the last member of the last local church actively interested in Methodism's

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GOD'S THOUGHTS:—I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil. . . And ye shall seek me, and find me, when ye shall search for me with all your heart.—Jeremiah 29: 11,13.

PROFESSOR KNUDSON AT GAMMON

(Continued from Page 3)

Modern Thought World", "The Problem of Biblical Authority", "Experince as a Basis of Religous Belief," "Reason as a Basis of Religious Belief" and "The Social Gospel and Its Theological Implications", these, we are confident, as discussed by Prof. Knudson will lift the mind of this student body and will provoke them to newer and more constructive efforts of thinking.

Such a lectureship is an ear-mark of the larger life which Gammon Seminary has begun to experience and the larger ministry of service upon which she is now entering. Under President Watters, the Institution is undergoing an enlargement of its plant and has developed a positively wider range of influence among Negroes of the country than it has ever enjoyed before. Besides several new Professors' homes that have been erected, a handsome new Administration Building and Chapel has been completed and the Seminary courses have been standardized and co-ordinated with the courses of the best Theological Seminaries in America. Gammon now faces happily her wide constituency, equipped and ready to give to the young men of the race such adequate preparation as is necessary.

In establishing and maintaining this lectureship, the Alumni of the Institution, of every denomination, dispersed throughout this country and in foreign lands, deserve the highest commendation of the grateful public in their effort to keep the Seminary abreast of the best Institions of its type in the country.

SOUTHERN UNIVERSITY, STATE COLLEGE FOR COLORED YOUTH, BATON ROUGE, LA., HOLDS NOTABLE FARMERS' CONFERENCE

Louisiana has a total population of 1,798,509 persons, of whom more than 700,000 are Negroes. For the training of the children of her colored citizens the state maintains Southern University, headed by Dr. J. S Clark a practical, competent educator who has built this institution to a high point of efficiency second to none in the South.

State Superintendent of Education T. H. Harris, speaking the other day at the Farmers' Conference held there said concerning the state's educational provision for Negroes:

"You want to have at least one institution of high order in the State that stands for the advancement of the colored people in the State. Southern University is your State Institution for higher education. This institution will pledge itself to give the noblest inspiration to farming. I hope to see the school expand as necessities crowd upon it. The institution enjoys a good reputation throughout the State. It has a good influence upon the people of the State. We want here to make the people think straight. People should reach good conclusions, have good character, be intelligent, and love to do the right. If that is all over the State of Louisiana, nothing can hold us back."

Attending this Conference, which is an annual event at the University, were 500 farmers who had assembled for the purpose of discussing and devising means for promoting and furthering the farming industry in the state of Louisiana. It was a notably successful meet. Under President Clark's guidance a program resulting in definite concrete results was carried out with an array of speakers and demonstrators who themselves were not theorists merely but practical and successful men at the business of farming. They knew their "stuff."

Besides discussions by the following local patrons: Albert Britton, Calhoun, Dave Smith, Opelousas; J. M. Frazier, Baton Rouge, W. G. Head, Monroe; Heck Young, Zachary, and J. S. Hayes, Slidell, La.; Ida Nance-Givens; Doreatha Wilbert, Velma Perkins, J. W. Jones, Shreveport; and Jerusha Park-Griffin, Lake Providence, La.; J. S. Jones and T. J. Jordan, Scotlandville, La., other distinguished guests and speakers were State Superintendent of Education T. H. Harris, who, answering the question "What are you going to do about farming conditions, said:

"First organize and maintain good schools in the state. Second, improve them by having a satisfied population in the state. Citizens who are willing to stay in a country community and remain ignorant are not fit to farm or do much anything else. There must be established good schools not only in the cities but in the rural communities as well. *Farming is not a profession for making money. it is the profession for the making of a home, and not a business to make money. There will always be two classes of farmers. Those who own their homes and those who are tenants. The home-owning type should be increased. If a man owns property he will make a good citizen. The man who roams around and works for 75c or $1.00 per day, here, there, and yonder, has not the pride that the home owner has."*

Prof. B. F. Hubert of Tuskegee Institute, discussed very helpfully, the following questions: 1. What acreage of cotton would you advise the farmers to plant? 2. Would it be profitable for the average farmer to select field seed? 3. Can a farmer make money growing cotton when his average yield is 1-2 bale to the acre? 4. What methods would you recommend to control cutworms in corn? 5. How can the farmer be induced to select field seed corn; 6. Has the failure to select seed corn kept down the yield in the South? 7. What methods would you recommend for the growing of marketable watermelons? 8. What fertilizer would you recommend for the growing of onions? 9. What fertilizer would you recommend for the growing of sweet potatoes? 10. What breed of chickens would you recommend to the farm for th best results?

President J. B. Watson of Leland University was among those who spoke; present also were the Rev. Messrs. Slater, Colbert and Bilaskia of Baton Rouge, and the Hon. Thomas J. Donovan of Washington, D. C.

President Clark, making the Conference closing address, emphasized the agricultural training that Southern University offers in connection with higher education. He pointed out what the graduates are doing in the schools, in the homes, and on the farm. Said he,—"The institution, notwithstanding is overcrowded, but is making efforts to expand so as to render larger service to all of the people of the State."

Terminating one of the most profitable gatherings for economic and educational progress of Negroes in the state, the following set of resolutions was unanimously adopted:

Whereas: It is our pleasure to assemble at Southern University every year as farmers and rural workers to discuss such questions, and to listen to such instructions as relate themselves to the farming interest of the State.

Be it Resolved that we go down on record as approving this annual gathering of farmers and other rural workers.

We also commend that State Board of Education and President J. S. Clark for making this Conference possible.

We give our hearty endorsement to President Clark's petition for a Library Building with a Science Hall and Auditorium, and another Boys' Dormtory.

We further urge upon our Board of Education, the building of a special Agricultural Building with all modern equipment and accommodations for the successful teaching of the subject of agriculture in all of its phases at Southern University.

In view of the fact that there can be no complete development in Agriculture without education, the farmers are interested in the education of their children now, as never before. It is our hope that pressure will be brought to bear in the various Parishes, to give better equipped school houses, longer terms, and greater educational advantages to all of the children of the State.

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SOME NEGRO ACCOMPLISHMENTS

Delivered at Lester Park Methodist Episcopal Church, Duluth, Minn., Lincoln's Birthday Celebration, February 10th, 1924, by Mr. R. J. Simmons.

It is entirely fitting that we assemble here to do honor to the name and memory of Abraham Lincoln on this his birthday, for he was a great man.

I wish I might make this observation in the beginning that without the birth, life, death and resurrection of Jesus Christ our hopes for immortality would be blasted, and, accordingly, without the birth, life and deeds of Abraham Lincoln the United States would have quite a different history. But we have not come to discuss the deeds of Mr. Lincoln at length (for this is a study in itself for all people for the ages), but we have come to recount a few of the Negro's accomplishments before and after his wonderful Emancipation Proclamation.

In 1620 the Mayflower brought the Pilgrim Fathers to the New England shores. The first cargo of Negroes was brought to Virginia in 1619, so you can see that our advent and sojourn in the United States has been contemporary with many of the rest. The Pilgrims came for political and religious liberty; all men love freedom. We were brought from primitive freedom to become slaves in a new, strange land. Quite a contrast. But here our history in America began and the end is not yet.

We were soon put to work—felling the forests, tilling the soil, building railroads, amassing wealth,—thus giving birth to a new order of civilization in the western world. The first century and a half was eventful with progress mingled with conflicts. Now, when the Colonies in 1775 arose to throw off the yoke of British oppression, and patriotism was put to a test, who was the first to fall yonder on Boston Commons in defence of American liberty but Crispus Attucks, a black man, whose blood was the first to help consecrate the very streets of Boston, the cradle of liberty, the boast of the American republic. Then Maverick and Caldwell and other noble ones of the race distinguished themselves for bravery during the eight years' struggle for independence known as the Revolution. And in 1812 when we had to go a second time to war with England to secure the freedom of the seas, after Captains Perry, Lawrence, McDonough, Hull and other daring leaders had recorded their feats of bravery on Lake Erie and around Detroit, it was the never-ceasing and eternal onrush and charging of the Negro troops under General Jackson at New Orleans that brought the last and crushing defeat to the enemy, thus ending the war and bringing about the period known in American history as the "Era of good feeling."

Now the wars were over and a temporary spirit of peace and good-will seemed to exist, and we set out again with a program of studying the peaceful arts of civilization. New states were admitted to the Union, new territory acquired. The famous Louisiana purchase in 1803 by Thomas Jefferson had already developed our inland navigation and extended our domains from the Mississippi River to the Pacific coast. thus opening up a new field of material progress. And where there is such progress, there always comes a spirit of jealousy on the part of contemporary nations. Hence a quarrel with Mexico on account of territorial boundaries and we again had to fight. History is plain on the part the black troops played there with Winfield Scott and Zachary Taylor.

But the Negroes were yet slaves.

I pause now to call attention to the fact that this country has in her archives three wonderful state papers, namely: the Declaration of Independence, the Constitution, and the Emancipation Proclamation, all originated out of a crisis, a great crisis.

The Declaration of Independence gave birth to the new nation; the Constitution forms the basic law by which the nation is to be goverened, and the Emancipation Proclamation was set forth for the distinct purpose of perpetuating and passing on to posterity for all time the sentiments enunciated in the first two documents.

You notice in the Declaration of Independence there is a beautiful paragraph which reads:

> "All men are created equal, endowed by their Creator with certain inalienable rights wherein is life, liberty and the pursuit of happiness."

Fine diction, lofty sentiments, but it took those same men who wrote it, and their successors, 87 years to realize that all men were not white men and that the mantle of freedom was broad enough to cover every creature within the domains of the new nation, for they continued to traffic in human slavery with their brothers in black until January 1st, 1863, when the Proclamation of Lincoln went into effect and broke the shackles that bound four million slaves and set them free.

A part of the 14th amendment to the Constitution reads:

> "No State shall deprive any person of life, liberty or property without due process of law; nor deny any person within its jurisdiction the equal protection of the law."

More fine words. But, from the many acts of violence committed under the flag today, it would appear that we need another Lincoln to come upon the scene and strike another blow at the overworked doctrine of state rights and other national disloyalties and bring about a new condition out of the present chaotic state of affairs which threaten the peace and security of our great country.

Ah, but what preceded and led up to this Proclamation? A bitter war of Rebellion and Secession which had almost destroyed the fine sentiments voiced in the Declaration of Independence. And what happened during this war? And what part did the Negroes play? Two hundred thousand Negro troops volunteered in the northern states to fight for the Union and the Flag, and the songs of their deeds of valor at the battles of Fort Pillow, Wagner, Antietam, Cold Harbor and Gettysburg, will re-echo down the ages in every patriotic heart in the world, and they will hold a place in the galaxy of war heroes along with the three hundred Spartans of Leonidas who died, to the man, at Thermopolae, for Spartan glory.

The Negro troops have sent back from every battlefield to the nation and the folks at home the laconic words,—"We have fought, bled and died for the glory of the Stars and Stripes." This is the message I bring you from the Negro soldier.

What else? During this war of rebellion in the South, thousands served in the Confederate army with their masters, while other thousands remained at home to protect the masters' family and raise foodstuffs to feed the army that still fought to hold them in bondage. Let me say now, that during this four years of Civil War, not one case of infidelity or disloyalty is recorded against a black man. Not one time did one cross the threshold of his master's home to do violence, but on the other hand, they were faithful and true. Many even lost their lives trying to defend the home against the ravages of the enemy.

Henry W. Grady, a noted Southern journalist observed and paid this beautiful tribute to the Negroe's loyalty, fidelity, big-heartedness and lack of revenge when he said: "A thousand torches in the hands of the black man might have called the Confederate troops back from the front, but not a single torch was lighted nor a single woman or child molested."

I have come to tell you that the same virtue and nobility that existed then, exists today in the heart of every true Negro. He forgets for the time the wrongs heaped upon the race, and goes willingly and eagerly to the front to help fight the battles of the nation in order to maintain the larger principles, the principles of the flag.

My people were in bondage 250 years. It was a cruel, bitter and tiresome thing. But their plaintive songs lightened the burdens. Their good nature sweetened the toil; their continuous prayers to God for deliverance shortened the days, and finally God heard their cries, as he had heard the children of Israel in Egyptian bondage and he spoke to Mr. Lincoln one day and he arose to the strength of his high office and struck the mighty blow that set them free and they started on their way somewhere.

All hail to Abraham Lincoln, liberator of the slaves and Savior of the Union!

Ah, but you notice the conflicts the Negroes have had and are still having. You will also notice with what patience and persistence and good nature he pursues his course onward and upward.

Do you think you could be sold, bought, whipped, driven and punished in a thousand different ways and still be loyal and respectful to the people who heaped those things upon you?

We live in the same territory where all these things were enacted and many live on the same plantations, and never precipitate any trouble but have built our civilization there. What have we done? Starting out with nothing, not even a name, we now have properties running into the millions, banks, stores, insurance companies, farms, restaurants, tailor shops, churches, schools, doctors, lawyers, teachers and so many preachers no one has ever taken time to count them, and practically all other modern enterprises for advancement, in 59 brief years. But we would not forget to tell you that we have not done all this alone, for scarcely had the smoke of the battlefields of the Civil War cleared away before the good white people of

the north were in the south with the spelling book and the Bible, starting the ex-slave and his youth on the road to learning. And now, one great church alone has in the southern states 22 schools, colleges and seminaries being operated for the education of the colored people alone. Gammon Theological Seminary in Atlanta, Ga., for a trained ministry, Meharry Medical College at Nashville, Tennessee for doctors and the other twenty schools are for industrial and higher education. With a half dozen other great denominations operating schools and churches in the same way, what do you suppose the future holds for the Negro, educationally speaking? Time only can tell, but judging from his past record of advancement, it will not be long until he will force the recognition of "A man's a man for a' that."

Let us see again what he is doing. When Perry reached the North Pole a Negro was with him. When President McKinley was assassinated, it was a Georgia Negro who saved him from the second shot. A few weeks ago the Poetry Association of America announced that in the Witter Bynner under-graduates poetry contest out of 700 contestants representing 63 collegs, Countee P. Cullen, a Negro youth of 20 years, took the second prize on his poem "The Ballad of the Brown Birl." Let me quote one verse which expresses the moral of the poem.

"Oh, lover, never barter love
For gold or fertile lands,
For love is meat, and love is drink,
And love needs love's commands.
And love is shelter from the rain,
And scowling stormy skies;
Who casts off love must break his heart,
And rue it till he dies."

That isn't bad.

Again last fall, Jack Trice, a Negro youth and member of the Iowa State College football team on the eve of his first big college game in which he was fatally injured wrote and left this splendid creed to the world:

"The honor of my race, family and self are at stake. Everyone is expecting me to do big things. I will. My whole body and soul are to be thrown recklessly about the field tomorrow. Every time the ball is snapped, I will be trying to do more than my part. On all defensive plays, I must break through the opponents line, and stop the play in their territory. Beware of mass interference, fight low with your eyes open and toward the play. Roll back the interference. Watch for cross bucks and reverse end runs. Be on your toes every minute, if you expect to make good."

A good course of conduct not only for a game of football, but also for the game of life, —"Be on your toes every minute, if you expect to make good." Every youth in the land should take it up and carry on for success. He gave his life for the honor of his race and his school.

The Negro, under God, is determined to consolidate his powers, mass his strengths, and overcome his difficulties by a racial worth that will win for him world recognition. For he has contributed to the program of world betterment among many others, the following leaders:

Just, in Science; Hayes and Brown, in Music; Tanner, in Painting; Carver, in Agriculture; Dunbar, in Poetry; Haynes, in Social Betterment; Booker T. Washington, the apostle of Industrial Education; Fred Douglas and M. C. B. Mason, in Oratory; John W. E. Bowen, C. T. Walker, W. S. Scarborough, W. H. Crogman,—these are college presidents and leaders in theology and higher education. James Weldon Johnson, Secretary of the National Associattion for the Advancement of Colored People is untiring in his efforts to secure national legislation for equal protection for the race under the law, and has favorable recognition. Dr. W. E. B. DuBois has recently been appointed by President Coolidge as official envoy of the United States at the inauguration of President King of Liberia, Africa, as an international advocate for better relationships. Also a commission of six prominent Negroes has been selected by Secretary of Labor, J. J. Davis, to investigate economic conditions in the Virgin Islands, and important and perhaps hazardous task, but we await the sequel. At the last General Conference of the Methodist Episcopal Church two Negro Bishops were elected General Superintendents on par with all the rest to labor in the larger way for God and humanity to bring "peace on earth and good-will to men." The Negroes have in the South a five million dollar service company, which is a great step forward,

In politics, Hiram R. Revels and B. K. Bruce donned the United States Senatorial toga and served acceptably. Judson W. Lyons and J. C. Napier, registrars of the Treasury; Henry Lincoln Johnson, National Committeeman and Recorder of Deeds. All contributing to the sum total of human good. He is looking forward to a new day, and is determined to help bring it about by his own activities.

What has he accomplished as a Christian? Some one has aptly expressed it, that Christianity in the home is kindness; in business, is honesty; in society, is courtesy; in work, is fairness; toward the unfortunate, is pity; toward the weak, is help; toward the wicked is resistance; toward the strong, is trust; toward the penitent, is forgiveness; toward the fortunate, is congratulation; toward God, is reverence and love. Thus loving and serving God and one's neighbor, one can assuredly be reckoned Christian. Associate with the Negro and find these qualities. "He turns the other cheek, furnishes the second coat and goes the extra mile."

Is he loyal to the flag? If there ever was a Negro slacker in any war our country has ever had, the records have not yet disclosed it. But on the other hand, they have always shown 100 per cent loyalty.

No red-blooded American can ever forget how, during the Spanish-American war, in 1898, the 24th and 25th Infantry and the famous Negro 9th and 10th cavalry rescued Col. Roosevelt and his Rough Riders and climbed through shot and shell to the top of San Juan Hill, drove the last Spaniard from the stronghold, planted the Stars and Stripes and came back triumphantly singing, "A Hot Time in the Old Town Tonight." This encounter broke the morale of the Spanish troops and virtually ended the war. Their World War deeds are current, and need no comment here, for in every laudable work in the development of the present day civilization he has played his part in some way. What the Negro wants is not special favors any more than any other race, but what he does want is an equal chance and a square deal, and he will do the rest.

There has always been a great question and controversy among the races as to who is the best and most favored race, but God is on the lookout for a race that can love and preach human brotherhood, a race that has been tried in the fiery furnace, a race that can smile when the days are dark, and hope when all else is gone, (surely that is my race), a race that has a forgiving heart, that loves while others hate, a race that soon forgets wrongs and quickly forgives, ((toward that objective of perfection my race is marching), a race that will take the attitude that no man or men can make it hate others; and whatever may be the attitude of others toward that race, it will put all others on the defensive when it comes to prejudice and hate. God is on the lookout for a race that keeps its heart clean and unmarred by revenge, uncontaminated by bitterness. Such a race shall inherit the earth. God is making that race today.

The great God of the universe, the God of love, the God who is love, and who gave His only begotten son because He loved, is calling piteously and persistently unto the races of the world to love one another "as I have loved you." And here is our opportunity. God has a place for my race, however humble its present position may be, that can live in the spirit of Samuel Walter Foss' poem when he said:

"Let me live in my house by the side of the road,
Where the races of men go by.
The men who are good; and the men who are bad
As good and as bad as I.
I would not sit in the scorner's seat
Or hurl the cynic's ban
Let me live in my house by the side of the road
And be a friend to man.

And where is this house by the side of the road?

In the legislative hall, in the Court House, in the Church, in the office, in the shop, in the field and everywhere we meet man.

And who is this man? All men—white men and black men—North and South—East and West—British and German—French and Italian—Slav and Japanese—Chinese and Hindoo. And if it takes the furnace of oppression to prepare us to answer this call, may Good keep us there so that when the good day shall come, and please God it will come, we shall never look down upon any man and chide him because of his race or previous conditions over which he had no control.

"Come, clear the way then, clear the way,
Blind creeds and Kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath.
Our hope is in heroic men,
Star-led to build the world again.
To this event creation ran,
Make way for brotherhood, make way for man."

AN OUTSTANDING EDUCATOR—PRES. T. R. PARKER, A. M.

By the Rev. G. W. Lewis, D.D.



President T. R. PARKER

Among the colored laymen of the Methodist Episcopal Church, who are products of our schools, none stand more eminent in educational affairs than T. R. Parker, President of the State Agricultural and Mechanical College, Normal, Alabama.

President Parker is the son of one of the oldest and most revered ministers of the Delaware Conference, Rev. E. E. Parker, Pastor of the Trinity Methodist Episcopal Church, Philadelphia. He was born in Maryland about forty-three years ago only a few miles from the birthplace of the noted Frederick Douglas. At an early age his parents moved from Maryland to Philadelphia and there in the public schools and in the Institute for Colored Youth (now the Cheyney Teacher Training School), young Parker pursued his elementary education. In 1897 he graduated from Morgan College, Baltimore, Maryland—Summum Cum Laude, and afterwards became a graduate student at the University of Pennsylvania. In 1901 he received the degree of M. A. for special work in the field of mathematics. In this field he has made an enviable reputation as one of the leading mathematicians of the race.

For a number of years he was a teacher of science at Princess Anne Academy, Princess Anne, Maryland; for nine years head of the department of mathematics at Morgan College. He resigned this position at the call of the foreign field and for several years he was a missionary in Liberia, West Africa. While there the government honored him by a commission in conjunction with Director of Public Works to survey a large tract of land which had been conceded to an English company for the purpose of gold mining. Upon his return to the United States he accepted the position of teacher of mathematics at Wiley College, Marshall, Texas. For a time he was Supervisor of Public Schools of Dorchester County, Maryland, and for several years was engaged in public school work in the State of New Jersey. He holds first grade life certificates in the public schools of New Jersey and Pennsylvania and a certificate of administration and superintendence in the State of Alabama. He is a person of great versatility, having traveled extensively, both in this country and abroad. For a number of years he was a member of the Sociological and Scientific Society of Baltimore, Maryland, and the only colored member of the Association of Teachers of Mathematics of the Middle States and Maryland.

During his residence in New Jersey he was honored by Governor Edge with a commission to represent the educational progress of the colored people of the state at an educational congress in New York City.

While most of his time has been given to the study and teaching of advanced mathematics, he has given much time to other phases of learning including school organization and administration.

Today he stands, so far as we are informed, as the only Methodist who is at the head of one of the seventeen Agricultural and Mechanical Colleges, which are supported by federal and state funds.

President Parker has fully proven a worthy successor to the late William Hooper Councill, the founder of this institution. During the two year period of his presidency he has liquidated an indebtedness of nearly $60,000 and has placed this institution upon a basis with any of the Land Grant Colleges.

We wish to congratulate him that by sterling worth, labor and study, he has brought such signal honor to the church in reaching the highest educational position within the gift of the great State of Alabama.

25 MILLION PAID TO CONFERENCE CLAIMANTS IN 24 YEARS

By Rev. J. T. B. Smith

At the Annual Meeting of the Board of Conference Claimants of the Methodist Episcopal Church, Dr. Joseph B. Hingeley, Chicago, Corresponding Secretary, in his report called special attention to the increase in receipts for claimants from 1900 to 1924. Bishop Charles Bayard Mitchell, St. Paul, presided. Bishop Thomas Nicholson and Dr. R. J. Wade were also present and a telegram sent to Bishop Stuntz.

Dr. Hingeley in his report said, "The amount paid to Conference Claimants in quadrenniums was:

1900-1903	$1,183,000
1904-1907	1,463,000
1908-1911	3,171,000
1912-1915	4,431,000
1916-1919	5,497,000
1920-1923	9,849,000
Total	$25,604,000

The great increase in the quadrenniums began in 1908, and of the $26,000,000 paid during the period only four per cent was paid during the first quadrennium; while forty per cent of the total was paid during the present quadrenninum. The amount paid in 1923 was $2,598,000, but the annuity rates and the number of claimants so increased that there was a deficit of a million and a half dollars between the amounts promised by the Discipline and the amounts actually paid. The proposition to reduce, remove or take away the dividend of the Book Concern and apply the money to other causes would enlarge this deficit in an alarming manner, and necessitate larger payments by the pastoral charges and a large increase in the permanent endowments. It would react unfavorably not only on the 3,458 retired ministers and 4,828 widows and orphans, but also on all loyal Methodists who are determined that this sacred obligation shall be met. This year there was an increase of 138 claimants.

"There are marked inequities" said Dr. Hingeley, "in the present syetem in the Methodist Episcopal Church which should be corrected. Some claimants in certain conferences were paid $300 or less per year; while other claimants for the same years of service received $1,200 or more. This lack of equity must be corrected by a larger endowment in the Connectional Fund of the Board, the income of which goes only to needy cases. The deficit in payments increases year by year because the number of claimants increases every year."

The question of *"accrued liabilities"* for services already rendered received large attention. The present retired group represents a service of 1680 centuries. The active ministers represent additional services already rendered amounting to 2,800 centuries, making the total accrued liability years,—4,487 centuries. Fortunately 2,800 centuries are not active liability today; but they will be tomorrow, when these ministers are retired. The present plans of the church look only to providing for the accrued liabilities, and it is absolutely necessary that immediate provision be made also for the *"accruing liabilities"* of the men who are still in the active service and who annually add a year of additional liability. A plan like the *"Church Pension Fund"* of the Protestant Episcopal Church should be added to the present plans of Methodism.

The plan of the *"Ministers' Provident-Annuity Fund"* whereby ministers can put their savings into a fund, and secure an additional annuity protection in old age was adopted.

Projected legislation was discussed and a committee formed to present it to the General Conference.

Centenary payments since the close of the Centenary Climax Campaign, October 31st, have been so small that the situation is very serious. The Christmas Offering for the Japan Earthquake Fund, splendid as it was, being outside of the Centenary program has accentuated this condition. In these closing months of Centenary and the opening months of World Service, our benevolent appropriations continue. The immediate need must not be lost sight of in the emphasis on the work of the future. Let me urge that every dollar in the benevolent treasury of every church, be rushed to this ofifce immediately. Address remittances to Morris W. Ehnes, 740 Rush Street, Chicago.

MOVEMENTS AT THE NATIONAL CAPITAL

By H. E. Woolever, Editor, National Methodist Press

Forces and Counter Forces

A fundamental bill, twice waylaid, appears again before the Committee on Education and Labor of the 68th Congress, as the Sterling-Reed Bill. It provides for the establishment of a Department of Education and the nation-wide promotion and support of education and health. This bill is the successor of the Smith-Towner Bill, introduced in the 66th Congress, and is the exact copy of the latter. It is the endeavor of the supporters of this bill to have education recognized by the Government as of as much importance as Agriculture, Labor or War, and to remove the stigma of illiteracy in America, promote Americanization, and the health and welfare of the American youth. No one who had read the statements citizenry in order to perpetuate the life of the Republic. The present record of illiteracy in the United States exceeds that of all the other Protestant countries of the world. This is a sufficient reason for immediate steps to provide better educational facilities. The appended tabloid indicates certain conditions:

Amerieanization and Illiteraey

1920 Federal Census—

5,000,000 illiterates in the United States

3,000,000 native-born illiterates.

1,000,000 native born white illiterates.

1,700,000 non-English speaking citizens.

8,000,000 of our 14,000,000 foreign-born citizens come from countries in which 28 to 80 per cent of the population is illiterate.

Army Draft—

25 out of every 100 men in the draft could not write a letter or read a newspaper in English.

Dr. Geo. D. Strayer, Professor of Education, Teachers' College, Columbia University, says it is possible that in the United States today we have from 15,000,000 to 20,000,000 illiterates.

Nearly all of the great educational institutions and organizations of the country endorse this educational bill. Here are some of these outstanding groups:

The National Educational Association, National Committee for Department of Education, American Federation of Labor, The General Federation of Women's Clubs. National League of Women Voters, Daughters of the American Revolution, National Council of Jewish Women, National Congress of Mothers and Parent-Teachers' Association, American Library Association, Women's Christian Temperance Union, Women's Relief Corps. National Federation of Music Clubs, International Sunday Sunday School Council of Religious Education, Order of the Eastern Star, and the Y. W. C. A.

The outstanding opponents are the representatives of the National Catholic Welfare Conference which is one of the largest and most far reaching propaganda organizations in the National Capital. There has been some adverse action taken by some other organizations, but as far as we have seen. they have been commercial or other groups who have no thorough knowledge of educational matters and are little concerned with them.

Father James H. Ryans of the above Roman Catholic organization, made the principal speech against the bill before the Committee. His organization and its subsidiaries were the principal opponents to the bill in the 66th and 67th Congress, where it was entangled in Committees until there was no opportunity for representatives of the American people in either one of those Congresses to consider it and vote upon it.

The National Catholic Welfare Conference which represents the Roman Catholic Hierarchy of the United States in this Democraitc republic, is absolutely opposed to the American principle of education and therefore is consistent in opposing this measure which stands for equal educational opportunities for all the children of American between the ages of 7 and 14. Whlie we question the propriety of a foreign government to use any organization in this country to traduce our national ideals, it is the methods employed hy the above organization to which we especially object. It seems but fair in the United States that a bill of such significance to the people and the Nation, shold have a right of consideration before the representatives of the people in Congress, but the confidential reports of this Roman organization disclose that subtle methods were used in the past woa years o hold these bills in Committee until it was too late for a consideration of the same on the floor of Congress . They are also clever and able enough of whom do not take the time to consider to get certain senators on their side, some the full import of this educational program. Certain of these senators are diverted by some by-play.

Today, more money is appropriated to care for choleric hogs and tubercular cows or boll-weeviled cotton than is appropriated for the support of the Bureau of Education. Five hundred and ten thousand dollars are appropriated for the investigation and control of hog c holera, $161,990 are appropriated for the salaries and educational investigations of the U. S. Bureau of Education.

One of the attacks planned by the Roman Catholic Hierarchy to defeat this bill, should it have come to a vote in the last Congress, was to besiege senators and representatives with a nation-wide campaign of letters and telegrams. Unless those Americans interested in this American principle of education take up the responsibility of writing their representatives and senators to favor and bring this measure before Congress, the Romanists are sure this year to waylay it again in Committee.

Constitutional Amendment on Divorce and Marriage

Senator Capper introduced the following Constitutional Amendment:

"The Congress shall have power to make laws, which shall be uniform through the United States, on marriage and divorce, the legitimation of children, and the care and custody of children affected by annulment of marriage or by divorce.'

This bill has had a hearing and was strongly supported, but its proponents do not expect it to receive favorable action at this session of Confress. It is possible to get the favorable consideration of only one amendment in any single session of Congress. In this session, the Child Labor Amendment has the right of way.

The Growing Crop of Investigation

The climatie conditions in a presidential year are most favorable for federal investigations. This year the crop is unusually abundant and threatens to so occupy the harvesters that there wil be scarcely no legislative grist. In addition to the Teapot Dome investigation which has already called for the appropriation of $225,000 for expenses, a number of others are on the calendar. This oil investigation spreads far afield and now promises to reach to Great Britain, Burma, Holland, Portugal, Mesopotamia, Palestine, Venezuela, and other countries wherever this government has aided its citizens in securing oil rights.

Other investigations which are waiting, according to report, only until they may secure more publicity are: Russian Propaganda, Prohibition Unit, Indian Land Leases, Department of Justice, Internal Revenue, League of Nations Propaganda, et cetera. They number some forty-four on the Congressional Calendar. It sometimes appears as though we had a Congress of investigators, rather than legislators. But we only elect a president once in four years!

United States Aids Germany

The heart of the United States responds to the need of humanity. On February 26, the Foreign Relations Committee of the House of Representatives reported out a bill appropriating $10,000,000 for the relief of the starving women and children of Germany. Its passage is expected. This sum is placed at the disposal of the President with the provision that the foods should be purchased in this country and shipped in American vessels. The action had the earnest support of Major General Henry Allen and Secretary of Commerce Herbert Hoover. This shows the quality of the American spirit and will have the hearty approval of the Christian people.

"Again The Bill"

Twenty Democratic Congressmen from New York State signed a protest against the Johnson Immigration Bill, which limits immigration from each country to 2 per cent of the population of that nation here in 1890. The only two members of the very large House Committe on Immigration and Naturalization who brought in a minority report were Adolph J. Sabath, a Jewish representative from Chicago, and Samuel Dickstein of New York. These have drawn others unto themselves and the list of names attached looks like a political swap between the merchant class and the ruling class of New York City. That city has already a million and a half Jews, over a million Italians, and so the list might be continued until you have 4,000,000 inhabitants in that city who are foreign horn or of foreign born parentage. Yet for political reasons with-

out considering what it means to overrun a country with unassimilable millions, these Congressmen sign a misleading protest.

Bonus and Pension

The Soldiers' Bonus agitation is a live issue in Congress and some of the leaders prophesy its passage despite the expected veto of the President. This is a very choice subject with politicians as it involves the 4,458,000 ex-soldiers and their relatives, all of whom have or control votes. This is not an inconsiderable group to think of when a national election is in the foreground. The Bonus issue brings up the whole matter of pensions in the past which reveals some interesting figures.

There were on the pension roll last year, 168,623 Civil War veterans, and 264,580 widows and dependents receiving in round numbers $239,000,000; 68,393 Spanish War veterans, and 13,167 widows and dependents receiving $18,000,000; 3,923 Indian War veterans, and 2,828 widows and dependents receiving $2,000,000; 73 Mexican War veterans, and 1,636 widows and dependents receiving $718,000; 30 widows and dependents of the War Veterans of 1812 receiving $18,000; 57 World War veterans and 29 widows and dependents receiving $24,000; 2,641 Regular Army and Navy veterans, and 3,790 widows and dependents receiving $3,500,000. The United States has paid from the Federal Treasury up to the beginning of the fiscal year 1924, $6,600,000,000 in pensions. There has just ben introduced in Congress a bill looking to the increase of pensions of Civil War veterans from $50 to $72 per month, and widows of veterans from $30 to $36 per month.

A NEW DAY FOR GEORGE R. SMITH COLLEGE, SEDALIA, MO.

By the Rev. M. L. Mackay, D. D.

January 15th marked a new era in the history of George R. Smith College. For upon this day the trustees met and unanimously decided to raise $50,000 for this institution in the two conferences, the Lincoln and Central Missouri.

This meeting arose out of the convocation that was held recently at Kansas City, when a new vision enlarged and broadened of the needs, responsibilities and possibilities of the work here in the great mid-west was had.

For 30 years Geo. R. Smith College has stood like some solitary Cheops alone, magnificent and imposing. But this is a new day and the men who compose the trustee board realize it, and acting from that knowledge the following met: Revs. Conwell and Logan, District Superintendents of the Lincoln Conference Webster, Grant, Young, Reynolds, Abbott, Mackay, Drs. J. M. Harris and L. F. Brooks and President Hayes.

For one day they discussed, planned, revised and concluded. That conclusion was not arrived at hastily or without the survey of facts. This college is the only one of its kind North of the Mason and Dixon line. Many of our people are coming here from the South. In order to look after them properly from an educational standpoint, Geo. R. Smith College must be enlarged and do real college work; work that is of as high grade as can be done anywhere. In short, Geo. R. Smith College must be made what it should be or turn her over to be a dwelling for the bats.

To this end the trustees are looking. The sum of $50,000 is to be raised in the Lincoln and Central Missouri Conferences and their constituents; $30,000 of this amount is to be raised in the Central Missouri, and $20,000 in the Lincoln Conference.

The City of Sedalia, through the Chamber of Commerce, Kiwanis, Rotary Clubs, etc., is expecting to give $15,000, hence the total asking will be reduced among the conferences. This $35,000 is to be paid in 3-year installments, as follows: In Lincoln Conference, Guthrie iDstrict, $4,000; Oklahoma District, $5,000; Topeka District, $6,000. In Central Missouri Conference, Hannibal, $4,000; Sedalia, $4,000; Kansas City, $5,000 and St. Louis, $7,000.

This is truly a big program endorsed by Bishops Mead and Quayle, when each district is to report more thank $1,000 year for Geo. R. Smith College. But it can be done, and through the laymen, district conference and conference organiaztions it will be done. Then will the dream of many of the friends and alumni be realized and the heart of Mrs. Cotton be made glad.

NEWS FROM THE FAR WEST

By Rev. A. P. Shaw

What promises to be the greatest year with our work in the Far West is now on. Since conference in October great revivals have been conducted at Hamilton and Wesley Churches in Los Angeles, resulting in more than a hundred accessions at Wesley and over fifty at Hamilton. The congregations at both churches have increased wonderfully. Our Los Angeles churches are easily the most prosperous and successful among us in the city. Pastors Shaw and Beane have each been voted a vacation for the month of May with expenses, to attend the General Conference and visit many places east and south.

Rev. B. J. Jordan at Pasadena, is doing a fine work. Indications are that a new church will be built this year. Brother Jordan is a faithful pastor who always brings things to pass.

Rev. O. S. Stout is handling the prosperous mission at Watts in a fine way. The membership is now nearly fifty and much more rapid growth only awaits a suitable place of worship which will be secured this spring.

Fowler is doing well in spite of the feeblenes of Rev. D. P. Shaw, who is supplying the charge. Indications are that we shall soon have a good man from Louisiana to lead this work to a larger success.

Oakland under the leadership of Rev. A. L. Scott, is making splendid progress. A fine place of worship has been secured, an excellent parsonage purchased, and the work generally is making rapid progress.

This portion of the country is growing so rapidly that in the near future some program should be adopted to enlarge our work by establishing our churches in all of the large cities on the Pacific Coast.

Los Angeles, Calif.

BIG BOARD OF METHODISM MEETS

(Continued from Page 3)

World Service Program. In an illuminating demonstration, an address such as only he can give, in promotion matters, Dr. Ralph E Diffendorfer answered satisfactorily this question, in an address featuring one of the evening services. This information is being distributed from the office of the Council of Boards at Chicago as rapidly and as thoroughly as possible.

Strong Influences At Work

Certain observations are clear concerning the discussion during the proceedings of the Council Meeting. There was reflected therein the uncertain and unsettled mind of the church as represented in that gathering. The determining factors in the drift of argument which shaped the final legislation of the Council were three. There was first, what is now pretty generally being styled throughout the church at large, as the "Board Mind." Many think that the Boards are "interested" and are inclined to a sort of self-perpetuation. A second factor, quite marked in its influcnce, was consideration of the pending possibilities of doing violence to the present stage of Unification proceedings. Third, there was a conviction more or less sincere, that there exists no urgent need for radical re-organization and that the church should "let well-enough do."

These considerations prevailed, and when the Council adjourned after its lengthy discussions, all felt the urge of expectancy that the General Conference must bear the responsibility of any progressive step taken that will be revolutionary in the present method in administering the vast interests of our world-wide Methodism.

SOUTHERN UNIVERSITY, STATE COLLEGE FOR COLORED YOUTH, BATON ROUGE, LA., HOLDS NOTABLE FARMERS' CONFERENCE

(Continued from Page 4)

In order that the agricultural interest may he fully developed throughout the State, it is our hope that wherever there is a special bond issue floated, there will be some provisions made for the hullding of colored schols.

We highly appreciate Governor Parker's endorsement of agriculture.

We highly commend and endorse Superintendent T. H. Harris for the four square position for the education of all of the people of the State. Hon. Harry D. Wilson, Commissioner of Agriculture, and Dr. W. R. Perkins, Director of Extension, are to be congratulated for the unstinted support they have given to make the Southern University Farmers' Conference a succes.

We urge Negro farmers not to sell their homes and land bnt whenever an opportunity comes, buy more and build homes, live a peaceful citizen's life and thus become the State's assets rather than the State's liabilities.

The Southern University Farmers' Conference is willing to pledge its support and endorsement to all of the agricultural interests of the State, and stands out ever willing to co-operate in any way possible to help make the State of Louisiana the greatest one, in the agricultural list.

REPORT OF GROUP MEETINGS

Dallas

The Dallas District Training Conference of the Methodist Episcopal church convened in St. Paul church Tuesday, 10 a. m. The Devotional and World Service Discussions were led by Dr. J. W. Warren, District Superintendent. Scripture lesson, Dr. G. A. Deslandes, P. C. and prayer by Rev. W. H. Purnell. The fourteen pastors present entered heartily into the program and continued until Wednesday evening. Drs. Deslandes, McMillan and Prof Wm. Gordon rendered very valuable service in this conference. Rev. D. F. Vance was elected secretary of the conference and reporter to the Southwestern Christian Advocate; Rev. F. M. Hudspeth presided at the piano, and was also elected to report to the Dallas Express.

The ladies of St. Paul church, composing the building committee served meals in the basement of the church.

The meeting adjourned 5:30 p. m. Wednesday, after a short address by Mrs. Deslandes, who was spokesman for the ladies present.

Each pastor left for his field better prepared to execute the World's Service program in his church and community. Dr. J. W. Warren, District Superintendent, D. F. Vance, Secretary.

Austin

The Austin District Ministerial Group meeting was held with Wesley Methodist Episcopal church, January 29-30. The following ministers answered present at the roll call. Dr. A. D. Jacques, Dist. Supt., Dr. R. M. Davis, Dr. D. C. Lacy, field secretary for the board of conference claimants. Rev. J. W. Downs, Rev. J. W. Hooley,Rev.C. W. Franklin, Rev. F. J. Hutchinson, Rev. J. B. Phoenix, Rev. W. W. Baker, Rev. R. E. McRea, Rev. L. Haynes, Rev. L. Strait, Rev. Charles T. Wardah, Rev. J. L. Wattely. Those absent were Rev. I. L. Sanford, Rev. G. F. Alexander, Rev. R. W. Allen, Rev. J. F. Muse, Rev. G. W. Kelley. We were in a School of World Service, both daysfl. Rev. J. D. Mackey was lot but reported during the morning session 1st day. Dr. R. N. was absent on account of illness, but was present in the afternoon session of the 2nd day.

The men seemed to be masters of their respective subjects. We were honored with the presence of Dr. T. H. Wyatt, district superintendent of the Waco District, who gave us some helpful suggestions. Dr. J. F. Williams and Dr. J. W. Bennet were also visitors, and pastors of Metropolitan and Grant's Chapel A. M. E. churches respectively. Both made program of our church as they saw it.

On Wednesday the 30th, we studied with the faculty and the student body of Samuel Huston college. Both home and foreign fields were represented there by Rev. C. W. Franklin and Dr. T. H. Wyatt, which were inspirational and helpful.

The session was made cheerful by the ladies of Wesley church; with their delicious menu which was served at lunch and dinner. The meeting elected J. L. Wattley reporter to the Southwestern.

We closed Wednesday night with a mock quarterly conference which was quite laughable and a rare treat.—Reporter.

Houston

Pursuant to the call of Dr. A. W. Carr, District Superintendent of the Houston District, the brethren met at Sloan Memorial Church, January 30-31, to study the "World Service Volume." Before any attempt to carry out a previously arranged program, fifteen minutes were used in song and prayer service. It was a blessing to the brethren that the District Superintendent was called to New Orleans by Bishop Jones to study this great volume, for at the beginning of the study Dr. Carr showed to the satisfaction of all, that he had given the best that was in him while he studied the Volume at New Orleans, and without this information, our study could not have been so comprehensive; after the District Superintendent imparted so much information, the interest of the brethren was readily manifested, and this manifestation continued throughout the entire two days session.. Every pastor on the District, had his part to play on the program, and when each was called, it was shown that his whole life was in his subject, and to say that each acquitted himself well is to say the least. But this entire Volume was not gone over during these two days meeting, for indeed months would have to be used before this could be done, but the District Superintendent having had a previous knowledge of the most important parts to study, we were confined to them only as we could best carry the parts to our several congregations with more advantage. It was indeed an inspiration to the many visitors present to see the anxiety of the brethren as they sat at their tahles studying this Great Book, and so great was their interest that at time, many of them involuntarily made themselves preachers too.

The brethren present, had no ground or reason to be tardy, for the dinners served by this congregation under the personal supervision of the pastor Rev. T. M. Jackson. eliminated all excuses for tardiness; in fact, the brethren were too much concerned with this study to even leave the church, and when the word was given by the District Superintendent for resumption of work, every brother was at his table to study more earnestly the Great Book which was opened before him. It is believed from the interest shown and openly expressed before the meeting was closed, the congregations whom these brethren were sent to serve, will show no hesitancy in doing their parts in the "Askings as contained in this Volume.

At the close of the meting each pastor was asked for an epxression as to his intentions when he returned to his charge, and here a keener interest was shown as these brethren expressed themselves. A vote of thanks was given the District Superintendent for the very able and profitable manner he had conducted the meeting. The final prayer was read in concert by all present and the benediction was pronounced by Rev. R. L. Andrews.

Birmingham

The World Service Group and District Stewards' meeting of the Birmingham District, Central Alabama Conference, convened January 28-30, 1924, at Bradford Chapel M E. Church, Avondale, Rev. Smith, pastor, Rev. C. L. Dunn, District Superintendent.

The meeting opened at 11:00 a. m. Devotions conducted by Rev. J. R. Taylor. After an impressive devotional service, meeting was organized with the District Superintendent as chairman, Rev. J. W. Martin, secretary. All the pastors of the district but two, responded to the roll call. The business session opened with an inspirational address by the District Superintendent on World Service. He also emphasized the reading of the **Southwestern Christian Advocate** by every member of the Church.

The books on World Service were presented to the body and the contents carefully explained by Rev. Dunn. The present needs of the church both home and foreign, were ably presented and the various agencies of the Church featured the program of the meeting. They were discussed by several speakers who left a lasting impression on all who heard them.

A number of our laymen were also present and introduced. Dr. W. L. Brown, president of the City-wide Mission made a wonderful address on the progress of the Mission work in Birmingham. Mrs. B. E. Moore represented the Woman's Home Mission, Mrs. Bunn, Foreign Mission, Mr. A. Wynn of Scotts Chapel, Tithing. He emphasized the necessity of tithing by every member of the church. Mr. M. K. Jackson spoke on the duty of the Laymen. Rev. W F. Dancy, pastor of our church at Sayreton, Birmingham district, was introduced and spoke of China and its needs. Visitors from other denominations were present. Among them was Dr. J. W. Hughes of the Baptist Church who spoke briefly along the lines of unity in Christian service.

Because of the faithful service and brotherly co-operation of our district superintendent, Rev. C. L. Dunn, the entire district voiced the sentiment of sending him to the General Conference. A committee was appointed from the meeting to look after the financial needs, as follows: Rev. J. R. Taylor, Rev. Whitfield, Rev. Wright and others.

On Tuesday night, Rev. Charles Coleman pastor of Gadsden, preached an able sermon The meeting was well entertained by Rev. Smith and his good people. It came to a close Wednesday night with a powerful sermon by Rev. Dunn. Many expressions were made that it was one of the best Councils held in the history of the district.

All left for their various fields of labor with a new vision and filled with inspiration.—J. C. Phillips. Reporter.

Dickson

The first Sub-District Meeting of the Ten years' program on Conservation and Advance, met in Newhope Methodist Episcopal Church, Mansfield, Tenn., Feb. 6, 1924, with Rev. E. J. Guthrie, District Superintendent, in the chair. Rev. S. P. McDonald, pastor of the Mt. Pleasant Charge, conducted the devotional service after which Rev. M. L. Easly of the Springville and Paris Charge was elected secretary. The following pastors were present: Revs. H. C. Hicks, S. P. McDonald, M. E. Easley, J. A.

Burnley; Laymen R. B. Tharpe, Homer Tharpe, Keither Tharpe, C. H. Boyd and John Travis.

Though it was cold and the roads bad, this was one of the best subdistrict meetings ever held on the Dickson District. Dr. Guthrie know how to do things and is full of business; the Bishop made no mistake when he appointed him District Superintendent of the Dickson District. We see the church as one common brotherhood and God the Father over all. Our slogan is "Round Reports". A vote of thanks was accorded Burnley and his people for their hospitality.—M. L. Easley, secretary and reporter.

PROCEEDINGS OF THE SOUTH FLORIDA MISSION CONFERENCE

The Fourth Annual Session of the South Florida Mission Conference, convened January 24th-27th, 1924, at Trinity Methodist Episcopal Church, Sanford, Fla. The examination of candidates was conducted by W. O. Bartley, Chairman of the Examining Board. The welcome addresses were delivered on behalf of Trinity Methodist Episcopal Church, by Prof. Prince W. Spears, A. M. It was a master piece; on behalf of the city, Hon. Mayor Forest Lake. Of all welcomes delivered by the Mayor of any city, or town, no matter where they were ever, or ever will be delivered, none has ever, or will ever surpass the masterly address delivered at that hour by Mayor Lake; on behalf of the white churches, by Rev. W. G. Carpenter, D. D. We had read and heard of Dr. Carpenter, but that night we had the pleasure of hearing him and in a few moments found that the half had never been told; on behalf of the colored churches, by Rev. H. J. Jones, of the A. M. E. Church. His, as the others, was well delivered; on behalf of the public schools, the president of the First National Bank of Sanford one among the oldest citizens of Sanford, was called upon to speak in a general way. Listening to him, added new life to the occasion. Just here, at the request of our beloved Bishop Richardson, Dr. J. A. Simpson introduced W. O. Bartley of Tampa, Fla., who, in a few befitting words, and on behalf of the members of the Conference, responded to all of the above addresses. This was followed by hearty expressions of appreciation of the many addresses by Bishop Richardson. He was introduced by Dr. J. A. Simpson, and arose to speak in the midst of a great shower of applause. At the close of his short, bunt wonderful address, the offering was taken after which the benediction followed.

On Thursday, January 24th, which was the morning for the opening of the business session of the conference, the devotions were conducted by Bishop Ernest G. Richardson, D. D., LL. D., two District Superintendents, viz: Drs. J. A. Simpson and H. W. Bartley, and the Pastor, of Atlanta, Ga., after which he, assisted by the Dr. W. T. Collier, administered the Sacrament of the Lord's Supper. Then followed roll call and the organization of the conference.

Dr. W. P. Pickens the noted former secretary, was re-elected. He choose for his assistant, Rev. H. H. McCray; Dr. J. W. Wesley, the former proficient Statistician, was re-elected. He chose for his assistants, Revs M. Peter Chappelle, and Warren L. Jenkens. Dr. D. W. Demps, who has always proven himself to be just and honest, was re-elected Conference Treasurer. He chose for his assistants, Revs. A. L. Jackson, William A. Mitchell, and Dr. G. H. Lennon. Dr. W. A. Johnson was elected reporter to the local papers, while W. O. Bartley was elected reporter to the Southwestrn Christian Advocate. Dr. W. T. Collier, was elected postmaster for the conference. One among the greatest features of the conference, was that we were favored each day at 11:30 a. m. with an instructive message by our beloved Bishop. His messages will long be remembered. We were favored with the presence of many distinguished visitors. Several of our General Officers being in the number. Drs. Stephens, of Philadelphia; J. W. E. Bowen, of Atlanta, Ga.; R. T. Weatherby, of Atlanta; W. J. Carpenter, of the Methodist Episcopal Church, South; J. A. Long, of the A. M. E. Church; W. R. Stephens, D. S., of the Jacksonville District, Florida Conference; J. S. Todd, D. S., of the Gainesville, District; T. H. B. Walker, P. C. of Simpson Memorial Episcopal Church, Jacksonville, Fla.; T. W. Williams, P. C., of Ebenezer Methodist Episcopal Church, Jacksonville, Fla.; S. P. Rutledge, P. C., of St. Joseph Methodist Episcopal Church; G. C. Gissentanner, P. C., of Lone Star; J. M. Trammell, of Reddick; Mrs. Mary McLoud Bethume, Principal of the Daytona Cookman Industrial Junior College; Dr. J. Seth Hill, of Daytona; Mrs. Bulkley, General Representative of the Woman's Home Missionary Society; Dr. T. A. Adams, representative of the Conference Claimant Fund. The following pastor's wives were present and were introduced as were the others: Mrs. E. W. Garrison, Mrs. J. W. Wesley, Mrs. W. O. Bartley, Mrs. W. A. Mitchell, Mrs. H. W. Bartley, and Mrs. H. D. Morrison. Last, but not least, Dr. Elmer A. Dent, of New York. Special commendation is due to be given to our two energetic district superintendents, viz: Dr. J. A. Simpson of the Atlantic District, and Dr. H. W. Bartley of the Gulf District, who brought reports, excelling all reports of the previous years. The South Florida Mission Conference, under the direction of our honored Bishop E. G. Richardson; Dr. J. W. Moultrie, our Area Secretary and our two great district superintendents, together with the help of such a loyal set of pastors, is hastly becoming the garden spot of Methodism among the colored membership of our great church.

The reports of the pastors showed a great increase along nearly all lines. The total amount of benevolences was a little more than $5,000. The following visitors delivered able addresses, such that will ever be remembered: Rrs. T. A. Adams, representing the Conference Claiments; J. W. E. Bowen, representing the Board of Education; Dr. Stephens, representing the Board of Home Missions and Church Extension; Dr. R. T. Weatherby, World Evangelism; Dr. Elmer A. Dent, representing the Committee on Conservation and Advance; Mrs. Mary McCloud Bethune, representing our great Daytona-Cookman and Industrial Junior College, and Hon. J. Seth Hill, M. D. Their presence as well as their able speeches, added greatly to the occasion. The following were admitted on trial, Aspie A. H. Culmer and elected to Deacon's orders: Felix Goodwine, Anthony T. Mc. Caskill, and Geo. T. Tyer. Elected to Elder's Orders: M. Peter Chappelle, and John S. Cameron. The following brothers' orders were recognized from the A. M. E. Church: As Elders: Henry D. Morrison and John S. Walker; as a local Deacon, William Israel. The pastor, Dr. W. T. Collier, in a very honorable way, asked to be retired. With deep regret and expressions of appreciation of the great service rendered by Dr. Collier for more than thirty years, such was granted. Too much can not be said of the cordial entertainment that was given to the conference by the people of Sanford during our stay among them. Our Sunday service was one of a lasting impression. The Sunday School was conducted at 8:30 a .m. by Prof. Shelton Jacobs, and Dr. M. Peter Chappelle. Love feast at 9:30 a. m., was conducted by Revs. A. W. Williams and E. W. Garrison. At 11 a. m., one among the greatest sermons ever listened to by the South Florida Mission Conference, was delivered by our saintly Bishop E. G. Richardson, D. D., LL. D. of Atlanta, Ga. He chose for his text, John 3:16. It was a master piece. At 3 p. m., a sermon was delivered by Dr. Elmer A. Dent of the New York East Conference, from the text, Luke 19:1. His was a powerful sermon that will never be forgotten. Following this was the ordination of Deacons and Elders by the Bishop, assisted by several Elders. At 7:30 p. m. the closing sermon of the conference was delivered by W. O. Bartley, of Tampa, text Matt. 27; part of 33, 35th verses. Following this was the reading of resolutions, and, after a brief exortation given the entire conference by the Bishop, he read the appointments. Doxology was sung, and the benediction was pronounced by the Bishop. The said conference then closed without date, to meet next year at Bradentown, Fla.

JUNE

Nature blushes 'neath the gaze
Of the ardent sun,
Earth is teeming o'er with praise,
Summer has begun!

Roses now are open wide,
Fragrance fills the air;
Breezes kiss the lovely face
Of the lily fair.

See the dewdrops on the grass,
Sparkling in the light,
When the brilliant sun appears.
Chasing off the night!

What fair visitor is this,
Who has come to earth,
Bringing with her birds and flow'rs,
Sunshine, joy and mirth?

List, upon the floating breeze,
Comes the birdie's tune.
As he answers back to me:
"'Tis the rosy June!"

Mrs. Effie T. Battle.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College

Missionary interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--The Reign Of David.

(1 Sam. 16-11; Sam. 24.)

MARCH 16, 1924

David was strong wherein Saul was weak, and stronger wherein Saul was strong. We intimated last week that Saul made some mistakes by which his successors could profit if they were so disposed. Let us now see if David learned any lesson from Saul.

Saul's most outstanding weakness lay in his general and specific attitude toward the State religion—that is, what was considered the official religion of the kingdom. To be sure he was not guilty of worshipping any foreign god. But he showed no enthusiasm in doing the things that would tend to strengthen the people's respect for the national religion. But rather, he, perhaps not purposely, did that which would tend to increase the people's disrespect for the laws of their God and for the prophets whom God should inspire as their teachers. Consequently, Samuel the prophet in whom had rested all earthly power among the people, deserted him. Had he lived in the middle ages this would have been an act equivalent to excommunication and the release of the suhjects' ohligation of allegiance to him. He anointed David king in Saul's stead. Under no circumstances can David he accused of Saul's religious mistake. On the contrary, he was exceptionally religious to havo heen a man of affairs and a veteran warrior. His official title could well have been, David, King hy the Grace of God, Defender and Promulgator of the Faith. With the possible exception of Moses, hardly did any other man in all the history of Israel do more to popularize the religion of Jehovah among the people, or have moro permanent influence for good on the religions life of the people than he. He was unquestionahly of a genuine religious nature, it is true; and we do not mean to ignore that fact. But it is not at all improbable that Saul's mistake in this respect and his consequent fall into disfavor among so many of the people, and especially with the great prophet of God, who was the king-maker, and who belonged to that class or religious order which had tremendous influence among the people at that time as the messenger of God—it is more than prohahle that Saul's mistake did much to accentuate David's feeling as king of religious responsihility to his people and his people's God. Had Saul heen the most popular king among the people who held God's interest the most deeply at heart, we would not have had a Kihg David at all. But even if we would have had him, in all probability he would have been another type of a ruler than he was.

Another thing of religious interest in David's reign is his public attitude toward the rebuke of the prophet Nathan. Compare David's persistence hore with the attitude of Saul toward Samuel's rebuke, and note tho great difference. Saul was a partial failure hecause he did not keep on good terms with the prophets, just as many a mediaeval ruler failed because he dared to go contrary to the people's wishes. David had no desire to fall into the same mistake of Saul. Saul's experience was David's warning. We do not emphasize these facts with any desire to detract from David's greatness at all, but rather to emphasize his practical wisdom and good judgment. The great man is he who does great things against great odds. But for one thing he is great: because he profits hy the mistakes of others. He avoids their pitfalls and appropriate their virtues. In every sphere of life there has heen many a leader who has failed hecause of his had judgment in offending people's cherished religious beliefs. And we may interject this ohservation: As long as Israel's kings respected God's true prophetic messengers, all went fairly well with Israel. But when these kings came to the place where they thought themselves ahle to stand alone in their own power, when for financial reasons a division had come about in the prophetic institution, and through patronage or otherwse, the king could have the rank and file of the prophets on his side, right or wrong, all did not go well with Israel. The prophets were the strongest agency for the creation of public sentiment in Israel. And in the early period of the monarchy a king succeeded or failed according as he had or did not have the support of the prophetic class.

Another mistake of Saul was that hy his public attitude and conduct toward David he brought the country almost to the verge of internal warfare. To have heen inwardly jealous of David was one thing. But to have made his personal feelings a public state policy, as he did, was another thing. Did David profit hy Saul's mistake in this? Indeed, he learned the lesson so well that he went to the other extreme, of not being precautious enough. He allowed the country to he brought into internal war through his overindulgence of a rehellious son. This, too, was prohably due much to David's natural disposition. But it is not unlikely that the unjust and unwarranted mistrust and puhlic persecution to which he was suhjected by Saul had some effect in making him too indulgent with his rebellious son.

And David was strong wherein Saul was strong. Saul's chief strength lay in his military prowess. In this he must at least have come up to the expectation of his people. But also in this David was by far his superior. In his age he was a veritable Napoleon without the Waterloo. It seems that he had been born just for such times as those. Before he sheathed his sword there was not a neighboring people that dared raise their hand against Israel. Through his successful campaigns Israel's territory reached its greatest extent of any time in the history of tho nation. What was the strong hope of Joshua and the well-nigh abandoned hope during the period of the Judges, became a glorious reality under David. And he it is who was the real founder of the Hebrew nation. To this success as a military chieftain add his keen and vital interest in the religious life of his people, and we can readily see why it is that his name became the symbol of the highest and hollest that Israel ever hoped for. Even the Son of God must also be a son of David.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, March 16, 1924.

"And Hiram, King of Tyre, sent messengers to David."

(By Rev. D. D. Martin, D. D.)

David is king on the only earth throne where the true God is honored, for David was a man after God's own heart. There was dignity and strength to his reign that Saul never enjoyed. The nations about are taking notice. Hiram, King of Tyre, sends greetings, knowing it will he to his advantage to make friends with this new and rising monarch. By this, as noted in our lesson text, David perceived that Jehovah had estahlished him.

A good way for any person to determine their standing with God is to note their influence among men. All men are seeking for God. If they find he is with you they will be wanting your fellowship and help. Our missionaries in Africa state there is hardly a "hig meeting" held that some trihal chieftain from some remote trihe does not come or send a messenger asking for help such as only God's people can hring them.

One of the greatest honors that can come to a missionary is for people of other religions to seek their fellowship and counsel. This is true of all our missionaries in Africa; it is largely true in the Orient. Japan is greatly indebted to missionaries for the wonderful advance made in the last generation. China has heen held steady in the throws of national rehuilding by the advice and help of Christian missionaries. Russia is coming to feel that American missionaries are her friends and is seeking their help and counsel, as are many of the war-stricken countries of Europe.

There was a vast difference in the attitude of David and of Saul in recognition of God's claim upon them. Saul disappointed; David gave the Church and the world the psalms of praise and worship. It is the saddest of calamities for the kingdom when missionaries fail to walk with God. The only advantage Christians have over others is in the reality of God, which all people want to know, but for the most part are but hlindly seeking. Let no messenger come to us as God's servants and go away disappointed.

Gammon Seminary.

District Rounds

FORREST CITY DISTRICT

Second Round

Crawfordsville and Jennett, March 22-23; Hughes Circuit, 29-30; Brickoys, April 5-6; Davis and Fifteenth, 12-13; Kokomo, 26-27; Marianna and Scott Valley, 19-20; Marinna Circuit, May 3-4; Palestine Circuit, 10-11; Hunter Circuit 17-18; Cotton Plant, 25-26; Caldwell Circuit, June 1-2; Brinkley Circuit, 7-8; Brinkley, 15-16; Forrest City, 22-23; Moro, 5; New Castle, 18-19; Osceola, April 23-24:

Dear Brethren—Keep in mind good Friday offering, ask every member and friend of your congregation to give that day's earnings for the advancement of the Kingdom of Christ our Lord from Heaven, who on that day gave His life for the salvation of man. Remember that Easter Sunday is pay-up-day, Christ expects every one to do his duty. Say Brethren what shall we do? We will go over the top! —J. H. Hatchett, superintendent.

FORT SMITH DISTRICT.

Second Round.

Danville, March 16; Roland, 23; Maumelle, 30; Marche, April 6; Conway Circuit, 7; Center Ridge, 9; Morrilton, 12-13; Conway, 13-14; Cleveland, 16; Solgohachie, 20; Bentonville, 27; Fayetteville, May 4; Van Buren, 11; Fort Smith, 18.

Dear Brothers: As our District Training Conference was a success, with Dr. Campbell, Area Secretary, instructing us in the World Service Program, we want each pastor to work hard and put the program over and make the Southwestern Christian Advocate self-supporting by April 30th.—W. H. Simpson, D. S.

MARRIAGES

MOORE-RODGERS—The marriage of Mrs. Annie Rodgers and Rev. J. A. W. Moore, of Springfield, Tenn., was solemnized at 8 o'clock in Memphis, at Warren chapel M. E. church. The impressive words of the ceremony were read hy the Rev. J. W. Satterfield of the same church. The church was beautifully decorated in greenery of ferns and winter shruhhery. Rev. Sahastian, of Nashville, Tenn., played the wedding march. The bride was attended hy Mrs. J. E. Parker. The groom with his hest man, Rev. Davis, met the hride at the altar. Stewardesses sisters of the church attended hoth parties. Brode was groomed in gray crepe meteor and carried roses and fern. After tho ceremony Rev. and Mrs. J. A. W. Moore left for Springfield, Tenn., where he is pastoring. Out-of-town guest, Mrs. Alphonse Boone, of Chicago, Ill., daughter of the bride.—(Miss) Eva Wiley, Reporter.

WILLIAMS-WILLIAMS—Mr. Hasker Williams and Miss Beatrice Willams were united in the holy bonds of matrimony on Thursday evening.

(Continued on Page 13)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Principal of Morgan Academy Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC.

March 16.

Subject: The Farthest Reach of Divine Love.

(Jno. 3:16; Heb. 1:1-3; 1 Jno. ii-5, 9-14.)

One Sunday morning, during my pastorate at Ebenezer Church, Marshall, Texas, a member of the church came to me at the close of the service and said: "You spoke from your favorite theme this morning, Brother Pastor, and I want to say, that theme is rapidly becoming the favorite of us all." I had spoken that morning on Jno. 3:16. The love of God is my favorite theme. The fact is, all my preaching aims to illustrate, emphasize and exalt that love. I had finished preaching one morning here in Baltimore. A retired white minister who was in the congregation that morning, said to me: "You preach as if there is nothing to God but His love; you must not overlook His justice." His indictment was correct. There is little if anything in my sermons about God's justice. I admit I rarely think of it. I have noticed that people in talking about mother, and writing about her, always talk about her love and devotion and self-sacrifice. That does not mean that mother does not often use the hickory on us. It does mean, however, that the great, outstanding, all-absorbing thing about mother, is not her disposition to use a hickory on us, but her willingness to give the last full measure of her life to us and for us. It is thus that I think and talk of God. He may have a hell as deep and dark and hot as ever mediaeval mystic painted it. He may some day chuck bad people in it by the car loads. I confess I am willing to leave that whole matter to him. The big fact for me now—the fact that grips me, that captures my heart, that obsesses my soul, that fills my mental perspective—is the fact of His love.

Jesus the Embodiment and Revealer of That Love.

The whole purpose of a God in the flesh was that of displaying and demonstrating to us the infinite reaches of His love for us. I have little sympathy with any other explanation of the incarnation. Jesus was the expression of God'a love in terms of flesh and blood. God chose to put in these terms because He wanted no misunderstanding about it. The message of the Christ life, the measure of His death was this, only this. John tells the whole story when he dips his quivering quill in the trickling blood of the crucified Nazarene and writes upon the rugged cross of Golgotha: "God so loved the world."

Suggestions.

What do you think of devoting the greater part of this service to studying and singing the hymns of the church that portray the love of God? I think that would be a fine way to spend the hour.

Here is a little start on them:

Jesus, Lover of My Soul,
Love Divine All Loves Excelling,
I Love to Tell the Story,
O, Love of God How Strong, How True!
How Marvelous, How Wonderful Is My Savior's love!

The last one I want to mention and quote at length, is one by Dr. Matheson, of the church of Scotland. Dr. Matheson, like Fanuy J. Crosby, was blind. This is a song of trust and resignation on the part of one who had no doubts and misgivings about God's love.

1. O, Love, that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow,
May richer, fuller be.

2. O joy that seekest me thru pain,
I cannot close my heart to thee;
I trace the rainbow thru the rain,
And feel thy promise is not vain
That morn shall tearless be.

3. O, cross, that liftest up my head,
I dare not ask to fly from thee,
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall tearless be.

J. W. HAYWOOD,
Baltimore, Md.

Quarterly Conferences

LYONS, TEXAS—We have just closed our first quarterly conference, which was a success. Owing to the unfavorable weather the business was held Saturday. Sunday school was very inspiring. Mrs. R. L. Roberts read a paper, subject "My Christian Duty." Duet by Minnieola McCoy and Lucy M. Roberts. The Superintendent read a paper, stating five reasons why he loves the Sunday school. Bro. Jones is wide-away and is going to success. Remarks by our worthy pastor and District Superintendent. We believe them to be God-sent men. Preaching service at high noon. Rev. Reid preached a noble sermon; I believe every one present rejoiced in the God of their salvation. We are few in number, but I sincerely ask that each reader pray for our spiritual growth.—I. A. Roberts, Reporter.

CALDWELL, TEXAS—The first Quarterly Conference was held February the 9th and 10th, 1924, with the District Superintendent, the Rev. R. B. Reid in the chair. All of the members of the conference were present except a few, and all made very good reports. In spite of the inclement weather, we were able to pay the District Superintendent in full in the quarter on Saturday. On Sunday morning in spite of the rain some members were present. The District Superintendent was at his best and preached out of his soul to that little flock that did come. Paid the first quarter in full, $26.50, $4 balance on the second quarter, $6 for the pastor; $36.60 was raised in the quarter, and raised during the quarter $134.35. Under the leadership of our beloved pastor, the Rev. W. A. Parham, we are going to do our best to put all claims over the top this year. We thank the Bishop for sending the Rev. W. A. Parham, our pastor, back to us, for he did not make any mistake in doing so; he is the right man for the Caldwell Charge.—C. V. Eaverage, Reporter.

JEWETT, TEX.—Our first Quarterly Conference was held on Jewett Circuit at Heggens' Chapel M. E. Church, Feb. 16-17. On Saturday at 3:30 the Superintendent, pastor and a few of the officials were present. Song, prayer and Scripture reading by the pastor, after which the Superintendent made a great talk, showing how important it was for every member to be interested in the church work, after which the calling, electiug and confirming of officers. Reports from pastor and officials. Our Sunday service was grand. Our Superintendent, Rev. W. R. Robinson, preached a soul-stirring sermon at 12 o'clock. A fine dinner was served at the church. Service opened at 2:30; the Superintendent preached another soul-stirring sermon which all enjoyed; 25 partook of the Lord's Supper; after which the collection was finished. Paid the Superintendent in full, $15, and $2.60 for the pastor. We did well owing to the bad weather. Our motto is to go over the top, and I believe the majority of the people are going to be with the pastor.—Jas. Gray, Jr.

SECOND ITINERY OF REV. D. C. LACY,

Field Secretary of Conference Claimant Fund, West Texas Conference.

Dallas District.

Hubbard, Thursday, March 20th, 8 p. m.; Milford, Friday, 21st, 8 p. m.; Italy, Saturday, 22nd, 8 p. m.; Waxahachie, Sunday, 23rd, 11 a. m.; Lancaster, Sunday, 23rd, 8 p. m.; Ferris, Tuesday, 25th, 8 p. m.; Ennis, Wednesday, 27th, 8 p. m.; Corsicanna, Thursday, 27th, 8 p. m.; Warren Chapel, Dallas, Friday, 28th, 8 p. m.; Dallas, North, Sunday, 30th, 11 a. m.; Dallas, St. Paul, Sunday, 30th, 8 p. m.; Denison, Wednesday, April 2nd, 8 p. m.; Sherman, Thursday, 3rd, 8 p. m.; Pilot Point, Friday, 4th, 8 p. m.; Andrews, Ft. Worth, Sunday, 6th, 11 a. m.; Cowin's Chapel, Sunday, 6th, 3 p. m.; Thompson Chapel, Sunday, 6th, 8 p. m.; Hillsboro, Tuesday, 8th, 8 p. m.

Austin District.

Cedar Creek Cir., Sunday, 13th, 11 a. m.; Georgetown, Snnday, May 4th, 11 a. m.

San Antonio District.

Lavernia, Tuesday, April 22nd, 8 p. m.; Southerland Springs, Wednesday, 23rd, 8 p. m.; Nixon, Thnrsday, 24th, 8 p. m.; Smiley Cir., Friday, 25th, 8 p. m.; Cuero, Saturday-Sunday, 26-27, ——; Yorktown, Monday, 28th, 8 p. m.; Floresville, Tuesday, 29th, 3 p. m.; Keeryille, Wednesday, May 7th, 8 p. m.; Pleasanton, Friday, 9th, 8 p. m.; San Antonio, St. Paul, Sunday, 11th, Veterans' Day; Goliad, Sunday, 18th, ——; Beeville, Monday-Thursday, 19-20th, 8 p. m.; Kingsville, Wednesday-Thursday, 21st-22d, 8 p. m.

Dear Brethren: Please remember May the 11th is Veterans' Day, at which time I am hopeful that each full member will give $1 and every child 50 cents. We should strive to raise at least $2000 throughout the West Texas Conference on this date. Every pastor should see the great necessity of every penny of our share being paid to the Conference Claimant Fund, as we ourselves will be claimants in a few short years; the list awaits each of us. Brethren, I am counting on every man of you to beat a forward march to this date. Let's have no retreats in our ranks.

You will remember that very few observed this day last year. We can not and must not fail at this date. Our Conference is looking upon us; the whole Church stands listening. Enlist every auxiliary in the quarterly plan of giving to this very essential cause. Your mind will be refreshed to the auxiliary plan of giving soon, as our Conference Minutes are in your hands, which will be very soon.—Yours for the cause, D. C. Lacy, Field Sec., C. C. F., West Texas Conf., 1802 Now York Ave., Austin, Texas.

MARSHALL DISTRICT.

The Annual Conference Assessments. School Funds.

Concordia and Waskom, $6; Dangerfield, $10; Harleton Ct., $10; Hawkins Ct., $5; Jefferson and Valley Plain, $8; Lodi Ct., $12; Lassater Ct., $10; Ebenezer, $15; Mallalieu Ct., $5; Mineola and Quitman, $8; Marshall Ct., $10; Ore City Ct., $8; Pittsburg, $8; Queen City Ct., $7; Texarkana, St. Paul, $8; Texarkana Ct., $5; Longview, $5; Woodlawn Ct., $8; St. James Circuit, $2; Smithland Circuit, $12.

The assessments for the district for delegates: Concordia and Waskom, $3; Dangerfield, $4; Harleton Ct., $4; Jefferson and Valley Plain, $4; Hawkins, $4; Lodi Ct., $4; Lassater Ct., $3; Ebenezer, $4; Mallalieu Ct., $2; Mineola and Quitman, $4; Marshall Ct., $5; Ore City Ct., $4; Pittsburg, $3; Queen City Ct., $2; Texarkana, St. Paul, $2; Texarkana Ct., $1; Longview, $1.50; Woodlawn Ct., $3; Smithland Ct., $4

Dear President and Pastors: We ask you to take due notice of these assessments and I ask your hearty co-operation that we may secure every dollar of this money. I ask that the delegates' expenses will be paid at District Conference.—Yours for Christ in the work, Mrs. J. Reesemon, District President; Rev. E. H. Holden, District Superintendent.

MARRIAGE.

(Continued from page 12)

Feb. 14, 1924. The ceremony was performed by the pastor, Rev. C. E. Bradford. The church was beautifully decorated. They both are loyal members of Woodlawn M. E. Church. We wish for them a happy and prosperous life.—Bessie L. Bradford, Reporter.



WHAT THE CHURCHES ARE DOING

COVINGTON, KY.—The Lexington Conference Board of Examiners and School of Theology met in session Oct. 30 to Nov. 1, 1923, in Ninth Street Church, Covington, Ky. Nearly every examiner and the major part of the undergraduates were present. Dr. W. H. Riley, of Paris, Ky., was the acting president. The various classes received their mid-year examinations and much emphasis was placed upon the fact that each student must have the books and master the same, taking written examinations to show that the course has been covered. It was clearly brought out that the course was meant for preparation for the work of the ministry. Dr. F. J. Handy, Philadelphia, Pa., was the representative of the General Conference Commission, and his addresses, counsels and presence in every way were a help and inspiration. A committe, J. M. Hayden, W. H. Wallace and C. T. Parker, were appointed to draft suitable resolutions to the Commission on Conference Course of Study. Rev. W. H. Riley ws unanimously elected president of the Board of Examiners and Dean of the School of Theology. Dr. L. M. Hagood was elected vice-president and G G. Bucker register.

WORTON, MD.—The Lord has blessed this charge with both financial and spiritual success this conference year. The regular public services have been well attended, with an increase in interest and attendance in the Sunday School, the Epworth League and the Junior League. The current expenses have been met, the ministerial supports being paid regularly by checks. A new roof has been put on the church at a cost of $256.00, and other improvements on church and parsonage amounting to over $400.00 The Centenary and benevolent collections have been advanced. Twenty-nine World Service Volumes have been readily bought by members of the church. The Southwestern is read with increased interest.

And now the church is rejoicing in the midst of glorious revival begun Watch Night and continued daily, and still going on. The church has been greatly quickened, sinners convicted, mourners converted, backsliders reclaimed. To date (Feb. 6) 15 have been received into preparatory membership. And the work still goes gloriously forward, led on by the pastor and his faithful members heartily cooperating. On last Sunday the pastor administered the Lord's Supper to 129 communicants. The church is alive and happy. All glory to God.—Rev. J. H. Nutter, P. C.

EAST POINT, GA.—Mailieu Chapel, M. E. Church: Amid these wintry months we are rapidly progressing. The entire congregation was set on holy fire Sunday morning and night. The pastor's text was found in Exodus, 11th chapter and 7th verse. Three members have been added to the church since our last conference. On Monday night, February 11, the pastor was favored with a great shower which was very surprising to him.

We are sorry indeed to say that our beloved Supt. Bro. J. W. Woodly had to leave for Ohio, February 14th on account of the illness of his father. May the Lord still pour out his blessings upon us.—Bessie Smith, reporter.

CLINTON. TENN.—Asbury M. E. Church: It is gratifying to note the growing interest in our church since Rev. W. H. Beverly has been here. The church seems to have taken on new life, and is climbing onward and upward. We have just closed one of the most successful revivals that has been conducted in our church for years, conducted by Rev. A. H. Randolph, Bristol, Tenn. Conference, Evangelist. His sermons were powerful and had the desired effect. It resulted in bringing the M. E. and Baptist churches into closer relationship than had been for years.

The parsonage bas been beautifully remodeled, and the pastor and his wife are at home there. We are also enjoying a very splendid year iu public school work under the principalship of Miss M. J. Sylvers of Johnson City. She is a live wire in church work and her service is very much appreciated.

Much interest is being manifested in the rally which is now on for the benefit of the church. The eight captains plain to raise $50.00 each by April 13th and they are working heroically.—Mamie E. Young, reporter.

LOUISVILLE, KY.—The members of Lloyd St. M. E. Church are receiving showers of blessings indeed, for on Sunday, February 10th they moved into their new church which is located at 910 East Walnut street under the new name of Calvary M. E. Church. On Sunday morning our loyal pastor preached his last sermon in dear old Lloyd St. M. E. Church which will long be remembered by all who heard him. After holding the last service at Lloyd St. the pastor and members marched from Lloyd St. to the new church on East Walnut street where the Ladies' Aid Society served a real chicken dinner. Just as the members of Calvary M. E. Church and many visitors and friends sat down to dinner "Praise God From Whom All Blessings Flow" was sung, led by Mrs Addie Logan, a member of the R. E Jones Methodist Temple. At 3:30 o'clock p. m. we held our first service in the new church. There were many visiting preachers and friends in attendance. The afternoon meeting was presided over by our D. S. Rev. R. F. Broaddus, who made a wonderful address, also Rev. J. H. Greer, pastor of Coke's M. E. Church. We received a very cordial and soul-stirring message from the R. E. Jones Methodist Temple delivered by their very loyal and warm hearted pastor, the Rev. I. G. Penn, Jr., whose message was very encouraging as well as soul stirring. At 8 p. m. we were blessed in having with us Rev. H. W. Tate who is truly a Gospel preacher, and who brought to us a beautiful message closing our services for the day.

The collection for the day was $145.10. Our beloved pastor and trustees have outlined a wonderful program which started Sunday, February 10, and will close February 24. The pastor and members of Calvary M. E Church ask the prayers of the Christian Army that we may be successful in putting our program over and that all we do will be done for "Love of Christ and in His name."—Rev L. R. Starks, pastor. Delia Simpson, reporter.

SMITHLAND, KY.—The Sunday School Banner in Mt. Zion M. E. Church has created a great interest. For the previous four weeks the two Sunday School classes, one composed of men, the other of women, have been in a friendip opposition to each other to obtain the Banner by the largest offering from their class.

The men held the banner for three consecutive Sundays. The collections during the three Sundays rated from $5.00 to $12.00. February 10th, told the high water mark of the increased interest when women became the victory class with an offering of $34.36; men, $29.63. A grand total aside from other collections $63.99.

The men after being defeated on Monday night gave the women a grand reception, which consisted of every thing nice and spicy. But the women said at the reception "let us have it again", the men in reply said. "it's on". Who can tell what will happen in the next four weeks? Let everybody take the Southwestern, renew your subscription, miss not a single issue, read it every week and see what the outcome of this record making Sunday School will be. Let me say once more take the Southwestern Christian Advocate and watch the outcome. D. J. Price, Pastor.—Gertrude Brooks, Reporter.

MUSKOGEE, OKLA. — Spencer Chapel is well organized under the World Service program. Rev. B. R. Booker is an organizer of the best type. This church has about 300 members and they are looking forward to erect one of the greatest church edifices in the Lincoln Conference. The Junior League is studying the missionary Text Book of foreign countries; the Sunday School is in fine shape; the Epworth League is in fine shape and meets every Sunday afternoon without a break; the Ladies Aid Society and the Woman's Home Missionary Society, and the entire church move forward every week. This church has enjoyed its best year and made its best reports this year under the efficient leader. Rev. Booker knows his membership, and is an earnest worker. The Booker family are parsonage people; always ready to meet the friends with a smile. Our church sings too. There are 30 subscribers to the *Southwestern Christian Advocate* and some to the Herald and quite a number of the World Service volumes are in the hands of the people. Every Sunday evening at 6 p. m we gather to study this wonderful book. The District Superintendent and family live here and unite in every service. Rev. Booker makes everybody that comes to his church feel that they are a part of the church Thirty-two persons have been added to the church this year. Our slogan for the year 1924, "We pull together." Come to church and be spiritually strong, and able to face new duties.—

WACO, TEX.—St. James Methodist Episcopal Church: Rev. T. H. Wyatt of the Waco District, his seventeen pastors, district officers and unit leaders just closed a most successful group meeting where plans were discussed for carrying out the World Service Program. After being so effectively instructed each member returned to his respective charge with the slogan "Know no failure, put the program over." The soul saving feature of the program was demonstrated through the conversion of one young woman and the accepting of prayer by a young man.—Mrs. H. B. Evans, reporter.

BUNKIE, LA.—As this conference year draws to a close it is with a great deal of pleasure that the member of Marshall Methodist Episcopal Church Bunkie, La., look back over what has been accomplished under the leadership of the Rev. O. J. Harvey. The church has made this year one of the best records of its history. February 4th, a reception was given the pastor, who was leaving for the annual conference led by Sister C. Watson, F. Gray, L. Hamilton, M. D. Cheney and officials Quite an interesting program was rendered. Sister Carrie Watson presented her pastor with a neat purse on behalf of the Ladies' Aid; Woman's Home Missionary Society of which Sister Frances Gray is president, presented a token to the pastor. Short addresses were made. The pastor responded with thanks and words of assurance that he will faithfully endeavor to maintain their confidence so specifically referred to in each address. speeches were made by each of the ministers and all expressed having a lovely time. Closing remarks were given by Prof. I. D. Moreau, principal of the city high school. Quite a number of friends were present and the time was very enjoyahly spent. At the

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expiration of the program the honorees and audionce retired to the reception room where a very dainty repast was served by the ladies.—(Mrs.) Mary E. Jones, reporter.

BATON ROUGE, LA.—Neely M. E. Church: On Monday, February 4, there was quite a gathering at Neely Chapel for the purpose of extending to the pastor, Rev. I. L. Turner a hand of fellowship, before his departure for the Conference which convened in New Orleans. During the reception the pastor gave a few encouraging remarks after which three small purses were given him just as a small token of appreciation for his loyal and efficient service through the past year. As a pastor we look upon him with high esteem and wish, as well as pray for his success through the coming years.

Rev. Turner came to Neely finding the church about to lose a lot on which they had paid quite a sum of money. The influence and enthusiasm with which he set about to straighton things out was so great that we could do naught save plunge in, in the same enthusiastical way. Besides saving the lot the pastor was instrumental in the getting of some very comfortable chairs costing $65.00 and paid for. The choir has recently been organized and they are working as every other organization to make the church services as pleasant as possible. On February 3 we raised $42.—Israel Turner, pastor. Gladyse A. Duncan, reporter.

STONEHAM, TEXAS—Sunday, February 10, was a great day at Stonehamville M. E. Church. Our pastor, Rev. O. C. Talbert preached a soul stirring sermon. Text: Would a man rob God. Before the sermon sister G. A. Mitchell made a talk on Stewardship and the pastor gave a demonstration on Stewardship, with ten potatoes, ten apples, ten dollars, ten ears of corn, which was very inspiring. The congregation was held spell bound from the beginning of the demonstration to the end of the sermon. One joined the Church. Collection $22.85. Rev. Talbert is pushing the work of the Church along fine with his wife at his side.—Odessa Henry, Reporter

BRANDON, MISSISSIPPI.—We, the people of the Brandon Circuit are very proud of the return of our pastor, Rev. Frank Smith, for another year. Bro. Smith is a man that will always stand for the right thing. He comes from the conference with a renewed mind to put the whole program of the church over as never before and we know that he is a man well equal to the task to do great and greater things. With such an accomplished wife as his, Mrs. M. C. Smith, we know that we cannot fail. She is always ready and willing to do what ever duties may be assigned her. So watch this space for us in the future and pray for our success.—Mrs. Ina A. Taper, reporter.

HUNTSVILLE AND TRINITY.—We are not making any attempt to employ our privilege of free speech to circulate trivialities of what is not, but it is deserving to be said of our new pastor, Rev. C. R. McKinney, having recently completed his theological work in Gammon, comes to us with a message and a program for today. He has been with us not quite three months, nevertheless, under his competent leadership, favorable improvements and tangible results are in evidence. One of the improvements he has made upon the antiquated and detestable way of taking our collections. The only collection taken during the service is an incidental one. This is by plates and is made before preaching. The regular collections is made by the leaders with envelopes during the week and reported in the regular business session.

The first Monday evening in January the leaders reported $22.50. The first Monday evening in February, $41.00. From the leaders, $3.13, from the plate, $44.13. The entire membership is elated by the system and the success already attained. Our services in every way are greatly benefitted. It has been twelve years since we witnessed such services as we had on last Sunday. Our membership here also at Trinity is greatly pleased with him. We are going to see that he and his family have as good support as we can afford.

At the close of the business session it was the delight of those who's names appear below to lay as a surprise on the Parsonage table about 70 pounds of groceries. Brothers Carter, Graham, Fisher, Carter, Banes, Justice, Jones, and Carter. Mrs. B. S. V. and B. V. Carter, L. Crawford, Fisher, Eva L. White and family. In a very pleasing manner, the pastor expressed his gratitude. We plan to pay every claim on Easter. Next month, the pastor, together with the associate pastors and congregations plan to have one of the greatest old time camp meetings ever had in this section of the country.—Rev. C. R. McKinney, pastor. Mrs. B. V. Carter, reporter.

THIBODEAUX, LA.—Calvary M. E. Church celebrated the second anniversary of our Pastor, Rev. L. H. Smith, Sunday, January 13, 1924. Even though our pastor was not present it was a success. The following auxiliaries made their reports: Ladies' Aid, Mrs. Sarah Daggs, president, $5.50; Stewardesses, Mrs. Josephine Wilson, president, $32.50; Kings Daughters and Sons, Mrs. Stella Phillips, president, $21.25; Conference Daughters and Sons, Mrs. Lillie Ruth, President, $8.00. On Sunday, February 3, at 11 a. m. we held our Fourth quarterly Love Feast which was a spiritual blessing to all present conducted by our Pastor, Rev. L. H. Smith. Despite the cold weather on Monday night, February 4, Rev. Smith delivered his annual sermon to the delight of his audience. Representatives from our sister churches were over; Rev. Wells, pastor of the A. M. E. church and his good members, Bro. John Cook from Mt. Zion Baptist church with his choir rendering several selections. Table collections, $11.51. The Annual Conference Contest reported as follows: Mr. Alvor Anderson, $2.70; Mrs. Clara Washington, $2.30; Mr. Abram Hall, $2.60; Mrs. Amy Hills, $5.50; Miss Maud Wilson, $3.50; Mrs. Alma Alexander, $3.00; Mrs. Ethel Coulon, $3.85; Mrs. Sophia Fletcher, $3.00; Miss Thelma Brooks, $2.50; Mrs. Josephine Wilson, $6.60. Too much praise can not be given to the faithful workers of our church.—Miss L. P. Wilson, reporter.

BRYAN, TEXAS.—Lee Chapel, M. E. Church: Sunday was one of the best days we had this conference year. We had a great Sunday School. Scholars attended, 48. Collection was also good. Then at 11 o'clock our good pastor mounted the pulpit and delivered one of the best sermons that we have ever heard. Subject: "Have a Mind Like Jesus." Sunday evening the A. M. E. church and the 3rd Baptist church were with us. The noble pastor of the A. M. E. church preached a wonderful sermon. Sunday night again our pastor delivered a noble sermon, subject: "I Want to See Jesus." Choir rendered excellent music. Collection for day, $61.19. We are striving to go over the top. Sick list, Mrs. Anna Goosby.—Rev. R. Hillary, pastor; James R. Carter, reporter.

MORTON, MISSISSIPPI.—I am taking this method to thank the faithful members of Christian Banner Methodist Episcopal for their loyalty to the work during the four years in which we labored with them. Too much praise can not be given the women who labored so earnestly to make the week a success along all lines. In an effort to bring up the deficiency in the pastor's salary at the close of the conference year, the following sisters paid one dollar each:

Sisters Maggie Frazier, Lizzie Jones, Ellen Thomas, Fanny Champion, Maggie Moore, Ella Halbert, Lizzie Banks, Viola Moore, Eula Craft, C. A. Halbert, Nancy Wenfield, Jennie Waits. The following brothers assisted in the effort by paying one dollar each: Bros. Jesse Moore, E. A. Moore, Barge Moore, Dave Erby, James Halbert, Plez Pickens, Johnny Dunlap and Shumpert Halbert. These faithful members also presented the pastor with a handsome suit of clothes for which we are very grateful.—Mrs. A. E. Lipscomb, reporter.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

BEAMER—Aron Beamer, aged 64 years, prominent citizen of Mt. Airy, N. C., passed from labor to reward Friday, Jan. 25, 1924. He died in full triumph of faith; was loved and respected by all who knew him. Mr. Beamer had been a member of Mallalieu Temple for forty years. He served the church as a trustee and was faithful to discharge every duty assigned to him. He was a devoted husband and loving father. He leaves a wife one daughter, five grand-children, one sister, three brothers, to mourn his loss. The funeral services were conducted by his pastor, Rev. A. M. Irwin, at Jones' Temple M. E. church. Tho church could not accommodate the hundreds of friends who gathered there before the funeral hour to pay homage to a great and good man. The Rev. C. Hodges of the A. M. E. church read the fourteenth chapter of St. John and offered prayer. Rev. Irwin delivered a very touching and consoling sermon eulogizing his life. Mallalieu Temple has lost a faithful member but heaven has gained a jewel.—Miss Sadie Stewart, Reporter.

JOHNSON—On Jan. 12, 1924, the Death Angel came to the home of Dr. Wm. Wallace, Shreveport, La., and carried away the spirit of his beloved mother, Sister Jeanette Johnson, age 64. Her last request was that she be buried from Jewella church, of which she has been a member for a number of years, but owing to the weather the funeral was held at the home of her only son, with whom she made her home. Most beautiful and many were the floral offerings. Touching were the services which were conducted by Revs. Hilton, Rolax and others. She leaves one son, one sister, two brothers and one grandson to mourn her loss. Her remains were carried to Jewella cemetery. Although the weather was exceedingly bad, the funeral was largely attended.—Reporter.

RADER—Brother James Rader, whom we believe was born seventy odd years ago, died at 6:48 p. m., January 1, 1924, after seven months illness, only one week and six days of this time having been spent in bed. In 1883, he was united in marriage to Miss Harriett Scruggs, from this union twelve children were born, seven having preceded their father into the great beyond. The following survive: the widow, thre sons, one daughter, one grandson, one daughter-in-law, and a host of other relatives and friends to mourn his departure.

For eleven years Brother Rader has been a member of the Warrensburg M. E. Church having been converted under Rev. James Guthrie.

Brother Rader was a loving and considerate father a true and staunch friend and was highly respected and greatly loved by all that have had an opportunity to come under his influence. The funeral was conducted by Rev. J. Davis Hawkins.—Reporter.

GREEN—Brother Tillman Green, a faithful member of the Village Church, Boyce, La., died January 4, at the age of 73 years. The funeral was conducted by the pastor, Rev. S. C. Williams assisted by Rev. R. H. White pastor of St. Paul M. E. Church, Rev. J. H. Pannell of the Baptist Church and Rev. J. A. Hampton, District Superintendent of the Monroe District.—Nat Dotson, Reporter.

SIMPSON—Mrs. Sallie Simpson of Glenn Springs, Piney Grove Methodist Episcopal Church, Spartanburg Circuit, died during December, 1923, after having lived a faithful Christian life

(Continued on Page 16)



SPECIAL NOTICES

Rev. D. H. Young desires all correspondence sent to him at Belcher, La., his new address.

The new address of Rev. S. S. Brown is Ebenezer, Miss.

To Members of the Lexington Conference: All candidates for the conference who are required to submit written sermons, will please send them to me at 706 S. Pike St., Shelbyville, Ind., by March 15. Examination on penmanship, orthography, style, diction, theology and neatness. —Fraternally, L. M. Hagood.

CRESCENT CITY NOTES

FIRST STREET—The New Orleans Preachers' meeting met in First Church persuant to adjournment, with Rev. W. H. Lang in the chair. T. B. Cooper acted as temporary secretary, after which we went into permanent organization. W. H. Lang was elected president, W. F. Brown first vice-president, J. B. Johnson second vice-president, T. B. Cooper secretary, G. C. Hayward assistant secretary, and T. F. Robinson treasurer, C. Spears grand marshal. Committee on program as follows: C. S. Stanley, chairman, H. B. F. Charles and W. T. Handy; C.. S. Stanley critic. The hour of meeting 11 to 12:30. Program for the next meeting: Devotion by J. W. Turner, the Exergesis for the Sunday School lesson by J. W. Wells, current news G. C. Hayward, paper, "The Centenary's Reaction on the World Service Program," W. T. Handy. Benediction, Rev. Brown.—W. H. Lang, Pres., T. B. Cooper, Sec.

OBITUARY

(Continued from page 15)

for 50 years. She was the mother of 8 children, two of whom preceded her to the grave. The funeral was conducted by Rev. G. G. Garrett at Piney Greve Church, assisted by Rev. E. W Adams, who had known her for 38 years.

LANGLY—Sister Charlotte L. Langley died January 15, 1924, at her home in Piedmont, S. C., at the age of 68 years. Sister Langley leaves to mourn her passing, a husband, six children, two sisters and 23 grand children. She had been a member of the church for 50 years. Sister Langley was superintendent of the Sunday School and a model in every department of church activity. The writer had the privilege of knowing both of these good women and had never found better families or better Christians to deal with.—Rev. E. W. Adams, Pastor.

ALLEN—Sister Bobbie Allen of Macon, Miss., passed into eternal rest on February 9, 1924. She was a member of New Hope Methodist Episcopal Church for thirty years and lived a faithful Christian life. Her funeral was conducted by her pastor, Rev. L. V. Kinard. His text was found Sam. 25:3. Memorial services were conducted by her class leader Brother P. T. Frierson. Sister Allen is survived by a husband, six daughters, one son, eight grandchildren, and one great-grandchild.—M. A. Frierson, reporter.

WASHINGTON—Sister Lucy Copelin Washington was born in Copiah county and was wonderfully blessed with the age of 63 years. She had a brief illness of a few days and died January 17, 1924. She joined the Methodist Episcopal Church under Rev. Bell at Smith's Station, and from that time on she had been a faithful Christian. Her sweet personality won for her many friend. She leaves an aged mother, husband, five children, four brothers and one sister. Funeral conducted by Rev. G. W. Hawkins, assisted by Rev. Davis of the Baptist Church and Rev. P. H. Moore of Christian Church—E. White, reporter.

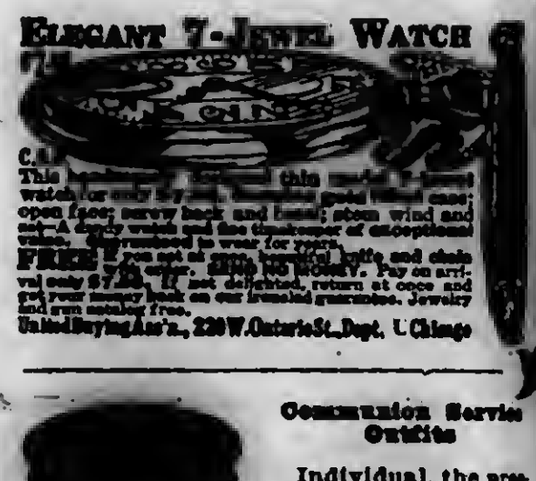
BARRON—Bro. A. M. Barron of Lafayette Circuit, was born in 1854, and died January 23, 1924. He joined the Mitchell Spring Church when quite a young man and lived a consistent Christian. A faithful wife, six children, five sisters, one brother and 25 grandchildren survive him.—Rev. E. Frazier, P. C., Robert Burrell, reporter.

HUTCHINSON—On the 29th day of December, 1923, Mrs. Harriett Hutchinson departed this life at her home in Cincinnati, Ohio, at 426 Richmond St., after a brief and serious illness. She had borne her afflictions with the fortitude of a Christian, and retained her faculties to her last moment, yielding her breath in full peace of mind. She was a member of Park St. Church; dearly loved by all who knew her. She is survived by one son, Mr. Walter Malone of Decatur, Ala., two daughters, Mrs. Mary Teague of Birmingham, Ala. and Mrs. Ella Glenn of Cincinnati, Ohio, also two grandchildren. Funeral conducted by Dr. T. B. Oville, pastor of St. Paul Church, Birmingham, Ala., of which she was an active and faithful member for 30 years. Her remains rest in Rose Hill Cemetery in Birmingham, Ala. We loved our darling mother, but Jesus lover her best.—Mrs. Ella Glenn, reporter.

STARR—Miss Lorenza Starr, a member of Merrill Chapel Methodist Episcopal Church of the Fayetteville Charge, Ga., passed to her final reward January 17th, 1924. She was a faithful member of her church. She leaves a father and mother, two brothers and two sisters, and a host of friends to mourn her death. Her funeral was conducted by her pastor, W. M. Bailey. —Mrs. M. E. Bailey, reporter.

OWENS—Rev. L. W. Owens, a member of St. Paul Methodist Episcopal Church of Union Springs, Ala., departed this life December 18, 1923, at the age of 34. His short life was one of service to God and his fellowman and he was loved by those who knew him. Bro. Owens attended the Central, Alabama Conference at West Point, Ala., in November, where he received his appointment as pastor of Brewton and Pollard, but was never able to pastor the charge. The church mourns his loss, also his wife, two children, mother, sisters, and brothers. Our loss is Heaven's gain.—L. D. Daniel, P. C.

JONES—Sister Ida Jones, Hernando, Miss., a faithful, loyal, tried and true Christian, passed from labor to reward after a few day's illness with pneumonia. Sister Jones was converted at 12 years of age, and lived a faithful Christian and member of the M. E. Church for 26 years. Her funeral was conducted at Steven Chapel by Rev. C. W. Butler, District Superintendent. She leaves a husband, mother, daughter and a host of friends to mourn her loss.—L. W. Washington, P. C.


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Southwestern
Christian Advocate

LORENZO H. KING, Editor | Vol. 51 | New Orleans, March 13, 1924. | No. 12. | THE METHODIST BOOK CONCERN, Publishers

THE ETERNAL GOODNESS

O Friends! with whom my feet have trod
The quiet aisles of prayer,
Glad witness to your zeal for God
And love of man I bear.

I trace your lines of argument;
Your logic linked and strong
I weigh as one who dreads dissent,
And fears a doubt as wrong.

But still my human hands are weak
To hold your iron creeds;
Against the words ye bid me speak
My heart within me pleads.

Who fathoms the Eternal Thought
Who talks of scheme and plan?
The Lord is God! He needeth not
The poor device of man.

I walk with bare, hushed feet the ground
Ye tread with boldness shod;
I dare not fix with mete and bound
The love and power of God.

Ye praise His justice; even such
His pitying love I deem;
Ye seek a king; I fain would touch
The robe that hoth no seam.

Ye see the curse which overbroods
A world of pain and loss;
I hear our Lord's beatitudes
And prayer upon the cross.

More than your schoolmen teach, within
Myself, alas! I know;
Too dark ye cannot paint the sin,
Too small the merit show.

I bow my forehead to the dust,
I veil mine eyes for shame,
And urge, in trembling self-distrust,
A prayer without a claim.

I see the wrong that round me lies,
I feel the guilt within;
I hear, with groan and travail-cries,
The world confess its sin.

Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings;
I know that God is good!

Not mine to look where cherubim
And seraphs may not see,
But nothing can be good in Him
Which evil is in me.

The wrong that pains my soul below
I dare not throne above:
I know not of His hate,—I know
His goodness and His love.

I dimly guess from blessings known
Of greater out of sight,
And, with the chastened Psalmist, own
His judgments too are right.

I long for household voices gone,
For vanished smiles I long,
But God hath led my dear ones on,
And He can do no wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break
But strengthen and sustain.

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts He gave,
And plead His love for love.

And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

O brothers! if my faith is vain,
If hopes like these betray,
Pray for me that my feet may gain
The sure and safer way.

And Thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee!

—Whittier.

IS IT TRUE,—PASTORS?

A zealous subscriber, long-time supporter and subscriber of the Southwestern Christian Advocate, sent us to-day a letter that struck us so forcibly that we decided to test its veracity. Surely what he alleges cannot be true of any large percentage of our pastors in the face of the distressing urgency that obtains in regard to adequate support for this journal.

We in the office here had cajoled ourselves into thinking that after initiating, with such emphasis as we put on the Fiftieth Anniversary, what we regarded as a sustained intensive drive for support, having appealed to every legitimate motive, there could hardly evermore be alleged the charge of indifference on the part of any considerable number of pastors upon whom, by our denominational economy, we are almost totally dependent for circulation of the paper. Indicating that we are mistaken in our assumption, the following letter is published just as it came to us. We omit the superscription and post script:

Dear Editor—I was indeed very proud of the notification concerning the Southwestern Christian Advocate, for I have been keeping it in my home ever since Dr. Albert was on the stand, and I would feel lost without it.

Ten or twelve years ago our pastors used to serve as local agents for the Advocate, but now it is very seldom mentioned by them especially on this district, except just a few days before the District Conference, when they are expecting you on hand.

Yours in Christ,

Rev. .....

Box .....

While we must courteously assert that this is far from a statement of actual fact in a large number of cases, our records show nevertheless that some, far too many, of our Pastors have no subscription credits to their charges, and quite a number have some credits, but entirely too few. We do not lay this however, to lack of interest, but rather to the fact of the Pastor's preoccupation with the multitude of details involved in a modern Methodist pastorate.

Whatever the cause however, *the Southwestern goes on in its precarious financial condition, handicapped in its efforts to render its largest service to our group*—those who so sorely need its helpful ministry—*because so many on whom we are dependent to help in its circulation, fail to do so.*

AND THE PEOPLE NEED THIS PAPER. Its weekly messages are a stimulus, a tonic for any people. Many of our group are so situated as to be shut off completely from those sources that give such messages as they need for light and leading, and can get the necessary information, the necessary word and direction, *only through the columns of this journal.* It is an advocate of help for the distressed, the dejected, the disconsolate, the disadvantaged for any cause or by any circumstances.. We believe it borders on criminal neglect for any leader to fail to put this paper into the hand and home of any group over which he exerts a directing influence.

Certainly our pastors, the majority of them, are doing what they can to put the Southwestern Christian Advocate into every Negro home under their influence. Brother Pastor, who reads these lines, is this letter true of you or not? One or more subscriptions from you by return mail, before we leave for General Conference, will register your position in the matter. When you shook hands with us at your Annual, and District Conference sessions and in the personal letters you have been writing, you promised you would "stand by." Do it *now.* Thank you!.

Personal and General

Bishop Joseph C. Hartzell is in the Crescent City as the guest of Doctor and Mrs. C. M Melden. The Southwestern force is always delighted to welcome the Bishop.

Honorable Isaiah T. Montgomery, aged 77 years and founder of the Negro town, Mound Bayou, Miss., died Thursday, March 6th, at his home in Mound Bayou.

Dr. J. O. Plummer, President, National Negro Medical Association, delivered the Lincoln Day address at our Wilson Temple Church, Raleigh, N. C., the Rev. J. M. Harris, Pastor.

District Superintendent J. H. Talbert of Aberdeen District, Upper Mississippi Conference, requests us to note change of his address to Box 315, West Point, Miss.

The Rev. Amos Holland, Sr., our pastor at Pascagoula, has been ill since the adjournment of his conference. His son writes that he is improving to the delight of his many friends.

On January 21, 1924, the stork visited the home of Rev. and Mrs. W. H. Williams, 2253 Sherman Avenue, Washington, D. C., and left a bouncing girl baby. The mother and baby are doing nicely.

We record here the death of the Rev. Henry Taylor, member of Louisiana Conference. Brother Taylor was pastor of Scott Chinn Church, New Orleans last year. More will be said in another issue.

Professor and Mrs. F. R. Lampkin of Georgia State College, announce the birth of a girl on January 27. The mother and child who are in Quitman, Ga., at the home of Dr. M. H. Cobb, the father of Mrs. Lampkin, are doing well.

Doctor J. W. Moultrie, Area Secretary, and Mrs. Moultrie announce the twenty-fifth anniversary of their marriage, Monday evening, March 10, from eight to eleven p. m., at their beautiful residence, 106 So. Washington St., Sumter, S. C.

En route to Mexico City, Bishop Thirkield universally beloved in these parts, paid the Southwestern office a hurried call, dispensing his usual sunshine and expressing optimism regarding "this work and these people" to whose uplift he has given the better years of his strenuous life.

Mr. W. H. King, Vice-President of the Standard Life Insurance Co., was an interested caller at this office a few days ago. Mr. King was a former parishoner of the Editor while we were at Central Church in Atlanta. He is a staunch churchman despite his business exactions.

Doctor and Mrs. W. H. Smith of the Hattiesburg District, Mississippi Conference, wish to announce the marriage of their daughter, Mamie Allean, to Mr. Walter J. Rose of New Orleans, La. This couple will reside in the Crescent City. The Southwestern force extends congratulations.

Doctor T. F. Robinson our pastor at First St. Church, New Orleans, has just closed a campaign in which he raised $3,400.00 to pay on more than one-half block of church property purchased last year. Brother Robinson is serving his eleventh year at First St., and this amount was raised within a period of 30 days.

International Secretary J. H. McGrew of Atlanta, was in the city for several days rehabilitating the local Y. M. C. A. wor k which had been decadent for several years. From the progress thus far made and from our personal knowledge of Secretary McGrew's ability to get things done, we venture the prediction that hereafter the "Y" will be a going concern in this city.

Quite a large number of our friends paid the Southwestern Office a visit during this week. They were as follows: Doctors J. M. Shumpert, W. H. Smith, E. W. Jackson, President and Mrs. J. B. Watson, Mrs. C. A. B. Price, Presidents M. W. Dogan and R. N. Brooks, Mrs. E. M. Jones, and her daughters, Mrs. Agnes Jones Young and Miss Hattie.

At Clarksville, Texas, there is a wide-awake church with a wide-awake pastor, the Rev. L. V. Harrison. It is a church with a workable program an open church every day and night in the week, maintaining also a day nursery and kindergarten. During the latter part of March and first week in April, St. Paul will conduct evangelistic services with the assistance of the Rev. E. O. Woolfolk, D. D., our Pastor at great Trinity Church, Houston, Tex. One of the strongest features of this church's program also is its splendid mixed chorus under direction of Professor William Dyer.

On Wednesday, February 6th, Bishop A. W. Leonard sailed on the steamship Maui of the Matson Steamship line, for Honolulu, where he will preside over the Hawaii Mission. Prior to the meeting of the Mission, he will dedicate a number of new churches and will visit the work of our church on several of the Islands. His quadrennial report to the General Conference will contain the following interesting items relating to the San Francisco Area for the quadrennium 1920-1924; new churches erected, 121 (this does not include improvements on old churches), paid on new buildings and improvements, $5,984.573; number of new parsonages 98; present membership 115,438, an increase of 20,484 in four years; increase in pastors' salaries $336,039; young men studying for the ministry or mission field 102. The area has maintained second place in per capita giving throughout the entire Centenary period.

SPRINGFIELD READY FOR THE GENERAL CONFERENCE

Everything is being made ready for the thirty-fourth General Conference of the Methodist Episcopal Church when it convenes at Springfield, May the first. Plans for all of the many details incident to a General Conference are being rapidly carried forward.

The General Conference will be the largest ever held in point of membership and will have many features of unusual interest. The Municipal Auditorium at Springfield in which it will be held, is thought by many to be the most commodious building in which the Conference has ever been held. For artistic beauty, comfortable seats, acoustic values, and the rich tones of its four-manual organ, the auditorium cannot be surpassed by any hall in the United States. The Municipal Group of which the Auditorium is a part, is constructed of steel and reinforced concrete with Indiana limestone facing. Twenty-seven varieties of marble from all parts of the world have been used in producing desired color and decoration. The whole is tied together by the campanile patterned in part from the campanile of St. Marks, Venice, and from which can be obtained a wonderful view of Springfield and vicinity. The campanile houses a large electrically illuminated clock and a chime of bells. The chimes will peal out some familiar hymn as the delegates gather for the Conference each morning.

Plans are being made for exhibits in three different centers which will enable the delegates and visitors to get through every possible means a vivid impression of the varied work of the church around the world. An absolutely new feature in this General Conference will be the broadcasting of the evening sessions and the morning devotions by radio. There will be more than 850 delegates. Of this number approximately 80 will come from outside of the United States.

Unified Exhibit

In the large basement directly under the room in which the Conference meets will be a unified exhibit in which all of the benevolent boards of the church, including the Woman's Foreign and Home Missionary Societies, will participate. Mr. James Grantham is Treasurer, Mr. Arthur F. Stevens Secretary and Mr. Ralph E. Diffendorfer, Chairman of the Committee of Unified Exhibit. By charts, photographs, maps, and every other means of visual representation, the work of the boards will be shown. The exhibit will be arranged in divisions corresponding somewhat to the threefold division of the "World Service Volume", that is, there will be pictured first, the fields of work; second, the agencies through which the church is working in those fields; third, the financial program involved. No article will be on sale in the auditorium except books and papers which will be on sale for the convenience of the delegates in the quarters of the Methodist Book Concern in the Mahogany Room on the second floor of the auditorium.

Service Room for Delegates

The large and beautiful room in the front of the auditorium has been set aside for the convenience and use of the delegates and visitors. Here will be located the office of the General Conference Commission on Entertainment and here also will be located the Methodist Book Concern. Everything possible for the comfort and service of delegates and visitors will be provided.

Seats

The entire main floor of the Municipal Auditorium will be reserved for the Conference delegates. The only exceptions to this rule will be the seats at the press table for the newspaper reporters. The Balcony seats are all separate opera chairs with plush upholstery and very comfortable. They are of easy access from the entrance lobby of the Auditorium, and are completely surrounded by carpeted corridors.

The Gallery seats are all separate opera chairs, leather cushioned. They have the disadvantage of being higher up, but otherwise afford the same clear view of the platform, and perfect hearing condition obtainable in any other part of the house.

Mission Center

A unique feature of the Springfield General Conference will be the Mission Center, which will occupy the First Congregational Church right across the street from the auditorium. Mr. C. W. Blanpied is the Executive Secretary. In this place all the pageants and programs of the missions group of boards including, by invitation the American Bible Society, will be given. In this center the Board of Foreign Missions, Board of Home Missions and Church Extension, the Woman's Foreign Missionary Society, and the Woman's Home Missionary Society will participate. There will be a daily program of pageants and programs of varied sorts which will represent both to the eye and ear in living form, the work of mission at home and abroad.

The Education Center

The education center will be located in the G. A. R. Hall, also directly opposite the auditorium. In this center the boards of the church included in the Mission Center will unite. Mr. H. C. Wilson is the Executive Secretary. Here also a daily program of pageants, motion pictures and programs will be given. In the G. A. R. Hall there are two rooms in which motion pictures can be shown. One of these motion picture halls will be at the disposal of the Mission Center for motion picture programs.

Transportation

The Committee on Transportation of the General Conference Commission on Entertainment consists of Mr. F. D. Howard, Springfield, Massachusetts; Mr. M. S. Daniels, Secretary, and Dr. H. K. Copper, director of the Transportation Bureau of the Methodist Episcopal Church. This Commission reports the finest spirit of evident co-operation from all the railroads and many courtesies extended. The return trip to Springfield will not exceed one and one-half times the regular fare, with further special consideration to the clergy. Mr. O. P. Miller, treasurer of the General Conference, has sent out a letter of instructions to the delegates already elected. With this letter has gone an identification certificate. The delegate should take this certificate to the ticket agent when he buys his ticket. This identification will enable him to secure the special rates granted. The special rates will be available both for the delegates and visitors actually attending the General Conference, but, in order to get advantage of the rates, it is necessary to secure the identification certificate.

Radio

This will be the first General Conference which has ever been broadcasted. The Westinghouse Company which operates the WBZ station at Springfield has offered to broadcast many of the sessions. The morning devotional sessions with which the session opens each day, and at which one of the bishops gives a devotional address, will be broadcasted every day. This will enable hundreds of thousands of Methodists to "listen in" at this service. It will be a unique sort of morning prayers which many thousands can attend. The evening sessions, including the anniversaries, will also be broadcasted and it is expected that some time during the evening of each day a brief news summary of what the General Conference did that day will also be broadcasted.

The beautiful organ in the auditorium presided over by the Municipal Organist of Springfield, will be available for the use of the Conference. It is expected that the chimes in the campanile will ring every morning for ten minutes. The only song book used in the official sessions will be the "Methodist Hymn Book." The Rev. Earl E. Harper of Auburndale, Massachusetts, will be the precentor.

NATIONAL HEALTH WEEK

Movement of Vital Value to Negroes Every Organization Should Lend Itself to Definite Promotion

Tuskegee Institute announces tenth Annual Health Week to be observed March 30-April 5th. Invitations are extended as usual to leading Negro organizations throughout the country to co-operate in making this the most profitable to the race in lessening preventable sickness and deaths and in strengthening race vitality and resistance to disease. The following suggested program for Health Week is approved:

Sunday, March 30th—Sermon and Lecture Day. Health sermons and lectures by ministers, doctors and other qualified persons.

Monday, March 31st—Hygiene Day. Personal and community hygiene talks by doctors, visiting nurses, social workers and other qualified persons.

Tuesday, April 1st—Fly, Mosquito and disease spreading and Insect Vermin Day.

Wednesday, April 2nd—Tuberculosis Day.

Thursday, April 3rd—Children's Health Day. (Health programs, stories of modern health crusades, parades, etc.)

Friday, April 4th—Church Sanitation Day.

Saturday, April 5th—General Clean-up Day.

It is suggested that the County Committee on Race Relations or some other responsible organization—assume general charge of arrangements for carrying out locally the above plans and organizing the following sub-committees:

Publicity

See editors and furnish them with publicity matter.

Have "Clean-Up" and "Paint-Up" signs printed and posted. Local paint dealers could be interested to the extent of bearing the expense.

Arrange for general distribution of literature during Health Week.

Speakers

Secure a good staff of speakers to deliver ten or fifteen-minute addresses at various

(Continued on Page 9.)

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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

THAT WHICH SATISFIES:—Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.—Isaiah 55:2.

THE PRICE OF THE WORLD SERVICE VOLUME TO ADVANCE TO $1.00 ON MAY 1st

The price of the World Service volume, more than 400,000 copies of which have already been distributed to the churches, goes from fifty cents to one dollar on May 1st, cash with orders. Churches, pastors, and individual church members are requested to place their order as soon as possible, in order that the manufacture of the volume may be brought to a close at the earliest possible date.

"We think it both necessary and justifiable to advance the price of the World Service volume to one dollar on May 1st," said Dr. R. J. Wade, Corresponding Secretary of the Committee on Conservation and Advance. "The period of service which the volume was primarily designed to cover, that is the season of education leading up to the World Service enlistment this spring, should be over by the first of May. At least, the churches which aim to use the World Service volume for study purposes leading up to the Every Member Canvass for this benevolent year should have had their plans made and their volumes ordered by that time. If they have already done so, this six week's notice will give them ample opportunity.

"For every volume that has been sold at fifty cents, the church has invested the difference covering extra manufacturing costs and transportation. We do not feel that this charge can continue indefinitely. For that reason, we feel that after May 1st all volumes should be sold for one dollar."

With the exhaustion of the first six printings, totaling 400,000 copies, it has been necessary to order 50,000 copies more Orders through February and the first part of March were averaging at least one thousand copies a day. It is quite likely that the flood of orders, which the notice of the advance in price will bring, will bring the entire publication to 500,000 World Service volumes before printing entirely ceases.

Copies at the old price of fifty cents per volume may be ordered, transportation charges prepaid, up to May 1st. Address the Committee on Conservation and Advance, 740 Rush Street, Chicago. All orders prior to May 1st, when cash does not accompany order, must have approval of district superintendent or area secretary.

OF COURSE WE'LL DO IT

Burbank, California, March 1.—Subscriptions totaling $1,400 have been secured to date on the $1,225 apportionment for World Service. There is more to come in, in addition to which there will probably be $200 from the Sunday School. Our committee which estimates the amounts the members should give to the annual budget, set us its goal 25 per cent of the amount each person gives to the current expense budget. In this way, it reached a total which was considerably in excess of the World Service apportionment. You can count on Burbank Church for a 100 per cent record—and then some—in the great benevolent work of our church.

I carry on a most definite educational campaign on missions continually. Evangelism is also a continuous work. By the way, our annual revival has just concluded. In which there were sixty decisions for Christ among Sunday School pupils and sixty-three adult decisions. I find that when the spiritual side of life is right, there is no difficulty in raising money. We have set our goal for two hundred new members this year and will go better than half that number the first six months. Push the whole battle with energy and everything goes across, praise the Lord.

Most fraternally yours,
H. O. SIMMONS, Pastor.

P. S.—I never ist down on the tithing standard.

Westfield, New York, Feb. 25.—Westfield Church has completed its World Service Canvass, and the full amount of the apportionment was pledged. Our canvassers went forth with unusual trepidation, they came back jubilant, saying that to their surprise and relief everybody seemed to feel that of course they should keep up the Centenary standard of giving and readily subscribed on that basis without hesitation.

Cordially yours,
C. S. ROBERTSON, Pastor.

WE ARE DOING IT NOW

TRAVEL INFORMATION FOR DELEGATES AND OTHERS ATTENDING GENERAL CNFERENCE, SPRINGFIELD, MASSACHUSETTS, May 1-31, 1924

1. For the *General Conference* to be held at Springfield, Massachusetts, the railroads have granted a rate of a fare and one-half for the round trip. This rate will apply to all *Lay Delegates* and friends and members of the Methodist Episcopal Church attending the General Conference from any points in the United States or Eastern Canada.

This fare is granted on the *Identification Certificate Plan.* Mr. Oscar P. Miller, Treasurer of the General Conference, will mail an identification Certificate to each *Delegate* to the General Conference for his own use, together with letter of instructions. However, if the delegates have friends or members of their families who desire to attend, they may secure the *Identification Certificates* by writing to Mr. Miller, or any of the following: Rev. E. K. Copper, 740 Rush St., Chicago, Illinois; Mr. H. W. Selby, Manager, Convention Bureau, Springfield, Mass.; Mr. M. S. Daniels, Secretary of Entertainment, General Conference Commission, 150 Fifth Avenue, New York, N. Y., or to any of the headquarters of the Methodist Book Concern. The above will apply to any and all members members of the Methodist Episcopal Church and their friends who desire to attend the General Conference.

The *Sale Dates* for *New England, Central, Trunk Line and Southeastern Passenger Association's* territory will be from April 24 to May 31, inclusive, with the final return limit June 15, 1924.

Sale Dates for *Western, Trans-Continental and Southwestern Passenger Association* territory range from April 22 to May 28, excepting from points in Arizona, British Columbia, California, Idaho, Nevada, Oregon and Washington. Sales dates from these state will be April 15 to May 28, 1924, inclusive.

2. All *Clergymen* living in *Western, Southwestern, Trans-Continental* and *Southeastern Passenger Associations* will be expected to use their clergy books to such gateways as Chicago, Saint Louis, Cincinnati and Washington, or to the boundary of Central and Trunk Line Passenger Association territory. By providing themselves with the Eastern Clergy Permit, clergymen living in all other Passenger Association territory will be permitted to buy a round trip ticket from these various gateways, or intermediate points within Central and Trunk Line Passenger Associations, to Springfield and return, on the basis of the half fare. However, in order to get the benefit of this rate, it will be necessary to buy a round trip ticket.

Of course all clergymen residing in Central and Trunk Line Passenger Associations will have the Eastern Clergy Permit and will be expected to avail themselves of this privilege. There is no regular clergy rate in the New England territory.

It is very important that all clergymen residing in *Western, Southwestern, Trans-Continental* and *Southeastern Passenger Association* territory provide themselves with the *Eastern Clergy Permit.* It is therefore suggested that they get into immediate communication with Rev. E. K. Copper, 740 Rush Street, Chicago, Illinois, if they do not have this book. He will provide them with application blanks and aid them in securing the Eastern Clergy Permit in time for their travel to the General Conference.

Yours truly,
OSCAR P. MILLER,
Treasurer.

Southwestern Horizon

African Students' Union

Mr. Francis H. Gow, organist at Tuskegee, and President of the African Students Union, presided at the annual meeting of the Union, which was held at Tuskegee February 22 and 23. Natives of Africa, attending American schools and colleges and representatives of Mission Boards, churches and other organizations carrying on educational and religious work in Africa, were present. The main topics discussed were: "The Breaking Down of Tribal Barriers", "The Purpose of the African Students in America" and "Missionary Work in Africa." Among the prominent people who addressed the meeting were: Dr. Robert R. Moton, Mrs. Booker T. Washington and Dr. D. D. Martin of Gammon Theological Seminary.

Booker T. Washington's Brother Dead

In 1885 Booker T. Washington brought his brother to Tuskegee to help him with his great school. John H. Washington, educated at Hampton as was his brother, served this great school as Business Agent and Commandant of Cadets. He was later appointed Superintendent of Industries holding this position until 1915, when he suffered a breakdown following his brother's death. At that time he was retired from active service on full salary. He was born in Halesford, Va., and was 70 years of age when he died. He leaves a wife and seven children. Chaplain J. W. Wittaker officiated at the services which took place in the spacious institute chapel erected by Mr. Washington. He was laid to rest in the Institute Cemetery.

Death Rate of Negroes Reduced

According to the Metropolitan Life Insurance Company's Statistical Division report, the Negroes' life is being extended which is a very welcome bit of information for all Negroes. According to Dr. Louis I. Dublin, the company's statistician, "Briefly stated, the life span of the American Negro has been lengthened by five years during the last decade. This is due to two great factors. First of these is the increased interest on the part of the organized public health movement in the well-being of the Negro and more especially the nursing health service. The second is the awakening of the Negro race to its opportunities for better conditions of life and labor."

Control is also being gained over tuberculosis, typhoid fever and other diseases which caused high death rate among Colored people.

According to the records of the company, in 1911 and 1912 the Colored boy or girl could expect to live an average of 41 years and two months. In 1922 the Negro lad who became ten years of age could expect to live 46 years and nine months, an increase of 5 and a half years.

While the death rate among us is altogether too high this report shows encouraging signs.

Methodism and Fundamentalism

Bishop Francis J. McConnell, bel esprit of the Methodist Episcopal Church, termed "The brainest Bishop of the Methodist Episcopal Church" by one of the leading undenominational journal's of religion of this country—has written a very brilliant article on "The Methodist Church and Fundamentalism" which appears in the February number of the Homiletic Review.

Other denominations are "head over heels" just now in doctrinal discussions thus furnishing the populace entertainment and amusement. The Methodist Church has not been concerned much about the discussion. Others look enviously at us and ask why we have not entered the fight. Of course the Centenary has furnished entertainment for Methodists and her leaders, leaving little time for non-essentials. Methodism is letting others discuss Christ while we carry Him to the Heathen. They asked Bishop McConnell the question, "Why is not the Methodist Church more seriously disturbed by the so-called fundamentalist movement?" This bel esprit proceeds to answer his interrogators.

Says the Bishop: "The emphasis of Methodism has always been on inner religious experience as a real and vital force in the life of the believer. There are no distinctively Methodist doctrines. There are rather Methodist accents, or strokes of emphasis, on such phases of experience as conversion assurance, santification. After more than thirty years' close observation of Methodist life and movement I can hardly recall a session either of an individual of a group from the church on predominantly doctrinal grounds. Those secede from us who think we lay too much stress on experience, or not enough stress." . . . "Many have indeed left us because of such peremtoriness of spiritual demand. Many have left us because they have thought that we have not asked enough in the way of spiritual assurance. Methodism began with an emphasis on the possibility of entire santification, of perfect love, of complete holiness."

The Bishop further says: "For the only test of doctrine which essential Methodism has, is the effect on life." To emphasize this point Bishop McConnell relates the case of Dr. H. G. Mitchell, formerly of Boston University School of Theology, who was brought to trial for alleged "heresy". Bishop McConnell was the ecclesiastical counsel for Dr. Mitchell at the trial. The "points at issue were the literal meaning of the scriptures, the nature of divine inspiration, the problem of our Lord's knowledge as man." The Bishop said that Dr. Mitchell had not departed from John Wesley on any of these points. After this point was clearly brought out, the "question took the true Methodist form": "What is the effect of Mitchell's teachings on spiritual experience?" After the Bishop showed that Dr. Mitchell's spiritual life was not effected in the least bit and that his pupils were as spiritualllly zealous as ever—the case was dropped.

The reason that Methodists do not concern themselves over the premillenarian phases of the fundamentalist dispute is because of "Calvinism that clings to fundamentalist teachings as to premillenarianism."

As to evolution the Bishop says: "The Methodist Church has never had any particular distracting discussion." Let the Bishop "say on": "So far as I know Methodist thought in evolution, it is that the materialist can never banish God out of the processes of nature. With God in those processes, to the scientist may well be left the duty of telling us what the processes are, the conviction meanwhile deepening, throughout our ministry at least, that the general outline of evolutionary processes sketched by scientists will have to be conceded as true and should be welcomed as aids to religious thinking. Here again the Methodist emphasis is on the spiritual experience and its outworking in practical life. Two of the greatest workers the Methodist Church ever produced were James W. Bashford, Bishop of China, and James M. Thoburn, Missionary Bishop of India. Bashford taught evolution when ever he could get a hearing and Thoburn made the most impressive statements concerning the immanent God at work in the development of natural life to which I ever listened."

While the Methodist Church placed the emphasis on the Spiritual life, the inner life, she has not made sufficient "contributions to the solution of intellectual problems by direct intellectual methods" said the Bishop.

'Tis true, Methodism wants to know, "Is thy heart right with God" and is perfectly willing to let others discuss on while she collects money to go to the Heathen to "make his heart right with God."

Did You Know

That thirty-five hundred students in leading white colleges of South Carolina were recently given a new conception of the possibilities of the Negro race, through a tour of the state by Prof. George Carver, the famous Tuskegee scientist, under the auspices of the Commission on Inter-racial Co-operation. And that he carried with him an interesting exhibit of his peanut, sweet potato, pecan and clay products?

That the Inter-racial Commission has also sent representative Colored speakers into many of the white colleges of Virginia, North Carolina, Tennessee, Kentucky and Oklahoma?

That Mrs. Bessie J. Bearden has been appointed to the School Board of the Fifteenth School District, Borough of Manhattan. And that her term will last for two years. And that Mrs. Bearden is the only Negro member and Secretary of the board?

That the Organization of Teachers of Colored Children of the State of New Jersey is making a fight for a raise in salary for Colored teachers charging that Negro teachers of this state receive from $100 to $200 less annually than white teachers?

That March 12th is the birthday of Charles Young the great Negro soldier and that he was a graduate of West Point?

That 10,000 Pulmman porters are waging war through the Railway Men's International Association for an increase in pay?

That Mrs. Lucile Johnson the wife of Jack Johnson, is suing him for a divorce?

That Rev. Dr. Listen Houston Pearce, 85, author, editor and clergyman, for many years one of the outstanding figures in American Methodism, died February 24, at his home in Syracuse, N. Y.?

That President Calvin Coolidge has sent Walter L. Cohen's name back to the Senate after being rejected twice under the late President Harding's leadership, for confirmation as Comptroller of Customs at New Orleans, La.?

SECRETARY BUTLER'S OBSERVATIONS

The demonstration of League work especially that of first department activities given at the recent sessions of the Mississippi and Louisiana Conferences was much appreciated. Many young workers received their first introduction to an Annual Conference audience. Many of the youngsters wished they also were League officers. The large number of young laymen at these conferences was remarkable. The growing interest of our youth in church life is one of the outstanding results of League work.

Sam Huston College at Austin, Texas, has led off in Institute work for the 1924 season, holding its first Institute gathering the week of February 17-24. In spite of adverse weather conditions there was a splendid attendance of both preachers and laymen. Tuesday was given over to Sunday School methods and Doctor Bert Smith and Rev. J. V. Thompson, representing the Board of Sunday Schools, rendered fine service. The rest of the week was given to the other features of Institute work. The West Texas Conference Institute bids fair to become a strong organization. As it now stands the Rev. R. N. Davis is Dean, President R. N. Brooks, Manager, and the Rev. R. S. Mosby of Calvert, Texas, Life Work Secretary. The Rev. A. D. Jacques, District Superintendent of the Austin District, rendered valuable service and lined up his district in great shape.

The World Service Volume is being studied in most of our churches. Here is an opportunity for the League Mission Study Class. Line up your young people on this volume—so wonderful and so informing and send us the name of your teacher and his address so the class may be registered. We found four mission study classes in a recent visit to a city and not one of them registered. We had them registered. This is the only way we can keep up with what is being done.

At Dallas, Texas, in the rally to complete St. Paul's Church, the local league chapter gave $50.00.

Two new chapters have been organized in Philadelphia—at Camphor Memorial and at Mt. Zion. The chapter at Camphor Memorial is named after the late Dr. H. A. Monroe.

The Older Boys' Conference at the Louisiana Conference in New Orleans, was a great success. Dr. Wm. Jones deserves great credit for organizing the conference; Dr. Dan Brummit, Editor of the Epworth Herald, delivered the keynote speech. Bishop Chas. L. Mead, presided. Bishop R. E. Jones and Drs. C. M. Melden of New Orleans College and T. F. Ryan of Straight College, made telling speeches.

A similar gathering is being planned for the Delaware Conference which meets in East Calvary Church, Philadelphia, March 26th; Dr. W. E. J. Gratz of the Central Office, Dr. J. E. Bieri of the Philadelphia Conference and others will participate.

We are asking the pastors in the Washington, Delaware, Central Missouri and Lincoln Conferences to not forget the Epworth League in their Conference moneys. Kindly place the League money in with the Centenary and apportioned Benevolences and write on the treasurer's envelope "Epworth League Included". This will greatly help us and also classify the work of your Conference Treasurer.

We are asking for good photos of outstanding features in our work for the General Conference Exhibit. Kindly mail us at 740 Rush Street, any you may have. If you have some things worth while have some good photographer to take the picture of them and forward it. We do not promise that all will get in the exhibit, but some selected ones will. These should be sent in by March 20th.

THE LOUISIANA ANNUAL CONFERENCE SESSIONS HELD IN NEW ORLEANS, FEB. 6-11, 1924.

The Fifty-sixth Annual Session of the Louisiana Conference met in "Old Mother Wesley" New Orleans, La., on the morning of February 6th, at 9 o'clock, with Bishop R. E. Jones, D. D., LL. D., presiding. The devotions were conducted by the Bishop who announced Hymn No. 577, "O God Our Help in Ages Past." The Bishop read and commented from Matt. 18: 10-14, and Matt. 26: 66-46. The first Scripture having reference to "The Lost Sheep." The Bishop said: "It does not mean that the one sheep was worth more than the ninety-nine, but that the one sheep was worth saving. The voice of the people is the voice of God—sometimes. Sometimes it is not the voice of God. Sometimes the one sheep is worth more than the ninety-nine." He here emphasized Individual Consciousness.

The second Scripture referred to our Lord's agony in the garden. It was brought out that even here it was the individual in question and nat the crowd. The thought of individual evangelism was strongly emphasized. The minister, the church worker, should go in to bring in the "one", get your chum. It was seen that the Master, in many instances, brought in one at a time. The speaker showed that he did not believe in the divine right of kings, and yet, "many times the minority is right, many times the "one" is right while the many are wrong. This address closed with a fervent appeal to the Christian to do individual work in building up the Kingdom of our Lord and His Christ.

After the Holy Communion, the conference was organized with the following officers: J. A. Lindsay, secretary; W. H. Jones, S. S. Earls, and R. F. Long, assistants; J. A. Williams, statistician; J. B. Johnson, A. W. Obee, B. L. Davidson, W. H. Davis, O. C. Daigle, assistants; J. O. Brown, treasurer; T. A. Brown, and T. H. Munson, assistants; C. D. C. Bryant, postmaster, and C. W. Reeves, railroad secretary; H. H. Dunn and R. F. Long, reporters.

The character of each district superintendent was passed and district superintendents G. C. Hayward, of the Alexandria District; B. J. Reddix of the Baton Rouge District; T. W. Turner of the Lake Charles District; W. G. Alston of the La Teche District; M. R. Walker of the New Orleans District; T. A. Hampton of the Monroe District and J. E. Rolax of the Shreveport District made their reports. All reports showed an increase along all lines, even in membership notwithstanding the statisticians' report showed that 4,000 members had migrated, died, etc.

A Memorial Exercise in honor of the late President Wilson was held in the afternoon of the first day. Bishop Jones called on Dr. C. M. Melden to speak on the life and worth of ex-President Wilson. Dr. Melden proved to be the right man, since he had known President Wilson personally. After this address the Bishop addressed the conference on the same subject, and led in singing "Nearer My God To Thee," after which Rev. A. G. Jenkins offered prayer.

Among the visitors introduced were: Rev. J. L. Wilson of Alabama; Bishop R. T. Brown of the C. M. E. Church; Dr. I. B. Granderson, presiding elder of the A. M. E. Church; Miss Dora M. Barnes, New York; Mr. and Mrs. J. H. Smiley of Louisville, Ky.; Drs. Wm. Jones, Alabama; F. H. Butler of the Epworth League; Mrs. E. L. Knostman of the W. H. M. S.; Dr. M. W. Dogan, President Wiley College; Dr. Phil Deschner, H. W. Bahler, Drs. L. H. King, J. N. C. Coggin, E. N. Conover of the Board of Home Missions and Church Extension; Prof. G. H. Trever of Gammon Theological Seminary; Prof. A. C. Lewis of the Department of Education of Louisiana; W. L. Lewis of Texas; Bishop Mead of Colorado, who thrilled a great audience on Thursday night when he lectured on "The Black Knight of the Nineteenth Century."

Mr. Smiley thrilled the conference as he sang "I Am Bound for the Promised Land," "I am Somewhat Old-fashioned, I know," "T'will be Glory," etc., etc. Bro. D. G. Pharris was not forgotten He was called upon by the Bishop to sing "God Will Take Care of You." Dr. J. N. C. Coggin will long be remembered for the masterful address: "The Negro and the Nation", which he delivered on Wednesday night. This address showed evidence of deep thought and careful preparation, and left a lasting impression on the minds of all who heard it.

Prof. H. T. Tatum and Rev. B. G. Dawson made welcome addresses, which were responded to by Rev. J. A. Lindsay. The Revs. William Cato, Walter M. Caldwell, A. T. Robinson and D. Martin were received into the conference on their credentials. Wesley S. Davis, J. C. Calvin and Ephriam Freeman were ordained elders.

W. S. Chinn and A. J. Jenkins were transferred to the Texas Conference and E. H. Langston from the Mississippi Conference, and J. W. Wells and W. T. Handy of the Texas Conference were transferred into the Louisiana Conference. Other visitors introduced were: Drs. M. T. J. Howard, of Gammon Theological Seminary; Dr. J. L. Burrell of the Baptist Church; W. W. Alexander of Atlanta, Ga., representing the Commission on Race Relations; W. W. Hadnott of New Orleans, representing the same commission: C. M. Barton representing the Board of Conservation and Advance. Dr. W. H. Golden, Area Evangelist, thrilled the conference with his spirited eloquence which went direct to the hearts of his hearers. The next session of the conference will go to Opelousas, La.

New district superintendents are: C. W. Reeves on the Lake Charles District; L. A. Lind-

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WELCOME TO NEW ENGLAND

By Rev. Walter Van Kirk

May 1st, the General Conference of the Methodist Episcopal Church assembles in the Municipal Auditorium of Springfield, Massachusetts. This vivid story of New England by Rev. W. W. Van Kirk, pastor of the Boston Strcet Methodist Episcopal Church, Lynn, Massachusetts, is a timely picture of the country in which the Conference will meet.

The gates of New England stand ajar. World wide Methodism will shortly enter the nation's Hall of Fame. The General Conference of 1924, will bring to America's shrine of treasured memories the grateful children of those pioneering fathers who laid the foundations of our Republic in liberty and justice. Strange faces from distant climes will be privileged to gaze upon New England's hills and valleys, over which and through which the Pilgrims of yesterday travelled in quest of freedom and brotherhood. It is to be hoped that not only the regularly elected delegates to the General Conference, but many thousands of visitors as well, will make this Springfield meeting the occasion for a sojourn in the land of Plymouth, Provincetown, Lexington and Bunker Hill.

Springfield, the seat of the Conference, and the mother of many towns in the Connecticut Valley, is one of the oldest settlements in America. The founders of Springfield travelled over Indian trails, and after enduring unspeakable hardships and braving every conceivable danger, they brought their journey to an end on the banks of the Connecticut river, in the spring of 1636. The Springfield fathers were of true pioneering stock. Behind them, as they journeyed westward, were provisions and friends in abundance. Before them stretched mile upon mile of trackless forests and the vastness of the great unknown. But the gleam of adventure was there. And faith and perseverance were there. Armed with those homely virtues William Pynchon and his associates achieved their purpose and laid the cornerstone upon which future generations were to build a city of beauty and far reaching influence. It will be of interest to the members of the General Conference to know that the first article of the agreement signed by the founders of Springfield on May 14, 1636, had to do with things of God and righteousness. "Wee intend by God's grace, as soon as we can, with all convenient speede, to procure some Godly and faithful minister with whome we purpose to joyne in church covenant to walk in all the ways of Christ." Methodism is coming to a city conceived in the passion for God.

During Revoluntionary days Springfield became a recruiting post, and later, a depot for military stores. These activities were discharged with such distinction that the Government founded an Armory in Springfield in 1778, subsequently established by Act of Congress in 1794. General Washington honored this historic town with a visit in 1789, and lodged at the Tavern then located on what is now known as Court Square. Throughout the history of that early American period the faithful and devoted citizens of Springfield gave of themselves, without reservation, to the common cause of Colonial independence.

As the visitor to New England travels eastward from Springfield, he sees on every hand numerous geographical and historical evidences of the epochal beginnings of the American commonwealth. Consider New England.

Pilgrim Shrines and Pathways

Along its shores, jagged and forbidding, the Mayflower dropped anchor more than 300 years ago. Into Provincetown harbor these Pilgrims came, and signed there the "Mayflower Compact," the dim but certain forecast of that still more memorable document, "The Declaration of Independence." The journey continued from Provincetown to Plymouth, where today may be seen the historic "Rock" upon which those Pilgrim feet stepped upon the terra firma of their adopted country. Back upon a little knoll, overlooking the ocean, the visitor to Plymouth sees the site of that first log cabin home. Hard by is a stone that silently testifies to the heroism of those Pilgrim mothers who perished in the snows of their first New England winter. High up on a near-by hill are numerous slabs of weathered granite, keeping watch over the Pilgrim dead. In Plymouth, too, one will find a museum, treasuring within its walls Brewster's Bible, the sword of Miles Standish, the cradle of Peregine White and numerous other articles of homely appearance made immortal by the touch of Pilgrim hands.

A visit to Boston and its environs will rekindle the flame of patriotism and will add to the pages of memory a chapter of personal appreciation of those places and things long read of and talked about but never seen. Boston enjoys the well earned distinction of being the center of gravity in American history. It was to Boston that John Winthrop came in 1630, establishing there the most influential city of the Massachusetts colony. John Winthrop labored in the interest of a theocracy—the rule of God in the affairs of men. The early citizens of Boston and New England will forever be remembered as among those who heroically tried to graft the laws of God into the conduct of mankind. Our Puritan ancestors were rigidly orthodox and capable, at times, of a cruel intolerance, but the ethical impulse of their yearning for righteousness still furnished the people with that spiritual energy that has made and will continue to make the American nation the benefactor of the whole wide world.

Rekindled Memories

It was in Boston where the famous "Tea Party" was enjoyed, much to the chagrin and humiliation of George III. It was in Boston, in the Old South Meeting House, where the citizens of Massachusetts gathered to protest against the continued outrages of the British troops. It was in Boston, in the Old State House, where the Colonists met to formulate their laws, and where, after the War of Independence had been won, John Hancock was inaugurated as the first Governor of Massachusetts. It was in Boston where Samuel Adams was born. The name of this illustrious patriot bulks large in American history, and the visitor to New England will see in Boston the memorable places connected with his many triumphs. It was Samuel Adams who fathered the Resolution in the General Court of Massachusetts that called for a Colonial Congress and armed resistance to the "Red Coats". While the debate on this Resolution was in progress the King's messenger tried to gain an entrance into the Court. He tried in vain. The door was locked on the inside. It was Samuel Adams against the King. Adams won and the King lost, and American freedom was in the making. It was in Boston where the sons of liberty first resisted the insulting domination of the King's soldiers. A circle in the paving near the Old State House marks the place where American soil was first enriched with the blood of those who preferred death to servitude. It was in Boston where Paul Revere lived, and his home, built in 1660 is still the mecca of travelers from afar. It was in Boston, in the skyward steeple of Old North Church where Paul Revere's signal lanterns were displayed, warning the Colonists of the approach of the British. It was in that part of Boston, now known as Dorchester Heights, where George Washington and his brave comrades fortified themselves, under cover of darkness, to the tune of the midnight tide. When the British in Boston harbor opened their eyes on the following morning they saw frowning down upon them from the heights above the impregnable fortresses of their challengers, and after several days of futile attempt to dislodge them the British stole away, defeated and discouraged. It was in Boston, in Faneuil Hall, the nation's "Cradle of Liberty" where Adams, Otis and Warren made their famous speeches.

"God's Acre"

But that is only half the story. God has provided in the cemeteries of Boston a resting place for the nation's heroes. The Good Shepherd has already led these noble spirits into green pastures and beside the still waters. Chief among those historic cemeteries is Copp's Hill Burying Ground, located on a slight elevation overlooking the Charlestown Navy Yard. Here, on the worn slabs, may be traced the names of Increase, Cotton and Samuel Mather, and that of Edmund Hartt, the builder of the "Constitution." The gravestones in this cemetery were used as tagets by the British and the damage done by the cannonading is still plainly visible on these markers of our distinguished dead. General Joseph Warren, William Lloyd Garrison and Edward Everett Hale found rest for their tired bodies beneath the shade of giant trees in Forest Hills. The Old Granary Burying Ground on Tremont Street, in the heart of the city, presses close to its bosom the ashes of those earthly tabernacles that housed the spirits of Adams, Hancock, Paul Revere and the victims of the Boston Massacre. The marble sentinels in King's Chapel Burying Ground bear the names of Governor John Winthrop, John Cotton and a host of pioneering Puritans. For nearly three hundred years the morning sunlight has haloed the resting places of King's Chapel with God's promise of immortality.

It would be impossible to make adequate reference to the innumerable shrines of historic interest to be found in the capitol city of Massachusetts. Our Methodist guests must see for

themselves the churches, public buildings, battle-grounds and cemeteries, associated so intimately with a past that still breathes its fragrance upon the present.

Within a few minutes walk from Boston our friends will see in Charlestown the far famed Bunker Hill monument, erected on the memorable struggle with the British, June 17, 1775. Across the Charles river, in the cit y of Cambridge, may be seen Christ Church, where Washington invoked the blessing of God upon the cause of freedom on New Year's Eve, 1775. Cambridge is also the city of Longfellow and Lowell, and every year pilgrims from far distant places cross the thresholds of these historic homes and with bowed heads give thanks for the men who gave us "The Village Blacksmith", and "The Vision of Sir Launfal". The Longfellow House, built in 1759, was used by General Washington as headquarters during the siege of Boston. In Cambridge, too, one may walk across the campus of the dean of American colleges, Harvard. Established by the General Court of Massachusetts in 1636, that "the light of learning might not go out, nor the study of God's Word perish," this college has given to the nation scores of distinguished leaders in every profession, and stands today as a testimonial to the wisdom of our grandsires who clearly saw that a democracy without education would be both impossible and undesirable. Mt. Auburn, by far the most beautiful garden cemetery anywhere in the world, furnishes a resting place upon one of the green garmented hillsides of Cambridge, for such immortals as Longfellow, Lowell, Oliver Wendell Holmes, Charles Sumner, Phillips Brooks, Edward Everett, Julia Ward Howe, Rufus Choate and Bordon P. Bowne. Poets, philosophers and prophets sleep along the primrose paths of this vale of blossoms, and to their graves the children of today come, deriving from their meditation in those sacred shadows, a new courage and a higher hope. In death, as in life, these men are triumphantly victorious.

The Paul Revere Highway

From Cambridge, and along a highway travelled years ago by Paul Revere, the New England visitor makes his way to the village green of Lexington, where occurred the first armed conflict with the British in the War of Independence. Carved in bronze, the minuteman still stands where his comrades fell, and upon his face is seen the deep furrows of that rugged resistance that was destined to thwart forever the boasted supremacy of a foreign power. The Hancock-Clarke House in Lexington is in possession of a rare collection of Revolutionary treasurers, and upon one side of the house is a sign bearing these significant words, "Here Samuel Adams and John Hancock were sleeping when aroused by Paul Revere, April 19, 1775." From Lexington to Concord, passing on the way the homes of Ralph Waldo Emerson and Louisa May Alcott the traveller comes to that other renowned Battle Ground, where, chisselled in a block of enduring granite, are the words of that familiar poem:

"By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattled farmers stood
And fired the shot heard 'round the world."

Above that granite block the indignant farmer stands, his coat thrown in a hurried fashion over the handle of the plow, while he reached for his musket to resist the invaders.

New England stands before the nation, pointing with legitimate pride, to a history resplendent with an imperishable lustre. Boston, Massachusetts and New England stand as agents of revolt against every form of oppression, every symptom of injustice, every appearance of autocracy. In coming to New England, the disciples of John Wesley see America at her best.

New England's part in the struggle for Independence is a familiar story. New England, likewise, furnished the pioneers for the extirpation of human slavery. John Brown was a native of Connecticut. William Lloyd Garrison was a son of Massachusetts and it was in Boston where he preached his doctrines of abolition. Daniel Webster was New England's contribution to the achievement of constitutional supremacy. His "Liberty and Union, now and forever, one and inseparable," refuted for all time the doctrine of nullification and explained in a single phrase the theory of American Constitutionalism.

New England furnished the nation with the rudiments of a liberal education. Harvard, Yale, Brown, Dartmouth, Williams, Bowdoin, Middlebury and the University of Vermont were sending their graduates into the vortex of human affairs long before the American Government acquired the Louisiana possession from Napoleon Bonaparte. The American educational system is still further indebted to Horace Mann, Mary Lyon and Dorothea Dix, all prominent New Englanders. In religion, New England claims the Mathers,, Hale, Brooks, Bushnell and Moody. The founder of the American Red Cross, Clara Barton, was born in Oxford, Massachusetts. Neal Dow and Mary Livermore, pioneers in the temperance movement, opened their eyes for the first time, upon New England's rugged hills. And last, but not least, the present incumbent of the White House, President Calvin Coolidge, is a typical New Englander. The nation has already had opportunity to measure something of his true greatness.

New England opens to Methodism her arms of welcome. Let the children of America, East, West, North, South, come home. One and all will feel in coming to New England, the tender embrace of a nation's love, one and all will find, in the abundant richness of the past, an inspiration for tomorrow. One and all will find in New England what New England can give, an intimate comradeship with those translated spirits, who, in the fiash, wrought better than they knew and in going, left behind them a memory to be treasured, a vision to be cherished, a nation to be achieved, a humanity to bless and serve.

DEDICATION OF THE FRANCIS ASBURY MONUMENT

The date of the dedication of the monument to Francis Asbury has been fixed by the Board of Trustees of the Francis Asbury Memorial Association, for Tuesday, June 3rd, 1924. The equestrian group has been cast and is in the bronze foundry ready for the pedestal. Contracts have been let for the foundation and for the granite for the pedestal and will be completed in April, or May. The group which has won the unanimous approval of the Federal Fine Arts Commission and evoked the admiration of such distinguished artists as Daniel Chester French, (of whom our sculptor, Augustus Lukeman was a pupil), and George Gray Barnard, and many others who saw the mounted clay model last summer in the Hispano Museum Park, in New York, will stand on a triangular plot at the intersection of Mt. Pleasant and Sixteenth Streets, Washington, D. C., in the northwest section, looking down the Avenue of the Presidents to the White House and to the Washington monument.

The Board of Trustees has directed that invitations be sent to all Methodist Churches in the world, to be represented at the dedication ceremonies, and also that all Methodist Churches in the United States and Canada be asked to hold an Asbury service within two weeks before, or after, the day of the unveiling, at which hymns in use in Asbury's day shall be sung, and a sermon or discourse be delivered descriptive of the character and work of the man and his contemporaries, who laid the foundations of American Methodism. It is hoped the occasion will serve to revive the waning interest of ministers and laymen, generally, in the heroic labors and sacrifices of the early itinerants, and direct the attention of the youth of the Church to a history which is fascinating in character, noble in accomplishment, and worthy of admiration.

It is quite probable that a reception and meeting for addresses will be held on the previous evening, Monday, June 2nd, in one of the Methodist Churches in Washington, or in a public hall. Further information will be given from time to time.—H. K. Carroll, Corresponding Secretary.

SIDNEY WOODWARD IS NO MORE

Professor Sidney Woodward, world famous Negro tenor singer fell peacefully in the sleep that knows no waking in time at his home in New York City, on February 13th, 1924. He was the son of Mr. and Mrs. Anderson Woodward, born October 16th, 1860, at Stockbridge, Ga., of a family of eight children. He was early left an orphan and was apprenticed to a planter in McDonough, Ga., who made his life one of toil and drudgery, but could not crush the aspiration for better things that burned high in his soul.

When he could no longer bear this oppression he ran away. Struggling along, he worked his way to Holly Springs, Miss., where he attended Shaw University now known as Rust University, where he studied for three years, working his way through school. Here he first realized that there was "a song in his soul." He left and went to Memphis, Tenn. There he came in contact with a lady, who being interested in him, advised him to let no obstacle prevent him from

reaching Botson and there cultivating his voice. In 1885, he sang at a concert at which Mme. Nellie Brown Mitchell of Botson was the star attraction.

After this, he went steadily on, striving to reach Boston, traveling and singing and working in most of the Southern States. He often said that it took him two years to arrive there. In the various states, he was assisted in many ways by friends of both races, whose kindness he never forgot. On reaching Boston, through the courtesy of Miss Clark, a former graduate of New England Conservatory, he was introduced to Mr. Morse with whom he studied at the New England Conservatory for two years. He then studied for three years with Madam Edna Hall, one of the first vocal teachers who had coached Madam Adelina Patti, Lillian Nordica and many others.

The deceased served as soloist at the People's Church and afterwards as the only member of color in the quartette of the Second Congregational Church of Dorchester, Mass., which position he held for five years. Through his association with Madam Hall, it was his privilege to meet such distinguished singers as Campanini, Adelina Patti, Jean DeReske, Lillian Nordica, Emma Ames, Emma Calve and others who came to Boston.

On leaving Boston, he went abroad and sang through the countries of the United Kingdom, England, Scotland and Wales and had the opportunity of appearing several times at Royal command. On more than one occasion, he sang at Buckingham Palace. Leaving England, he visited Dresden and studied in the Royal Conservatory of that city. He was invited to appear in Chamber Concert before the Emperor.

He returned in 1900 to the United States and spent seventeen years in the Mission work in the South. For eleven years he worked at the Baptist academy of Jacksonville, Fla. It was during this time that he met and married a fellow teacher, in the person of Miss M. A. E. Jackson of Hamilton, Bermuda, with whom he lived happily for seventeen years.

In 1911, he was sent as a delegate to the World's Universal Race Congress in London, England, which was attended by distinguished persons from all over the world. At the public reception of this body he sang, accompanied by the court pianist of the Emperor of Germany. While on this trip he, with the other delegates was entertained by the Duchess of Warwick at Warwick Castle.

He returned to America, resuming his work in Florida. From there, he went to Atlanta, Ga., where he held positions at Clark and Atlanta Universities. The last seven years of his life were spent in New York City, where his time was occupied in teaching and training of choruses and church choirs.

At quite an early age he gave his heart to God and thus his life and talent were dedicated to his service. In spite of his achievements and worldly honors, he always remained a humble follower of his Lord and Master and walking in his steps, spent his time going about doing good to all with whom he came in contact. He was never too busy to assist others and was an inspiration to the young people whom it was his privilege to assist musically. He was a friend as well as teacher to his pupils at all times, ready to advise, counsel and guide.

He was one who died in harness, for exactly a week before his death, he conducted a concert in Mother Zion A. M. E. Church. On the next day he was taken ill and did not rally till on Febrauary 13th, at 5:40 p. m., he passed away peacefully in the full asurance that all was well with his soul; for before his speech failed he kept repeating "I am ready, I am ready, I want my robe"; and thus the voice we so dearly loved to hear was hushed on this side of the grave, and he passed into eternity to join the heavenly choir.

He leaves a wife, daughter, sister and brother and other relatives and a host of friends throughout this country to mourn our loss. His funeral eulogy was delivered by his life-long friend, the Rev. J. N. C. Coggin, D. D., Secretary of Board of Temperance of the Methodist Episcopal Church.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

WEEK OF PRAYER AT CLARK UNIVERSITY

Clark University has just had a very extraordinary season of spiritual refreshing. Some few weeks ago as the time for the regular week of prayer drew near the president of Clark University felt the burden of his responsibility in a very special way. After consultation Dr. Willis King, superintendent of the Model Sunday School called together the workers' council, and the president shared with them the burden on his heart. He received a very cordial response and plans were at once considered. It was unanimously voted to ask Rev. R. T. Weatherby to be with us, and special prayer-meetings were arranged. The preaching services at vespers and the prayer-meetings that followed were especially planned looking toward this week. The week immediately preceding was given to noon prayer-meetings and special prayer-meetings in the dormitories. Bishop Stuntz was to have opened the week of special services with a sermon at vespers, but his sudden illness made this impossible. Brother Weatherby took the service and from the beginning there was a manifestation of the presence of God.

The meetings culminated in two climaxes; one at the noon service on Friday, the other Sunday afternoon. The service Friday was particularly directed to the unsaved. Brother Weatherby's appeal was followed by an earnest address from Mrs. I. G. Penn and another from Dr. Penn. Then the president asked all those who wished to express their loyalty to Jesus to move out of their seats and gather around the altar as far as possible. Immediately nearly every one, faculty and students, moved forward. Only three remained in their seats, and these on invitation from Rev. Weatherby came forward as the school sang an invitation hymn. Mrs. I. G. Penn lead in prayer for these and before the service closed the entire student body and faculty present were a unit in professing their allegiance to Jesus.

After the sermon on Sunday Rev. Weatherby asked all those who had pledged themselves to definite service for Jesus to come forward, and about fifty young men and young women stepped forward and stood around the altar. Then he asked all those who were willing to obey the Master's will whenever He revealed it to come forward, and some fifty more gathered around the altar behind the first group—about one hundred young people stood there expressing their willingness to do definite service for Jesus. It was a sight to make the angels in heaven rejoice again. We are all very grateful to our Heavenly Father for this rich outpouring of His grace and for the presence of His servant, Dr. Weatherby.

THE LOUISIANA ANNUAL CONFERENCE SESSIONS HELD IN NEW ORLEANS, LA., FEB. 6-11, 1924

(Continued from Page 6)

say, on the Monroe District, and Cornelius Johnson, on the Alexandria District.

After a model Sunday School and the Love Feast on Sunday morning, Bishop Jones preached from John 12: "Sir, we would see Jesus." The sermon will long live in the hearts of those who chanced to hear it. Thus went into history one of the most inspiring, most informing and most helpful conferences ever held in the history of the Louisiana Conference.—Robert F. Long, reporter.

NATIONAL HEALTH WEEK

(Continued from Page 3)

places arranged for beforehand. Give each some particular topic or topics to cover throughout the campaign.

Clean-Up Day

Secure volunteer workers to promote methods of cleaning up along street. If prizes are offered, secure prizes and arrange for judging and presentation.

Co-operation

Secure co-operation of city authorities in drainage work and removing refuse. Secure co-operation of lodges, churches and schools in advance of Health Week so that full announcements may be made through them.

Secure co-operation of local physicians. Consult principals and local school authorities with a special view to providing satisfactory sanitary arangements at schools.

Secure co-operation of real estate dealers.

Seek the co-operation of local health officers, farm demonstration agents, home demonstration agents, superintendents and principals of schools, health council, pastors of white and colored churches, local Red Cross chapter and local Anti-Tuberculosis committee.

Start work in time to get preliminary arrangements made a month in advance if possible.

Have the announcement of Health Week made in all churches and lodges two or three Sundays in advance of the beginning of the campaign and on Sunday, March 30th.

REV. WILLIAM L. CASH TAKES CHARGE AS PASTOR OF THE FIRST CONGREGATIONAL CHURCH



On April 1, 1920, Rev. William L. Cash, a graduate of Fisk University, and of Oberlin Theological Seminary, who had successfully pastored for fifteen years the First Congregational Church of Savannah, Georgia, the second largest Congregational Church in the South, took charge as pastor of the First Congregational Church of Chattanooga, Tennessee. As the church was then without a home for the minister, the first task taken up after organizing the work was to purchase a parsonage, making a valuable addition to the church property and equipment. Among the modern methods put into operation, was the envelope system. The laymen of the church were organized and became active in many lines of service for the membership and for the community. A playground and social centre established on the church property received endorsement and support from the city commissioners.

The Fifty-fifth Anniversary of the Church was celebrated with a program in which the Mayor of the city, prominent white and colored pastors of the city took part and the sermon was preached by the historian of the colored Congregational Churches, Dr. A. L. DeMond of Memphis, Tenn. During the last three and a half years about seventy new members have been received into the church which is self-supporting and contributes to all the benevolences of the denomination.

Rev. Cash has been active in city, state and nation-wide work. He has been an official of Chattanooga Inter-denominational Pastors' Association, Moderator of the Tennessee Conference of Congregational Churches, Representative to the Southern Conference of Congregational Workers and delegate to the National Council of Congregational Churches of the United States which met at Boston, Mass., Kansas City, Mo., Grand Rapids, Mich., and Springfield, Mass.

Last August, Central Congregational Church of this city extended a call to Rev. Cash which he accepted. In December he was formally recognized as pastor of the church by an Ecclesiastical Council called by the church for that purpose. During his pastorate of six months, sixteen new members have been added to the church and three children christened. Rev. Cash is a cordial and upright Christian gentleman, a hard worker, a faithful pastor and an excellent preacher. He will undoubtedly achieve great things in his pastorate of the largest Congregational Church in Louisiana and in the greatest city of the Southland.

REPORT OF GROUP MEETINGS

Starkville

The pastors of the Starkville District, Upper Mississippi Conference of the Methodist Episcopal Church, met at the Methodist Episcopal Church pastored by Rev. J. W. Byrd, Brooksville, Miss., February 4-5, 1924, for the purpose of studying the World Service of the Methodist Episcopal Church, with Rev. John H. Talbert, District Superintendent, presiding.

The devotions were conducted by Rev. J. H. Talbert; Revs. J. J. Johnson and C. A. George led in prayer, after which the district superintendent addressed the class, explaining in very fitting words the object and aim of the World Service Program. At the close of his address the men realized that the leader of the Starkville District was a man with a vision, and love for the great old Methodist Episcopal Church, which has done so much for the race and the world.

The attendance was good. A number of laymen were present, and all of the pastors, save three. Dr. M. S. Davage, president of Rust College, instructed the class. The climax of the school was reached, when, on Tuesday night Dr. Davage presented the lecture "To serve the present age" to a packed house. The results cannot be expressed in words.

On Tuesday at 11:30 a. m., a sermon was preached by J. L. King. The school extended a rising vote of thanks to Rev. J. H. Talbert and Dr. M. S. Davage for their splendid service; Rev. J. W. Byrd and his good people for the fine reception given us and the members of the C. M. E. Church for the use of their church. All pastors and laymen left with a determination to support the church in the World Service Program.—J. L. King, reporter.

Victoria

The group meeting of the Victoria District was held at Yoakum, Texas, January 30-21. The Rev. N. H. Stevens, pastor in charge, had everything in readiness for the occasion, and District Superintendent J. G. Browne had his program replete with the very latest data on the World Service outlook of the church. The attendance did not reach the superintendent's expectation on the part of the pastors of the district. President R. N. Brooks of Samuel Huston College was prevented from being present on account of illness, and sent a telegram bearing greetings to the meeting. Immediately upon reception of the message the Superintendent ordered that the brethren in session return the greetings by telegram to our honored president, and prayer was offered for his speedy recovery.

The membership of Bro. Stevens' church spared no pains in making our two days' stay one of comfort and enjoyment. Preaching services each night: Rev. Geo. Watters, Wednesday evening; Rev. B. A. Byars Thursday evening. Both of these brethren had a message frought with evangelism.

Certainly the two days spent in Yoakum with our Superintendent has meant this: that we better know our task and are better prepared to do it. So we left the "mountain of vision" with one aim in view—to meet the call of the church by the third Sunday in April—Joseph William Noye, B. D, reporter.

Greenville

Pursuant to the call of Methodism Dr. W. S. Thompson, D. D., the District Superintendent of the Greenville District, South Carolina Conference, summoned the pastors and laymen to meet in Bethel M. E. Church, Greenville, S. C., Wednesday, January 23rd. The Rev. F. A. Connally, the congenial pastor had everything in readiness.

At eleven o'clock the District Superintendent called the house to order and conducted the devotional services. "Jesus shall reign, where'er the Sun" was sung. Rev. A Knox led in a fervent prayer. The writer read the second Psalm. The District Superintendent led in singing "The morning light is breaking", after which Rev. E. C. Wright offered prayer.

At this time the District Superintendent in his inimitable style and eloquent manner delivered a burning message to his hearers. The organization was then effected, the writer being elected as secretary and reporter to the Southwestern Christian Advocate, and the Rev. E. C. Wright, was elected as reporter to the Watchman and Defender.

The Rev. Thompson in an impressive way introduced The World Service Volume. He not only proved himself equal to the task but gave to the pastors and laymen much information as to the Great Program of the Dear Old Church. Certainly Methodism is on the march! Each one present was strangely warmed and pledged himself to return to his respective parish and continue the study prayerfully, of the World Service volume until he understood the Mission of the present age, and present the same to his parishioners. Seventeen of the twenty-one pastors were present and participated in various discussions.

The afternoon and evening services were given to the discussion of subjects that had been assigned to the several ministers. The pastors presented their subjects in a way that disclosed that they had been making a critical yet prayerful study of the World Service Volume. The following being present were introduced: Mrs. W. S. Thompson, wife of the District Superintendent, Mrs. J. W. Taylor, wife of Rev. J. W. Taylor, Mrs. W. J Thomas, Mrs. C. A. William and Miss Jackson.

The evening session was opened with a brisk song service. Rev. I. V. Manning led in prayer. The program was resumed, by special request, Rev. Thompson, lectured from the subject. "TO SERVE THE PRESENT AGE." The speaker was at his best and each enjoyed the message. Mrs. Berry offered the closing prayer. Revs. A. Knox and E. C. Wright took the offering while the choir sang.

Rev. Connally and his loyal people deserve much praise for their very excellent entertainment. The brethren went away with a larger vision of the World Service Program.

We look forward with confident hope.—J. W. Taylor, reporter.

Holly Springs

A World Service meeting of the Methodist Episcopal Church, Holly Springs District, was called by our District Superintendent, the Rev. W. N. Redmond, to meet in Asbury M. E. Church, at Holly Springs, Mississippi, February 6 and 7. The Rev. G. M. Chisholm and his members cared for the meeting in grand style. Most of the pastors on the District were present. Rev. W. N. Redmond the District Superintendent opened the meeting with a song and prayer service, led by the Rev. A. E. Taylor. After the song and prayer service Dr. M. S. Davage, president of Rust College presided with such dignity, that we are almost ready to say, we will have first place in efficiency in the study of the World Service Volume. Many of the vital questions were discussed to the delight of all who were present. The meeting was unexcelled in many ways in preparing us for the great task that is now before us to be done. We are better fitted for the task now, than ever before. Dean J. Leonard Farmer of Rust College, delivered a very interesting address at 7:30 p. m., it was followed by an illustrative lecture on the World Service Volume by Dr. M. S. Davage, president of Rust College. The S. Davage. The meeting closed with the reading of the World Service Prayer and Benediction.

There were present quite a number of visiting friends, both of other Districts and Denominations. The Rev. W. N. Redmond feels that he has not only his members but friends as well behind him.

Announcement was made by Prof. S. W. Wysinger, the District president of the Sunday Schools of the Holly Springs District, of meetings to be held at the following stations: Holly Springs, March 16; New Albany, March 22-23; Oxford, March 29 and 30. They are for the purpose of putting the World Service Volume before the members of the Sunday Schools, and for organizing Teacher Training Courses. It is hoped that all Sunday Schools over the District will have some representatives. They will be expected to attend the one nearest their charge. —S. W. Wysinger, Reporter.

MINISTERS OF THE WESTERN DISTRICT, NORTH CAROLINA CONFERENCE, HOLD WORLD SERVICE MEETING

The Ministers of the Western District, North Carolina Conference, met Feb. 6, in the Hartzel Memorial Church to be instructed in the World's Service Program.

The meeting was called to order at 2 p. m., Dr. N. J. Pass, District Superintendent, presiding. After devotion the conference elected the Rev. J. H. Isham, Pasotr of Forrest City. Secretary. He selected the Rev. R. S. Abernathy, Pastor of West Ashville, his assistant. A fitting memorial service was held in commemoration of Mrs. Francis Pearson, daughter of Rev. R. Smith, Pastor at Marion, N. C. Mrs. Pearson had died February 5th in Pittsburgh, Pa. The Rev. George Brower led a very appropriate hymn and was followed with prayer by Dr. H. L. Ashe and Rev. M. C. Laughlin. Dr. Pass stated the purpose of the meeting in a few well chosen words, after which he introduced Dr. H. L. Ashe, Superintendent of the Greensboro District, as the instructor in the World Service Program. The conference then elected the Rev. P. F. Johnson, Pastor at Lincolnton, as reporter to the Southwestern Christian Advocate.

The work of the afternoon was an introduction to the World's Service Volume by District Superintendent Ashe. The men of the district asking questions and entering into a very lively discussion. Much information was received from this form of presentation. At 7:30, the night session of the conference was held, Dr. Pass introducing the speakers of the evening. Rev. George Brower, Pastor of Old Fort, represented the Department of Negro Education. Rev. R. G. Morris of Gastonia, N. C., represented the Board of Education. Dr Ashe then addressed the Conference on the theme "The Need of the Present Age." He was wonderfully illuminating and eloquent throughout this masterly address. The meeting closed in a good old Methodist fashion.

February 7th, the Conference continued with the following brethren representing the Boards of the Church as outlined in the World's Service Program Book: Board of Foreign Missions by Rev. J. H. Isham; Board of Home Missions and Church Extension by Rev. P. F. Johnson; Board of Sunday Schools by Rev. R. B. Rhyne; Board of Conference Claimants by Rev. R. Smith; American Bible Society by Rev. S H. Pressley; Board of Temperance, Prohibition and Public Morals by Rev. M. C. Loughlin; General Deaconess Board by Rev. S. A. Peeler; Board of Hospitals and Homes by Rev. J. C. Addie; Commission on Conference Course of Study by Rev. R. S. Abernathy; Commission on Life Service by Rev. J. A. Baxter.

The above ministers discussed their subjects with energy and thought; they were illuminating and instructive and made the program very lively. The district men decided to use this same method for a basis of their discussion in the coming district conference of the Western District. Dr. Ashe conducted a very unique quarterly conference in which every objection was taken up and adequately answered. The men went from Hickory to their several charges with new determination and a high purpose of endeavor. The district is well organized and has been for a number of years. The new District Superintendent, Dr. Pass, is a peer among preachers, a great administrator, a brother beloved, and a leader among men. Several resolutions looking to forward achievements were discussed and passed in this meeting.—Rev. P. F. Johnson, reporter.

PROCEEDINGS OF THE TUPELO MINISTERIAL DISTRICT COUNCIL

The Ministerial District Council of the Tupelo District, Upper Mississippi Conference, convened in Mt. Pisgah Methodist Episcopal Church, Okolona, Miss., for its first session, February 12, 1924, with Rev. E. R. Miller, District Superintendent in the chair. The devotional service was conducted by C. E. Moody, and F. G. Wilbon. Organization: On motion of N. R. Clay, F. G. Wilbon, was elected Secretary. On motion of C. E. Moody, F. G. Wilbon, was elected reporter to the Southwestern Christian Advocate.

The following Pastors made short addresses as to the plans for putting over the program of the Church on Easter day: Dr. E. R. Miller, District Superintendent, N. R. Clay, B. F. Woolfolk, W. H. Golden, C. E. Moody, F. G. Wilbon, H. Wilson, W. A. Warndick, L. A. Armstrong, G. Spencer, C. I. Ashford, W. B. Rodgers, W. H. H. Murrell, J. W. Winbush, N. H. Cooperwood, E. A. Franklin and Mr. C. D. White, a Layman.

Introductions: The following visitors were introduced and addressed the Council on the World Service of the Church: Dr. M. S. Davage, President of Rust College, Dr. I. H. Holman, Representative of Maharry Medical School and Rev. W. S. Phillips, of the A. M. E. Church In the afternoon session. Dr. M. S. Davage conducted the School of the World Service of the Methodist Episcopal Church. He went carefully through the World Service Book, and called the attention of the Pastors to many phases of the Program of the great church which they had not as yet seen. At the night session, Dr. N. R. Clay addressed the Council on the work done by the Centenary. Also, Rev. W. H. H. Murrell made an address on the Board of Education for Negroes. After which Dr. M. S. Davage gave an illustrated lecture from pictures showing the achievement the Church has made in four years by the method and work of the Centenary. The council gave the Rev. W. H. Golden and people a vote of thanks for their hospitality extended to them.

DEATH OF REV. D. J. PRICE

By Rev. G. W. Smith

The Rev. D. J. Price laid down the weapons of his spiritual warfare against sin, in high as well as in low places, and passed to his reward beyond the sky February 3, 1924, while serving as Pastor at Yazoo City. His sickness was brief and the sad news of his death was quite a surprise to his many friends, and came while his conference was in Annual Session at Jackson.

The Rev. Price was not only a scholar, but a strong preacher, an excellent Pastor, a great organizer and a successful leader of his people.

He was at one time, one of the leading pastors in the Louisiana Conference, and was transferred to the Mississippi Conference and placed at Crystal Springs by Bishop Nuelsen in 1911, where he served successfully as pastor for one year. He was appointed to Vicksburg in 1912, where he served one year as pastor, and was then transferred to the Central Alabama Conference and placed in charge as pastor of St. Paul Methodist Episcopal Church, Birmingham, Ala., where he served two years. He also served one year at Huntsville, Ala.

He returned to the Mississippi Conference in 1922, and was appointed by Bishop Jones to Lampton Charge where he served part of two years, and was then sent to Yazoo City, where he died, leaving a wife, a niece and many friends to mourn his passing. His body was carried to New Orleans for interment.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary Interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--The Reign Of Solomon.

(1 Kgs. 3—11; II Chron. 1)

MARCH 23, 1924

During David's reign the judicial department of the government did not function any too greatly. David kept so busy waging military campaigns that certain internal affairs of the government had necessarily to he somewhat neglected. But under Solomon this phase of the government was so closely attended to that he became the most famous man in the entire history of his people for wisdom in handing down judicial decisions. He was the Solon of Israel. Consequently a large hulk of wisdom literature which came into existence in after years came to he attributed to him, just as many Psalms came to he attributed to David because of his fame as a musician and for religious piety, and just as many laws of later origin came to he attributed to Moses because of bis fame as a law-giver. From the judicial standpoint his reign was a tremendous success.

And in the general administrative functions of government the success of his reign was none the less brilliant. Economically, if not the most prosperous, it was one of the most prosperous reigns in all the history of Israel. Solomon became world-famous for the financial conditions of his kingdom—a Croesus of Israel. On the whole from the standpoint of the administration of secular affairs in Israel his reign stands out in very glowing colors. In this he was greater even than his father David whose reign was almost entirely one of wars.

But the administration of secular affairs was not the sole duty of a king of Israel. Indeed, in that day it was not regarded as his most important duty. Israel's mission in the world, we keep emphasizing, was to be a religious one. And we said the other week that one reason for the people's asking Samuel for a king was that through the influence of his office the king might be able to bring about a greater or stricter religious conformity than could he brought about otherwise. The nation was to be a religious nation. And the religion was to he a national religion. The "Church" and state were regarded as inseparably combined. And the duty of the king was to "defend the faith" as well as to administer secular affairs.

Now from the religious standpoint Solomon's reign was at the same time highly beneficial and woefully detrimental. The religious benefits of his reign come through his building of the Temple through which the contribution he rendered to the religious welfare of his people and the world can hardly be overestimated. The Temple was visible religious unity of all the worshippers of Jehovah, the rallying place of all the forces of religious conservatism, and served religious stability in Israel as nothing else could have done. In this Solomon was truly a great servant of Jehovah. But he was also no neglectful servant of heathen gods. He not only tolerated the worship of other gods in the kingdom, but even did much to help them thrive and flourish by building attractive places of worship for their votaries. Hardly did he mean by this policy to encourage Israelites to worship heathen gods. But the policy was certainly not well adapted to discourage it. His chief purpose in the policy was doubtless not to compel his heathen wives to worship Jehovah. With him it was a policy simply of religious toleration.

When the monarchy was established in Israel it was expected that the government would be under the authority of the "church", and that its policies would be dictated by the "church", that is, by the prophets and those others who would he very jealous of and zealous for the religion of Jehovah. But Solomon made the first great outstanding attempt to reverse the order of the relation between the "church" and State. Jeroboam I followed his lead. And finally under Ahab this policy initiated by Solomon caused the "Church" of Jehovah to sink to its lowest condition. We know something of the hard fight during the modern Christian age for religious toleration, not only in countries whose religion was under the control of the State and regulated by the civil government, but even in such a country as ours during its early history. But after a long and bitter struggle today religious toleration is an established principle of all the leading countries of the world. With us it is a most dearly cherished item of our constitution. When we think of these things we are apt to be tempted to appraise Solomon's conduct in the light of our more modern ideas, and judge favorably his apparent liberality of views. But that would be a mistake. The modern civilized world has been prepared for religious toleration. Solomon's toleration was not a toleration of the different shades of religious beliefs among the worshippers of Jehovah, but a toleration of other demoralizing religions. When such a toleration became an established principle among the civilized Christian nations Christianity was so well established that it could safely be allowed to compete freely with the other religions of the world. But for the religion of Jehovah, Solomon's policy was the most dangerous for the Israel of his day and, indeed, of every other day before the reformation of Ezra and Nehemiah became firmly established. And were it not for the fact that he had done so much for the cause of Jehovah's religion in the establishment of such a magnificent Temple, and that his reign was so prosperous economically, because of his attitude toward the heathen religions his name justly would hardly have held a more enviable place in the history of his people than the name of king John holds in the history of the English people. Moreover, the sacred historian represents prophecy as attributing the prosperity of Solomon's reign to the virtue of his father David, and of seriously warning Solomon that the penalty for his evil doings would come in full measure upon his son. In our next lesson we will see if this was a false prophecy. I suppose the fairest statement we can make concerning Solomon's reign is that it was too good to be considered had and too bad to be considered the most exceptionally good. Solomon had his strong points and he had his weak ones. But whosoever hasn't let him cast his first stone.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, March 23, 1924
"His heart was turned away from Jehovah."

(By Rev. D. D. Martin, D.D.)

Oh the sadness of that tragedy when a soul rich in the culture of every grace making for usefulness falls into idolatry and sin. This is the situation with Solomon none before him had an opportunty like his. There was no lack in training, and nothing wanting in motive. Every personal and public interests was at stake in his remaining true to God. His position was that of commanding influence in the world, and his responsibility correspondingly great.

Solomon had attained unto greatness with his own people; it was in his compromise with foreign peoples, worshiping their gods, and entering into social compromises with them, that he turned away from Jehovah and brought division and ruin to Israel. There is a lure about worldliness even in heathen lands that often lead the missionaries and Christian workers to compromise to the ruin of their usefulness. The sins of civilization have worked havoc in Africa and other heathen lands. If the heart of a Christian in a heathen land he turned away, it is hard to estimate the real harm that is done.

Education and position seems to be no harrier if one loses his grip on him. The work in the home land suffers much from men whose hearts are turned away from God. In this very year we have known of great harm coming to community and school life because those whom God and the people have trusted have suffered themselves to he lured away from loyal service to the Kingdom.

There are men and women now in this country who have been compelled to come home, and to retirement, because they were led away from God and duty in the foreign field. Some people get dizzy in the lime light of the church or the public, and can not walk in humble obedience to duty. The missionary cause now needs young people of such character that they can be trusted in all the temptations of great heathen cities, as well as in jungle life, and keep their hearts stayed on God and their lives pure in sight of God and men.

Gammon Seminary.

District Rounds

PINE BLUFF DISTRICT
Second Round

Marvell Circuit, March 22-23; Clarendon, 29-30; Altheimer Circuit, April 5-6; Gould and Merony, 12-13; Avery and Dumas, 19-20; Dermott and McGehee, 26-27; Watson Mission, 29; Endora Circuit May 3 and 4; Carthage, 10-11; Johnsville Circuit, 17-18; and Warrenn, May 21-22; New Edinburg Circuit, 24-25; Pine Bluff St. James and St. Mark, May 31 and June 1; Rison and Peace, 4-5; Pine Bluff Circuit, 7-8; Helena, 14-15.

Dear Brothers—A great task is before us, yet I hope every man will say in the name of the Lord we can and we will put this task over the top. Please do your best to raise that money for the property at Pine Bluff, and send it to Rev. F. S. Stokes, 314 Poplar Street, Pine Bluff, Ark. Do this at once so it will be in hand when called for. Also make this a great *Southwestern* year all over the district. Yours to serve, A. S. Miller, D. S. Marvell, Ark.

AUSTIN DISTRICT
Second Round

Georgetown, March 30-31; Simpson Tabernacle, April 6-11; Wesley Church, 6- 7:45 p. m.; Granger-Thompsonville, 12-13; Hutto-Taylor, 19-20; Cedar Creek Circuit, 26-27; Lockhart Circuit, May 3-4; Martindale, Oil City, 9-10; Luling Circuit, 11-12; San Marcos, 15-16; Austin Circuit, 17-18; Winchester-Salem, 24-25; Giddings-Leo, 25-26; Smithville-West Point, May 31, June 1; LaGrange, 1-2; La-Grance Circuit, 8-9; Fayetteville-In-Industry, 15-16; Littlia-Manor, 22-23.

Dear Brethren—We have prayed, counseled, and planned together. The World Service Volumes and Program have given us great inspiration. Will we raise every cent of our Quota before and on Easter? If we will start our Program at the right time and in the right way. Success is ours. This campaign calls for the loyal support and interest of every auxiliary, every organization, every unit, every club, every man, every woman, all the young people, and children. Will you get them? Will you go over the top? Shall we have our Bishop to report less than 100 per cent for the Austin District? Let us be hard workers, let us be valiant soldiers, true-hearted, whole-hearted and win in this measure of service in our great church for the Kingdom. Remember brethren, if one man fails all have failed somewhat. May we not make this the greatest of all years. Canvas for new subscriptions to The Southwestern Christian Advocate. It tells all the news of the World Service activities and the General Proceedings of the General Conference. Yours fraternally, and for the cause, A. D. Jacques.

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Principal of Morgan Academy, Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

March 23. Subject: Christ Accepting His Father's Commission (Matt. 3:13-7; 4:1-11; John 5:30)

Jesus Facing His Life Work

This is such a familiar lesson that undoubtedly you can repeat the substance of the Bible story by heart—and yet it is a story that young people especially need to hear again and again.

Jesus had been baptized and had departed into the desert where he might be alone and in communion with God gain light and strength. Here it was that he pondered the task which had been given him to do and wrestled with the perplexities which crowded upon him.

It was a mighty task which lay before Him and He questioned within Himself by what path He should pursue it, resolute to obey the Father's will yet distracted by alluring voices.

How Was His Work To Be Done?

"And this world He had come to redeem. It was natural that the question should occur how best He might accomplish this mission and win the teeming myriads of mankind. And it was inevitable that the Messianic ideal which prevailed among His contemporaries should present itself before Him. *It was expected that the Messiah would be a victorious King* who would emancipate Israel from the tyranny of the Gentiles and set up the fallen throne of David in more than its ancient glory. If He were indeed the Messiah, must He not appeal to the ardent patriotism of His people and, announcing Himself as the long expected Deliverer, rally them about Him and disown the dominion of Rome?"

"Jesus had merely to proclaim Himself the Messiah come to restore the Kingdom unto Israel, and thousands upon thousands would have mustered to His side. Such was the role which it was expected the Messiah would play.

The Temptation To Selfishness

"How clear is the spiritual struggle which is pictured by the temptation, 'Command that these stones become bread!' (Matt. 4-14). The Master was tempted to use his power selfishly. Consider the powers which were in the Master's possession; think of that ability to inspire devotion, which awakened the envy of Napoleon; measure the actual effect of his personal impact on the world, "lifting empires off their hinges and turning the stream of centuries out of its channel;" and then weigh the meaning of the temptations to use his power selfishly. To be entrusted with billions, and to spend none of it upon yourself, consider the significsnce of that! The marvel of Christ's character lies not alone in what he did, but in what he refrained from doing. His reserved and utterly unselfish use of his personal endowments; his refusal to turn the hard stones of his experience into the bread of self-satisfaction although he was hungry and was able to work the change, this is our Lord's unexampled masterpiece in the realm of character. He tells us that it cost a hard struggle. He won the battle so completely that we never would have supposed He even was tempted to live a selfish life, unless He had informed us. Now we cannot doubt that all His life until at the trial He craved not the hard stones of rejection and death but the comfortable bread of release and rest, He was inwardly resisting the desire to use His power for Himself. When we imagine what we would have done, had we possessed His endowments; what, indeed we are doing now, with the endowments that we do possess; we must feel the wonder of the Master's victory over this great temptation.

"To be gifted with such supernal powers and never to use them selfishly; to be sent on a divine mission and never to expect God to stop the lions' mouths; to be offered a temporal kingdom and to be crucified for a spiritual one, that was the temptation and triumph of Jesus. He was tempted in all points like as we are, but we never have been tempted as He was. A man would have to be built on Christ's scale to face His moral trials. On the glistening summit where He lived, there were gales in which we never could have stood; they would have blown us off.

"Jesus openly avowed the complete subordination of His life and will to the Father."

Quarterly Conferences

PICAYUNE, MISS.—Our first quarterly conference was a success with Rev. P. H. Rembert, our District Superintendent, presiding. All leaders were present with god reports. Dr. Rembert preached a noble sermon. The spiritual tide ran high, one accession to the Church. The Elder was paid in full. We are thankful to our beloved Bishop, and his cabinet members, for their wise judgment in sending to us, Rev. J. J. Ford, our wide awake Pastor. We are encouraged along all lines to do more for Christ. Rev. J. J. Ford preached two able sermons which thrilled the congregation with joy. Money raised for all purposes, $47.66.—Louise Mitchell, Reporter

TOPEKA, KANSAS—Our fourth Quartorly Conference was held on Feb. 3rd at Mt. Olive Methodist Church, cor. 12th and Buchanan. The Rev. Turner, pastor of Lane Chapel C. M. E. Church, preched at 3 o'clock. As the custom, the pastors from all the Methodist churches were present with their donations. The Leap Year banquet given under the auspices of the Surprise Club of Mt. Olive M. E. Church Friday, Feb. 15, 1924, was a complete success. Serving hours were from 6 to 11 p. m., 50c a plate Program, 8:30 p. m., instrumentsl solo, Mr. Holly Overstreet; address, subject, "Ten Commandments' Justice," John Marshall; vocal solo, Miss Ruby McNight: response, Attorney Elisha Scott; Hawaiian guitar solo, Miss Minnie Overstreet; C. C. Daniels master of ceremonies; Miss Bertha Porter chairman. Total amount cleared, about $70. Public collection, $7.25; Asbury M. E. Church, $2.25; Lane Chapel, $7.50; St. John A. M. E. Church, $5.50; Brown Chapel, $8; St. Mark A. M. E. Church, $3; Ladies' Aid, Mt. Olive Church, $5; Holping Hand, Mt. Olivet Church, $7; District Steward, Mt. Olivet Church, $14.14. Total for the day, $58.64. Mt. Olive Church is moving on to success.—Mrs. S. J. Gossott, Reporter.

CORRIGAN CIRCUIT.—Dr. W. D. Lewis our beloved District Superintendent held the first quarterly conference for this circuit Janusry 16-17. Though the weather was bad quite a number of officers were present and made splendid reports. The superintendent emphasized the study of the World Service Volume, and made a passionate plea for the full World Servico quota beiug raised. The district steward, Brother Jas Duncan was on hand and showed his usual interest in every cause of the Church work, as was Brother A. Moses, Graham. R. B. McKey and others.

The District Superintendent was suffering with a severe cold but preached a wonderful sermon Sunday morning to a crowded house from the "Universality of the Fatherhood of God." Our hearts burned with the warm fires from heaveuly altars as he preached unto us the word of God. Our pastor preached at night from Ezokeil, 32 chapter. This was indeed a glorious day. Raised in the quarter $32. Paid District Superintendent, $25, in full. Watch the Corrigan Circuit grow and do its part of the work this new conference year. May our Superintendent live long to do the work committed to him by the church, and which seems so dear to his heart.—Reporter.

ONALASKO CIRCUIT.—Dr. W. D. Lewis, our very able District Superintendent held the first quarter for us January 9-10 The business was conducted Saturday with a large number of officers present. Sunday was a high day at St. Andrews. Our hearts were warmly stirred as Dr. Lewis preached to us from Rom. 12-1, using as his theme. "The Dedicated Life." This was a masterpiece, thoughtful, inspirational, convincing, converting. Tears were freely shed and there could be heard from many present. "I am going to present myself a living sacrifice, unto God." At night the Superintendent preached at Evan's Chapel, Onalasko, from the theme "The Universality of the Fatherhood of God" to a packed house of earnest and interested auditors. We thank the good Bishop Jones and the cabinet for the return of his aggressive and hard-working preacher of the gospel to supervise our work another year. We assure Dr. Lewis our heartiest co-operation in keeping the Beaumont District in the lead in the World Service Program. Raised during quarter $38.00. Paid District Superintendent in full.—Reporter.

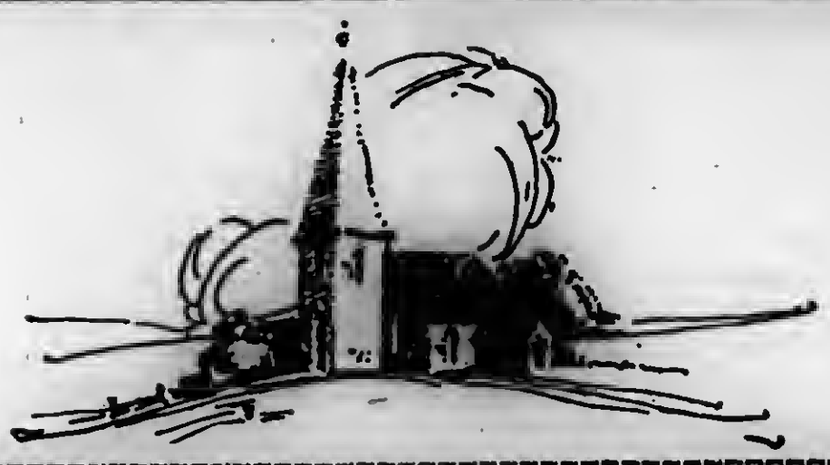
PITTSBURG, TEXAS—Rev. E. H. Holden, our District Superintendent, held here his first Quarterly Conference Feb. 9th, 1924. The business of the quarter was had on Saturday night. After devotional exercises the District Superintendent made a very touching lecture which was enjoyed by all who heard him. The business was then taken up and the reports showed that the whole church was interested in helping to put the program of the church over. All the officers were present and made splendid reports of their work. Sunday morning the Sunday school was largely attended. Mrs. R. Hanson, the popular Sunday School Superintendent, was on time, and she is building up the Sunday school each Sunday. The banner class, of which Mrs. Bertha Psison is teacher, leads all. At 11 o'clock a. m. the Rev. E. H. Holden came forth with his quarterly message, which was uplifting and inspiring to all present. Rev. Holden is the right man and in the right place. Rev. G. W. Brown, the Evangelist of the Tenth Episcopal District A. M. E. Church, and his family, worshipped with us at this service, both day and night. We also feel very grateful to Bishop Jones and our District Superintendent for sending us Rev. C. G. Curtis as our pastor for this year. He is the man of the four, and for the place. We all are with him and his plans to put the program of the church over the top. Morris Chapel has taken on new life this year to make things go for the upbuilding of our church.—Bertha Parrison, Reporter.

Woman's Column

KENDELTON, TEXAS—The Ladies' Aid Society of Newnan Chapel M. E. Church, Kendleton, Texas, pulled off a great social and financial meeting on Feb. 14 under the heroic leader and president, Mrs. M. D. Moore. It was a real social feast and a financial success. She took Valentine day and night and there was an attendance of 150 to 200 persons, and with her cabinet and friends they raised more than $21. Mrs. M. D. Moore's equal is not easily found. —R. H. Warren, Pastor.

TUSCALOOSA, ALA.—Dear Coworkers: I am sending out this appeal to the women of the Marion District. February was designated as "Stewardship Talking Month." And this plan must be sanctioned by all the Christian women of the Methodist Episcopal Church. Will you see that your auxiliary, your district and Queen Esther and Mother's Jewels observe it? We need auxiliary secretaries who will co-operate with the

(Continued on Page 16)



WHAT THE CHURCHES ARE DOING

BEAUMONT, TEXAS — McCabe Methodist Episcopal Church is getting in fine shape under the leadership of Rev. J. E. Beal. Bishop R. E. Jones made no mistake in appointing him as pastor. The embarrasing financial condition of the chuch is fast becoming a thing of the past, and the spiritual tide is running high; six converts and six others joined the church. Raised for all purposes since conference $433.66, with 117 members including children. Rev. J. E. Beal has proven a forceful gospel preacher, an experienced and sane leader and a good administration. The membership respects him as such. All claims are being carefully looked after; no embarrassment now. Our Tuesday night class meetings are numbering as high as fifty. All McCabe Memorial needs is a leader, which we believe we have in Rev. Beal, and we go to victory. Our next move will be a parsonage which we will build soon if God permits. Marriages solemnized by our pastor, 2, December 6, 1923, Mr. Clarence Mitchell to Miss Beaula Wade; January 19, 1924, Mr. A. G. McCree to Miss Teresa Compton. Funerals conducted, one, sister Julia Hood, who died January 11, and was buried January 13.—Miss Lessie Simmons, reporter.

HOLLY SPRINGS. MISS.—On February 2. Rev. G. M. Chisholm and family were greeted at the parsonage with a storm party, led by Mrs. J. H. Bynum and the members and friends, of Asbury Methodist Episcopal Church. The party came in singing "Bringing in the Sheaves," the dining table was filled with groceries of all kinds.

On Monday night February 4, came a mighty storm conducted under the auspices of the Woman's Home Missionary Society, led by the annual president of Woman's Home Missionary Society of the Upper Mississippi Conference. Mrs. S. K. Phillips and the local president of Asbury, Mrs. P. W. Tucker, members and friends. A purse resented by Mrs. E. H. McKissack, Prof. P. W. Tucker, made the resentation speech.. Response bp the pastor. The table was refilled with everything good to eat. The pastor and unbounded hospitality extended to them.—Reporter.

WEST POINT, GA.—Sunday, Feb. 17, was indeed a high day at Cannon's Chapel M. E. Church, beginning with an excellent Sunday school at 9:30. Then at 11:30 the pastor, Rev. W. M. Melton, took his place in the pulpit, singing "Lord, I Want to Be a Christian." Then he began his discourse, from 1 Cor. 29, subject, "Consecration." At the close of the sermon many came forward and reconsecrated themselves for service. The spiritual fervor ran high. At 7:30 again he was at his best, text, Luke, 18:27, subject, "Selling Out." Attendance was good, with anxious hearers who hadn't heard this man of God. One joined the church. We are now lsunching a Ten Virgin club rally to be determined April 20 on the new church. This pastor and family received a cordial welcome from members and friends. Collection for the day, $25.10.—Rev. Wm. Melton, Pastor; E. L. J., Reporter.

TEXAS CITY, TEX.—Galilee M. E. Church had its Sunday school organized here at a special evening service. Mr. T. W. Patrick, layman, and superintendent of Wesley Tabernacle M. E. Church Sunday school, and Mr. J. D. Butler, teacher of Wesley's Adult Bible class, both of Galveston, Texas, were the principal speakers of the evening. Select music for the occasion was rendered by Mrs. Pauline Webb, of Galveston, Texas. Quite a number of visitors were over for the evening. Mr. Sam Coverson, one of the leading young men of this city, was elected superintendent of the newly-organized Sunday school. "Galilee" is growing by leaps and bonnds. And the pastor, a young man, in his second year as a leader, was highly commended for the constructive work he has done and is yet doing.—S. A. Anderson, Secretary.

CLEARWATER, FLA.—On Jan. the 15th, 1924, we are glad to say that our membership was stirred as seemingly never before with the spirit of stewardship. They manifested a great interest. Mrs. Annie Lynch, captain of Club No. 1, reported $32.25; No. 2, Mrs. Maggie L. Davis, $3.25; No. 3, Mrs. Sarah George, $24.15; No. 4, Mrs. Delia Jackson, the wife of our beloved pastor, $21.75; No. 5, Mrs. Emma Rutlege, blank; No. 6, Rev. A. L. Jackson, the pastor, $130.50. This was only a partial report, but we were very gratefnl to realize a total amount of $207.20. This rally was continned to a future date set by the pastor. The purpose of raising this money is for building purposes. On Feb. 6, in honor of onr retnrned pastor, who had served this congregation and city at large as a preacher, pastor and citizen for five snccessive years, there was given a grand reception. Cakes, salads and many other good things were served, and to the delight of all. Rev. S. D. Houston, pastor of Hope Henry A. M. E. Chnrch, gave the welcome address in well-chosen words, responded to by Mr. J. W. Richardson, class leader No. 3, Mr. Dan Coleman, leader No, 2, Mike Long, member of the Hope Henry A. M. E. Chnrch; Miss Johnson also spoke along the same line. The pastor and his good wife spoke, thanking the good people of our church. The members of the other churches who had spoken so kindly and done so many good things to make them feel happy and to let them know that they were acceptable among them. We are so glad that the good Bishop with our loving Superintendent, Rev. H. W. Bartley, knew what was best and did the same. Six years will not be long enough for this God-man to remain with us because we believe truly he is a man of God and a Christian leader, and through his influence we must think the good white people of the city for their hearty co-operation and benevolent giving to help this, our church.—J. W. Richardson, Reporter.

MASON CITY, ALA.—Sunday, Feb 10th, was a high day for Mason City M. E. Church. New life has been infused into every department of the church. All departments from the Junior Epworth League to the Wednesday night prayer meeting, are well organized and are doing team work for the church. Brother Taylor has taken up the work here with enthusiasm and earnestness that has ingratiated him into the hearts and confidence of the entire membership and the citizens of Mason City in a way that does not only commend him well as a minister and pastor, but gives an entirely different future outlook to a church that has been running in somewhat of a rut. There has been 13 new members added to the church this conference year. The entire year's quota for the World Survey was raised in our big effort that culminated Feb. 10, 1924. The church feels especially grateful to the following pastors and representatives of the different congregations who came and helped on that day: Rev. E. J. Odom, St. Mark A. M. E., Cleveland; Rev. J. T. Taylor, Baptist Church; Rev. Townsend, Gittiesville A. M. E. Church; Rev. Wrenn, Mason City Baptist Church; Rev. B. T. Oville, St. Paul M. E. Church. This financial drive was very headed by the following members: Mr. C. L. Jackson, $5; Mrs. Georgia Jackson, $3.60; Mr. George Collier, $2.10; Mrs. Annie Collier, $3.50; Mr. Stacey Collier, $6; Miss Ida L. Rogers, $2.85; Miss Nona McCollum, $2; Miss Joanna Brown, $2.30; Miss Mattie Rand, $2.10; Mrs. Julia Bolware, $6 Mr. J. C. Davis, $5.50; Mrs. J. C. Martin, $3.50; Mr. James Roberts, $6; Mrs. Mary Coleman, $1.40; Mr. Morris Moxie, $6.80; Mr. N. O. Pierson, $3; Mr. George Daniels, $4; Mr. Albert Colvin, $2; Mrs. Minnie Lynn, $10.25; Miss Marthat Briggs Sutton, $4; Mrs. Edna McGehee, $3.05; Mrs. Mattie Echols, $7.20; Mr. Rufus Lynn, $1.70; Mr. B. T. Saunders, $1.50; Mrs. K. G. Rash, $1; Mr. T. R. Points, $2.75; Mr. Butler Rogers, $2; Mr. Anderson Bolware, $10.35; Mrs. J. R. Taylor, $15.42; Mrs. H. H. Sutton, $16.70. Other contributions coming from the public, for which the church extends many thanks, made a total of $148.—Rev. J. R. Taylor, Pastor; Mrs. H. H. Sutton, Reporter.

FOREST, MISS.—We had a very successful year on this charge last year. Our last effort was a Mock Annual Conference. Notwithstanding the unfavorable weather, "Bishop" Lee Flower was on time and dispensed with the business of the conference very creditably. The Brookhaven District was not repreeented. The Gulfport District, represented by Mrs. Ruby Smith, reported $13.35; the Hattiesburg District, Mrs. Mary E. Burks, $15.20; Jackson District, Miss Mazell Bickham, $12.50; Meridian District, Mrs. F. Whittington, $13.75; Vicksburg District, Mrs. C. E. B. Lamb, $6.50; Miss Gladys Beaver represented the Snnday school, reporting $4.15; Miss Bennie M. Burks the E. L., $3; Mr. Mose Evans the Board of H. M. C. Ext., reported $3; Mrs. R. N. Jones represented the Board of Education for Negroes, reported $5; Mr. James Hunter reported $1 for C. C.; other claims $1, making a total of $81.45. Raised and paid for all claims last year, $5,124.53. The membership is still growing. We are praying and planning for greater success this year.—Reporter.

BAY ST. LOUIS, MISS.—On Friday night, Feb. 18, after a great service at the church, conducted by Rev. J. C. McGee, Evangelist, who is conducting a meeting with the pastor, Rev. A. H. Lathan, 140 people entered the parsonage, singing "Open the Door," and a large basket, carried by Bro. R. J. Squares, was placed on the table, containing 170 lbs. of groceries. All denominations participated in the feast. On Sunday morning, Feb. 17, a crowd of children, led by Mrs. S. E. Powell and Miss E. M. Williams, 32 in number, gave Dr. McGee, the pastor and family, a frnit shower. Our services are great, and the church as a whole is being revived. May God bless these good people. They were invited by the pastor to come again.—Reporter.

BERTIE, LA.—Woodlawn M. E. Church: On the night of Feb. 12, on the return of our pastor, Rev. C. E. Bradford, the members and friends met at the church with a great surprise of 100 pounds of groceries and a purse. After prayer, speeches were made and refreshments served. The pastor and wife thanked them snd asked them to come again. The party was led by L. Ratlif, L. Thomas, Milton Play and others.—M. Play, Reporter.

EAST POINT, GA.—On Monlay night, Fehruary 11, the pastor snd wife were made to rejoice by the members of Mallalien M. E. Church. The storm struck the parsonage, eing ing "Somebody's Knocking at Your Door." They marched into the dining room and left the table ladened with choice groceries, and left pastor and wife all smiles. God bless those good sisters and hrothers. Come again.—Rev. J. M. Daniel, P. C.

HONDO, TEX.—Feh. 7th a storm struck the parsonage, blew open the doors and left on the dining table many pounds of choice groceries that filled all vacancies, led by Sister Minnie Best, of San Antonio, Sister Hodge, Sister Ollie Fuller, Bro. Pierce and others. God bless the good people of Hondo. Come again, the latch is always on the outside.—B. J. Easter, P. C.

FERRIS, TEX.—We are proud to have Rev. D. F. Vance as our pastor, who has the work of this charge well in hand. He is a wonderful preacher and is the right man for this place.

On Feb. 13 a storm struck Quarles' Chapel M. E. Church at 10 p. m. and $15 worth of groceries were presented to the pastor. Those participating were: J. P. Allen, H. Newsome, Sisters Lizzie Gabriel, Lucy Garner, A. Brown, F. L. Newsome, L. J. Clark, S. P. Gabriel, and others; also Sisters O. Martin and Ella B. Adkins of the Baptist Church. The many pounds were presented hy J. P. Allen.—Rev. D. F. Vance, Pastor; J. P. Allen, Reporter.

EBENEZER, MISS.—We thank the Bishop for sending to us, ns our pastor, Rev. S. S. Brown. He preached an inspiring sermon on Feh. 17, from Matthew, 7th chapter, text, "The harvost is plenteous, hut the lahorers are few." One wns added to the church. We want to thank onr Baptist friends for their hearty co-operation. We have the World Service Program well in hand. Our motto is "Over the Top on Easter."—Mary Green, Reporter; Rev. S. S. Brown, Pastor.

PARIS, KY.—St. Paul M. E. Cburch: Our church is one of the best known churches in this part of our Methodism. During the years of our existence as a church, our conference has sent as pastors some of the most ahle and capahle ministers in our ranks, and we have come to look for no other kind but the hest. Our last conference convened in Simpson M. E. Cburch, Indiannpolis, Ind. From this conference Bishop Jones sent us Dr. W. H. Riley, the secretary of the conference. We are only too glad to say that Dr. Riley has put our church in the hest condition for many years. Besides paying off many scattering dehts of long standing, he has had our church wired at s cost of about one thousand dollars, and given us some of the most beautiful and up-to-date fixtures to he found in any of our churches. We have needed this improvement for years and year. We are closing one of the most effective revivals the church has had in years. The church has heen greatly revived and strengthened. The pastor was ahly assisted during the revival hy Revs. G. W. Harris and S. P. Asher. Additions 43. Our fourth Qnarterly Conference was held Feh. 17 to 18. Dr. H. M. Carroll, our District Superintendent, was with us and gave us three splendid sermons during the meetings. Our pastor arranged to have the District Superintendent address an afternoon meeting for men oaly. This was a great meeting. On Sunday morning a class of 25 children were admitted to the church. By unanimous vote our Quarterly Conference has invited our District Superintendent and pastor to return for snother year.—Mrs. Ida Warren, Reporter.

ALAMO, TEX.—Sunday was a high day at Midgett Chapel M. E. Church. The pastor, Rev. E. D. Butler, preached a spiritual sermon and 50 or more partook of the Lord's Supper. The Epworth League is alive sgain and moving nicely. We have organized a Queen Esther Circle. The following are the officers: Misses Edna D. Currie, president; Lillia Sharron, vice-president; Lillian Mayfield, secretary; Corean Sharron, treasurer. We are striving for a great year. Pray for our success.—Mrs. W. R. Winston.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

STARR—Tho death angel visited the home of Rev. and Mrs. L. W. Starr, Fayetteville, Ga., January 17, 1924, and took from the home, the youngest daughter Lorenia Mabel Starr. She was 20 years of age and had been a faithful and active member of the church and Sunday School since the age of 7. She helonged to Merrill's Chapel M. E. Church. She was sick for six weeks, but owing to her gentleness and patience no one realized how serious was her illness, and unexpectedly came the end. She was loved by all who knew her. Our loss is heaven's gain. She leaves hesides her parents, two hrothers and two sisters, a host of relatives and friends to mourn her loss. Interment was at Fayetteville. Rev. Wm. Bailey, P. C., officiated.—Reporter.

GARLINGTON—Brother Green Garlington departed this life Jan. 30th, 1924, at his home in South Elyton. Too much cannot be said for the faithfulness of he devoted wife and children who so nohly cared for him through all these years of sickness. He was a member of St. Paul, Birmingham, Ala., having come from Lafayette, Ala., 18 years ago, where he was a member of Powell Chapel . The funeral was attended hy his pastor, who was a constant visitor at his beside, and Rev. C. L. Dunn, District Superintendent Birmingham Disrict. Rev. J. J. Freeman, a close friend to Bro. Garlington, paid a heautiful trihute to the life of his friend with whom he had worked side by sde. He leaves to mourn his loss a devoted wife, four sons and two daughters. All were at his heside when death claimed him except Mrs. Grain, who, due to her own iliness, was unahle to attend. Mrs. Gardner of Cleveland and Mrs. Avery of Chicago also attended the funeral. The obituary was read hy Mrs. Eula Tarry. There were many beautiful floral designs. The body was laid to rest in Grace Hill cemetery.—Rev. T. B. Oville, Pastor.

LEBRUNE — Sister Emma Kemp Lehrune, heloved wife of Bro. J. Lehrune, died Jan. 27, 1924. Sister Lehrune was a loyal member of St. Paul M. E. church, Campti. A true and faithful soldier of the cross has gone to receive her reward. She leaves to mourn her loss, a husband, three small children, and a host of relatives and friends. The funeral was attended hy her pastor, Rev. A. M. Taylor. This is the third time the Death Angel has visited onr church this conference year. In march Sister Lucille Freeman went to her reward. In December Sister Francis Rohinson, one of the old members, answered the call of her Father and went to her reward. Funerals attended by the pastor, Rev. A. M. Taylor.

SMITH—Death claimed Sister Charsie Smith of Hiltonla, Ga., February 5, at 9 a. m. Sister Smith was 30 years of age and was a member of Leete's Methodist Episcopsl Church for 20 years. She died in full faith in the Lord. The scripture lesson, Job 1:22: "The Lord giveth and the Lord taketh away; blessed be the Name of the Lord", was selected by her previous to her death. Rev. J. W. Watkins conducted the funeral. She leaves a husband, mother and one sister.—Mrs. Sallie Watkins, reporter.

ROBERTS—Miss Selena Roberts, wife of Rev. S. G. Roherts onr pastor at China Grove passed away. Sister Roberts had been ill for some time, hut not sick enough to take the hed, died Saturday night, January 19th at the Parsonage at Tylertown, Miss. Mrs. Roberts was 40 years of age, boru in at Vernon, Miss., was married to Rev. S. G. Roberts in 1910, in 1917, they entered Gammon Theological Seminary, and graduated in 1923. Rev. Rohehts joined the School of Theology and Mrs. Roberts joined the school of Missions. Their first charge was Harrison, Miss., on the Vickshurg District at which place they served one year doing very good work. They came to China Grove from Harrison and were serving their 3rd year. Mrs. Roherts was a fine type of woman and was loved by all. The funeral was conducted by Rev. A. L. Holland our pastor at Summit-Magnolia, on Monday, January 21st, at the old family place at Vernon, Miss.—Rev. A. L. Holland, Reporter.

McCLENEY—Brother Abraham McCleney, a member of Zion Methodist Episcopal Church for 50 years, died February 9. He spent sixty years as a laborer at the Judson College where he made many friends. His funeral was conducted from the Zion Methodist Episcopal Church and the Judson College nttended the funeral. Dr. Boidon, president of the college, read for the scripture lesson, the 23rd Psalm, after which he spoke of the life of the deceased. Rev. G. W. Brown, pastor, took for his subject, the Supreme Claim of God, Num. 18:12. Brother McCleney leaves to mourn a wife and five children, 11 children having preceded him to the beyond.—C. L. Walker, reporter.

McGAW—Steve McGaw, a faithful member of Midway Methodist Episcopal Church, Valden, Miss., departed this life January 5, 1924. He was 79 years of age and had served as trustee in the church for several years. He leaves to mourn his passing, three daughters, three sisters, one brother, several grand-children and many friends. His remains were laid to rest in Midway cemetery, funeral conducted by Rev. C. S. Stokes.—P. H. Blackmon, reporter.

VANCANT—Sister Josie Vancant, a member of Taylor Chapel Methodist Episcopal Church, Cottonplant, Ark., was born in 1879, died Feh. 16, 1924, age 44 years. She joined the church when quite young and lived a consistent Christian till death. She leaves a husband, three small children, hrothers and sisters to mourn her loss. She also leaves a host of friends. The church has lost a good member, hut our loss is heaven's gain. The funeral was conducted hy A. T. Stephens, P. C., assisted hy Bro. Roberts of the A. M. E. Church.

ROSS—Rev. Reuben B. Ross was born in Bedford county, Tennessee, Nov. 26, 1852, died in Nashville, Tenn., Jan. 4, 1924, aged 71 years. He was married threo times previous to his marriago to Miss Rosa B. Stamps. His former marriages were blessed with four children, three of whom survive him. His last marriage was blessed with five children, four of whom survive him. Bro. Ross felt the call to the ministry in early life, to which call he responded and thereby gave many years of useful service to the kingdom. Bro. Ross was a great church builder and leaves his mark in the Tennessee Conference. Failing health caused him to retire from active service several years ago. He was always on the alert and was a good provider for his family to which he was much devoted. He leaves to mourn their loss, a wife, six daughters, one son, six grandchildren, and other relatives and friends.—D. T. Burch.

DIALS—Little Johnie Mack Dials, of Lake Charles, La., died Friday morning, Feb. 8, at 6 o'clock. He was born Feb. 8, 1923, and was one year old the day of his death. A mother, father, five sisters, two brothers and cousin survive him. He was buried at Glencoe, La.—Corelia Johnson, Reporter.

TOULMAN—Sister Anna Toulmon was born at Demopolis, Ala., and departed this life at Pass Christian, Miss., Feh. 19th, 1924, at 7:55 p. m., at the age of 65 years. She had heen a member of St. Paul's M. E. Church for more than forty years. She leaves one son, five daughters, several grandchildren and two great grandchildren and a host of relatives and friends. The funeral services were very impressively conducted at the house, church and grave by her pastor, Rev. J. M. Shumpert.—Ethel Mason, Reporter.

WAGINER—Bro. Mills Waginer, of Bell Springs, Va., was born April 4th, 1847, departed this life Feh. 15, 1924. He claimed a hope in Christ more than 40 years ago. Since his conversion he joined the Methodist Episcopal Church, in which he lived a most consecrated member till the end came. He leaves a loyal wife, two daughters and three sons and many friends of hoth races. Funeral conducted hy Rev. P. H. Haley, of Radford, assisted by Rev. Harris of Duhlin, Va.—Mrs. Charlotte Haley, Reporter.

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SPECIAL NOTICES

The address of Rev. G. C. Hayward is changed from 1975 Mason St., Alexandria, La., to 4724 Chestnut St., New Orleans, La.

The address of Rev. C. Spears, has changed from 605 France Street, Baton Rouge, La., to 3631 Washington Avenue, New Orleans, La.

CRESCENT CITY NOTES

The District Meeting of the Woman's Home Missionary Society will meet at St. Philip's Methodist Episcopal Church, Wednesday, March 19. All the presidents and members of the Local Auxillaries are asked to be present. Meeting opens at 5:30 o'clock p. m. Take North Claiborne car, transfer to Broad street car, get off at Broad and St. Bernard Ave., walk three blocks the other side of Crescent Star Park. —Mrs. Oliver, District President; L. D. Walker, Corresponding Secretary.

CARD OF APPRECIATION.

To the Members and Friends of Trinity Methodist Episcopal Church, New Orleans, Louisiana: We take this method of thanking you for the courtesies extended us on our departure for our new field of labor.

Mr. and Mrs. Norman Bailey served a four-course dinner in our honor Thursday evening at their spacious and lovely home. Mrs. McLendon, wife of Rev. McLendon was present.

Dr. and Mrs. J. A. Barnes royally entertained us Friday evening in their beautiful home on Valence St. Prof and Mrs. A. E. Perkins, Mrs. Dr. J. Gaines, Mrs. C. W. Perry, of Chattanooga, Tenn., and Miss Syhil E. Moses were present.

Mrs. Ethel Arcenaux and mother gave a reception Monday evening in their cozy home. The dining-room table was beautifnly decorated and delicious refreshments were served. Mrs. Virginia Harris, Mr. and Mrs. W. V. Smith rendered several selections.

On Tuesday night the Queen Esther Girls of Trinity M. E. Church, under the leadership of Mrs. Rosa Kennedy, gave a reception at her home. The parlor and dining-room were tastefully arranged and a delicious salad course was served by the circle. A program was rendered by the members, at the close of which Miss Leslie Lee, the president, in well-chosen words presented a silver bread tray as a token from the circle.

The Ladies' Aid Society, No. 1, gave a beautiful silver service set. Mrs. L. O. Davis, president, in a most fitting way, made the presentation. At the close of the service Snnday night. Mrs. Dr. J. A. Barnes had her little daughter Vera present a cut-glass of American beauty roses, with this expression, that she wanted to give flowers while we were living and could smell the fragrance.

Mrs. Virginia Harris, on behalf of the Stewardess Board, presented a silver serving set of four pieces. In her presentation, she likened Rev. Jonkins to Ahraham Lincoln, who emancipated the Negro race, in that Rev. Jenkins during his administration at Trinity had freed the church of a 17-years debt. Officers of the hoard, Mesdames Sarah Dyer, Esther Lang, Julia Dunson, Mary Brown and Annie Polk. Miss Ruth Williams, on behalf of the Epworth League, presented a beautiful sewing hasket on behalf of the Sunday school a pure linen table cloth and one dozen napkins. Miss Ruth Muggah, on behalf of the choir, a purse. Mesdames Daisy Muggah, Maggie Williams and Ruth Perrillat, on behalf of Ladies' Aid, No. 2, presented a silver cake. Mrs. Elizabeth Hawkins, on behalf of Trinity Kindergarten, presented a fine book and a box of handkerchiefs.

The following made personal gifts as a whole or individuals: Misses Coralie and Blanche Vinet, two pleated-bosom white shirts and a dress; Miss Katie Batiste, white collars; Miss Jeanette Davis, whisk broom and pocketbook; Miss Sarah Estis, box of linen handkerchiefs and money; Misses Leanne Barney and Henrietta Webh, a silver sandwich tray and silver top preserve dish, box of linen handkerchiefs and ties; Mrs. Julia Smith, china cups and saucers and money; Miss Alma Williams, a pair of heautiful hand-embroidered pillow cases; Miss Jamesetta Humphrey and mother, a couple of hemstitched sheets and Turkish hath towels; Miss Ruth Williams, a heantiful combing jacket; Miss Julia Herndon, a hand-embroidered luncheon set; Mrs. P. H. V. Dejoie, a purse of money; Misses Majeska and Alberta Ennis, an emhroidered tea apron and money; Mrs. Chas. Labuzon, a box of handkerchiefs; Miss Carlysia V. Webh, a bouquet of flowers; Mrs. Stella Seals, money; Mrs. Sarah Dyer, a dress; Mrs. Virginia Harris, a dress.

The following persons contrihuted to the lunch: Mesdames Andrew Jenkins, Maggie Williams, A. Washington, Hattie Clay, L. Rohlcheaux, Lucy Walton, Daisy Muggah, Cecile Williams Misses Ruth Williams, Little Annie May Majors, Ruth and Naomi Johnson, Mr. A. J. Ossey, Mr. Thomas Sims, Mr. John Armstrong and family.

We are very grateful to Mr. and Mrs. B. R. Hayes, Mr. Donelson and Mrs. P. H. V. Dejoie for their cars and limousine to convey us to the depot. Amid the good-hyes and farewells of a host of members and friends, we were borne away as the strains of "God Be With You 'Til We Meet Again" floated out upon the breeze. Loving memories shall ever he cherished of the loyal members and friends of Trinity M. E. Church.

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—Rev. and Mrs. A. G. Jenkins; Pliny and Partia Jenkins.

CARD OF THANKS

I take this method to thank the good members of my church for their liheral donation on Wednesday night February 16 of $25. They also served hot chocolate and cake, and left the parsonage singing "We are all going home." I want to say to them, come and repeat the same again at any time. The other three churches on the charge may do likewise.—Rev. J. T. Pastor, Hedgeville Circuit, Hedgeville, W. Va.

I wish to thank the good sisters of Hickory for their effort to raise money to purchase for mē a conference suit of clothes. This movement was led by Sisters Margaret Young, Moll Pickett and others. God hless these good women.—Rev. I. C. Rucker, Union Church, Miss.

I wish to extend my thanks and appreciation to the Pastors of the New Orleans District who so kindly presented me an overcoat, valued at $45. Words cannot express my sincere gratitude for the many kindnesses shown me. They have presented me also, a dining room suite, and a suit of clothes during my administration. Brothers, my heart goes out to you and yours. May God ever bless you. M. R. Walker, D. S., New Orleans District.

We wish to thank the good members of the McCabe M. E. church, Beaumont, Texas, for their kind remembrance of my wife and me on January 31. The party came in singing "When the Saints go Marching In" and laid on the table 150 pounds of select groceries. Prayer was offered by Bro. A. Griffin, who also presented the groceries as a token of appreciation for our service rendered in adjusting the long standing debt against the church. Bro. R. B. Nisby made commendable remarks. We thanked the members and friends and asked them to come again.—Rev. and Mrs. J. E. Beal.

We are very grateful to the kind and thoughtful members of Asbury M. E. Church who stormed the parsonage with so many useful and needful supplies of food for family as well as corn and fodder for the horse. Syrup, sugar, hams, shoulders, butter, flour, eggs, chickens, potatoes corn and fodder fell in abundance in and about the parsonage. The stormers were Sisters Anna Mack Vancey Tindall, Harriet Bell, Rachel Johnson, Cira Kimhall, Eula Rohinson, Isiah Bell, Alherta Whitfield, Robt. Dukes and Bros. L. A. Bell, Nathan Thompson, Floyd Williams, Tilman Hankerson, Price Chance, Willie Shoemaker, Willie Hankerson, Roht. Owens, Solomon Norton, Jim Ward, John Ward, Roht. Dukes, Jr., Willie Whitfield, Islaih Bell and Mattie Hawkins. Many thanks to stormers. Coms again, please.—W. A. Holmes, Pastor, Wayneshoro, Ga.

The Rev. E. W. Rogers, of Laudsrdale, Miss., wishes to thank the members and friends of the Lauderdals Circuit for a suit of clothes, a pair of shoes, and a Stetson hat.

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WOMAN'S COLUMN

(Continued from Page 13)

pastors and carry out the plan. We need district secretaries who should he keenly alert and who will be given the chance hy the district to do her work. Let us as Christian stewardship secretaries in the Women's Home Missionary Society rally to the auxillary, district, and conference book of gold. By this, I mean that each member of the Woman's Home Missionary Society, each member of the Queen Esther Circle, and each member of the Mother's Jewels should be tithers. "Return unto me and I will return unto you, saith the Lord of hosts." Mal. 3:7.—Mrs. R. L. Williams, Marion District Stewardship Secretary.



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Southwestern Christian Advocate

LORENZO H. KING, Editor | Vol. 51 | New Orleans, March 20, 1924. | No. 13. | THE METHODIST BOOK CONCERN, Publishers

Love, As A Social Force



SOCIAL science does not find that there is any necessary sentimentality or moral flabbiness connected with the principle of universal love; nor does it find any such taint attached to the concept of redeeming love. Love as a social principle does not mean "coddling"; nor does readiness to forgive encourage evil, as is sometimes claimed. Rather it is the only method of reclaiming and restoring the socially erring. This world is filled not only with undeveloped individuals and peoples who need help, but also with individuals and groups who have erred and socially lost their way. Indeed, since sin is a social matter—the outcome of social as well as individual conditions—practically the whole world present this condition at the present time. A religion which is going to be any good in such a world must stress a sacrificial, redeeming love toward all men as the supreme need— a love which will lead men to sacrifice themselves without stint or limit in order to serve mankind; to die, if necessary, in order that the world may be freed from sin and error. Sacrifice as an end in itself cannot be justified by either sound religion or sound science; but sacrifice as a means of human service is an altogether different matter. **Social religion regards sacrifice when prompted by love and made for the sake of human service the supreme measure of the ethical and religious spirit;** and social science sees in such enthusiasm of humanity the height of social passion and, when guided and controlled by adequate intelligence, the best promise of the world's ultimate redemption.

PRESIDENT COOLIDGE AND PRESIDENT FORTIER

In his proclamation setting forth Educational Week, November 18, last, President Coolidge uttered this significant statement: "Every American citizen is entitled to a liberal education. Without this there is no guarantee for the permanence of free institutions, no hope of perpetuating self government. **Despotism finds its chief support in ignorance.** Knowledge and freedom go hand in hand." These high sentiments of the President of the United States concerning the nation's duty and obligation for the education of all of its citizenship, meet with the hearty approval and unreserved sanction of all liberal minded American citizens. In fact, our President has given to us the basis for the fostering and perpetuating of a free democratic nation. In his statements, President Coolidge had in mind as he said, "Every American citizen." The term was not limited to white or black; rich or poor, man from the east or man from the west. No sectional or class line entered into his conception of the term. "Every American citizen" means every one who is legally enfranchised and is thus entitled to every other right vouchsafed to those who are citizens of this great republic.

In striking contrast to these lofty ideals of our Chief Executive, are the ideals set forth in the following paragraph reflecting the sectional and racial bias of one who stands at the head of the educational system of the greatest city in Louisiana and the South. This following excerpt is taken from the report of President James A. Fortier of the Orleans Parish School Board in annual session in New Orleans, Friday, December 14, 1923:

"The discussion of the location of negro schools directed my attention forcefully to the whole problem of negro education, and I became convinced that the School Board had not properly understood **what should be the education given to the negro and was not properly directing** its efforts to it. I found Latin and Spanish and scientific subjects being taught in our negro high school, and I immediately began an intensive study of negro education throughout the South and I am ready to recommend that we inaugurate immediately what might best be termed in short "**a program of industrial education for the negro,**" which I will give in detail in a separate and additional report which I will have completed for the first of January in the hope that it will be made effective at the next school term beginning in February. In the meantime we have **eliminated the teaching of these languages and have already very greatly altered the negro educational system** and much excellent work has been done with regard to the preparations of the execution of the plan I hope will be installed. **Many thousands of dollars will be saved the taxpayers by the adoption of the plan I have in mind, and much greater happiness will be attained by the negro if he is educated properly.** The South owes education to the negro, but **he must receive that kind of education which will make him useful in the sphere that he must occupy in our Southern civilization."**

In the above excerpt, President Fortier raises the question of the kind of education that should be given to the Negro, and takes his position without equivocation on the industrial type of education for the Negro. In harmony with his convictions, he summarily has eliminated from the only High School in this city, serving 100,000 Negroes, the languages and scientific subjects from the High School curriculum, and has begun to substitute his program of industrial education for the Negro; and takes pride in the fact that **he has greatly altered the Negro educational system,** basing his action upon what he calls "an intensive study of Negro education throughout the South." Just what Mr. Fortier means by the term "intensive study" of Negro education throughout the South, we do not know. We do know that in quite a few of the limited number of the Negro High Schools in the South, the languages and the scientific subjects are being taught, having been retained in these schools after liberal minded white superintendents have seen the necessity of so doing. We know also that Louisiana does not hold an enviable position in the educational field among those states that are striving to deal justly in the matter of educational facilities for all their citizens, as the following facts will reveal:

Louisiana has a population of 1,096,611 whites, and 700,257 colored. Its investment in schools in 1920 was $10,167,164 for whites, while for colored the investment on education was $921,525. Its school property for whites is in the ratio of ten to one for blacks, while its ratio of white population is one and six-tenth per cent to one per cent colored population. The average salary of its white male teachers is $1,198 while its colored male teachers receive an average salary of $360. And as for the Orleans Parish Board of which Mr. Fortier is the honorable president, reliable figures given us by dependable authorities, reveal the fact that in New Orleans alone for the education of the white youth, a round $6,000,000 is invested in the educational enterprise while for the education of the colored youth of this city, only about $600,000 is invested. Mr. Fortier waxes eloquent in giving assurance to his board that his system of education proposed for the Negroes of this parish, will "save tax payers many thousands of dollars," and "greater happiness will be attained by the Negroes thereby." Does Mr. Fortier not know that in this parish, Negroes are being taxed on millions of dollars worth of property, and that Negroes are being taxed to maintain Confederate Veteran institutions, and that Negroes are being taxed in common with their white fellow citizens to maintain the whole educational system of the parish and of the State and are thus **helping to educate the children of their more fortunate white neighbors?**

Why is Mr. Fortier so scrupulous therefore, in his endeavor to save the tax payers thousands of dollars by keeping out of the curriculum the few hours provided for Negro boys and girls, to study Latin and Spanish and scientific subjects. The old hoax thrown in by Mr. Fortier that "greater happiness will be attained by the Negro if he is educated properly", provokes a smile and incites to ridicule. The Negro child, like every other child, is desirous of and will stop short of, nothing less than what President Coolidge calls "a liberal education." He is as ambitious for, as responsive to, and as capable of reaction to the highest educational ideals and objectives as are the children of any other race group. He will be as little contented with the merely industrial type of education as will the children whom Mr. Fortier seeks to give the highest educational advantages.

When Mr. Fortier speaks of educating the Negro child "properly", he betrays his prejudice against giving to every human being the highest type of culture of which he is capable; otherwise, Mr. Fortier is forced, logically, to assume that the Negro is incapable of any other than that industrial type of education which he seeks to foist upon our Negro children. Should Mr. Fortier take this latter position, he would find the facts of history and of educational attainments on the part of the black man, wholly contradictory to his assumption. When Mr. Fortier confesses that "the South owes education to the Negro," and attempts in the same breath to advocate a restricted education to such a type as will make the Negro "useful in the sphere that he must occupy in our Southern civilization", let Mr. Fortier remember that **the Negro will accept no such program as that for the education of his children.** He is beginning to realize thoroughly that **he does not have to occupy any place in Southern civilization.** Recent events show that hundreds of thousands of Negroes are vacating there places in Southern civilization, and when it thoroughly dawns upon the Negro youth that he must receive Mr. Fortier's type of industrial education, or accept the alternative of that, he will withdraw from Southern civilization. This Negro will hilariously adopt the latter alternative.

The philosophy of President Coolidge in pleasing contrast is basal to social progress. Not only is every American citizen entitled to a liberal education, but apart from this there is no guarantee for the permanence of free institutions, neither is there any hope of perpetuating self-government. Such political despotism as at present obtains in the South, rests upon the policy of the South in keeping the masses of her colored population in ignorance. The day dawns when the Negro feels the urge of the desire for knowledge of every kind, and this he will have. **If he cannot get it in the South, he will go to the North.** If the Orleans Parish School Board does not give him the kind of training he desires, he will seek this

(Continued on Page 4)

BOOK COMMITTEE MEETS

SHAPES RECOMMENDATIONS TO APPROACHING GENERAL CONFERENCE RADICAL LEGISLATION DOES NOT MATERIALIZE

Promptly at 10 o'clock a. m., Wednesday, March 5th, Dr. W. F. Connor, Chairman, called to order the Book Committee in its Fourth Annual Session in the Chapel of the Methodist Book Concern Building at 150 Fifth Ave,. New York City.

Secretary Bovard of the Board of Sunday Schools conducted devotions, in which he very happily emphasized the value of the ministry of the printed page in the task of world evangelization. Mr. Lewis N. Gatch was elected to Assistant Secretaryship of the Committee. After a hopeful and cheering letter of greeting was read from Dr. H. C. Jennings, Publishing Agent Emeritus, the regular business of the session was entered upon.

The report of the Publishers was read by Dr. J. H. Race. Therein the outstanding fiscal facts are these:

The sales of The Methodist Book Concern for 1923 total $5,394,068.43, being an increase of $359,412.42 over those for 1922.

The Accounts Receivable for 1923 are $1,470,735.95, being an increase over 1922 of $52,677.85.

Notes Payable for 1923 are $25,000, the same as for 1922.

The Invested Surplus for 1923 is $585,069.25, an increase over 1922 of $218,527.63.

The Cash on Hand December 31, 1923, was $126,911.35, a decrease from 1922 of $102,190.23.

The Net Produce for 1923 is $537,708.92, an increase over 1922 of $89,728.07.

Here the showing made is flattering indeed considering the large expenditure for new machinery and increased paper stock necessitated by the Concern's steadily growing manufacturing business. Study of trade currents reveals also the fact that in a year preceding General Conference, there is always less demand for specific church supplies.

The handsome profits of the Book Concern were materially strengthened by the wise policy of advertising adhering to standard rates and best service to patrons. Returns from advertisement in the past six years have shown a hundred per cent increase; 15 per cent over previous year, or $103,540.00. Sales from the Depositories and job sales from the Manufacturing Department are shown by the following statement:

Depository Sales—1923 Compared with 1922

	1923	1922	Increase	Decrease
Boston	$ 105,097.75	$ 106,607.22	.....	$1,509.47
Pittsburgh	260,036.37	251,824.79	$ 8,211.58	.....
Detroit	159,324.09	159,519.49	.....	195.40
*Chicago	1,224,676.53	998,058.87	226,617.66	.....
Kansas City	512,382.58	517,415.01	.....	5,032.43
**San Francisco	309,601.86	294,033.48	15,568.38	.....
Total	$2,571,119.18	$2,327,458.86	.....	.....
Net Increase			$243,660.32	

*Including manufacturing department job sales.
**Including Portland Salesroom.

The job sales of the Manufacturing Department for 1923 total $1,592,370.92 as compared with the 1922 sales of $1,264,214.11, or an increase for 1923 over 1922 in job sales of $328,156.81.

Some idea of the expansion necessary to maintain operations can be gleaned from improvements made in the Cincinnati House:

For the year just closed an expenditure of $60,973,45 was made for new machinery and replacing old machinery. The main items of this equipment were six cylinder presses at a cost of $39,550.00. Another important purchase was the Seybold Continuous Trimmer for the pamphlet bindery at a cost of $12,000.00. This machine trims one hundred thousand Senior Quarterlies a day, or six hundred thousand copies of the Target and Portal in a day. In other words, the introduction of this new machine secures for our pamphlet bindery an output four or five times that which was formerly possible.

In keeping with the general advance thus reported it was shown that our real estate holdings of the Book Concern are the largest reported for years; including grounds, buildings and power plants, the par valuation is $2,777,292.80, with net earnings of 6.92 per cent.

Three outstanding activities of the Committee during the past year were the establishing of a magnificent book store in the new Chicago Temple Building; the installation of broadcasting service of the Sunday School Lesson Service and program according to the published "Service and Lesson Leaf," including prayers, Scripture readings, songs, and special features, together with the teaching of the International Improved Uniform Lessons for young people and adults. In general, the services have been in charge of our editors of Sunday School publications. The Methodist Book Concern was asked by the Crosley Radio Corporation of Cincinnati to undertake this service; and the establishment of a News Service in Washington, D. C. Dr. Harry E. Woolever, for eight years Assistant Editor of *The Christian Advocate,* was selected as the Editor and Director of the National Methodist Press Service. Dr. Woolever began this work at Washington as of October 1st last. This service brings before the reading public represented by Methodism in the United States trust-worthy news and a sympathetic interpretation of events, persons, and legislative proposals from the national capital, and is being very well and favorably received throughout the Church.

Other reports were received from Editors of the Northwestern, Southwestern, California, Pittsburg, and Pacific Christian Advocates, and from Editor Meyer of the Sunday School Publications. The report of Dr. Meyer showed the following:

Sunday School Enrollment and Gains During the Quadrennium

	Present Number	Gains in Four Years
Schools	36,982	814
Officers and Teachers	415,875	18,901
Pupils, all Grades	3,896,047	437,610
Home Departmental Enrollment	236,018	13,909
Cradle Roll Enrollment	381,520	39,781
Total Enrollment	4,929,460	510,201
Average Attendance	2,445,975	336,541
Officers and Teachers who are Church Members	387,980	19,724
Pupils who are Church Members	2,118,736	261,503

This group of Sunday School Agencies gave to the apportioned benevolences of the church $7,356,151 nearly as much as the total twelve preceding years. This sum, however, does not include the very generous offering made by Methodist Sunday Schools to suffering children of Europe, to the Near East Relief, and through the Children's Day offering to the Students' Loan Fund of the Board of Education. Together these and other similar special gifts total approximately one and a half million dollars, bringing the grand total of Sunday School giving actually recorded very close to nine million dollars for the quadrennium. The contributions of the Sunday Schools to local support amounted to nearly *twelve million dollars,* or *an increase of fifty per cent over the preceding quadrennium.* This increase reflects, among other things, the better furnishing and equipping of the Sunday School and the use of more and better literature and supplies.

In the afternoon, further reports were made by Editors of the Western, Central, Christian, Advocates, also the National Methodist Press, Methodist Review, Epworth Herald, Apologete, Advocate-Journal, and from the Book Editor.

Most interesting among reports and provocative of most discussion was that of the Committee on Church Papers, and which we carry in full below:

"To the Book Committee of the Methodist Episcopal Church:
Dear Brothers:

The General Conference of 1920 took the following action:

"*Whereas,* The Church Press has an influence and importance so great that the subject demands fuller study and consideration than is possible at this Conference,

"*Resolved,* That the Book Committee be requested to make, through an impartial and disinterested committee of their own number or of others, a careful study of the entire subject, particularly as to the number of Church papers needed, their character, management, and editorial supervision, and report their findings and recommendations to the next General Conference."

In harmony with this action of the General Conference, on April 22, 1922, you appointed Cyrus M. Van Pelt, James E. Holmes, J.

(Continued on Page 5)

Southwestern Christian Advocate

LORENZO H. KING, Editor.
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There are three ways by which money may be sent by mail at our risk—Post Office Money Order, or an Express Money Order, and when none of these can be secured, a Registered Letter. We cannot be responsible for money sent otherwise.

1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

Personal and General

Bishop and Mrs. Eben S. Johnson are due to arrive in the United States from South Africa, April 15.

After March 15, all mail for Bishop Wm. F. Oldham should be sent to 66 Sherman Avenue, Columbus, Ohio.

Dr. I. Garland Penn spoke recently at the chapel exercises of the School of Religious Education of Boston University. The exercises were held in Temple Street Methodist Episcopal Church.

Bishop Edwin Holt Hughes of the Boston area, recently delivered his annual series of lectures on Evangelism in the Robinson Memorial Chapel in the Boston University School of Theology. Addresses were given February 19, 26 and March 4.

Instead of meeting March the 6th, the Lincoln Annual Conference will convene in Scott M. E. Church, Denver, Colo., April the 9th, with Bishop M. W. Clair presiding. All laymen of the Lincoln Conference will kindly take notice.

From Miami, Florida, the latest reports are that Bishop Stuntz's condition shows little change. It will be many months before the Bishop will be able to be out of bed. Both he and his wife greatly appreciate the numerous expressions of sympathy made through flowers, telegrams and letters.

Bishop L. J. Birney sailed from Shanghai, China, for the United States on February 4th and arrives in Boston about April 1, where he will give a series of lectures before the Boston University School of Theology and Methodist Social Union. He is also to deliver a series of addresses at DePauw University in Indiana.

Miss Bessie M. Garrison, who is well known in the religious and educational activities of the Methodist Episcopal Church, is now making her home in Chicago, Illinois Recently Miss Garrison was honored by the local committee of the Young Woman's Christian Association in that she has been selected to serve as House Secretary of the Indiana Avenue Branch, 3541 Indiana Avenue, Chicago, while Mrs. Ella Day, the regular secretary, is away in Florida with her sick mother. Miss Garrison is serving with efficiency to the delight of her many friends.

PRESIDENT COOLIDGE AND PRESIDENT FORTIER

(Continued from Page 2)

in the private schools maintained by the Northern Churches and will gradually move out toward the great liberalizing centers of education and culture open for him in other sections of our vast country.

Mr. Fortier could strike no deadlier blow to the industrial fortunes of this parish and of the State of Louisiana, than to advocate a policy that would delimit the largest possible educational opportunity for the Negroes of this community. His policy means the curbing of legitimate human ambition, the promotion of restlessness, the inciting of racial ill-will, the provoking of the migration from this section of all thinking, forward-looking Negroes who are resolved to give their children the very best opportunity for the highest educational development possible under our American institutions.

That the Negroes of this community are thinking about these matters and are aggressive and awake to the situation, is shown by the fact that the executive committee of the Colored Educational Alliance of the city of New Orleans, composed of leading Negro business men and educators, already have addressed to the Board a communication in which they set forth very clearly the indispensible educational needs of the Negro constituency of this community. Their program follows:

"Gentlemen:

The Executive Committee of the Colored Educational Alliance wishes to express to you its appreciation of the appointment of S. S. Taylor as Supervisor of the Colored Schools. It notes with pleasure the proposed improvements announced for the Colored Schools next session, but feels in view of the very great number of educable Negro children out of school, that the improvement proposed will not take care of their needs. It desires, therefore to petition your honorable body for the following:

(1) A Normal School for the training of Negro teachers;
(2) A Senior High School;
(3) Two Junior High Schools with Industrial features;
(4) A new school for the Ninth Ward;
(5) A new school for the Seventeenth Ward;
(6) A new school building for Arthur P. Williams School;
(7) A new school building for Marigny School;
(8) A new school building for the Lee Station School;
(9) Annexes to Daneel, James Lewis, McDonogh No. 24, and McDonogh No. 23 Schools.

In order that Negro leaders, preachers, doctors, teachers and business men may have proper foundation so as to serve the community efficiently, we, the officers and members of the Colored Educational Alliance, do hereby petition your honorable body that

(1) The sciences be put back into the New Orleans Public High School for Colored people, for those who plan to take professional courses, and that

(2) The Modern Foreign Languages for those who plan to enter the profession, likewise be replaced.

Further in view of the fact that the lack of proper educational facilities for Negroes is creating a congestion of serious proportion and that the opening of the February term promises to witness additional classes put upon the part-time basis, we beg the privilege of resubmitting the accompanying building program for Colored people, and ask that attention be given first to the following serious cases of congestion.

1. The children of the Third Ward are in need of a suitable building in which to receive elementary education.

2. The children of the seventh, eighth and ninth grades who live between Canal Street and the St. Bernard Parish Line are in need of a Junior High School which will relieve the congestion in the elementary schools in that section and which will give vocational training without the present loss of time in going to and from the vocational centers."

Confirming and urging this appeal, the Inter-denominational Negro Ministerial Alliance of this city, met in special session, March 12, and passed the following resolutions which were transmitted to the Board following Mr. Fortier's emasculation of the curriculum of the High School for Negroes in this city:

"In order that the Negro leaders, preachers, doctors, teachers and business men may have proper foundation so as to serve their race and the community more efficiently, we, the officers and members of the Inter-Denominational Ministerial Alliance, do hereby request the Orleans Parish School Board to put back into the Negro High School the Sciences in order that those training for leadership might have the proper foundation for their profession;

2nd. That the modern languages likewise be replaced."

It will be a great triumph for the spirit of American democracy, when such men as **Mr. Fortier,** enslaved by sectional bias and racial prejudice, shall be able to throw off such anti-social handicaps and rise to the clear commanding heights of social vision and human brotherhood, as are occupied by such a far-visioned, liberal-hearted patriot and christian statesman, as is our great President who emphasizes the compelling fact that "Every American citizen is entitled to a liberal education."

THE BOOK COMMITTEE MEETS

(Continued from Page 3)

Luther Taylor, Charles A. J. Walker, Frank S. Wallace, David G. Downey, George R. Grose, S. Merton Rice and Glenn Frank as members of the Committee on Church Papers.

This Committee begs leave to report as follows:

The first meeting was held in Chicago on June 26, 1922, David G. Downey was elected chairman, and J. Luther Taylor was elected secretary. At this meeting the following committees were appointed:

1. Policy and editorship.
2. Number and management of papers.
3. General reference.

Another meeting was held in Cleveland, November 10, 1922; a third meeting in Chicago, April 23, 1923; a fourth meeting in New York, July 10, 1923, and a fifth meeting in New York on November 13 and 14, 1923.

At all these meetings the important matters submitted to your Committee have received the most careful consideration. The various subcommittees have worked assiduously in the interim between the stated meetings. In the earlier meetings of the Committee, Dr. Joy, the President of the Editorial Board of our Church, was present by invitation, and on another occasion your Chairman met as many of the Editors as could be secured, and after conference with them invited them to send in any suggestions which they might deem helpful in the solution of the problem committed to your Committee.

We have pleasure in submitting to you the following recommendations:

First: That there be issued one National Journal for Methodism in a series of territorial editions to serve the territories now served by the various Advocates, each territorial edition to be made up as follows: Twenty-four pages of each edition to be uniform throughout the country with a section of eight pages in each edition devoted to the interests of that territory, with the news departmentalized under the Episcopal Areas that comprise the territory in question; this Journal to be known as *The Christian Advocate*, but carrying a sub-title for each territorial edition.

Second: That this National Journal shall consist of thirty-two pages, twenty-four pages to be uniform in all editions. The composition to be done at Cincinnati, and shells shipped to the different centers. Until otherwise determined by the Book Committee, the following editions shall be published: The New York edition at New York; the Western edition, the Advocate-Journal edition, and the Southwestern edition at Cincinnati; the Northwestern edition and the Central edition at Chicago; the California edition at San Francisco, and the Pacific edition at Portland.

Third: That there shall be elected by the Book Committee an Editor-in-Chief, who, together with two assistants to be elected by the Book Committee on nomination of the Editor-in-Chief, shall constitute an Editorial Board. This Editorial Board shall be responsible for the twenty-four pages of material uniform in all editions.

Fourth: That an Associate Editor for each territorial edition shall be elected by the Book Committee. Under the general supervision of the Editor-in-Chief, each such Associate Editor shall be responsible for the eight pages devoted to the interests of his special territory.

Fifth: The Committee recommends in the case of the Epworth Herald no change of policy. Since its circulation is not sectional, and it is aimed to provide for a clearly defined constituency, its policy is not affected by the problem of the Advocates.

Sixth: The Committee recommends in the case of "Der Christliche Apologete and Haus und Herd" no change of policy. It is a foreign language paper, ministers to a clearly defined constituency, and has a particular missionary field: Its policy is not affected by the problem of the Advocates.

Seventh: Since steps have been taken by the Book Committee looking toward the syndication of the matter in the Methodist Review of the Methodist Episcopal Church and the Quarterly Review of the Methodist Episcopal Church, South, it is our judgment that no action should be taken at present affecting the policy of the Methodist Review.

Eighth: It is recommended that all costs, editorial, manufacturing, promotion, and selling, be budgeted and each department be expected to produce definite results at a cost within the budget.

Ninth: We recommend that all official editors be elected by the Book Committee.

Respectfully,

David G. Downey, Chairman. J. Luther Taylor, Secretary. Frank S. Wallace, George G. Grose, S. Mertin Rice, Glenn Frank, Cyrus M. Van Pelt (1), James E. Holmes, Charles A. J. Walker,

1Dr. Van Pelt was not present when this report was adopted.

Dr. J. A. Holmes moved adoption of the report and Dr. Downey as Committee Chairman, strongly advocated its adoption. He urged that financial consideration was not the background in the mind of the church from which sprung the demand for this readjustment of the Advocate situation; nor was there any feeling against the editors, but "a new journalistic day has dawned to which religious journalism must adjust itself. Time has come for the creation of a real National Methodist Weekly of unifying force to interpret aright great Methodist and religious movements; that they may get to all our people at the same time and with the same impact for righteousness on all our people from the highest to the lowest." Dr. Downey always cogent and convincing, never talked less effectively and convincingly than on this occasion. He did not quite make out his case. His premise was attacked later by more than one speaker and his objectives and conclusions shown to be unsound and lacking convincing power.

Other speakers discussing the plan were Editors Zaring, Wareing, Mills, Brummtt, Larkins, King, and Doctors Hall, Rarick, Van Pelt, Mr. Henschen, Editor Glenn Frank of the Century Magazine, and Dr. Westfall, Business Manager of the Pittsburg Christian Advocate. A newspaper expert, making the Pittsburg more than pay financially. Dr. Westfall's constructive criticism of the proposed plan showed the estimated costs to total over $97,000.00 in excess of the committee's estimate for the same.

Dr. Van Pelt, Chairman of the Local Committee at Cincinnati, offered a substitute plan. Discussion of the original plan of the Committee was continued by Dr. Merton S. Rice, Dr. Grose, Dr. Frank S. Wallace and Dr. Jas. R. Joy. While Dr. Joy was in sympathy with the aim of the report, he did not think the proposed plan would encompass the purpose.

"This might be a good plan if we could wipe out what we have now, and start de novo." Objects to location suggested, and says it will not fit Southwestern. Suggests Chicago as center for Central and Western, and maybe Advocate-Journal. Also one on Atlantic Coast. Southwestern and Apologist at Cincinnati. Unified correspondence fund administered by Board of Editors.

Dr. Grose then spoke: Press is best ever, but not meeting the needs of the present day. Intellectual religious leadership of the press is not what it should be and what we need. People feel they MUST have these Advocates for large sentimental reasons. No criticism of present Board of Editors. Yet the fact is that it is difficult to keep up circulation because the people are not getting what they want.

Mr. Henschen spoke: Thinks circulation would decline. Most interesting phase of the church paper is its local news. Denied that "the Church is starving for religious leadership," as suggested by Mr. Glen Frank.

Dr. Brummitt again submitted facts.

Dr. Douglass offered substitute: That the report be read; transmitted to the General Conference Committee on Book Concern, without recommendation.

Dr. J. E. Holmes spoke to the substitute: Didn't want to be represented in any such fashion of "side stepping" this task.

Dr. Tipple defended substitute: "No cowardice here; no desire to sidestep obligation. Always ready to express my conviction. Better in every way to send it to General Conference. There is not sufficient unanimity of opinion here to arrive at a just conclusion." Thinks General Conference should receive the report intact without amendment by the Book Committee.

Dr. Dieffendorf said: General Conference expects us

to digest and amend report and submit it as *our* report.

Dr. Connor recommended adoption of substitute.

Dr. Downey: "Report prepared for *this* Committee and *not* for the General Conference. Report not "a compromise" as stated by a previous speaker. To substitute is not doing what General Conference ordered to do. If you choose to do nothing, it is your responsibility, or adopt or amend, it is your responsibility."

Dr. Wallace: "We do not carry out General Conference direction unless we make some deliverance to General Conference. Have courage of our conviction and speak what we think on this matter." He moved that "Pacific Coast be excepted from this plan here reported" because of physical difficulties involved. This motion was ruled out of order.

Dr. Van Pelt amended: Refer to Book Committee in its prior meeting to the General Conference and submit it now to a new committee of three for further information, who shall report at this prior meeting, their findings.

Dr. Van Pelt's amendment was adopted.

While the foregoing reports occupied the greater part of the time of the Committee, other matters of equally vital importance were disposed of. It was voted to send to the Annual Conferences as soon as possible, a comprehensive statement of the Book Concern's progress during the quadrennium; to send the Editor of Sunday School Publications to the World Sunday School Convention at Glasgow; to approve elimination of commercial advertising from Sunday School literature as soon as practicable; to present every General Conference delegate at the conference with a copy of the Methodist Review, to look toward establishing a central manufacturing plant somewhere without the borough of Manhattan when present leases expire; to maintain present salaries and allowances same as last year; to give appropriate expression of appreciation to Dr. Mains who retires as Treasurer of the Episcopal Fund; and to Mr. Huff, Assistant Treasurer and Cashier, who has been in the employ of the Book Concern for fifty years; to maintain the National Methodist Press at Washington; and to hold a final called session of the Book Committee at the Kimball Hotel, Springfield, Mass., 10 o'clock a. m., Tuesday, April 29th.

The Sub-committee on Advocates is composed of Doctor Dieffendorf, President Davage and Attorney Gatch. Of the net produce of the Committee for the past year it was voted to apportion to the Conferences for Retired Ministers, widows, and children the sum of $350,000.00, a decided increase over last year.

Dr. W. F. Connor, honored Chairman of the Book Committee, prepared and read the Committee's report to the approaching General Conference. It is a comprehensive, dignified statement of the Committee's activities during the quadrennium and shows with what care and wisdom and success the Committee has conducted the affairs in every detail entrusted by the church to their hands. His report shows to the great glory of the church, ministering through the printed page the following facts:

ASSETS	1923
Current Assets	
Cash on Hand	$ 126,911.35
Accounts and Notes Receivable	1,470,735.95
Stock Inventories—	
Manufacturing Department	421,007.89
Merchandise Department	790,490.26
Mailing Room	5,848.38
Phonographs	1,585.22
Total Current Assets	$2,816,579.05
Invested Surplus	585,069.25
Property—(Net Valuation)	
Real Estate and Buildings	2,777,292.80
Equipment	377,834.46
Furniture and Fixtures	74,243.38
Total Assets	$6,631,018.94

LIABILITIES	1923
Current Liabilities—	
Notes Payable	$ 25,000 00
Accounts Payable	136,456.47
Distribution to Annual Conferences—	
Due Conferences not yet held	102,813.95
Reserve for Distribution to Annual Conferences	216,015.31
Total Current Liabilities	$ 480,285.73
Reserves—	
Unfilled Subscriptions	66,629.94
Special Reserve on Stock	114,908.73
Total Liabilities	$ 661,824.40
Capital	3,000,000.00
Working Fund for the Conduct of the Business	2,969,194.54
	$6,631,018.94

Southwestern Horizon

Negro Orator Addresses Woman's College

Breaking the rigid Southern tradition that no Negro shall appear before a white female audience in any representative capacity, Charles Satchell Morris, Jr., of Norfolk, Va., the famous Colored journalist and orator, was invited to address the students of the Flora McDonald College at Red Springs, North Carolina. This is the leading Scotch Presbyterians' School in the South. It has a large attendance from every state in the South.

Young Morris held the students spell bound by his wit and humor, his logic and fervent appeals for the Negro Race. Mr. Morris said in part: "The Negro in the South is the acid test of the courage and the christianity of the American white man. In proportion as my weak and often times defenseless race is accorded just and equitable treatment here in Dixie, will the dominant group succeed not only in the marts of peace and commerce, but in the grander realm of human service. I appeal to these queenly daughters of the south, the lineal descendants of its idols, to let no color blind your eyes to truth, or hatred steel your heart to action. The fallacious doctrine that might makes right must be supplanted by the gospel of the winged Prince of Peace that right makes might, and truth is God". Young Morris was tendered a great reception at the conclusion of his speech. Young Morris is one of the "Comers" of the Negro race. He was recently graduated from the University of Illinois. Before completing his collegiate work he was in demand as an orator having traveled extensively in the West and South. Let Young Morris grow in wisdom and in the knowledge of humanity.

Singing Pullman Porters

The Pullman company has introduced a new innovation on its sleepers in the form of "Singing Poters." Besides putting down berths, looking after the grips and receiving tips from the passengers, the Pullman porter is to perform the duty of "Singer" during the spare moments for the entertainment of the companies' guests. The idea originated several months ago with Pullman officials in Chicago. The experiment received an instantaneous approval by patrons of the sleepers.

The company has employed an experienced Negro musical director to visit the metropolitan districts and ascertain who are possessors of good singing voices among the porters. Those who desire may have vocal and instrumental instruction free. Chicago, New York, Detroit and St. Louis are among the cities where the porters are receiving vocal and instrumental instructions.

During 1923 the Pullman company sent out quartettes on all special trains. Every porter asssigned to a special must be able to harmonize. In some instances they can play either the mandolin, banjo, or guitar. When the tourist is overcome with ennui and weary of glimpsing scenery he summons a quartette to break the monotony.

Members of the American Banking Association and cotton growers were among the first national organizations to proclaim the Pullman porter a big hit as an entertainer.

The singers are growing so popular that when arrangements are being made to furnish special trains to a big convention requests are made to the Pullman company for the assignment of porters who can sing and entertain.

Looking forward to two national political conventions to be held this summer the Pullman porters of New York district have formed the Pullman Porters' Amusement Association, which boast of a brass band of 115 instruments. The Pullman Company is defraying all cost of instruments and tuition.

Probably it will be interesting to you to know that there are 9,200 Pullman porters in the United States. These men are organized along various lines to promote the welfare of their families. There is the Pullman

Porters Benefit Association, which came into being in 1920 and has a membership of 7,000. It is one of the strongest organizations of its kind in the country.

This is indeed a notable innovation and we are quite sure that its practice will increase in popularity. It certainly affords opportunity for our men to develop their latent ability along this line.

Church Must Solve Race Relations Problem

Declaring that the so-called Negro problem is just as much the problem of the white man as the Negro, being a test in race relations, Dean Shailer Matthews of the Divinity School of the University of Chicago, said in a recent address. Dean Matthews, who has taken an active interest in the Negro problem said, "Political and social programs alone will never solve the problem. The task falls primarily to the churches. Thank God the churches are beginning to respond. There is now real hope that an inter-racial fellowship will develop, which will make it possible for Negroes and whites to dwell in amity and accord in North America." "Every tenth American is a Negro. His advancement since his emancipation in all lines of human endeavor has been comparable to all that of any race under any conditions in any age. In the South, conditions are improving remarkably, lynchings have been cut in half, scores of newspapers are campaigning for better treatment of the Negro and in hundreds of counties of different states organizations of Christian people have been effected for Negro advancement."

It is very encouraging to note this active interest in our behalf on the part of such leaders as Dr. Matthews. It will be remembered that Dr. Matthews took a prominent part on the race commission of Chicago to investigate race relations in that city. Tis true the church can wield a mighty influence in solving the so-called Race Question.

Negro Health Week

In accord with the resolution of the National Negro Business League and in cooperation with the Annual Tuskege Negro Conference and other influencial organizations, an invitation has been extended to a number of prominent organizations to unite in the observance of the Tenth Annual National Negro Health Week, from March 30 through April 5.

The United States ublic Health Service has prepared the Health Week Bulletin. The Bulletin is now ready for distribution; copies of it can be secured by application to the United States Public Service, Washington City.

At a meeting held at Tuskegee on January 18, the following program for Health Week was approved:

Sunday, March 30th—Sermon and Lecture Day. Monday 31—Hygiene Day. Tuesday, April 1st—Fly, Mosquito and disease spreading and Insect vermin Day. Wednesday, April 2nd—Tuberculosis Day. Thursday, April 3rd—Children's Health Day. Friday, April 4th—Church Sanitation Day. Saturday, April 5th—General Clean-up Day. Day.

According to the Metropolitan Life Insurance Company the death rate of the Negro Race has been greatly reduced during the past year, this is due to the general observance of Health Week. May there be a wide observance of the Week among our churches and schools this year.

Did You Know

That John Henry Adams, a Negro artist of ability and who is a graduate of Drexel Institute of Art in Philadelphia, has received special mention for his paintings of Biblical subjects and that he is a resident of Tampa, Fla.?

That Colonel William Hayward, erstwhile leader of the 'Fighting Fifteenth" of New York, is being favorably mentioned as a candidate for Governor of New York on the Republican ticket this fall?

That senator Copeland of New York voted with Southern Senators for the rejection of the nomination of Walter L. Cohen, to be comptroller of customs at the port of New Orleans?

That the Twenty-fifth Annual session of the National Negro Press met recently in Nashville, Tenn. That this was the largest session since 1918. That Bishop I. B. Scott offered prayer. That a message was read from President Calvin Coolidge and that the association was the guest of Meharry Medical College?

That Mrs. Julia Cheairs, colored widow of a civil war veteran residing in a remote section of Hickman county, Tennessee, has been awarded a pension with back payments amounting to $5,313.90. And that in order to protect the widow from being victimized the check was delivered personally by a special examiner of the pension bureau and that he assisted her in wisely investing the money?

That a failure to obtain a third of the $15,000,000 sought due to the lost of confidence of former contributers in the west because of current religious controversy, will force the Presbyterian church to curtails its foreign mission work drastically starting April 1st? And the contributions so far were less than $4,500,000.?

That Rev. Dr. John Roach Straton, pastor of Calvary Baptist Church, called for concerted movement in a recent sermon preached at his church to abolish the exhibit in the American museum of Natural History, purporting to trace the evolution of man from ape-like ancestors?

SOUTHWESTERN STUDENT Y. M. C A. CONFERENCE CHANGES ANNUAL MEETING PLACE

The Southwestern Student Conference of the Young Men's Christian Associations that has been meeting for the last three years at Coleman College, Gibsland, La., will meet this year April 20th to May 5th at Waveland, Miss., on the Gulf of Mexico. Waveland is situated fifty miles northeast of New Orleans and is accessible to all parts of the southwest. The properties belong to the Gulf Side Association and are dedicated to educational and religious uses. The natural country round about Waveland is one of the most beautiful on the Gulf. Facilities for boating, bathing, fishing, hiking and tennis playing are unsurpassed. Delegates will attend the conference from seventy schools and nine states. Speakers and leaders of national and international note will conduct the sessions.

HISTORIANS OF THE RACE TO MEET IN PHILADELPHIA

On the 3rd and 4th of April the Spring Conference of the Association for the Study of Negro Life and History will take place in Philadelphia. Reports on the status of investigations will be made, men of scientific preparation will be invited to discuss serious aspects of their studies, and prominent persons interested in the Negro will bring a word of cheer. We are endeavoring to make this the most significant meeting in the history of the Association.

The conference will direct its attention to the Negro in Africa, the Latin American of color, the migration in its historical setting, racial crossings or inter-breeding labor, before the Civil War, labor during the reconstruction, the free Negro prior to emancipation, folk-lore, and the development of the church.

Practically all of the speakers are persons of national reputation and the topics which they will discuss are of paramount importance. Mr. L. Hollingsworth Wood, President of the Urban League will discuss "Some Happy Results of Race Contracts;" Mr. Charles S. Johnson, Editor of Opportunity, will present the "Migration of the Negro in its Historical Setting;" Dr. Melville J. Herskovits of the New School of Social Research wil speak from the results of his study of "Racial Crossings of the Whites and Blacks in Harlem, New York City." Dr. Alain Leroy Locke, who has recently returned from Africa, will disclose "New Approaches to African Culture;" Professor Charles H. Wesley of Howard University, will deliver a discourse on the "Economic Status of the Negro in the Decade Prior to the Civil War;" Dr. Robert T. Kerlin, the noted author and reformer, will discuss the "Latest Developments in Negro Poetry;" Mr. A. A. Taylor, Associate Investigator of the Association for the Study of Negro Life and History, will speak on "The Movement of the Negroes to the Southwest between 1820 and 1850; the Honorable Thomas E. Miller, former member of Congress will enlighten the Conference on the "Free Negro Prior to the Civil War; Dr. R. C. Woods, president of Virginia Seminary, will deliver an address on "The Value of the Association to the Race; and Miss Nannie H. Burroughs, head of the National Training School for Girls, wil speak on "The Importance of Negro History." Here is a new movement of tremendous significance and possibilities. We hear much about down-with-the-Negro and the like, but such spokesmen represent the mob. As the years go by the public learns more and more to appreciate the value of the Negro in the life of the nation. This change is not an accidental result. It has been brought about by the men and women who are using the printed word to put the case of the Negro before the world. Some of this has been done by means of propaganda and some of

(Continued on Page 10)

METHODISM IN CLARKSBURG, W. VA.

By Mrs. L. M. Tuck

A $5,000.00 project completed and well furnished is the Trinity Methodist Episcopal Church parsonage, Clarksburg, W. Va., of which the Rev. E. L. Lofton is pastor. The amount unpaid is around $2,300.00; $700.00 was received as Centenary aid. In addition to the above cost, the parsonage has been beautifully furnished, the additional furniture costing $300.00.

The work was prosecuted under the splendid management of Messrs. Chas. Johnson, Albert Washington and J. H. Clay, who are members of the trustee board and who constitute the building committee. They purchased all materials and hired all labor, making contracting unnecessary, by this the expenses were cut down considerably. We were able to reduce old debts by $700.00 and pay rent, for parsonage $360.00.



REV. E. L. LOFTON

The machinery of the church is gradually being organized on a large scale. Some of the auxiliaries and clubs organized are the following: Sunday School, with two teacher-training classes and temperance benevolent committees functioning; Epworth and Junior Leagues; Men's Adult Bible Class, Woman's Adult Bible Class; three Ladies' Aids all doing good work.

(white), for the Methodist ministers of Harrison county. The class is held Tuesday of each week. Our pastor is taking advantage of the course and he makes use of these studies in his building program.

We are conducting a five hundred dollar annual conference drive and expect to raise this amount, which will complete our work for this annual conference year.



TRINITY M. E. CHURCH PARSONAGE

Clubs: (1) Sunshine Circle, a club of children from the cradle roll to 12 years; (2) Carnation Club, of young people, (girls); (3) Excelsior Club, a club of young people, (boys); (4) Good Fellowship Club, a club of men; (5) the Good Word Sewing Circle, a club of women. These meet each Friday for sewing and other domestics.

The amount of money raised by these clubs runs into hundreds of dollars. The pastor is gradually building into these clubs, his educational program.

Last summer a vacation Bible School was conducted with success.

The recreational program of the church is conducted in connection with the community service program.

The Wesleyan College conducts an extension course at the First Methodist Episcopal Church

POSTAL ALLIANCE EXTENDS SERVICE

ATLANTA, Ga.—(By the Associated Negro Press).—An active campaign has been started by the leaders of the National Alliance of Postal Employes to bring into the ranks of the organization all employes of the postal service to the end that the Negro workers of Uncle Sam may co-operate for their mutual benefit.

The Alliance was instituted by the workers in the Railway Mail Service. It functions as the white unions and is the only body recognized by the postal authorities. Up until their last biennial meeting in last year, it had been the rule to admit to membership only employes of the railway mail service. The convention moved, however, to include all postal employes under civil service. Thus the movement is now on to enlist the clerks, letter carriers, laborers and chauffeurs, so that the body which has already shown so much strength may be even more effective.

Special inducements are being made to workers in these other branches of the service.

The Alliance conducts a form of insurance, paying for death, accidental or natural, and for injuries. A. L. Glenn, 424 Houston Street, Atlanta, is president. Josiah H. Jones, 4838 Prairie Avenue, Chicago, secretary. They desire postal employes to communicate with them.

It can be said to the credit of the Alliance that it has had more success fighting discriminatio n and other evils in the post office department than all other agencies combined.

MURFREESBORO DISTRICT GROUP MEETING

The Murfreesboro District Group Meeting of the Methodist Episcopal Church, was held at Tullahoma, Tennessee, Feb. 21, 1924. Rev. F. N. Collier, District Superintendent in the chair. After devotion we proceeded with the organization. Rev. D. L. Garrett was elected secretary; Rev. Wm. T. C. Travis, reporter to the papers. Welcome address in behalf of the citizens, Mrs. Lizzie Crawley; in behalf of the churches, Rev. W. T. Denny, pastor of the A. M. E. Church; in behalf of Howard Chapel, Mrs. Adie Gupton; response by Rev. M. S. Johnson. Ninety per cent of the pastors of the district were present, viz: Rev. W. B. Crenshaw of Murfreesboro; Rev. H. E. Erwin, Alexandria; Rev. S. T. Miller, Gordensville; Rev. J. R. Gray, Dilton Circuit; M. S. Johnson, Livingston; Rev. N. Smith, Manchester; Rev. D. L. Garrett, McMinnville; Rev. J. S. Nance, Circuit; Rev. E. R. Stokes, Decherd; Rev. Wm. T. C. Travis, Sparta; Rev. J. W. Betty, Buffalo Valley; Rev. J. W. Sebastine, P. C., with a large delegation from the various charges of the district. Object of meeting: to study the World Service Program of the Methodist Episcopal Church. Rev. J. B. Booth, District Superintendent of the Nashville District, in the afternoon, presided with much painstaking and prayer, which brought much light to all present. The Area Secretary, Rev. J. C. Sherrill, brought greetings to us from his officers and members of the other area conferences, and with his optimistic views, we, as a district, see nothing but to go forward. Rev. W. T. Denny, P. C., and Rev. E. Ransaw, P. E., of the Knoxville District A. M. E. Church, were our welcome visitors. We can never forget nor fail to mention the good eatables the good sisters of Howard Chapel spread for us at the noon hour and how welcome they made us in their homes.

We feel sure that Rev. F. N. Collier, with everything in hand as he has, will make good another year.—Rev. J. W. Sebastine, Pastor; Rev. Wm. T. C. Travis, reporter.

LOCAL PREACHERS AND THE BOARD OF CONFERENCE CLAIMANTS

From Dr. J. B. Hingely, Secretary Board of Conference Claimants, we have received

(Continued on Page 10)

COUNCILS OF CITIES MEETS IN PITTSBURGH

By An Observer

Assemble more than four hundred of the busiest and most alert pastors and workers in Methodist Churches; add a goodly sprinkling of selected guests from other denominations and from non-church groups; propose for discussion problems so vital to the welfare of America that, in comparison, questions of tax reduction, tariff revision and pro or anti bonus legislation seem like kindergarten chatter; and the stage is set for something interesting to happen. It happened in Pittsburgh at the Seventh Annual Meeting of the Council of Cities.

A Wide Reach

If there was any phase of the problem of redeeming America's cities which failed of discussion it does not at the moment occur to the present writer. Was it the polyglot or foreign-speaking community, an industrial situation, a vice-infested district, or a downtown, semi-downtown, newer-residential suburban or older residential problem upon which light was sought—they were all discussed by men who were waging successful battles for righteousness in just those particular sorts of communities. Every practical question from the conducting of a Church Training Night to the functions and methods of a Goodwill Industries in a local community was passed in review.

More Than Methods

It would not be fair, however, to convey the impression that the delegates to Pittsburgh lost their perspective in a mass of methodology—far from it. Never once did the group lose sight of the great objective—a Christian world society in which the ideals of Jesus should be practically applied, in which the war system should be outlawed. race hatreds subdued, the selfishness of industry curbed, and justice and good will made regnant in our social organization as well as in the lives of individuals. It was the Methodism of 1924 grappling with 1924 problems and interpreting the gospel in a fullness of which the fathers had never dreamed.

Dr. Burns Sounds The Key-note

Dr. M. P. Burns, Superintendent of the Department of City Work sounded the Key-note when he declared that the work of the church was nothing less than the social redemption of mankind—the creation of a Christian world. He pleaded for a church which will create new public conscience, promulgate a gospel for the Christianization of industry, disseminate a genuine spirit of internationalism, and definitely and officially outlaw the war system. Unless the church is willing to pay the price of outlawing war, there is no hope.

Incidentally, no suggestion during the entire Council Meeting received more spontaneous applause than the suggestion that the churches undertaken an aggressive program of creating such a public conscience and such a demand for peace as will make it clear to the diplomats of the world that some method other than that of war must be found for settling international differences.

Educational Program Essential

Dr. Luther A. Weigle of Yale University made an outstanding contribution in his plea for a more adequate program of religious nurture. He pointed out the inadequacy and one-sidedness of the education of our public school system which assumes to train or life and yet omits one of life's major factors, namely religion. The possible solution of the difficulty does not lie in the parochial school nor in the introduction at present of religious training into our public schools, but rather in the supplying by the church of that element which the public school omits. The present situation leads our young people to assume that religion is a negligible factor in life or so divisive in its character that it can have no place in the educative process. We must not permit the word evangelism to be identified in the public mind with revivalism. We do not face the alternative, evangelism or religious education, rather we must come to recognize that the very highest type of evangelism is evangelism through religious education.

A Trained Leadership

The need of a trained and specialized leadership in local fields was ably presented by President Arlo A. Brown of the University of Chattanooga. Working with human nature, he declared is more difficult than to mold iron or operate machinery. To assume that untrained and inexperienced workers can handle the educational program of the church effectivcly is a common absurdity. A blind faith that the "Lord will provide' the trained parents, trained Sunday school teachers and trained recreational leaders needed is a huge stumbling-block in the way of the progress of the kingdom. Educational leaders must not only be trained, but also be paid salaries sufficient to give dignity and permanence to the calling.

Dr. James Thomas of Denver gave voice to a similar conviction when he declared that the church has been built too much around the preacher and the preaching ministry. Now we have discovered the child and the church must make a place for the teaching ministry or fail in its task. Miss Mary E. Samson presented the ideals and methods of the Board of Home Missions in its training program.

Christianity In Business

Rarely has any layman spoken more clearly upon the question of applying Christian principles to business life than did the Honorable William E. Sweet, Governor of Colorado. The pagan practices of modern business, said he, cannot be made to square with the teachings of Jesus Christ. In these days every one but the business man is expected to give expression to moral convictions. Christians business men remain silent in directors meetings when they should be standing for the principles they profess. The business man still worships at the shrine of the god of "status quo." He bows in homage to "things as they are," The scientists may call in question the validity and truth of his own premises, the business man never does. He insists that our present economic order based on capitalism and the wage system is reprehensible for all the progress of the world and he is committed to it, "world without end."

Mr. Warren S. Stone, President of the National Brotherhood of Locomotive Engineers presented an admirable statement of the attitude of organized labor toward the church and of the ways through which the church could co-operate with labor, and the Rev. Bromley Oxnam of Los Angeles gave a masterly analysis of the labor situation in England and America.

The summing up of the discussion of the industrial situation, together with the international implications involved by Bishop F. J. McConnell was the supreme event of the Council meeting. Rarely has this great leader delivered an address so rich in discrimination, wit, and fervor. He denied that the church was hypocritical because it had not yet attained until all of that toward which it aimed. He suggested that it was the part of wisdom for the church to avoid tying up, with any one party in the industrial dispute but to champion righteousness. He condemned in vigorous language and by name certain "pussyfooting" religious organizations and commanded the Y. W. C. A. for its bold stand on industrial questions. He pleaded that we should not forever be taking the teeth out of our resolutions, and declared that while he was not a consciencious objector who would be willing to stand up and be shot rather than participate in war.

Flashes

The devotional services conducted by Rev. Fred Clare Baldwin of Newark around the theme "Seeing The Multitudes" were of a high order. The ministers' quartet under the directions of Rev. F. W. Mueller rendered most excellent service. The hospitality of the Pittsburgh committee, headed by Rev. Daniel L. Marsh, pastor of Smithfield Street Church and Executive Secretary of the Pittsburgh City Society was notable. The congregational singing was led by Mr. I. R. Mack of Philadelphia. The banquet session addressed by Bishop McConnell and by Rev. Nehemiah R. Boynton Ex-Moderator of the National Council of Congregational Churches upon the subject of inter-nationalism was a most delightful occasion. Numerous special groups met for informal luncheons with addresses. Among these was a luncheon for the members of the Methodist Federation For Social Service. An evening of folk songs and games by Pittsburgh groups was a unique event.

Anti-War Resolutions

The following anti-war resolutions and memorial was adopted by an overwhelming majority after warm and extended debate

"Whereas, We as a group of ministers in attendance upon the Council of Cities held in Pittsburgh, February 27-29, 1924. recognize that "war is the most colossal and ruinous social sin that afflicts mankind today: that it is utterly and irremediably un-Christian; that it has now become not only futile, but suicidal, and that recognition of

the fact is necessary to the continuance of civilization; there, be it

Resolved, That we declare our sincere repentance for past ignorance of, or lack of faith in, Christ's ideals and methods of righting wrong and that we memorialize the general conference of the Methodist Episcopal Church meeting in Springfield, Mass., in May, 1924, to declare for an unalterable opposition on the part of our church to the entire war system-economic exploitation, imperialism and militarism; to call upon the government to co-operate with other nations in organizations loking toward world peace; to inform the government that our church can take no part in any movement toward war, but that we dedicate anew our life and resources to the building of a world brotherhood, wherein the principles of the Sermon on the Mount shall be practiced."

HISTORIANS OF THE RACE TO MEET IN PHILADELPHIA

(Continued from Page 7)

it by scientific research and publication. The latter is the task of the historian.

A few years ago it was considered exceptional to meet a Negro who could write an article for a magazine or, publish a book. Now with the rapidly increasing number of those studying the social sciences in the best universities of the country, we find a large group of scholars presenting the Negroes' case to the world in definite form. Thcy have not as yet won their point, and it will require some time before men given to bias will concede the force of what these historians are writing; but no man can in the future write the history of this day and generation without taking into account what these students are unearthing and publishing to the world.

ECHOES FROM CLARK UNIVERSITY

The patrons and friends of Clark University will be glad to learn of another forward step taken by the institution. In view of the fact that Clark can boast of such excellent physical equipment and such a splendid staff some time ago the President felt that advance ought to be made along other lines. He called together a group of the leading men of Atlanta and laid his plans before them. Among these plans was one looking toward the organization of the constituency of the University into a Boosters' Club. This was received with enthusiasm and detailed plans were drawn up to consummate an Atlanta Chapter. This finally culminated in a great gathering Friday evening, February 29th, in the dining room of Warren Hall. All phases of the community were represented in the group of 150 guests that sat down to the table at 8:30 p. m. Under the direction of Professor Harreld our new orchestra has developed rapidly and helped to entertain the guests with several excellent numbers. The Men's Glee Club, trained by Mrs. MacArthur, sang for us and drew forth much applause. Addresses were given by Rev. W. G. Clinton, Rev. John L. Seaton, Ph. D., and Rev. P. M. Watters, D. D. Thus the evening sped along merrily until 10:30 when the business was taken up. A motion to organize into the Atlanta Chapter of the Clark University Booster's Club was heartily and unanimously carried, and the following committees were formed: on advertisement, Dr. A. M. Wilkins, chairman: on music, Miss L. P. Bryant, chairman; on extension, Dr. E. T. Barksdale, chairman; on the study of the school needs, Mr. A. M Carter, chairman; on athletics, Mr. W. T. Cunningham, chairman; on oratory and debate, Mr. J. C. Hixon, chairman; on scholarship and visitation, Mr. C. G. Arnold, chairman; on evangelism, Rev. R. T. Weatherby, chairman.

Then as the president pointed to a large placard behind him showing the development of the Greater Clark the company arose and with up-lifted hand took the following oath of allegience:—"I pledge allegiance to Clark University and to the ideals for which she stands, and I promise her the best I have of head and heart and soul." After this the school song was sung and Dr. Weatherby pronounced the benediction. Everyone declared the evening a great success.

Plans are on foot to hold similar meetings all over the state. It is worthwhile to be a Clarkite.



ONE MILLION GIVEN AWAY

When anything is said about millions being given way, one instinctively begins to think in terms of dollars. This, however, is a story of a different sort. It concerns envelopes for the annual Easter Offering, the design of which is given above.

Last year, practically one million Easter Offering envelopes were distributed to the Methodist Episcopal Church of America free of charge, by the Committee on Conservation and Advance. This year the Committee expects to distribute at least an equal number among thousands of churches which will take up a benevolent offering for World Service purposes.

Centenary credit is to be given, of course, for this offering, and it is hoped that it may break all records for similar special gifts. The church is asked to make the basis of its Easter gift this year, *one day's income during Holy Week* by each member and friend of the church. May it not be, during these closing days of the Centenary, and the opening days of World Service, when the benevolent income of the church has gone way down, that Methodism will respond with that flaming spirit of old and give sacrifically at Easter time to its world-wide work?

Every church is asked to place its order for these envelopes at as early a date as possible with the Committee on Conservation and Advance, 740 Rush Street, Chicago, in order that there may be no congestion or delay in the rush hours just before Easter.

PRAYER

At this pre-Easter time, the mind is perhaps more directly focused upon prayer than at any other. In most churches the lenten season is observed and fasting and prayer is the order. "All roads lead to Calvary" says one, and I would add that all faiths lead to God, no matter how varied are the fields, there is but one objective—God.

Prayer is praise, not the endless beseeching, the begging of alms, but gratitude for the infinite blessings poured daily into our lives. Shall we not make of prayer a song of praise to the Creator? And if we must beseech, let it be for hearts more capable of gratitude for mercies already received. Let us look to God in prayer at other times, than those of sorrow when our eyes are filled with tears, and despair obscures the sun. Let us praise Him when the heart's glad, and then perhaps in the hour of adversity we may more confidently approach the Holy seat, coming as we do, not as strangers, but as grateful children in the time of need.

"When all Thy mercies O my God!
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise."

—Georgia Douglas Johnson.

LOCAL PREACHERS AND THE BOARD OF CONFERENCE CLAIMANTS

(Continued from Page 8)

the following letter of information:

"The Committee appointed by the Board of Conference Claimants to determine the distribution of the money to be paid to aged and disabled local preachers met in the office of the Board on January 8, and made the distribution for the year 1924.

The amount available for distribution was the same as last year ($9,000) and of course the amounts paid to individual claimants were quite small. Undoubtedly the General Conference will make more ample provision for this group of self-sacrificing men. Today there are more than 4,000 pastoral supplies used by the Church and they cannot come under the general provision for conference claimants because they are not members of conferences.

The Council of Boards recognized the obligation and placed in the program last year $10,000. The situation is such that in the regular program as developed at General Conference $50,000 should be assigned for this particular activity.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--Review: Abraham To Solomon.

MARCH 30, 1924

Our lessons for the qnarter may conveniently be gatbered under three heads: Making of the Hebrew race, Making of the Hebrew religion, and Making of the Hebrew nation. Under each division we would place one or two beroes under the first, Abraham; under the second, Moses and Joshua; and nnder the third, Saul and David. Also under each division we may place certain events: under the first, the sojonrn in Egypt; under the second, tbe exodus with its accompanying experiences ending with the establishment in Canaan; and under the third, the period of tbe judges and Samuel.

Abraham was the fonnder of tbe Hebrew people as a distinct family of tbe Semitic race. He was a Babylonian wbo, fhrongh an irresistible driving from within, left his Babylonian bome and went out to Canaan in search of a new home. His descendants lived in Canaan for a long time until a famine drove them into Egypt either in search of a temporary abode under more favorable circumstances nntil the famine sbould be over, or probably with the intention of making Egypt their permanent home. But, whatever may have been tbeir pnrpose, not in the least did they expect to be reduced to the status of slaves. They multiplied so rapidly that Rameses II regarded them as a msnace to the stability of tbe kingdom. Conseqnently they were not driven ont lest they become a more dangerons foe, but were reduced into abject slavery to the government. For years they eked out a miserable existence under such oppressive burdens as only State slavery under an irresponsible monarch can impose. But it does not reqnire any deep thinking to see that this eojourn in Egyptian bondage had no little influence on the making of tbese Hebrew tribes a Hebrew people. The old adage has it that misery makes common kin of ns all. And that is very true. Without the experiences of the Egyptian bondage the prohahility is that these tribes never wonld have become nnited into one people, but each would have been the nncleus and centre of its own particular civilization, something like the Canaanites wbo remained in Canaan. Moreover, without the experiences of the Egyptian bondage the religion of Jehovah never would have become the Hebrew religion.

So after years of their suffering Moses, a man of their own race who had fortunately been reared at conrt, wbo had left Egypt and made his home in Midian for several years, and who became converted to Jehovah througb the Midianites dwelling around mount Sinia—finally this Moses returned to Egypt to convert his people to the same God and to lead them to His holy habitation as either their temporary or permanent dwelling place. Tbrough tbeir secret escape from Egypt and seemingly miraculous escape from tbe king's persuers at the Gulf of Suez, be led tbem to monnt Sinai. There be organized tbem for such social life as babitation in that wilderness would necessitate or afford. Tbere be also taugbt them the laws and principles of the new religion to wbicb tbey were becoming converted, the religion which was to make tbem tbe most uniqne people in all the history of tbe world. After spending upward of a year in this wilderness around the boly babitation of Jehovah witb tbe much dissatisfied people, he broke up camp and led them with mucb meandering, grumbling and some figbting to the eastern shore of the Jordan wbere entrance into Canaan was to be forced. Tbere he died, and Josbua became leader in bis stead.

Through tbe strong faitb in Jehovab with which Joshua was abie to inspire tbe people and whicb made them well-night invincibie in battle, be led them from one victory to anotber nntil before bis death they had overrun enough territory from the Canaanites to be distributed among all the Hebrew tribes as permanent possessions. Tbus tbe Hebrew people and tbe Hebrew religion were made.

Tbe period between Josbua and Samuel was one of the most critical in all the history of tbe Hebrews as a free people. Tbe different tribes lost their national consciousness and became seifisb in their purposes. A large number of tbe people backslid from Jehovab, intermarried witb the surrounding peoples, and for all practical purposes adopted the religion of tbese peoples. Again and again the Gentile neigbbors attempted to drive tbe Israelites out or to snbject them to tbeir (the Canaanites) authority. But some of tbe people ever remained loyal to Jebovah. From this gronp arose from time to time a strong, vigorous man of God wbo could inspire his people to tbeir former faith and could lead tbem to victory against the aggressors. But the effects of their victories and tbe revivals of Jebovah's religion were but temporary. Periods of comparative prosperity brought with tbem laxiety in social cnstoms and religions life; while periods of adversity brougbt with them repentance and a mending of ways. Finally during Samnel's office as priest, prophet and judge many of tbe elders of tbe people asked for a king who migbt be able to make the effects of victory and reclamation of the people to Jehovah permanent. Saul was chosen king, and served the first purpose reasonably well. But for the second purpose he was a practical failure. Then David was cbosen. He served both purposes as well as it was possible for man to serve tbem, becoming the real founder of the Hebrew nation and establisher of the Hebrew religion. He left a patriotic and God-loving kingdom of peace to his son Solomn. Solomon did much to increase tbe commercial and economic greatness of the kingdom, and more firmly to establish Jehovah's religion in the beart of some of the people—in tbe beart of those who were the more zealous for and jealous of Jehovah. But be also gave heatben religious official eanction in the capital tbereby going directly connter to the second purpose for which tbe kingdom had been establisbed. In our next lesson we sball see another more disastrous step taken in this backward-looking move of Solomon; and with that we sball also see the undoing of the condition of the first purpose of tbe estabiishment of tbe monarchy. —an united people.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson For Sunday, March 30, 1924.
"Jehovah is merciful and gracious"

(By Rev. D. D. Martin, D. D.)

Out of tbe tbousand years of Old Testament history, covered in tbe lessons of tbis quarter, we have learned of God's missionary purpose in the call of Abrabam, and a long line of successors in the development of tbe Hebrew religion and Scriptures. When we consider that buman history mnst bave started witb God, and bow far the nations of the earth bave walked away from God, there is a marked fitness in our text—"Jehovab is merciful and gracious."

To maintain an outstanding influential theocracy in snch polytheistic surroundings is the wonder of Hebrew history. Abrabam was called from a conntry filled with idols and nature worsbip, and through it all and above it all be beard tbe voice of God and beeded. His walk was in encb holy confidence with Jebovah tbat he understood and interpreted the spirit of God's dealings in a missionary way as is evidenced in bis prayer for the cities of tbe Plain.

There was enough conviction and true faith in Josepb so that be could be mouth-piece for Jehovah at the Egyptian conrt, and God could work his boly purpose tbrough him in saving tbe cbildren of promise. Moses recognized God though in tbe midst of nature-worship, and God was so gracions as to be understood in his purpose to save bis people. God's mercy is manifest in his care for his own tbrough the wilderness, and in giving the larger and more perfect revelation of himself.

God was indulgent in permitting a monarcby to obtain among his own, and in his great mercy he delivered his people from their enemies, that be migbt have a place and a name in the world. More than kings and rulsrs bas been God's infinite care for his own. Thus bas he cared for tbose wbom he has called to represent him as missionaries among the natlons. He will still care for his own even as be did for Jacob, and the call is now for men and women wbo dare trust him to undertake for tbe redemption of all the world.

Gammon Seminary.

District Rounds

TEXARKANA DISTRICT.
Second Round.

Caddo Gap, G. T. Saxton, March 22-23; Bengin and Hilam, 29-30; Clow Ct., Kelley's Cbap., April 5-6; Clow, 12-12; Murfreesboro, C. H. Brooks, 19-20; Saratoga, C. H. Howell, 26-27; Paraloma, J. L. Bryan, May 3-4; Centerpoint, D. H. E. Harris, 10-11; Lockesburg, A. C. Cabean, 17-18; De-Queen, J. L. Bryan, 19; Horatio, G. A. Hall, 24-25; Stamps and Canfield, A. C. Cabean, June 1-3; Lewisville and Sbady Grove, S. McDonald, 6-8; Texarkana, M. F. Strong, 14-15; Hope, Mrs. B. M. Lewis, May 12.

Dear Bretbren: Tbe persons named will bold the respective conferences opposite their names. Brethren and sisters, do your best. I shall expect good reports from each of you. Will write you later and you will answer promptly. Take your canvass at once; send General Conference expenses to Mr. Oscar P. Miller, Rock Rapids, Iowa, at once. Pray for us and our district. Let's make a record tbis year.—Yours in Cbrist, G. T. Saxton.

CARD OF THANKS

I wish to thank the members and friends for tbe storm party given me on tbe nigbt of Feb. 18tb, 1924. We thank our Baptist friends who participated in tbe party. There were about 40 pounds of cboice groceries left; also a casb purse. About 42 persons shared in this storm, including two of the leading wbite merchants of this town. The party was led by Sister F. S. C. Nelson. God bless tbe people of Micanopy, Fla.—W. M. McLeod, P. C.

I take this metbod of tbanking tbe members of Haven Chapel, New Orleans, who stood by me in my closing efforts, wbo showed to me a kind deed for my labors with tbem: Mrs. Evelin Brown and Mrs. Vevenia Richardson, for $12 for a pair of shoes; Sister Francis Julins, $7, for a hat; Sister Gertrude Washington, $9, on a suit of clothes; Julia Morris, $5; Henrietta Lendon, $1; Beatrice Dorsey, $1; Mrs. E. Mayo, $1; Ruth E. Morgan, $2; Maria Williams, $1; Jacob Upsbaw, $1.50; Mary Brown, $2; Francis Coleman, 75c.—Rev. J. A. Landry.

I take this method to thank the members and friends of the Kosciusko cbarge, also Rev. D. E. McNair for tbeir kindnes during the illness of my busband which occnrred shortly after arriving here. When I reached the parsonage I found them ready and willing to do whatever was necessary for his comfort and recovery. And at this writing he is up and on the go. On Monday night, February 4, a goodly number of friends, led by Mrs. Emma Watts and Mrs. P. L. Bullocks, formed themselves in a storm party and came to the parsonage singing in a cheerful way and left the dining table laden with many pounds of choice groceries for the comfort and happiness of the pastor and family. After a few remarks of gratitnde by the pastor they departed singing,

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"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Principal of Morgan Academy Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

March 30, 1924

Subject: Christ Fulfilling His Father's Commisson: in His Works

(Luke 5:17-26; 17:11-19; John 11:1-44)

Dr. H. F. Rall, in a great sermon on "Faith and Practico," suggests three points that mark the newer vision of the modern Christian (1) the thought of God as the toiler, the servant, the dweller with men; (2) the thought of a world that is being redeemed, and a Kingdom of God that is coming; (3) the thought of life as fellowship in service.

THE THOUGHT OF GOD is at the heart of this faith. That is the heart of all faith. Whenever a new impulse of life has come to men; whenever a new spirit has stirred the church, it has sprung from some larger apprehension of God. And men have caught a larger vision of God.

(a) It is so easy to think of God as far off We put him back in history and talk of how once He made this world, and how once He wrought for the help of men. We put Him in the heavens and think of a holy God far removed froum our human weakness and sin. But what we need is to helieve that the God who was in Christ reconciling the world is walking the streets of men, and blessing little children, and entering human homes, and living in human hearts.

(b) God works. We have summoned men hy crying: "Ye are workers together with God." Now let us stir meh's hearts by telling them "God is a fellow worker with you.' 'I take the words of Jesus as one translator has put them and say, "My Father worketh unceasingly." We are not alone when we truly love, toil for truth, serve or sacrifice. Our God is a working God. Hie arm smites wrong, his strength assaults evil, his indignation hurns for the helpless, his might overthrows the oppressor. He sufers with sorrow, and it is his compassion that stirs in every ministry of comfort. Where hrotherhood s coming in state and justice in industry—there our God is working.

(c) And our God serves. We should hardly have ventured to say that once. Our thoughts of God were of a heing of power and glory hefore whom men could only fall upon their faces. The power is there and the glory, hut we have a hetter nnderstanding of what the power and glory are. Jesus showed that long years ago, but we did not see it. Oour eyes were dazzled with the pagan idea of Kings who sat in state and wielded selfish power. He walked the streets of earth in peasant garb, the Friend of litle children, the companion of humble men and women, the Servant of all that had need. And men had the courage to say "God is like that." If we realy helieve it—if, indeed, God he like that—then our God is the great Servant. We mean that when we call him Father, for where are there any servants on earth like mothers and fathers? The God who serves! How should we dare to say it if we did not know Jesus Christ? How dare we say anything else if we realy helieve him? The world which he has shaped for us, the patience with which he has waited for us, the great purpose that he pursues on our hehalf, and the last great gift which he offers when he gives himself—what is all this but the sign of the God who serves? "In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he hare them, and carried them all the days of old."—Epworth League Quarterly.

Quarterly Conferences

BALTIMORE, MD.—The fourth Quarterly Conference of John Wesley M. E. Church, Baltimore, of which Rev. Joseph H. Jenkins is pastor, found the church in a very prosperous condition. The resolution presented hy the officials inviting Rev. Jenkins hack, expressed the following: that Rev. Jenkins is unassuming, a wise leader and counsellor, who plans well and works his plans. His educative methods and his pulpit strength, combined with his genial manner, have won this section of Baltimore city; his influence is rapidly spreading. His work warrants his return, which was voted for unanimously. Dr. Julius S. Carroll, District Superintendent, expressed in a neat speech his appreciation of the work of Rev. Jenkins.

ROCKY FORD, GA.—Our second Quarterly Conference of the Rocky Ford Charge was held at Grace Chapel M. E. Church Feb. 16th and 17th with our able District Superintendent, Rev. J. S. Stripling, presiding. On Saturday the reports of class leaders and other Auxiliaries were heard. Reports were good. Sunday at 11 o'clock a. m. the Presiding Elder hrought to us a strong, inspiring sermon, his sermon heing "The Temptation of Jesus." He preached again at night, text found, Matthew 4:2. During Xmas a successful entertainment was given by Sister Asley Kea and Bro. M. Q Griner, under the auspices of the Ladies' Aid in the interest of the church choir. It was the means of enabling us to place chairs in the choir and one in the pulpit. The Superintendent's salary was raised from $32 to $35. We paid him in full. Collection for the quarter was $63. Under the leadership of our energetic pastor, Rev. J. F. Roberson, the work is moving on splendidly. The old parsonage has boen torn down and a new one is now being constructed. By the help of God we are going to put over tho job. Sunday evening the joint session of the W. H. M. S. met and held thoir monthly session. The joint Sunday school lesson was ahly discussed by District Superintendent. May God bless our work at large.—O. B. Parker, Reporter.

HICKORY, MISS.—Our first Quarterly Conference was held Friday, Feh. 15th, with Dr. B. T. McEwen, District Superiniendent, in the chair, and quite a numher of officers and members were present with good reports. In spite of the fact that the pastor was sick and unable to be present, the quarter had heen so well planned that we had no trouhle in going over the top, as usual. Paid District Superintondent in full and had $6.20 to send to tbe pastor. Dr. McEwen filled our hearts with his eloquent message Friday night. We are going forth to conquer.—Frank Cole, Reporter.

BASTROP, LA.—On Sunday, Feb. 24, Rev. J. A. Lindsay, District Superintendent, preached his first sermon as District Superintendent, at Mt Olive M. E. Church; text, "All things work together for good to them that love God." He left all who heard him greatly impressed with the message. The Quarterly Conference was held on Monday night. On Friday, Feb. 29, the first Quarterly Conference was held at Mt. Nebo by Rev. Lindsay. Good reports were received from the officers. We aro praising God for his goodness. Rev. Lindsay preached two ahle sermons March 2. We are now getting ready to launch out into the World Service Program. The church has been divided into ten divisions to work out the program. We are planning to make this a great year.—T. P. Norris, Reporter.

LIVINGSTON CIRCUIT—The first Quarterly Conference was held at St. Luke Church Feh. 23rd, with the Rev. W. D. Lewis, District Superintendent, presiding. Although the weather was unfavorahle, we had a fine representation from each point on the charge. The Superintendent asked the usual questions for the quarter and made a passionate plea for the World Service program. The reports showed that the charge was in a thrifty, growing condition, hoth spiritually and financially. Two persons added to the church, and the various auxiliaries reported a growth in membership and work done. The membership is grateful to the good Bishop and District Superintendent for returning to us our ahle and affahle pastor. Dr. Johnson.

Our pastor entered upon the work on his return with a vigor which commanded the responsive co-operation of the faithful membership, and even though our people are leaving in large numbers for the West, the work is far in advance of ony previous year to date. For the first time in a number of years, that prince of laymen, Bro. Jno. F. McGowan, District Steward, wae not present hecause of impassahle roads for car or wagon. However, he mustered the forces of Pleasant Hill church and sent report from that point. Bro. Jno. Slade, the stalwart reserved District Steward, was present, and very admirably filled the offico for this meeting. One death reported Sister Harriet Hardeway. Jordan Franklin and Miss Alice Henderson were happily married this quarter, as was also Daniel Gardener and Mrs. Lillie Flournay. Bros. Martin Branch and James Smith hrought up the full report from Blakeney Chapel, which shows the intense interest of these laymen in the forward program of the church. Tho pastor's report showed a perfect organzation for a full report on Easter in the World Service quota campaign.

Sunday was a day of rain and despite the fact that no services were held, through the organized unit system, the district superintendent was paid in full. We are always glad to have him come to us, and this was one of the times that all of Livingston looked for his coming and longed for the message he hrings. We love the spirit of brotherhood as exemplified in his touch with the pastor and members in general. We are pledged to do our part to keep the Beaumont District the leading district in inorease not only of the World Service Financial quotas, hut on all other lines. Bishop, when the roll is called we will be there.—Chas. Yates, Reporter.

COVINGTON, GA.—The first quarterly conference was held at Grace M. E. Church, Covington, Ga., Fehruary 15-17, 1924. Sunday at 11 o'clock sermon was preached by the pastor, the Rev. N. A. Bridges. Dr. J. M. Tumlin, pastor of the M. E. Church, South, proached at three in the afternoon; and Dr. J. F. Demery, our District Superintendent preached at the evening service. The superintendent's claim was not raised in full, but the defieit will be forthcoming in a few days, as we have district stswards who never fail. The reports for the quarter were splendid.—C. W. Brown, reporter.

HOUSTON, MISS.—Our first quarterly conference of the Houston Charge was held in Farris Chapel, M. E. Church, February 22 and 24, the District Superintendent, Dr. E. R. Miller, presiding. Quite a number of the quarterly conference memhers were present with reports. The District Superintendent made an excellent talk on the World Service Program, urging the Brethren to stand hy the pastor in his efforts to put the Program over. The District Superintendent was followed hy Rev. C. E. Moody, the Pastor endorsing in strong languafe the remarks made by the District Superintendent. The conference was quits a success. The Bishop made no mistake in sending us Rev. C. E. Moody, as our Pastor, and Dr. E. R. Miller District Superintendont, under their leadership the work is hound to succeed. The pastor's report showed that 11 memhers had heen added to the church this conference year four from the Baptist Church, fivo from the C. M. E. Church, one from the A. M. E. Church and one newly converted. This is the greatest success that our church has had in the same length of time in the history of the Church. Dr. Miller is the right man in the right place, ho is perfectly at home in his new field of labor. He dis-

patches business like an old statesman. We are delighted to have Rev. Moody, as our pastor, he is getting things well in hand and we are planning great things for Easter, our motto—is over the top on Easter. The committee fixed the Pastors salary at $1,000.00, Superintendent at $110.00. The conference was well attended. Dr. Miller preached an able sermon Sunday night to the delight of his hearers. Collection, $26:10.—Moses Jones, reporter.

MACON, MISS.—The first quarterly conference of the Macon Circuit was held at Mt. Bethel M. E. Church, March 1-2, 1924, with Rev. J. H. Talbert, our beloved District Superintendent presiding. After the devotional service the District Superintendent spoke of the work of the churches and the part that each of us must do in putting the great church program over. The ladies of Bethel then served the conference with a splendid dinner, after which the conference was called to order. Many of the officers were present and reports were very good. The pastors' salary estimated for this year $1,000, District Superintendent, $144.00. Sunday night he preached at New Hope to the delight of all. Collection for the quarter $50.50. Paid District Superintendent in full. Our pastor and members are working faithfully to go over the top Easter, and to make this one of the greatest years in the history of the charge. Rev. L. C. Kinard, P. C., Mary W. Davis, reporter.

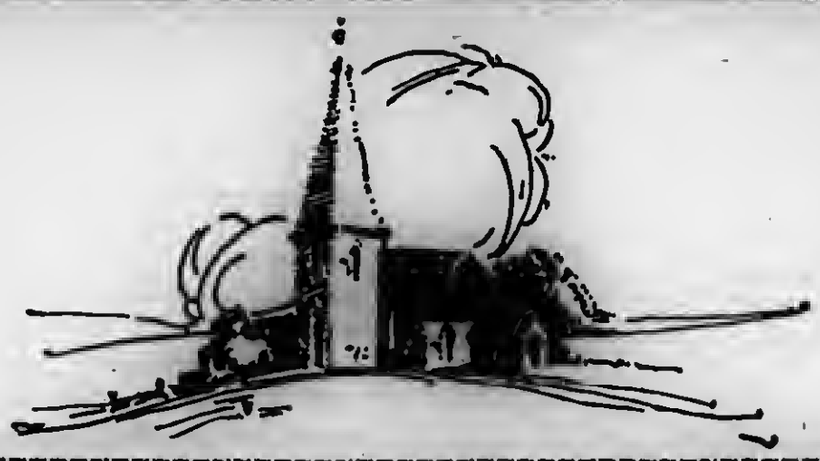
VANCEVILLE, LA.—Mt. Zion M. E. Church: The Pastor, the Rev. S. S. Earles, takes this method to thank Sister Belle Smith and her daughter Miss Birdie for a fine Kitchen Cabinet for the Parsonage; Sister Mattie Stenson for $3.25 and Sistor Irene Jackson for $1.50 on the purchase of a hat for conference.

The District Superintendent, Rev. J. E. Rolax held the first Quarterly Conference March 1 and preached Sunday, March 2. There was quite a large audience out to greet the pastor on his return for another year. The entire community, both white and colored, are proud of the pastor's return for another year. After a few brief remarks on the Annual Conference, the pastor in a few well chosen words, introduced the District Superintendent who preached a soul stirring sermon. The pastor announced the quota for the World Service Programme. Plans are on to raise the entire apportionment and also to raise funds with which to repair the church.

$60.00 was raised and the District Superintendent was paid in full for the quarter. We are very thankful to the Bishop and the conference for the return of our pastor.—E. P. Johnson, Recording Steward.

INQUIRY.

I have two uncles about whom I wish to inquire. Their names are Monroe and Tilman Williams. Their father's name was Billie Thomas. When last heard of they were in the State of Louisiana. I also have an uncle, my mother's brother, Judge Stallworth, who was last heard of in Macon, Ga. My mother's name was Silva Williams. Any information concerning these relatives will be gratefully received by me.—John W. Williams, Evergreen, Ala.



WHAT THE CHURCHES ARE DOING

LONGVIEW, TEX.—McCabe Chapel M. E. Church has taken on new life under the leadership of our present pastor, Rev. G. H. Baker and wife We are striving to complete the church, which will be a credit to the city of Longview. On Feb. 12th we closed our four week's financial drive. Reports were as follows: Just Us Club, Mrs. P. L. B. Pattillo, captain, Mrs. M. J. Baker secretary, $38.35; Busy Bee Club, Mrs. Octavia Pattillo captain, Mrs. F. H. Heagler secretary, $28.35; Who Is Who Club, Mrs. Luella Ragsdale captain, Mrs. Ada Shavers secretary, $19.25; Ever Ready Club, Mrs. S. A. Beck, captain, Mrs. C. J. Ingram secretary, $20.15; Y. C. W. Club, Miss Australia Bell captain, Miss Priny E. Coby secretary, $7.15. Total, $113.35. Feb. 14th we had with us our District Superintendent, Rev E. H. Holden, which was a valentine surprise to us. Our second quarter will convene March 9th. We are again planning a high day.—P. L. B. Pattillo, Reporter.

INDIANOLA, MISS.—We are proud of our people of Indianola who on our arrival painted the entire interior of the parsonage, supplemented the old furniture with new, and that's not all. On Tuesday night, Feb. 19th, there was a sudden rattling such as would be caused by the falling of hail on the roof and against the wall of the parsonage. Immediately the sweet strains of a song followed. The mystery cleared. Truly it was a storm, but not a hail storm. It was our friends with many, many pounds of choice groceries. The door was opened and they marched in, led by Bro. S. H. Baines, who made the presentation speech, which was responded to by one who was seized with surprise mingled with joy. Others of the party made remarks which expressed their loyalty and indicated that it is better farther on. The many good things were laid on our dining-room table, filling it to its fullest capacity. We take this method to express our gratitude to our good friends who so cordially received us and pleasantly surprised us. We invite them to call again.—F. P. and E. K. Leonard

FAYETTE, MISS.—Adams Chapel M. E. Church: The members of the Ladies' Aid and W. H. M. Society gave a reception on Friday night. Feb. 15th, in honor of the leaving Rev. M. P. Johnson (ex-pastor) and the incoming of Rev. W. L. Mills, pastor in charge. This assembly was called together with song and prayer after which some remarks were made as to the object of the call, and too some stated their regret of Rev. Johnson leaving, still with open hearts await Rev. Mills, that the good work of the church may go onward that many unsaved souls may be rescued. The supper was served by Mrs Hall, Jones, Walls, Harrison, Holloway and Duval followed with ice cream and cake. This was heartily accepted. An invitation was extended to all, but on account of the "movies" given by the Missionary Societies of the whites, many of our people attended them.—(Mrs.) Eva Bingham, Reporter.

SEALY, TEXAS—We are very glad to report that our church is moving onward and upward. In spite of the inclement weather, our pastor, Rev. B. J. Williams, pulled off a big World Service Rally on the 17th of February. He also preached a most wonderful sermon; text, "But the thunder of his power who can understand." Job, 26:14. Total amount raised, $56.50.—Mrs. Eula Mae Williams, Reporter.

OGEECHEE, GA.—Charlestown Circuit: We are very glad to report the churches are moving onward and upward in spite of the inclement weather. On Sunday, Feb. 10th, the pastor was at Spring Head, and after an inspiring sermon the ladies were busy filling the table with many good things for the pastor, with a neat purse of $8. On Sunday, Feb. 24th, at Charlestown, he brought to us a message full of the spirit and with power. Again the table was filled with choice groceries and many other good things, after which dinner was served to the pastor and family. We hope to do greater work. Mrs. P. N. Scott was introduced and delivered a timely message. We will be glad to have her present again. Raised for our pastor $20.—W. M. Kent, Reporter.

BASTROP, LA.—The Ladies' Aid has its way about doing some things. Sunday night, Feb. 3, the pastor, Rev. T. P. Morris, in proceeding to preach his closing sermon for the year, was interrupted in announcing his text, when the Ladies' Aid Auxiliary, led by Mrs. Flora Smith, came in singing and presented a purse and a few small tokens. Others who took part were Mrs. I. M. Evans, Mrs. M. Whitton, Mrs. Susie Ellis, Mrs. Epsy Williams and Mrs. Dora Huite.—David Smith, Reporter

EVANSVILLE, IND.—Rev. Singleton, pastor, Bland Ave. M. E. Church, has church services every Sunday at 11 a. m., Sunday school after the services, making a remarkable improvement in the church work, with large Sunday school attendance. The auxiliaries are working fine. The Ladies' Aid Society, of which Mrs. Mary Johnson is president, met at the home of Mrs. Mary Fort on Canal street with the Sewing Circle Club, of which Mrs. Bertha Bell is president. The societies transacted business promptly. Luncheon was served. Adjourned to meet at the home of Mrs. Anna Fort on Williams St.—Reporter.

FORT SMITH, ARK.—Mallalieu M. E. Church: Have you heard of the beautiful new temple "Mallalieu" which we have built that we may serve Jesus in the beauty of his holiness? In the year 1920 the trustees signed a contract to build an institutional church and now it's completed, being the only one in Methodism west of the Mississippi. It is a Centenary project. How did we do it? By faith, by walking with our hand in God's hand, by combined effort. To whom does the honor belong? To the official board who never wavered but had the faith once delivered to the saints. To the members who so loyally have stood by every effort. To the pastor, Rev. B. F. Neal, who kept our hearts in tune by noble sermons. To all these the credit and honor is due. The Ladies' Aid deserves special mention. Early in the year 1921 the motto, "This Year for Jesus," was our watchword, and by it we worked for the building of this our beautiful Mallalieu.

When the work progressed and our burden seemed greater than we could bear, we would "Steal away to Jesus and a little talk with Jesus made it right, all right." There were some who started with us, but the Lord needed them and they laid the tools of humble service down and have gone to wear the royal purple and the crown. But changes like these only serve to strengthen us, and on the 6th day of January, 1924, our beautiful temple Mallalieu was dedicated by Rev. Isham of Chicago. A more imposing sight could not be imagined than the nine worthy trustees standing in soldier-like array while the chairman presented the building to be dedicated to the solemn and sacred service of God and the uplift of humanity. The temple contains seventeen rooms, seven in basement and finished by cream woodwork. Ten are on second floor, where all wood is rich mahogany corresponding with the pews. Seating capacity 600.

The windows are the acme of sublime beauty. The large round north window shows the dove with the olive branch. In the south the Holy Bible, open, that all may look and live. In the west and toward the setting sun, is the cross and crown, emblematic of the burdens we bear here and the crown which awaits all who unfeignedly serve Him.—Rev. Benj. F. Neal, Pastor; Mrs. J. G. Webb, Reporter.

WEBB, MISS.—A surprise party was given at the home of Mrs. Laura V. Hayes for the pastor, and they laid 100 pounds on the table for the shepherd and his family. The pastor left smiling. These people didn't stop there, but went a little farther. They presented the pastor a beautiful suit made to order, costing $40. We are now ready to put the World Service Program over as we did Centenary. The plan was carefully laid toward the building of a new brick church in Webb. The following men and women pledged to raise $100 by the first Sunday in June: E. D. Henry, Jno. High and wife, W. Wilson, Mattie Henry, Will Brown and the pastor. We cannot say too many good things about the Southwestern for helping

us put over big programs of the Church.—Rev. H. L. Jones, P. C.; Bennie Holiman, Reporter.

SHUQUALAK, MISS.—On Fehruary 21 a storm struck the parsonage, composed of Methodists and Baptists. Sisters Lue Rulford and Cornelius Beaseley from the Baptist Chnrch. Sister Clayton gave a purse of money, B. T. Teer $1. Two hundred pounds of groceries were left on the tahle. The party was led hy Bro. Alhert Carter and Sister Fannie White. Rev. H. Y. Sautier is ill at this writing.—B. T. Teer, Sunday School Supt.

LULING, TEXAS—In spite of the congested conditions of the general running year of our church at the beginning of the year, and weeka of cold and inclement wear since the annual Conference, our church has taken on new life under the leadership of our new pastor, Rev. J. N. Hooey, formerly of Georgetown. He came to us amid the rain and cold, which almost handicapped him in his work throughout the entire circuit, hut he had the moral courage to rally his forces until he finally succeeded in hringing ahout good results.

Dr. A. D. Jacques, District Superintendent of the Austin District, held our first quarterly conference Feh. 10th and 11th. Feh. 10th was a high day of service on the circuit. Dr. Jacques preached at Zion's Chapel at 11 and 3 o'clock and administered the sacrament to a large numher, closing out the services for the day at William Taylor Chapel at night hy administering the sacrament to a numher equally as large as the morning and evening services. The husiness session which had heen planned for Monday evening, Feh. 11th, was greatly hindered hy continned rainfall and cold weather; the meeting was deferred until Tuesday, at which time a splendid session was held. In spite of the inclement weather, every dollar of the Superintendent's claim, $47.50, was raised. The District Superintendent expressed himself as heing well pleased with the plans outlined by the church and pastor for the year's work.

The church has on a plan to remodel or construct a new parsonage on the circuit. The Building Committee made their report on Friday night, which seemed to meet the approval of all concerned.

Sister Fannie Reed, one of the old pioneer members of William Taylor Church, a strong Ruthite and a memher of the American Woodmen, departed this life Feh. 9th. Sister Reed died in the full iriumph of faith. She lived a life hecoming to a good Christian and a true citizen. Many of the hest white people witnessed the fnneral. Rev. Rooey officiated.

We know not when or where we shall fall, but we should strive to make snre that when we fall that we fall at our post in an effort to advance the kingdom of Jesus Christ on earth.—G. W. Smith, Reporter.

MINEOLA, TEX.—Cedar Tree M. E. Church, nnder the leadership of Rev. A. J. Newton, is making a new history in church work. Rev. Newton filled his appointment here at this point on last third Sunday, subject, "Let us go np at once and possess it," Num. 13:30. He preached to the delight of all who heard him. Sunday night he preached another soul-stirring sermon and all went home rejoicing. Collections for the day, $27.05. At the cloae of the meeting Sunday night the Home Mission Sisters of hoth Methodist and Baptist Churches, atormed the pastor. This affair was led hy Sister Mary Bell. All membera gave many pounds of valuahle groceries. Rev. Newton could not express his heartfelt thanks, but said he would send them hy freight. Our new church is now under construction; the work is progressing fast. The memhership is very small, hut each one is trying to play his part.—Mrs. Mary Bell, Reporter.

BRANDON, MISS.—On the 15th of Fehruary, just as we were ahout to retire for the night, we heard on the front porch a sweet aong, "Open Wide the Door." And when the door was opened a host of memhera and friends of hoth Methodist and Baptist churches marched in and piled many pounds on our dining-room tahle and a nice purae was presented to the pastor. Sister Katie Evans made the presentation speech. The pastor responded and offered prayer, after which sandwiches and cake and chocolate was aerved. We wish to make mention of the hig snowy-like cake given hy Mrs. Jack Finch. Sister Charity Hunter and Sister Katie Evans were the prime leaders of this appreciated party. We thank all who joined them and hid. you come as often as you wish.—M. C. Smith, Reporter.

SAN AUGUSTINE, TEXAS—San Augustine Ct.: We were hlessed to have our worthy District Superintendent with us Jan. 18-19. Dr. W. D. Lewis preached two ahle sermons to the delight of the memhera and frienda of our church at this place. The memhership ia small, hut the Superintendent aasured them they were not neglected. We thank the District Superintendent and Bishop for sending us the Rev. Jaa. Jordan as pastor. He is happy and pleasani at all time and we love him. His fatherly counsel and good sermons are hringing out good congregations. We look with deepest hope for the return of the Rev. Lewis to help strengthen the work at thia place. With auch a pastor aa Rev. Jordan and the ahle generalship of Dr. Lewis we feel that San Angustine will he proud of the church.—Reporter.

ST. JOSEPH, MO.—One week fol lowing the last session of the Central Missouri Conference 1923, the Rev. Edward L. McAllister and wife arrived to take charge of the work at St. Luke M. E. Church St. Joseph, Mo., after spending four years in Marshalltown, Ia., during which time a Church was purchased and paid for nnder their administration. We found the membership here eager and wiiling to carry the burden in God's name. This is one of the leading charges of the Conference. This Church has boen in a struggle for years, it is now heavily in deht. There is a mortgage of fonr thonsand dollars on the property. The members have worked hard to overcome some of the obstructions. We found an outstanding indebtednesa of more than $972., $352 of which was back interest. The interest on the mortgage had not ben paid for more than a year. Many other payments were behind. The Lord has been with us in each undertaking, and we have hoen ahle to pay more than $940 on thia indehtedness.

Much of the credit for the raising of this money is to bo given the Trustee Helpers. Mrs. S. Anna Armstrong is the head of this good hand of women. Many good things things have heen put in the paraonage hy the chairman of these good women. On the Paator's hirthday the Trustee Helpers presented the Pastor with a heautifnl lihrary tahle and many other things. The Pastor's wife on her hirthday was presented with a heautiful hed spread. The Pastor haa picked a Conference suit to cost fifty-five dollara to he paid for hy the Trustee Helpers. Mrs. Mattie Harvoy raised $127.00, during the month of January for the trustees. Mrs. A. Hurst is President of the Steward Board. The Stewards have heen on the joh each Sunday and have paid tho Pastor in full.

The apiritual side of the Church is at its highest in years. Quite a numher of new memhera have heen added to the Church. Our prayer and class meetings are well attended.

Dr. A. H. Higga is our efficient District Superintendent. His spiritual sermons and wise counsel has done much to help the forward movement of this Church.—Edw. L. McAllister, P. C.

WILLIAMSPORT, MD.—On Tuesday evening, the 4th Inst., a surprise party formed somewhere, directed their stepa to the Ashury parsonage, all hurdened with heavily-filled baskets of choice groceries. After singing "The Lord Will Provide," a hrief talk, consisting of remarks of commendation and appreciation was made by the pastor, Rev. J. H. Johnson, response hy Mr. J. K. Taylor, mentioning some of the donors. The party then made their way to the dining-room and filod the spacious tahle with every thing good to eat, and some cash. Some of our white friends, including the leading merchants of our town, Taylor, Goddard, Cottrill & Murray, and others, contrihuted. We take this method of thanking the friends, one and all. Call again whenever you choose.—Rev. J. H. Johnson, Pastor.

EUTAW, ALA.—On Feh. 25 a great storm struck the St. Paul M. E. parsonage and left ahout aeventy-five pounds of choice groceries. We have not words with which to express our appreciation to these good people who thought of us at this time. This storm was led by the following: Bros. W. A. Vaughn, W. D. Wallace, Cas. Williams, Geo Gordon, M. C. Alford. We enjoyed the storm and take this method to thank each and every one who participated in this effort. Come again, may God bless you all.—S. B. Thornton, Pastor, Eutaw and Springfield.

DAYTONA, FLA.—Stewart Memorial Church: Four years ago when Bishop F. D. Leete held the annual session of the Sonth Florida Mission at Daytona, in Stewart Chapel M. E. Church, the charge having been left vacant, and hy casting about the Bishop aucceeded in assiging Rev. G. H. Lennon to this charge. Having just closed his sixth year as District Superintendent LaGrange District, he pnshed his way to the task and without finding one dollar on hnilding fund in hand. His trustees and officers began and put forward an effort to raise means and huild a $27,000 memorial church building. Two or more financial efforts were put over, putting in hand more than $2000. After which plans were agreed upon and the huilding hegins to go forward. Under God hy the influence of the Holy Spirit no stone was left unturned to givo some degroe of success. Each line of adding new membera and local financial duties have advanced yearly. Closing onr fourth year the record was mado of the largest numher of memhera received in tre church. Ontstanding Conference claims and an advance in the Centenary from something over $100 up to $350. The church huilding has a comfortahle seating capacity in the basement auditorium soon to he entered hy service groups. We trustees rejoice because this has all heen accomplished and completed with not one dollar due on the huilding today. May the work go forward.—Reporter

GONZALES, TEXAS—Sunday, Feb. 3rd was a high day at Henson Chapel M. E. Church. Rev. D. C. Lacy, our Field Secretary of the Conference Claimants Fund, was with us and preached two soul-stirring sermons at 11 a. m. and 8 p. m. The spiritual tide ran high. Brother Lacy so thoroughly explained the ohject of Conference Claimants, that every memher pledgea to support the cause as never before, vowing that our superannuated ministers should not suffer after having worn themaelves our in serivec for tho Master. Onr church under the wise pastorate of Rev. W. M. Ellison is moving along as never hefore. Every department seems to have taken on new life. The Auxiliaries seem to vie with each other in raising money for onr coming District Conference. We hope to make this our hanner conference. We have on a rally known as the Presidential Campaign Rally. The candidates for election are Sister C. P. Marahall and Brother Willie Ellison, Jr. We hope to go over the top in this rally.—V. M. Porter, Reporter.

PULASKI, VIRGINIA—The present pastor arrived here last October, directly from Morristown, the seat of the last Annual Conference, and found conditions good. A splendid memberahip of progressive people who had heen lead hy Rev. B. J. Martin and other capable loaders of simliar type. The church had just installed a set of fine pews, a furnace and made other necessary improvements. So the new pastor had just to hegin preaching the everlasting Gospel. All things were rendy and from the very firat day we fell in love and are growing in it daily. A good Sundsy school, two Ladiea' Aid Societies, a Woman's Home Misaionary Society, a Senior and a Junior Choir, Epworth and Junior League, all active. Signs are bright for a great year for kingdom progress. And then we are studying the World Service Progrsm which is calcnlated to make us world Christians. We have a fine crowd of young people here, some of whom are looking and planning to be missionaries to the foreign fields. The people of this charge are most generous, always donating something to the pastor and his family. Ladies' Aid No. 2 camo recently in a storm and left many good things to eat on the dining table. We plan to do onr

whole duty in this field, which is white unto harvest.—W. S. Hight, P. C.

CENTRE POINT, ARK.—Feb. 17, 1924, was a high day at Wesley Chapel M. E. Church. Our District Superintendent. G. T. Saxton, was with us. Our Sunday school is fine, with S. M. Young superintendent; J. D. Young's class is banner class. The banner was made by Miss Fay Whitmore, one of the intermediate teachers. Services at 11 o'clock were fine. We are doing nicely in church work and hope to do better with the help of God. We realized during the day $26.68, Sunday school $4. Pastor $5.68, District Superintendent $17. Pray for us.—J. D. Young, Reporter.

EAST LAKE, ALA.—Brownsville Charge: The Rev. T. B. Oville, pastor of St. Paul M. E. Church, Birmingham, was with us Thursday night, March 6th, 1924, in interest of No. 2 Club. Bro. James McAdory is chairman. Rev. Oville preached an inspiring sermon to the delight of all who heard him. He is a pulpit orator. The Rev. R. N. Hall, pastor of the Baptist church, was also with us and made some encouraging remarks. We are striving under our leader, Rev. J. H. Ham, to put over the program.—Georgia Miller, Reporter.

Woman's Column

BELTON, TEXAS—Mrs. Elizabeth Spriggs-Ratliff has been for many years a wonderful worker in W. H. M. Society of the West Texas Conference. She has been a heroine in the cause, having served as our conference corresponding secretary and treasurer for more than thirty years. But at the conference which convened in Ft. Worth, Texas, Dec. 7th, 1923, she announced that because of failing health she would not be able to serve in that capacity. Out of deepest sympathy we were forced to accept her decision, but are grieved beyond words to express it that we are to lose her active service, so valuable for years in this special office. However, we are very grateful to be able to say that the abiding influence of her wonderful personality and the inspiration of her splendid example as a tireless, fearless Christian worker, will continue to be felt, and we the missionary workers of the San Angelo District shall thereby be strengthened and encouraged to pass onward to victory, never allowing the banner of Christ to trail in the dust. —Yours for the cause, District President, Mrs. L. E. Gilmer; District Secretary, Mrs. S. E. Jones.

To the Mississippi Conference—Department of Young People's Work: The Lenten season and service. Easter this year does not come until April 20th, so that Lent will begin March 10th. As we all know, our Woman's Home Missionary Society has for several years asked every member to observe the forty days of Lent as a season of special consecration and sacrifice giving. Every Queen Esther girl is asked to give one-half cent a day (20 cents), and the members of the young women's auxiliaries to give one cent a day (40 cents) as a special Lenten offering. Good Friday is a day of prayer in every auxiliary. It is also Decision Day in all our homes and schools. Plans for these should be made at the March business session. See catalogue of publications (free at all offices of the society, and indispensable to the local groups) for Lenten envelopes, service, etc.

We are told that twenty-five hundred young men and women are needed every year to fill the full-time positions open in the various benevolent boards of the Methodist Church, in homes and hospitals, the ministry, in deaconess work, and in the home and foreign mission fields.

So, when we are commemorating Christ's supreme sacrifice for the saving of the world, it is a fitting time for us to dedicate our lives to his service. Today it is more than ever before true that the "losing of our lives" in this service means the finding of life in its fullness and many times in the very heart of the world's interests and activities.

The Life Service Commission of the Methodist Church (740 Rush St., Chicago, Ill.) publishes at frequent intervals a pamphlet giving a list of the positions now open in each department of the church. To any who are now ready to consider active full-time service, this would be most helpful. Miss Muriel Day is the representative of the Woman's Home Missionary Society on this commission, and would be glad to give any information desired to any Queen Esther girl or young woman who contemplates life service.

Never was service for the kingdom so needed and so glorious in opportunity and results as now.—Mrs. M. A. Black, Conf. Sec., Dept. of Young People's Work, 1146 Hickory Street, Jackson, Miss.

WAYCROSS, GA.—We are pleased to state that Mrs. Daisy M. Bulkley, Field Secretary of the W. H. M. Society, visited King Solomon M. E. Church on Feb. 10-11th, 1924, of which the Rev. E. J. Kimball is pastor. It was a source of pleasure to have Mrs. Bulkley with us. The entire church and congregation received her gladly, and she brought to us great messages and her presence added so much to the church in general. The Auxiliary, of which Mrs. Jessie E. Smith is president, would be delighted to have her come again. A reception which was planned by the committee on arrangement, with Mrs. B. Fuller chairman, was nicely carried out. Come again, Mrs. Bulkley. Collection, $7.10.—Reporter.

Dear Sisters of the Woman's Home Missionary Society of the Mississippi Conference: The executive board met at Jackson, Miss., Saturday, Feb. 2nd, 1924. Glad to say that all conference officers were present, with a few exceptions. Especial mention do we make of Mrs. D. J. Price and Mrs. D. A. Houston, who were detained on account of illness in their homes. The board planned, sisters, to do special work for the upbuilding of Christ's kingdom here on earth. This meeting was full of the Holy Spirit. Now, sisters, our annual meeting in June is drawing near. We plan that each district will have something on display and the district having the best exhibit will be awarded a prize. There will be first, second and third prizes. Now, sisters, to accomplish the great task before us, we must first consecrate for service. Second, work in the service. Third, sacrifice for the service. Fourth, co-operation for service. Fifth, willing to work in the service. Sixth, the financial part of the work. Seventh, the official organ. Eighth, impress the work of the Junior department. Let us wholly consecrate ourselves during this Lenten season. Let us not forget, just one penny a day for the cause.—For love of Christ and in His name, Mrs. Sadye Jones, Conf. President; Mrs. Lillian G. Coloman, Rec. Secretary.

WOMAN'S F. M. S. OF CENTRAL MISSOURI CONFERENCE IN SESSION IN SEDALIA, MO., DEC. 4-5.

The Woman's Foreign Missionary Society of the Central Missouri Conference met in an inspiring two days' session in Taylor's Chapel on the above date, with Mrs. E. Ward Berry in the chair.

Some of the ladies present were district officers, Mrs. E. Ward Berry corresponding secretary, Mrs. M. M. Grant supervisor of Young People. Mrs. Miller, president of Kansas City District, Mrs. J. Will Jackson, vice-president, Mrs. R. G. Smith corresponding secretary of Sedalia District, Mrs. Jas. Mason conference treasurer, Mrs. Hally of Kansas City, Mo., Misses Smith Alligan, Mesdames R. B. Hayes, W. Cole, M. B. Ramsey, Hattie Holbert, Bettie Grear and M. L. Mackay.

Mrs. Jas. Mason gave some reflections of the meeting held in Des Moines, which were very interesting and listened to by all. Revs. Bruce, Rush, Ball, J. Will Jackson, Mackay and President Hayes made talks during the session and lent the women their aid. It was uplifting to see and hear these women tell of the sacrifices made and the energy expended for the kingdom's sake.

Mrs. Berry reported that Miss Hooks, from this Conference, who is now a missionary in Africa, was doing well and begged for our prayers.

The Central Missouri Conference wile not one of the larger conferences, has the enviable reputation of leading all the Negro Conferences in Methodism for Foreign Missionary work.

The reason can be easily seen when one spends a few hours in the presence of these consecrated women.

We pray that their tribe will increase.—M. L. Mackay.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

FONDAL—Bro. Alex Fondal, member of Mt. Zion M. E. Church, Olivier, La., for 25 years, fell asleep in Jesus Feb. 20th. He died as he lived, a true and tried Christian, age 61 years. He bore his sickness without murmur 14 months, leaving to mourn his loss, wife, six sons, five daughters and many friends. Bro. Fondal was laid to rest by the Masonic rite and Social of Purity Society. The funeral was attended by the pastor, Rev. S. Greene, assisted by Rev. Charles, Rev. Landun and Rev. Chaptan.

WATKINS—Bro. Isaiah Watkins, one among the oldest members of Pilgrim Rest M. E. Church, Carlos, Miss., was found in his home dead Thursday evening, Feb. 14th, 1924, by his cousin, Mr. Geo. Levi, who went to visit him. It was found that he died Wednesday night, as he was seen late Wednesday evening. He was living alone. Death claimed his wife Tuesday night, Jan. 22d, 1924. She was a member of Friendship M. B. Church.—Reporter

MILLER—Sister Sarah Miller, a faithful member of Riley's Chapel M. E. Church was called by the Death Angel Friday evening, Feb. 22, 1924. Sister Miller was born in 1872. She joined the church when she was 14 years of age, and for 38 years she was found at her post. At any call she was ready to answer. Sister Miller was the wife of Brother Moses White, who died in 1899. They lived together nine years. Her second marriage was to Mr. Miller. Her funeral was conducted by Rev. S. L. Harrison, assisted by Dr. Stamps of the Baptist Church. She was laid away with honors of the Cheerful Givers Society at the Mississippi City cemetery. She leaves seven children, one sister, two brothers and a host of friends to mourn her loss.—S. L. Harrison, P. C.

BAILEY—Sister Bennie Bailey, daughter of Prof. O. Bailey and Sister Alice Bailey, of Quitman, Tex., member of Brooks' Chapel M. E. church, died at the home of her sister, Mrs. McKnight, at Chicago, Ill. The body was shipped home. Three friends of Dallas, Tex., and a host of friends from Mineola, Tex., and brother and sister of Chicago were present at the funeral. The funeral was attended by Rev. A. J. Newton, pastor. Sister Bailey leaves a host of friends to mourn.—Reporter.

CLARK—Sister Harriett Clark, member of Brooks' Chapel M. E. Church departed this life on Feb. 21, 1924. The funeral was conducted by the pastor, Rev. A. J. Newton. Sister Clark was one of the oldest members of this church and was loyal to every cause. She suffered long and patiently waited for her change. She leaves a host of friends and children and grandchildren to mourn. She was loved by everybody. Her memory will be ever dear to those left behind.—Reporter.

JOHNSON—Nathan Johnson, of Clinton, Miss., died December 23, 1923. He died as he lived, he was loyal and faithful to the church. He joined St. Paul M. E. Church 55 years ago, was made a class leader, three weeks afterwards, and held same until his death. A wife, 3 girls and one boy are left to mourn. He was a local preacher. Age 93.



SPECIAL NOTICES

The Rev. E. W. Jackson's address has heen changed from Eola, La., to Mandeville, La., Box 104.

The address of Rev. D. S. Sloan is changed from 7510 Pearl St., New Orleans, to 605 France St., Baton Rouge, La.

To whom it may concern: The address of Rev. J. A. Lindsay, District Superintendent of the Monroe District, until furtber notice, is Box 373, Lake Cbarles, La.

NOTICE: All presidents of the Woman's Home Missionary Society of the Savannah Conference are urged to raise their Mite Box money early. Please write to Mrs. Ella Parkhurst, Mite Box Secretary, 2503 Harden St., Savannah, Ga., and get information.

CENTRAL MISSOURI CONFERENCE—All parties expecting tbeir wives to attend tbe Conference April 2-6, will notify me at once. Also give the names of the delegates from your charge and the number of official missionary women who will attend. W. L. Lee, 2100 Woodland Avenue, Kansas City, Mo.

The Laymeu Conference of the Mississippi Conference request that the committee of the following persons meet April 24, 1924, in Jackson, Miss., at tbe Central M. E. Church for the purpose of expediting some very important business:

W. H. Cain, Chairman; Mrs. V. McCree, Mrs. C. E. B. Lamb, Mrs. Katie Jamerson, Mrs. M. L. Morrison, Mrs. Ciara Simon, James Lagrone, M. C. Collins, G. M. R. Hushand.—M. C. Collins, Reporter.

NOTICE—To tbe Woman's Home Missionary Society of the Louisiana Conference: Since Mrs. A. G. Jenkins, the Corresponding Secretary of the Louisiana Conference, has been transferred to the Texas Conference, Mrs. M. B. Vinet has been appointed to fill the vacancy of Mrs. Jenkins until June. Send all reports to Mrs. B. M. Vinet, 4715 Camp Street. Don't forget to raise the pledge money. We hope to have the minutes of the W. H. M. S. on hand to be sold at the meeting at Bunkie. Each District President is asked to do her full duty.—Amelia Turner, President.

CARD OF THANKS

(Continued from Page 11)

"Blest be The Tie That Binds."—Mrs. L. M. Heffner.

We take this method of thanking the loyal members and good friend of Samuel's Chapel M. E. church for the storm party that was given their pastor on the night of January 24. We had just retired from a hard day's work planning for a great Easter drive. When we heard the footsteps of a number of people entering the parsonage gate singing "God Will Take Care of You." The music or the singers thrilled the hearts of all the people that lived near. The pastor opened the door and there marched in a company of people who are devoted to their church, with armfulls and market baskets of various articles as well as groceries that the pastor highly appreciated. Too many thanks could not be given. Mr. J. M. Martin. Prof. J. R. Jackson, Mrs. H. N. Jackson, Miss Elnira Jackson, Mr. E. D. Baskerville, Mr. Henry Allen, Mrs. L P. Rogers and many others leading the party. Mrs. Mays gave them a standing invitation.—Rev. Emmett A. Mays, Itta Bena, Miss.

I take this method of tbanking the members and friends for tbe effort led by Miss Clara Brigg and others in working up a pound party for pastor while at conference, and also Miss Estella Roy, Miss Hazel Roy and Sister R. Joseph for the box of cake and otber articles for his lunch. Though I am moved from them, I will continue to pray God's blessing upon them.—Rev. H. W. Gray and wife, Welcb, La.

I wish to thank Sister M. F. Sanders, a member of the Baptist Cburch, and her co-laborers, members and friends of St. James Cburch, for presenting me $22.25 on a suit of clothes for the annual conference. I also thank Sister Alice Carr, members and friends of Taylorsville Cburch for $8.30 for tho same purpose. May God abundantly bless each of you.—Rev. F. Smith, Brandon, Miss.

I take this method to thank the people of Mandeville, La., for helping me during my illness and who donated so loyally. I also thank the Home Missionary Board of the Morning Star Baptist Church for their service, Scripturo lessons and songs, and for the donation of $4.17, Mrs. Christine Certain president, Mrs. Emma Morgan secretary.—Rev. C. W. Kershaw, Mandeville, La.

I take this method to thank the members and friends of Mt. Sinai M. E. cburcb for a conference suit, and also Brothers Dorsey Sumter and Wiley Bailey for a conference shirt.—A. C. Mitcbell.

I take this method of thanking my many members and friends for the kindness shown me during my two weeks' illness. Your courtesies and favors were strong indications of love and respect and I regard them as the greatest tokens of appreciation and friendsbip. I want to assure you that I make grateful acknowledgment of your goodness and pledge myself anew to prove my worthiness of all you have done or may do for me. I pray God's blessing upon you all.—Your bumble pastor, E. A. Williams, Hickory, Miss.

I wish to thank tbe members and friends of Asbury M. E. Cburch, Shuqualak, Miss., both Methodist and Baptist, for their bospitality. Feb. 21 a storm struck the parsonage and left more tban 200 pounds of choice groceries and a purse of money. The movement was led by Albert Carter, R. L. Ballard, G. E. Anderson, W. L. Gillespie, Mrs. A. W. White, B. T. Leer and Sunday school. Such intruders as tbese are always welcome. Call again. Our pastor, Rev. H. Y. Saulter, has been sick quite a while. Tbe people of the town are doing their best to make everything pleasant for him during his illness.—(Miss) Lillie Murpbey, Reporter.

We wish to thank the following auxiliaries of St. Luke Cburch for a fine suit of clothes. The Home Missionary Society, $21; Ladies' Aid, $21, and Queen Esther, $4.70. We also wish to thank the party of ladies led by Mrs. Stella Peters and Mrs. N. C. Brewer for the lovely tokens given us on the ove of our departure. Yoru kindness will never be forgotten. —Rev. and Mrs. Dudley, Huh, Miss.

Rev. and Mrs. C. Spears and family take this motbod to thank Mr. A. Pinkney and members of Wesley M E. Church, Baton Rouge, La., for the reception tendered them Friday night, February 22, on the even of tbeir departure for their new field of labor. Also many thanks to Mrs. Maria Anderson and Mrs. Hattie Jackson for the nice lunches. May God biess the good people of Wesley.

Miss Anna Belle Spears wishes through this medium to thank Miss Laura O. Salone for having so beautifully entertained in her honor at her home 602 France Street, Baton Rouge, La., Saturday night, February 22nd. Many thanks to the many friends who were present and for the nice gifts received.

INQUIRY

I wish to inquire for my brother, from whom I have not heard for several years. His name is John F. Patty, and is a lawyer. When last heard of he was living in Chicago on Wintersworth Street. Please send all information to E. S. Patty, 1113-K Street, Galveston, Texas.

MARRIAGES

COOK-ZEIGLER—The marriage of Miss Roberta B. Ziegler, daughter of Mr. and Mrs. Charlie Zeigler, to Mr. John F. Cook, Jr., took place at the home of the bride's parents, Sylvania, Georgia, Thursday night, January 24, at 7:30 o'clock. The ceremony was performed hy the pastor of the bride, Rev. W. H. Odum, in the presence of relatives and most intimiate friends. We wish for the young couple a long, happy, and prosperous life.—Reporter.

DEPLANT-ANDERSON — Mr. Louis Deplant and Mrs. Edna Anderson were joined together in holy wedlock at the home of the hride. Sister Anderson is a member of the Methodist Episcopal Church and one of our best workers. She will leave in the near future for her new home in Arizona. Rev. J. S. Medlock officiated.

LEE-RILEY—At the home of the hride, Mr. Henry Lee and Miss Bertha Riley were recently joined together. Mr. Henry Lee is of Gulfport, Miss., and is an industrious and thrifty young man. Miss Riley is of Handsboro, Miss., one of the flowers of Riley's Chapel M. E. Church. We hope for them a successful journey over life's sea. Rev. S. L. Harrison, her pastor, performed the ceremony.

SMITH-BOLMAN—The quiet marriage of Mr. Julius Smith and Miss Roberta Bolman was solemnized at the home of tbe bride in Easter Brook St., Bay St. Louis, Miss., on Feb. 23. The wedding march was played hy Mr. and Mrs. W. H. H. Belisle, of New Orleans. Mrs. Nancy Knox was bridesmaid. Rov. A. H. Lathan, pastor, officiated.

BRADLEY-PRATT—At the home of the hride's parents, in the presence of many witnesses, on Sunday evening, Feb. 17, at 7 p. m., Miss M. B. Pratt and Mr. Calvin Bradley, Brady, Tex., were joined in holy wedlock by the hride's pastor Rev. F. D. Mays, of Anderson, Texas. The bride is the daughter of Mr. and Mrs. R. L. Pratt, of Anderson, Texas. Tbe bride and groom left for Brady, Texas, Monday evening, Feb. 18, for their future home. We hope for them a happy life.—S. K. Williams Reporter.

CRESCENT CITY NOTES

MOUNT ZION—As we hurried along through life, from chapter to chapter, we are sometimes invited to contemplate the most indelicate, not to say, suggestive situations.

We have with us Dr. J. J. Wells, our new pastor, whose preaching is forceful and masterful, and this feature of preaching will give us a perfect service. His coming affords us an ever welcome change from the past and many delightful acquaintances and life-long friendships will have been made, for we begin a new cordial social atmosphere, the results calculated (in advance) to he achieved, warrant the earnest consideration and co-operation of every progressive member of Mount Zion; eight accessions since his incumbency, which is helpful and reassuring, and are among the many convincing evidences that justify the faith in mankind, which demonstrates the supremacy of the spiritual life.

Mount Zion is at least happy once more and at the same time brings in the freshening personalities and relieves our staleness.—E. J. Lacals, Reporter.

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LORENZO H. KING, Editor | Vol. 51 | New Orleans, March 27, 1924. | No. 14. | THE METHODIST BOOK CONCERN, Publishers

"Her face was pinched and pale and thin,
But splendor struck it from within."

SPLENDOR FROM WITHIN! It is the only thing which makes the real and lasting splendor WITHOUT. Trust that inevitable law of self-expression. BE, not seem! Be TO seem! Be beautiful, and you will by and by seem so. Carve the face from within, not dress it from without. Within lies the robing room, the sculptor's workshop. For whoever would be fairer, illumination must begin in the soul—the face catches the glow only from that side. It is the spirit's beauty that makes the best face, even for the evening's company; and spirit's beauty is the only beauty that outlasts the work and wear and pain of life. The single prayer worth praying in this connection is that of Socrates, the ugly man: "Ye gods, grant me to become beautiful in the inner man; and that whatever outward things I have may be in harmony with those within!"

—Rev. W. C. Gannett.

YOUTH'S PROPHETIC VOICE

Bishop W. F. McDowell was holding a spirited session of the Washington Conference in Baltimore last week. By previous arrangement, members of the Older Boys' Conference of that body were ushered ceremoniously into the audience room in group formation to hold a joint session with the Washington Conference. The whole ensemble afforded ample background, subject matter and spirit for the making of a great religious drama. Other than merely to call attention to the value of such contacts afforded by such occasions for capturing and harnessing the interest, the imagination and energies of youth for the Church, we must emphasize here one statement made at that gathering which we think is prophetic in its outreach for the things that we cherish and long to see realized in the lives of the youth of today.

The President of the Boys' Conference had been introduced to the joint session of the two Conferences to make an address; he spoke impromptu; said he to the two hundred ministers and hundreds of laymen seated in the large audience, "If you do not complete the World Service task committed to you by the Church, we boys will; should you complete it, we will amplify and extend your achievements down into the years."

This is the spirit, this the purpose of youth. He reckons little of the deep singings in the breast of the youth who thinks they are a listless, unthinking group without purpose or objective in life. No keener need exists in our effort to project our programs for present action and future results than the need to know the mind and heart of youth. Nor is there a more fascinating study or one that offers greater promise for social betterment. Very much of present day alarm and misgiving for the future is due to our failure to divine aright the deposits in the hidden deptlis of the personality of youth.

Youth is not half so reckless, so unresponsive, so care-free and oblivious to social and religious obligation for personal adjustment to environment as our frequent loud indictments would seem to warrant. With its background, its mental furnishings, its limited experience, youth cannot help but have a point of view and an expressional life all its own; and such characteristics must be different from those of the adult. Such a view of youth, such a reasonable attitude toward youth does not imply that youth is less capable of, or possesses in less degree, the religious impulse and urge. We do not s hare with many the belief that youth will permit the world to go to the "bow-wows." In youth are those reservoirs of spiritual energy. those undercurrents of moral power, which God in the future as in the past will harness through proper social control and direction to the larger service of society and to His glory.

It is significant that youth visualizes the task of the church. For youth, much that with us is visionary and abstract, must be made concrete and tangible; this done they will yoke up therewith, they will be able to take their position intelligently in relation to the things that are essential. The modern Church must approach youth in terms of language, and symbol and concepts that youth can amply understand. Should she fail in this, not the youth, but the church will be culpable for youth's failure to comprehend life in terms of moral and spiritual values.

Not only is there on the part of youth this awareness of the task and the significance thereof to which the Church is committed; youth prizes, as it always has done, these essential values and is committed to their preservation. If the Church of Jesus Christ will approach youth on the plane of youth she may safely entrust to youth her gravest responsiblities, and youth will discharge its obligations creditably; youth will carry on, and will even amplify and extend the church's present achievements down into the years.

We must foster faith in youth. It is awaiting the challenge of the Christian Church. It is not blind; it sees. It is not deaf, it hears. It is not dead of inertia, it is vigorous, actively alert and eager to do, and to serve, and to achieve, and to love righteousness and God if only we surround and envelop it and foster it with such a sympathetic atmosphere as it conducive to its normal development. Youth is the oracle of the present whose prophetic voice should be listened to and whose point of view appreciated if we would develop from the present a future order that will be better than our own.

KENTUCKY MAKES PROGRESS

At its fourth annual meeting held in January in Louisville, Kentucky, the Kentucky State Inter-racial Commission gave strong evidence of the growing public sentiment in favor of better race relationship in that state. Several hundred people were in attendance which included leading men and women of both races. A two day program of addresses and discussions was held. It was shown that throughout the state, considerable improvement had been made in the conditions of the colored people in respect to education. health and travelling facilities, and that there is a constantly growing understanding and sympathy between the races.

Out of the discussions was adopted a constructive plan for the current year activities. Among these were recommendation to the executive committee that the study of Negro History should be put into the high schools and that the study of race relationship should be put into both high schools and colleges; that equitable participation be secured in all school bond issues and that representation for the Negro group be secured on the State Board of Health. Among the most important recommendations made by the conference, was that as soon as practicable, there should be established in the State a second standardized training college for Colored Teachers.

Concerning that anti-social organization, the Ku Klux Klan, the conference made the following pronouncement: "Whereas, the purpose of the Ku Klux Klan is to stir up and make permanent race prejudice between the white and Negro races, besides injustices done to Jews and Catholics, and whereas the existence and methods of the Klan are contrary to the Constitutions of the United States and the State of Kentucky, in that they deny the right of every citizen to his life, liberty and property, under the protection of the law and courts.

Therefore, we recommend the excellent paper of Judge Hayes, read before the conference in which he shows that the Klan is treasonable, in that it is contrary to human law as set forth in the Constitutions of the United States and of the State of Kentucky, and is also contrary to the Divine law, as set forth in the holy scriptures.

"THE TEACHING WORK OF THE CHURCH"

What will prove to be a most valuable book to pastors and laymen who are interested in training the youth of the present day for the largest possible intelligent service and social rebuilding, is *"The Teaching Work of the Church"*, published by the Associated Press under the auspices of War and Religious Outlook of the Federal Council of Churches of Christ in America. It is a book of collected authorship, comprising the judgment and experience of leaders and educators of all parts of the educational field. It is a book of very wide scope and aim, dealing not with phases of the educational problem in fragmentary form, but comprehending in its survey the total educational task of the church as a unified whole, not in forms of any special interest, but in forms of life's total needs. It sets forth the true relation of each part of the educational program to the whole educational enterprise. It shows what is the educational function of the church and what constructive steps should be taken to make possible this unified project of the church's educational task. The scheme of the volume is divided into four general headings, comprising twelve chapters. It shows clearly why the church must be teacher, it reveals the scientific teaching method for the church, and shows how the church should organize its teaching technique, and in Chapter 4, discusses religious education as it relates to college life and to the Christian ministry. In addition, there is carried a classified bibliography, calling attention to the best helps for collateral reading and further study in this field.

Taking it in the large, this is the best putting of the problem of the teaching work of the church that has appeared in recent years.

Personal and General

Rev. L. H. McArthur, Pastor of our Church at Chestertown, Md., writes that Bishop Matthew W. Clair preached for him quite acceptably, Sunday, March 9th.

The Wesley Sentinel is a neat newsy little Church bulletin put out for the benefit of Wes-

STOP THE LEAKAGE

Methodists everywhere are called upon to stop the leakage now painfully apparent in the receipts coming from the contributions thus far made for Benevolences in the current fiscal year. The church year of 1924 began with November and December of 1923. During the four succeeding months receipts show a falling off of $572,720.36 from the corresponding period last year. January of this year alone showed a decrease of more than $255,818.00. This sickening story of lapse is shown in detail in the appended table:

	1921-1922	1922-1923	1922-1923 less than 1921-1922	1923-1924	1923-1924 less than 1922-1923
Nov. ...	$ 569,659.00	$ 315,453.08	$254,205.92	$ 233,393.07	$ 82,060.01
Dec	389,120.60	334,294.95	54,825.65	204,799.32	129,495.63
Jan. ...	650.394.57	616,608.05	33,786.52	360,789.80	256,818.25
Feb. ...	571,692.52	454,407.16	117,285.36	349,060.69	105,346.47
Total ..	$2,180,866.69	$1,720,763.24	$460,103.45	$1,148,042.88	$572,720.36

From the above table it is apparent to Methodists that the situation is so critical as to menace the whole benevolent program of the church. In that program, we must permit no lowering of standards, no abatement of effort, no slackening of purpose. We have put our hand to the plow and cannot look back. To do so would be disastrous to the expectation of those who wait on our ministry of helpfulness; it would also do violence to our own morale, making inroads upon our conscious strength as a denomination and contributing to our sense of complacency and "ease in Zion."

Besides this, any who are students of the trend of present day life, must realize the need for the most strenuous efforts and unflagging zeal to cope with the increasing and surely baffling forces of wickedness; those brazen anti-Christian influences that are threatening social stability and progress. As always in the past, the Christian enterprise keeps taxed to the uttermost to be able to cope with the opposition all around us; to keep effectively operative the necessary forces for the redemption of the individual and society to an estate of Divine approval.

A leakage so far-reaching in its ill consequences to the efforts of the Christian enterprise can be remedied somewhat of course by practicing the most rigid economy in handling and administering funds consecrated to Christian objectives. Throughout the Church, this note is being sounded with intensity of conviction. And such a policy is most desirable; yet there is much evidence that such a policy has been, and is now the practised conviction of administrative authorities of all of the Boards of the Church . Retrenchment and the practice of rigid economy will not, however, by any means, stop or supplement the leakage now threatening to handicap Methodism's helpful ministry in the needy, waste places where the peoples of the earth languish and pine, and sicken and die in their sins because apparently nobody cares for their souls.

The remedy rather lies in sustained contributions on the high moral plane of purpose proposed in those early Centenary days when the Church, freshly awakened to need and duty, felt itself being shot through with a burning, compelling passion for the salvation and elevation, each of his brother-man. Shekels, marks, francs and dollars—all of which is God's—must not stand in the way of the coming of the righteous sway of the will of God in human relationships. As in the case of the Master of us all, the Christian spirit, the Christ mind and attitude will withhold from His coffers no gift, the offering of which would accelerate and make sure His dominance of human relations.

Love always gives; and the amount of the giving is commensurate with the loving. He who loves much gives much. Christ's love for us expressed itself fully in the fullness of His gift of Himself. He is our example and pattern. Our love of Him and His cause is plainly reflected in the fullness or sanctiness of our gifts for Him.

Thus vitally related to our personal religious experience is the present financial leakage in the receipts for Benevolences. The desire for vitality and fullness of religious experience and sense of Divine approval will find realization in the sureness and liberalness of our giving to promote the ends of the Church which Christ hath purchased with His own blood. Whatever may be the drift of theological discussion as the years slip by, it is the heart of the Gospel message to the Church that she exists through the efficacy of the blood of the Son of God and that our personal duties and obligations to humanity are sealed by a blood contract. In this light, our meagre giving must be disconcerting to our peace of mind. Stop the leakage in giving which clearly reveals a leakage in our love for His cause and for Him. For a leak in our giving is but the reverse of a leak in our loving.

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ley Chapel Church, Little Rock, Ark., the Rev. J. C. Brower, Pastor. Messrs. A. W. Zilton, H. S. Childress and J. W. Vines are the promoters.

World's Sunday School Day will be observed throughout the Sunday Schools of the world on June 22, 1924, simultaneously with the session of the World's Ninth Sunday School Convention to be held in Glagow, Scotland.

The Woman's Home Missionary Society: The Board of Trustees will convene for Spring meeting Friday, April eleventh till Wednesday April sixteenth inclusive at Cincinnati, Ohio. Bureau Secretaries are called for Tuesday and Wednesday, April fifteenth and sixteenth.

Doctor B. F. Woolfolk, Secretary of the Upper Mississippi Conference, has just mailed to our office the Official Journal of the recent session of the conference. It makes a very splendid showing and was edited within 60 days after the conference adjourned.

The Southwestern Office was pleased to welcome one of our visitors last week, the Rev. Dr. A. J. Benjamin, Editor of the Wisconsin Christian Advocate of Milwaukee, Wisconsin, who with Mrs. Benjamin is taking a few days' rest in the city.

Doctor J. B. F. Shaw, President of Haven Institute and Conservatory of Music, was elected President, and Doctor John W. Simmons, President of Clark University, Secretary of the Conference of Presidents of Schools under the Board of Education for Negroes. The Presidents held their Annual Meeting at Daytona, Florida, during the month of February.

The Rev. W. A. Oates, pastor of our Kynett Charge, Brookhaven, Miss., has put on a six months' campaign for the increase of church membership. The slogan of the campaign is "One by one", the method being individual work for individual. Brother Oates proposes to close his campaign by August 15th with his membership materially increased.

Doctors J. B. Rendal, President of Lincoln University and W. B. Perry, Pastor Zoar Methodist Episcopal Church of Philadelphia were the preachers at Ezion Church, Wilmington, Del., Sunday, February 24. The occasion was Men's Day, a great annual event in Ezion's Calendar. Dr. W. C. Thompson, the aggressive and able Pastor, keeps the fire burning constantly and always gets results.

In a very tender and beautiful tribute of appreciation of Mrs. Jane Field Bashford recently deceased widow of the late muchly beloved Bishop Bashford, Mrs. Jane Bancroft Robinson says philosophically, "It is well for the younger women of our Church, especially those who have been privileged in education and environment, to ponder over such a life and to compare its results with the paltry returns of a selfish life of social frivolities and idle luxury. Let us, women of Methodism, ever remember with gratitude the helpful suggestion, the stimulus, the inspiration that have come to us, through the life record of Jane Field Bashford."

Under provision of the Texas Commission on Interracial Co-operation eighteen professors from thirteen of the big white colleges and universities of Texas met in Austin some days ago to lay plans for promoting the study of race relations in the higher educational institutions of the state. It was found that such courses are now being given in a number of Texas colleges, and that they are popular with the students, well attended and gratifying in their results. These educators recommended that such course be introduced if possible into all the colleges of the state, and that graduate students be encouraged to undertake special research in this field. A standing committee was appointed to promote these objects and to formulate a general program for such study. Steps were taken also to have the subject brought to the attention of the next state teachers meeting.

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A SUN AND SHIELD:—The Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.—Psalm 84: 11.

REV. G. W. COVINGTON DIES

The members of the great South Carolina Conference and of our general Methodism in the South, are pained at the death of the Rev. G. W. Covington, a member of that conference, who passed from labor to reward on January 18, 1924 after a brief illness.

Brother Covington was the beloved pastor of our church at Timmonsville, S. C., where he had rendered signal service under the superintendency of Dr. J. F. Page of the Florence District. He leaves a wife and two daughters to mourn his loss.

As a testimony of the esteem in which he was held in the church and community in which he served, hundreds of people crowded to his funeral at the church where they went to pay their last respects to their beloved leader. Hundreds were turned away, not being able to obtain seating and entrance in the building. At the services, the casket was literally covered with floral tributes and the funeral services were very appropriate and dignified. Dr. J. F. Page served as the Master of Ceremonies and eulogies were delivered by the Revs. R. F. Harirngton, H. C. Asbury, J. H. Ham, R. B. Strong, J. H. Kirk. I. E. Lowery, C. R. Brown and E. R. Howard, Superintendent of the Charleston District. Other leading ministers of the conference participated in the services. Particularly pathetic and beautiful were the musical selections rendered, especially the solo by Miss Ward, "There is a beautiful land on high."

Brother Covington's remains were carried to Cheraw, S. C., and interred near the home of his youngest daughter.

THE USUAL STORY

"Back in April, 1919, 1,100 prisoner filed into the Leavenworth federal penitentiary dining room on a certain night for supper. When the guard banged his gavel as a signal to start eating a riot started. The I. W. W's were at work again, even behind the bars, for the revolt had been arranged by a group of wobblies sent there for seeking to betray their country in time of war.

"As cups and dishes were hurled at guards one group of prisoners was noticeably quiet. Their activity lay only in trying to quell the riot. They were fifty-four Negroes, serving sentences for participation in the Houston, Tex., mutiny riot of 1917.

"Two days later another riot was started by the imprisoned I. W. W's. Again the Negroes sentenced for murder and mutiny sought to restore order. A guard was knocked down by a wobbly. Other wobblies started for the prostrate form, when several of the Negroes stepped in and saved the guard's life. Some weeks before they had fought bravely in putting out two prison fires."

We have taken the above story from the news dispatches to set forth to our readers the contrast, which is usual, in the treatment received by Negroes as against other groups charged with crime. The offending "I. W. W's." have long since been released from behind the bars, while the Negroes incarcerated some years ago on account of the Houston, Texas escapade are still in Leavenworth prison. These Negro prisoners, it is reported by the Leavenworth Prison Warden, have at all times shown themselves ready to sustain the prison authorities; only two of them are said to have violated the prison rules since their imprisonment seven years ago. Despite the bad prison records made by the "I. W. W's", the I. W. W's have long been released; despite the very favorable record of the Negroes, they are being retained. It is seldom, if ever, that the Negro can hope for sympathetic consideration equal to that accorded his white neighbor at the hands of the American public. He must therefore in all spheres of contact whatever his provocation strive to exhibit more excellent virtues than his neighbor since all the odds are overwhelmingly against him.

SIXTEENTH ANNUAL MEETING OF THE BOARD OF CONFERENCE CLAIMANTS OF THE METHODIST EPISCOPAL CHURCH

By T. R. Stafford, Recording Secretary

The sixteenth annual meeting of the Board of Conference Claimants was held at Hotel La Salle, Chicago, Illinois, on February 13, 1924. Bishop Mitchell presiding.

Joseph B. Hingeley, Corresponding Secretary presented his report which was received and approved.

Robert W. Campbell, Treasurer, Charles R. Oaten, Business Representative and T. A. Stafford, Recording Secretary and Assistant Treasurer, presented their reports which were received and approved.

The secretary was instructed to cast the ballot for the following officers of the Board, and members of the Executive Committee for the following year: President, Bishop Charles Bayard Mitchell; Vice President, Charles E. Waterman; Second Vice President, Benjamin F. Adams; Treasurer; Robert W. Campbell; Business Representative, Charles R. Oaten; Recording Secretary and Assistant Treasurer, T. A. Stafford; Executive Committee: Charles E. Waterman, Benjamin F. Adams, Robert W. Campbell, Robert E. Meader, Henry L. Davis, Edgar H. Wilson. Theye were declared dulv elected.

Robert W. Campbell presented the plan of the Ministers' Provident-Annuity Fund, consisting of: (a) Contributory Membership Agreement, (b) Life Annuity Contract forms, (c) Life Annuity Rates, (d) Rules of the Fund; and on his motion they were adopted, and the Fund established.

The appropriations to the Annual Conferences for the ensuing dividend year were fixed at $60,000 and $2,000 was placed in the Emergency Distribution Account. The distribution to Supply Pastors for 1924 was fixed at $10,124 and the Corresponding Secretary was authorized to provide for distribution of this amount through a special committee to be selected by him.

On motion of Benjamin F. Adams, it was unanimously resolved to memorialize the next General Conference requesting the reelection of Dr. Joseph B. Hingeley, as Corresponding Secretary of the Board and recording appreciation of his distinguished services in the interests of Conference Claimants.

A number of memorials to the General Conference were passed relating to the age of voluntary retirement; the fractional basis and the quadrennial calculation of the annuity rate; the non-eligibility of a claimant to receive two pensions covering the same identical years; changing the basis for the distribution of the Book Concern dividend from "total annuity claims" to "total annuity **years**", and protesting against propaganda to divert the produce of the Book Concern from the retired ministers, in contravention of the Sixth Restrictive Rule; also one requesting the General Conference to authorize the Board to amend its charter so as to include certain new duties, relating to equalization, sustentation and local preachers who served as supply pastors.

Authority was asked to administer pension or annuity funds held in trust for annual conferences, or for teachers, deaconesses, missionaries and other church workers who are not members of annual conferences.

The most important memorial was one requesting the General Conferenee to authorize and direct the Board to make a thorough actuarial investigation of the whole retirement situation of the Church, including vital statistics of ministers for the

(Continued on Page 10)

CONFERENCE OF PRESIDENTS AND PRINCIPALS OF THE SCHOOLS OF THE BOARD OF EDUCATION FOR NEGROES OF THE METHODIST EPISCOPAL CHURCH

The above named conference met at the newly acquired school of the Board of Education for Negroes at Daytona, Florida, the guests of Mrs. Mary McLeod Bethune, on February 26, 27, 1924.

The school has 28 acres of land not far from the heart of the beautiful city of Daytona, on which are seven or eight buildings, three brick and the other frame. The surroundings of the school are in harmony with the city, all is neat and clean without and within. The plant is valued at about $375,000.00, which has been accumulated by the tact, tireless energy, and ideals of Mrs. Bethune. She possesses the rare faculty of making supports out of all who come in contact with her. The city officials are her friends and her supporters.

The school has an advantage which no other school of the system has. It is located in the heart of the Halifax country, where the millionaires of the country spend their winters. The school is the drawing card of the city. Every Sunday afternoon it is crowded with visitors and tourists in attendance at the vesper services of the school, and every day during the week there is a stream of visitors. Hence the wealth of the country comes to the school's doors and it has the appeal to win their support.

The following program was rendered with the exception of the numbers by Presidents Randolph and Trigg, both of whom were sick, and President Spencer and Principal Kiah, who were detained by sessions of the Maryland Legislature. All the addresses were of high order. The one provoking the most discussion was presented by President Mullowney. His plea for better recruits for Meharry was seconded by the presidents. But they took exception to his manner of presenting the plea. His manner was not without brusqueness and his figures of comparison for the presidents and the schools were so crude that all concluded that he did not show familiarity with tactfulness. The joke was on the good doctor when it was shown by his own evidence that he was guilty of the same short comings of which he accused others. The program follows:

"The Place of Medical Education in the Progress and Development of a People," J. J. Mullowney; "Health and Sanitation," T. Restin Heath; "The Educated Negro, His Influence and Responsibility," R. N. Brooks; "Public Education for Colored Children and the Exodus," J. B. F. Shaw; "Meeting State Standards and Professional Entrance Requirements," M. S. Davage; "Vocational Training, How Much and How?" J. B. Randolph; "Keeping Up with the Procession?" Frank Trigg; "Faculty Problems", J. O. Spencer; "Student Activities and Discipline," T. R. Davis; "The Kind of Amusement Best Fitted for Christian Schools," Mary McLeod Bethune; "The Place of Religion in Education," J. W. Simmons; "The Religious Life of the Schools," J. M. Cox; "The Rural Church and the Negro Farmer," F. H. Kiah; "More and Better Recruits for the Negro Ministry," P. M. Watters; "The Stewart Missionary Foundation and the Evangelization of Africa," D. D. Martin; "The Schools and the World Service Program," I. Garland Penn; "How Shall We Provide for the Increasing Cost of Our Institutions?" P. J. Maveety; "The Use and Value of the Budget System in Our Schools," C. M. Melden; "Scholarship Endowments and Student Aid," R. B. Hayes; "Forty Odd Years—Retrospect and Prophecy," J. S. Hill; "Is a Merger of the Board of Education and the Board of Education for Negroes Desirable?" M. W. Dogan; Questionnaire, John L. Seaton.

Conclusions reached were: since the cost of education has gone up so much, those who were the beneficiaries of the education must bear a larger share of the increased expense; that there must be a budgeting of the financial interests of the schools; that the religious interests of the schools must be kept up; that we shall look carefully after the recruiting ministers; increase the endowments of the schools; that the World Service program must be carried through to complete the unfinished plans of the schools.

A reception was tendered the presidents by the Board of Trustees and the Advisory Committee of the school. This was unique. Resolutions were adopted appreciative of city, chamber of commerce, the board of trustees and advisory committee, Mrs. Bethune, faculty, students and the press of the city. Dr. J. B. F. Shaw was chosen president and Dr. J. W. Simmons, secretary. President Watters presided, and President Davage acted as secretary.—R. B. N., reporter.

THE METHODIST "YOUTH MOVEMENT" MOVES

By Rosalind Beard

Founded in prayer, controlled by faith and promoted by enthusiasm—that is the story in living terms of the meteoric development of the National Conference of Methodist Students.

The romance of Methodism's new "Youth movement" began with the assembling together of several hundred student delegates, affiliated with the Methodist Episcopal Church and the Methodist Episcopal Church, South, at the Robert Parks' Methodist Episcopal Church, Indianapolis, on Sunday afternoon, December 30th, 1923.

In line with the policy of denominational meetings, of the Student Volunteer Convention, at that time in quadrennial session, the schedule called for the representatives of the Methodist Church, South, to meet apart. By a strange—shall we call it providential?—coincidence, the meeting places of the delegates of the two great branches of the Methodist family were in the same church at the same time, one meeting upstairs and one down. It does not matter "which met where", because although one was above the other it does not mean that it was any better.

When these young crusaders for a better world—divided in name only—found that they were meeting in the same building, but entirely apart, they would have none of it. Spontaneously they rose up. No leadership was required. It was unanimous. They did not stop to question. They merely said, "We should meet together and, please God, we will meet TOGETHER."

Facing a World Task

In less time than a between-class intermission, they had become one body. As if by that which has precipitated other great movements in the past, swept through the entire assembly. They had asked themselves the common question: "Why not face our common world task together?" and had answered: "We will."

At their final meeting, New Year's Eve, the inspired students elected these members of the Executive and Advisory committees to arrange for their first national meeting:

Executive Committee—R. R. Denison, Allegheny College, Chairman; R. F. Chapler, Northwestern University, Secretary; Miss Opal Bailey, Texas Woman's College; L. O. Denyes, University of Wisconsin; L. W. Diggs, John Hopkins; A. C. Floyd, Emory University; Miss Marie Francis, Oklahoma City College; Richard Hanson, University of Kansas; Stanley High, Boston University; Miss Lelie Kernkemp, University of Minnesota; G. C. Page, Philander Smith College; Walter Rhodes, University of South Dakota; Miss Cornelia Sickelee, Randolph-Macon College; John Thornton, University of California; R. D. Ware, Vanderbilt University.

Advisory—Stonewall Anderson, Morris W. Ehnes, Garfield Evans, D. D. Forsyth, Charles E. Guthrie, C. G. Hounshell, James H. Lewis, Titus Lowe, C. M. McConnell, Mary A. Randolph, Warren F. Sheldon, J. V. Thompson, S. R. Thornburg, R. J. Wade, Ralph A. Ward.

So much had been accomplished by this preliminary organization during the early weeks of the new year that Sunday, February 17, Northwestern University of Evanston, Illinois, saw the completion of definite plans for a conference at Louisville, Kentucky, April 18, 19 and 20, to bring together a large group of Methodist students of America to study their part in the world's task and how they, as students, can relate themselves to the task.

Secretary Tells Aims

Speaking of the new organization, Robert F. Chapler, the executive secretary, said:

"It is obvious today that the Christian service program is one that involves the whole of life. The laity as well as the ministry and missionary ought to realize that this program is theirs. In order for the church adequately to meet the great challenge of today, it must have the laity thoroughly saturated with the Christian service program, as well as the ministry. Youth, as it endeavors to find its place in this program today, is carefully analyzing the fields which the church offers. Not only is it concerned about the fields offered, but delving further it asks what opportunity is contained therein to enable youth to make its contribution to the great Christian service program.

"In this conference the fields which our great church opens to us for service (ministry, missionary, religious education and vocational) will be brought forth and analyzed. How these

fields will stand up under this investigation will depend largely upon how they are today successfully meeting the world's problems, such as international, inter-racial and industrial relations. What is the church accomplishing through its ministry in the solution of these and other world problems? What fields does the church offer students who are recruited into its ranks through which they may make their contribution to the world's progress? Does Christianity offer fields of service to the laity as well as the ministry? What are the possibilities for Christian unit rather than one whose very service in the Christian unified church? Can we not rightly expect Christianity to better face the great challenge of the centuries as a unified household is torn asunder by creed and 'ism's?

"At the conference both experts and students will present the various fields of the church, showing what they offer in the way of service, what they are doing to meet the demands made upon them and what the possibilities are. While some outstanding speakers will give short addresses the conference will hear from some of the outstanding persons from the great body of students. Forums will follow each speaker and numerous discussion groups will be held."

The National Conference

Mr. Chapler's headquarters, where all registrations for the Louisville meeting should be made before April 7th, are at 740 Rush Stret, Chicago.

These students, standing firmly upon their own feet, have made the start. What are you doing to help? Are you a Methodist student? Are you doing your bit by either planning to attend or aiding others? You have a Methodist Student brother, sister, son, daughter, or friend —are you helping them face up to their best? Remember a word from you may bring to this Conference the very person that is most needed.

REV. HENRY TAYLOR IS NOT, FOR GOD TOOK HIM

He was born 61 years ago. In 1886 he was admitted on trial in the Louisiana Annual Conference of the Methodist Episcopal Church. He continued in the effective ranks until February, 1924, when he was retired and in less than three weeks after the adjournment of the annual conference he breathed his last in great peace on Sunday, March 2nd, at 2:30 p. m.

Henry Taylor's education was limited, but he was a leader of men. His first appointment was Sorrell, in St. Mary Parish, where he served one year; from there he served the following churches in New Orleans: Peck Memorial, two years; Scott Chinn, three years; Williams' Church, three years, and collected the first $1,500 toward building a new church. Simpson Memorial, three years; Union Church, three years; here he completed the interior of the church at the cost of $2,300, which had been incompleted for several years. Union was one of the three Negro churches which were received when the Mississippi Mission Conference was organized by Bishop Thomson, December 25, 1865,

He was Presiding Elder of the Baton Rouge District six years and was elected delegate to the General Conference which met in Los Angeles in 1904, at which conference women were admitted to membership in the General Conference. From 1905 to 1909, he was appointed the second time to Simpson Memorial in New Orleans, here he rebulit the church at a cost of about $18,000. From here he was appointed to Alexandria where he served two years; thence to Morgan City two years; Pleas Plain, New Orlcans, one year; St. Matthews, one year; New Iberia, four years; Slidell Circuit, one year; Scott Chinn, New Orleans, for the second time 1922-1923, where the burden on his heart was to rebuild this church. Last summer the writer asked him why not retire from the active ministry in as much as most of his vital force had been expended? He said he would gladly retire if he could but rebuild Scott Chinn. He succeeded in collecting nearly $2,000 toward rebuilding the church. Because of the dilapidated condition of the old building, it was demolished nearly a year ago.

His failing health during the last few years of his life was quite a hinderance to him in prosecuting the work assigned to him.

There is left to mourn, an invalid wife, two daughters and two sons and several grandchildren and many friends.

His body was taken to Trinity Methodist Episcopal Church which was formally known as Simpson Memorial, on Monday afternoon, March 3, 1924. Many friends gathered at the church to pay their last tribute of respect to his remains.

The following ministers were present: Bishop R. E. Jones; District Superintendent, M. R. Walker; G. C. Hayward, pastor; Revs. F. W. Brown, W. T. Handy, J. W. Wells, C. S. Stanley, T. F. Robinson, W. H. Lang, A. Hubbs of the Baptist Church; R. J. Johnson, J. W. Turner, S. J. Jackson, T. B. Cooper, Cornelius Spears, Robert Jones, and Valcour Chapman, who gave a short biography of his ministerial life. Miss Cecile Carter sang a beautiful solo, the choir rendered consoling music.

Most of the ministers present made short but touching remarks concerning the life of the deceased. Thus ends a life of 21 years of pastoral service in the city of New Orleans; the longest of any minister of the Methodist Episcopal Church since the organization of the Mississippi Mission Conference in 1865.—Valcour Chapman.

OPELIKA DISTRICT TRAINING CONFERENCE

Opelika District Training Conference and District Stewards meeting was held at Haven Memorial Methodist Episcopal Church, Alexander City, Ala., January 29-30, 1924, Dr. J. N. Wallace, District Superintendent, presiding.

This can truly be called the most instructive and inspirational gathering ever held for training of ministers and laymen on the Opelika District.

Roll of delegation—Ministerial: Dr. J. N. Wallace, Dr. N. H. Brown, B. S. Kirk, G. W. Brownlee, J. R. Houser, L. S. Price, F. T. Thomas, E. Fraizer, D. D. Dyer, D. G. Toney, A. Callahan, A. P. Sumpter, F. E. Dawkins, H. H. Nunn, Reid Hicks, J. C. Chuman, I. B. Points. Laymen: Prof. J. W. Trammell, Prof. A. G. Herring, Luther Richard, Jim Rowe, Thomas Floyd, Ratsy, Marbry, Mrs. Thomas, Mrs. J. C. Chuman, W. L. Hutchinson, Mrs. Estella Allen.

First day's program 10:00 a. m.: World Service Prayer Meeting, "World Service Volume," J. N. Wallace, leader; "The Service Motive," D. D. Dyer; "To Serve the Present Age," L. S. Price; "What Has the Centenary Done?" in Europe, I. B. Points; in South America, in India, in Balkans, B. S. Kirk; in Asia, G. W. Brownlee; in New Orleans Area, in Opelika District, J. R. Houser; 2:00 p. m.: "World Service Financial Needs and Askings," D. G. Toney, 1. No Growth Basis; 2. The Approved Needs; 3. The Appointment to Churches; 4. How Are the Askings Determined?; 5. Is the Program Too Big for the Church; 3:00 p. m.: "The Board of Foreign Mission," A. Callahan; "The Board of Home Mission and Church Extension," F. E. Dawkins; the Board of Education for Negroes; Board of Education; the board of Sunday Schools, Mrs. Estella Allen; Board of Conference Claimants, Prof. A. J. Herring; the Board of Epworth League, Mrs. Lucile Maxwell; the American Bible Society; the Board of Temperance, Prohibition and Public Morals, W. L. Hutchinson; the Board of Hospitals and Homes, D. R. Ross; the Commission on Life Service, J. C. Chuman; 4.00 p. m.: Centenary Criticisms, Dr. H. N. Brown, H. H. Nunn, 1. "Centenary Hasn't Done Anything;" 2. "Too Much Overhead"; 3. "Were Promised Help and Didn't Get It;" 4. "W Want to Get Back to Normalcy"; 5. "Another Handed Down Program"; 6. "Don't Need World Service." 4:30 p. m.: Presenting the World Service Volume. How I propose to do it in my church; 7:30 p. m.: World Service Sermon was delivered by Rev. D. D. Dyer, Pastor West Point, (Goodsell). Wednesday District Stewards Meeting; 10:00 a. m., Devotion, H. H. Nunn; 10:30, "New Financial Plan and How to Work It," Rev. J. C. Chuman; 11:00 "How I Conducted My Revival; 11:30, Sermon, Rev. A. Callahan, Pastor Roanoke Circuit; 2:00 p. m., Report of District Stewards; District Superintendent salary assessed, $2,090.00; 2:30, "How I Raised My Full Centenary Quota Last April," Dr. H. N. Brown, D. D. Dyer and J. C. Chuman. Round Table Discussion, 4:00 p. m., "How I Propose to Raise My Full Centenary This April, in Order to Make the New Orleans Area One Hundred Per Cent." At this Dr. Johnson of the Methodist Episcopal Church, South, gave an inspirational address, telling of the great achievement of the Centenary along lines in his church and what it has meant to the world.

Rev. L. S. Price, Pastor, Wedowee Circuit, preached the closing sermon. Each speaker showed himself master of his job. Dr. J. N. Wallace the wide awake District Superintendent of the Opelika District, is using every method possible to put over the program of the church on his district. Rev. and Mrs. J. C. Chuman and their good members, deserve much credit for their splendid entertainment given the delegation.—I. B. Points, reporter.

MINISTERS TRAINING CONFERENCE, FORREST CITY DISTRICT

Sunday, February 10th, Dr. Stephen B. Campbell, the Area Secretary of the St. Louis Area, accompanied by Dr. A. T. Stephens, Pastor at Cotton Plant, Ark., where Dr. Campbell preached at 11::0 a. m., arrived in Forrest City, in the afternoon. After hotel accommodation had been secured, Dr. Campbell found Kynette M. E. Church, where a little band of faithful members were waiting. Promptly at 7:30 p. m., the writer conducted the opening service, and introduced Rev. J. H. Hatchett the District Superintendent. Dr. Hatchett, in introducing Dr. Campbell, used fitting comprehensive statements of the Benevolent activities of the Methodist Episcopal Church Dr. Campbell took for a text, these words "Go and do likewise" Luke 10, 37. He proceeded to give a comprehensive statement of the general Benevolent work of the Methodist Episcopal Church, and the far-reaching and significant benefits from the use of the Church's benevolent offerings to meet the unparalleled need of the world for Jesus Christ.

Monday morning February 11th, the study of the World Service Volume was introduced by the District Superintendent Dr. J. H. Hatchett which evoked unusual interest by all the pastors present. The study was conducted with such forceful appeal that every pastor felt himself gripped with the unfolding wonders accomplished as well as with the tremendous task yet to be done. So great was the interest manifested in the study by the brethren that at intervals Dr. Campbell, the teacher, had to plead that we pass to other countries and see what the church had done all along the lines of forward achievements in the advance movement of the kingdom. China, Japan and Africa were especially dealt with as foreign fields. The thrill of a continuity of religious activity through the home and foreign field made us see the great heart of the old church going here and there, and everywhere, traversing the lowly plains, wading the untraveled deeps, winding into the jungles of lands shadowed with the sins of years, climbing the mountain paths to the doors of the rugged mountaineers in the name of the Christ who came to serve.

The following were assigned to study and report some of the transformations wrought through the Benevolent endeavors of the Church, The Board of Home Missions and Church Extensions, by Rev. A. T. Stephens. The Board of Foreign Missions, by the Rev. B. F. Scott China, by Rev. C. W. Sampson. India, by Rev. L. C. Dawkins. The middle Atlantic States, by Rev. W. M Speed. Africa, by Rev. G. G. Troupe. The Central and Philippine Islands, by Rev. M. H. Thompson. Evangelism, by Rev. W. I. S. Donalson. This proved exceedingly helpful in that it was educational for so short a period as one day, for what one learned of a certain country was imparted to all, and we benefitted as if we had read the same lesson.

The following Resolutions were passed:

1. The treasurers of our local churches be urged to forward, AT ONCE, all money in their treasuries to Mr. M. W. Ehnes, Treasurer.
2. Be it resolved that all our people adopt the method of systematic and proportionate giving as recommended in our Discipline; and that remittance be made once each month.
3. Be it also resolved that we set apart Easter Sunday for a special Missionary Offering.
4. That we make the Every Member Canvass as quickly as possible, fixing Saturday, April 12th, as the closing day.

Dr. Campbell, commended the pastors for the way they handled the subjects assigned, and said it would have delighted the heart of Bishop Quayle to have walked in unnoticed and witnessed such intense interest as manifested in this study class. There is great praise due our District Superintendent for the manly and yet brotherly way he conducted this study.

Thus ended a far reaching study of the World Service Volume of the Methodist Episcopal Church, and the prophecy of a new day in the work of the Master's business, on the Forrest City. District.—Benjamin F. Scott, reporter.

METHODIST MEN'S CONVENTION, SPRINGFIELD, MASS., MAY 10-11

All roads lead to Springfield! Methodists from every corner of the globe will assemble in a few weeks to legislate for the great church which is now the largest body in Protestantism. Springfield Methodism is a hive of industry in preparation for the visit of the delegates and visitors who will so soon be in attendance at one of the great history-making bodies of Methodism.

But legislation, while it is the chief purpose of the conference, will not be the only activity. Already a program of events, including board anniversaries, lectures, addresses, exhibits, pageants and other features is in preparation, and visitors will discover a rich array of attractions of educational, missionary and inspirational interest as they peruse the daily program of activities.

One of the unusual features recently approved and announced by the program committee of the General Conference Commission is a NATIONAL METHODIST MEN'S CONVENTION to be held on Saturday and Sunday, May 10 and 11, in the municipal auditorium in which the General Conference sessions will be held.

Four half-day sessions will be devoted to the convention on these two days, with great inspirational addresses by outstanding leaders in the church and the nation. The foremost issues of the day will be treated by the ablest speakers obtainable.

The cause of prohibition and law enforcement will be presented by the Hon. Simeon D. Fess, United States Senator from Ohio. To those who have been privileged to hear this able and fearless Christian statesman, this announcement will be most significant.

Mr. Sherwood Eddy will deliver a message on the responsibility of American manhood for world brotherhood. This noted and popular speaker is thrilling multitudes throughout the country with his addresses on world conditions and his appeals for a Christian solution of present day problems.

Bishop Edwin H. Hughes of the Boston area will address the convention on "Religion and Home Life." No more vital or important subject could be dealt with before a body of Christian men. The settlement of the race problem will be discussed by Bishop Robert E. Jones of the New Orleans Area, the foremost Methodist representative of the Negro race. The church and the ministry will be discussed by Dr. George Elliott, editor of the Methodist Review.

The program would be incomplete without the consideration of the problems of religion in industrial life, and the very mention of the name of Bishop Francis J. McConnell of Pittsburgh, in connection with such a subject is sufficient to arouse enthusiasm the country over, as does also the name of Bishop Fred B. Fisher of Calcutta in relation to a topic of missionary or world service interest. These two speakers have been secured for such addresses. A widely known speaker from the nation's capital, whose name will be announced later, will deliver a message on the political situation in terms of Christian citizenship.

No effort has been spared to secure the strongest kind of a program for the masculine Methodism that will be represented at this gathering of laymen and ministers. It is hoped that the convention may equal, if not exceed in interest and achievement the great Indianapolis convetion of 1913.

The convention will be conducted on a paid registration basis, with a nominal registration fee of two dollars. Admission will be by badge, and no registrations will be accepted after the seating capacity of 2,800 has been exhausted. It is therefore urgent that those who desire to register shall do so promptly.

The general conference delegates and reserves already elected, have been given the first opportunity to register, and the pastors throughout the church have been informed of the convention by mail. The promoting agency is the Methodist Brotherhood, now affiliated with, and administered by, the Adult Department of the Board of Sunday Schools. Local Brotherhoods, Men's Bible Classes, clubs, and other organizations for men are urged to register delegations from their groups.

Springfield's resources are available to provide for the entertainment of the delegates at Springfield. A committee of arrangements has been formed, and ample provision will be made for the physical needs and comforts of the delegates and visitors. Rooms can be secured at $1.00, $1.50 and $2.00 per day, one and two persons to the room. A limited number of garages go with the rooms, either without additional cost or at very nominal charge.

The local committee is enthusiastic as to the ability of Springfield with nearly twice as many restaurants as any city of its size, to provide

meals for those in attendance at the conference and the convention. Parking space for auto-- mobiles will be provided within reasonable distance from the auditorium, and arrangements are being made to secure an automobile camp site for those who desire to provide their own lodging in automobiles or tents.

The probability of a reduced fare on the railroads for all convention delegates, at the rate of fare and one-half for the round trip is a feature that should not be overlooked. Ministers outside New England, it is expected, may secure the clergy rate through to Springfield.

The convention committee will receive registrations at 809 Garland Bldg., Chicago, Ill., until further announcement is made.

HAPPENINGS AT THE NATION'S CAPITAL

By H. E. Woolever, Editor, The National Methodist Press, Washington, D. C.

The Menace of the Un-Americanized Citizens—The Foreign Vote Controls Legislation

The United States Congress is not able to go directly about the task of setting right its own house for fear of being thrown out by the strangers whom the Nation has received within its doors.

The United States Senate Committee on Immigration is holding hearings preliminary to the drafting of its bill which must be considered before the present immigration law expires in June. Several fundamental questions which might form the basis of such a bill have been informally voted upon. These votes indicate a tendency to recommend a bill fixing restriction on the basis of 100, plus 2% of the immigrants in this country according to the census of 1910. This proposal differs from the House (Johnson) bill which provides 200, plus 2% on the basis of the 1890 census. The fundamental difference, however, is found in the change from the census of 1890 to that of 1910. As indicated in the previous and more extended articles of The National Methodist Press upon the question of immigration, the wave of immigrants during the past thirty years has come largely from Southern and Eastern Europe. These immigrants now form the major part of the 35,-000,000 people of either foreign birth or foreign parentage in this country, and the great bulk of the unnaturalized and un-assimiliated in America.

Now, the partisans of the Southern and Eastern European groups claim race discrimination when any move is made which will change the majority of immigrants arriving in America to Northern Europeans. The people who love this Nation are not concerned, primarily, with which part of Europe or any other country the immigrants are from, but are concerned, rather, with the wisdom of allowing those to come who do not become Americans in spirit and in truth. For instance, if you take the Italians and the Russians (this later group is largely Jewish), two nationalities which have a really small percentage of naturalized citizens, you see what a difference is made when the basis of immigration is shifted from the census of 1890 to that of 1910. There were only 182,580 foreign born from Italy in this country in 1890, as compared with 1,343,125 in 1910. There were only 182,644 foreign born from Russia in this country in 1890, as compared with 1,184,412 in 1910.

Many of us have been asking why the Senate Committee seemed to show such a different attitude from the House Committee on the question of regulating immigration. We have discovered what seems to be a very potential factor. It is the bloc vote of foreigners in the United States, who have the franchise and use it en masse to the interest of their fellow countrymen in the old land, rather than in consideration of conditions which prevail in this land, which has given them a home. This indicates that the foreigners in this country who have become naturalized, but not Americanized, control important legislation in the United States. This is proof enough that we should have awakened long ago to what mass immigration might mean to a democracy. Already the "Wooden Horse" has entered our gates and the enemies,—unconscious enemies, perhaps—are at work undermining the democratic principle.

Forgetting for the time the few politicians who will trade their influence for votes, let us see how the mass foreign votes thwarts democracy. This, by the way, is not a supposition, but what is now in actual operation. There are senators who believe that almost complete closing of immigration would be helpful until we adjust ourselves. There are others who believe in a careful selection abroad, and in fact, most native born legislators seem to favor a decided restriction. Many of these, however, do not dare to vote their convictions, not, as might be inferred, because of cowardice, but because they believe the foreign bloc would put others in their places who would stand for no restriction at all. "Better a little restriction", one senator remarked, "than none at all."

This menacing situation prevails more generally in states with cities having large foreign groups and does not so directly affect representatives, the majority of whom come from districts predominantly American or of Americanized constitutents.

There are states in which there are 30,000 or over Italian voters. This number might easily change the results of an election and bring into office those who would not guard American ideals and principles. Thus, the United States has already drifted to that point where a small minority of naturalized foreigners shape and determine the nature of legislation upon fundamental American issues. This but strengthens our conviction that the basis of the 1890 census is best for America and the one which we must successfully assimilating the Southern and Eastern European into our American life.

It would be un-Christian to discriminate against any race or creed or to be unwilling to be helpful to the oppressed of other nations, but there is such a thing as sinking a ship by an undue and controlled cargo. In such a case, the ship is of no service either to the crew or the cargo. This democr atic "Ship of State" is sailing on an entirely new course. No other great nation has successfully navigated the seas of representative government. This seems to be the time when the cargo needs to be carefully invoiced and cared for, lest the old Ship, America, gets to rolling overmuch. Americans alone can keep the United States American. If senators and representatives could be assured that this great Republic would support them in carrying out our American ideals, a new day might dawn for this Nation. The average number of votes cast in the country is only 35% of the electorate, whereas the foreign naturalized voters have been known to cast 97% of their strength. How long shall the minority of citizens determine so largely the legislation which governs the future of the majority? If Americans do not unite in an effort to care for and perpetuate the ideals for which this country was founded, the evidence is already at hand that others who have not yet caught the American ideal will divert this Nation to other objectives than those which animated the forefathers.

The Senate's Humiliation

The oil investigation which promised to do so much in a constructive way has gradually turned from its original purpose into a rather insidious partisan piece of national propaganda. The declared object of this investigation seems to have been quite forgotten and now small politicians are using it as a handle to discredit any individual to whom they are opposed, by means of inneudo and insinuation . It is a humiliating national scene to observe the great legislative body of this country, with bills pending which involve the welfare of mankind, held up for hours at a time by such irrevelant and misleading addresses as certain senators seem inclined to bore the people with. The people pay the bills while their representatives are diverted from the consideration of important national matters by the tactics of bitter partisanism.

The oil investigation is under way and the judicial machinery of the government may be trusted to ascertain and deal with any crime which may have been perpetrated. The people of this Nation can be trusted to express their judgment when the time for action arises, upon the evidence which may be brought out.

Those who give any consideration to the present situation in Washington appreciate that while there may be a few dishonest men in the Government's personnel, there are thousands of honest men, and for each unpatriotic legislator, there may be found a score of true and honest legislators. Despite the furore and cry of men with personal ambitions, the Nation is strong and true at heart.

One of the serious aspects of the present situation is found in the fact that of the 58 important legislative matters which President Coolidge brought to the attention of Congress in his message three months ago, not one has been disposed of. As the situation now appears, Congress will either come to a close not having cared for the major matters before it, or will continue in session through the Summer.

No wonder the people are growing tired of this present tirade, and that there is a general desire, irrespective of political faiths, that patriotism rather than partisanism shall be the dominant force in evidence in the chief legislative halls of this Nation. Until patriotism does dominate over partisanism whatever corruption may exist will not be eliminated and the government will not function constructively.

Brief Paragraphs of National Concern on Matters Before Congress

Tax reduction is rightly a major item for legislation. The per capita federal tax is now nearly five times what it was in 1910. Farm legislation is a national necessity. In North Dakota alone there has been an average loss per farm of $432 for each of the past three years. Last year in that state the mortgages on 10 per cent of the farms were foreclosed. Senator Brookhart of Iowa states that farmers pay 65 per cent more for what they buy but receive the pre-war price for what they sell. According to the report of the Secretary of Agriculture, American agriculture has deflated $13,000,000,000 since 1920.

The proposed inquiry into the Pacific land grant is a reminder that the free land grants of the American people to the railroads total an area greater by 50,000 square miles than the whole Empire of Japan or greater than either France or Germany before the World War.

The total indebtedness of the United States, and States and Political subdivisions thereof, including the people, is between $120,000,000,000 and $130,000,000,000.

The United States Navy in 1922 cost the country $476,000,000. This amount was reduced in 1923 to $323,218,000. But even this amount is $33,000,000 more than was spent by all the colleges and universities in the United States in 1920.

The Epworth League of the North Side Methodist Episcopal Church of Racine, Wisconsin, presented a memorial to the Congress of the United States favoring a child-labor amendment to the constitution. This was officially received by the House of Representatives on March 9. It is wholesome to see an awakening interest on the part of Protestant Christian organizations in government affairs affecting human welfare. One may give a cup of cold water in His name, but they may do infinitely more in His name by helping millions of children through the government to health and education and opportunity. To this larger Christian program may our people soon come.

EVENING SESSIONS AT GENERAL CONFERENCE

The Following is the Present Schedule of the Evening Sessions of the General Conference at Springfield, Massachusetts

Wednesday, April 30, 8 p. m.—Reception to Bishops and delegates.

Thursday, May 1, 8 p. m.—Report of Bishops —Europe and Africa.

Friday, May 2, 8 p. m.—Entertainment.

Saturday, May 3—Anniversary— Deaconess Board and Bible Society.

Sunday, May 4, 3 p. m.—Episcopal Address.

Monday, May 5, 8 p. m.—Report of Bishops —Asia.

Tuesday, May 6, 8 p. m.—Fraternal Delegates Church South, Japan, and Methodist Protestant.

Wednesday, May 7, 8 p. m.—Anniversary—Board of Sunday Schools, together with older boys, if possible.

Thursday, May 8, 8 p. m.—Anniversary—Board of Home Missions and Church Extension.

Friday, May 9, 3 p. m.—Woman's Foreign Missionary Society; 8 p. m.—Entertainment.

Saturday, May 10, 8 p. m.—Board of Conference Claimants.

Sunday, May 11, 3 p. m.—Memorial Service in charge of Bishops.

Monday, May 12, 8 p. m.—Fraternal deledate, Presbyterian, report of Federal Council Churches of Christ.

Tuesday, May 13, 8 p. m.—Board of Foreign Missions.

Wednesday, May 14, 8 p. m.—Fraternal delegates, British, Wesleyan and Canadian churches.

Thursday, May 15, 3 p. m.—Woman's Home Misisonary Society; 8 p. m.—Epworth League.

Friday, May 16, 8 p. m.—Entertainment.

Saturday, May 17, 8 p. m.—Fraternal delegates, Colored churches.

Sunday, May 18—Board of Education.

Monday, May 19, 8 p. m.—Report of Bishops —South America, Mexico, and Philippine Islands.

Tuesday, May 20, 8 p. m.—Entertainment.

Wednesday, May 21, 8 p. m.—Board of Education for Negroes.

Thursday, May 22, 8 p. m.—Board of Temperance, Prohibition and Public Morals.

Also, Saturday, May 10, 8 p. m.—Men's Delegated Body (with Conference Claimants).

Sunday, May 11, a. m.—Men's Delegated Body (Registered Delegates only who pay fee for registration); 8 p. m.—Men's Delegated Body. General Meeting.

Southwestern Horizon

National Educational Association Meets

The National Educational Association department of superintendents met recently at Chicago. Discussion of subjects covering the whole of educational problems from safety instructions in schools to the amount of time that should be devoted to music teachings were taken up by the association.

We remember some months ago the president of Columbia University said, "We will do away with final examinations at Columbia because they do not properly test the ability of the student." This National Educational body went on record as favoring the elimination of final examinations in high schools.

Mr. Albert W. Whitney, chairman of the Safety Council, told the convention that 20,000 children of the school age are killed each year in this country by accidents.

Margaret Alltucker, assistant director of the educational association research division, declared that nearly three million boys and girls between the ages of 14 and 18 did not attend any school in 1920.

Child labor may have something to do with this high percentage of non-school attendance on the part of the boys and girls that should be attending and discrimination and lack of opportunity are due to a large number of our boys and girls not attending school.

That Bishop J. S. Flipper head of the A.

(Continued on Page 10)

EASTER WEEK OFFERING



Bliss Perry says that Easter, "like all deep things begin in mystery and ends like all high things in a great courage."

That has always been the result when the truth of the Resurrection has dawned in men's minds. The Easter experience has led them out into joyful service. The missionary enterprise of the Church was born on the first Easter morning, very early "as it began to dawn." From the empty tomb Peter and the other disciples started out on far trails of service. For most of them these paths led finally to the executioner's block or to the arena. But along the road they never faltered or looked back.

The opportunity is again given the coming Easter season, 1924, for members of the Methodist Episcopal Church to express the high experience of the days of Easter week in a special form of real service to the Master. It is suggested that members as part of their observance of Easter week, might give one day's income of that week to the World Service of the Church.

That will not be an unusually burdensome sacrifice for anyone. Yet it will, in a very real way, be a special gift which ties up one's daily task with the great enterprise of giving to the world the good news of the Risen Christ and the power of an endless life. This offering of one day's income is not to be devoted to local purposes but to the World Program of the Church as carried forward by its Boards of Benevolence.

Special envelopes for this Easter Week Offering will be furnished free on application of the Committee on Conservation and Advance, 740 Rush Street. Chicago. Illinois.

HOW DOES YOUR CHURCH BUDGET BALANCE?

What would you think of a man who should go downtown to buy a $5,000 automobile. a $100 overcoat, a $12 pair of shoes, and a $15 hat for himself, and then should buy a calico house-dress for his wife at a special sale for $1.44, and then should go home singing, "I love my darling wife, I love my darling wife'.'

The most charitable thing as well as the most correct thing you could say about that man would be to say that he is *unbalanced*. The balance of his love, as illustrated in his personal budget, swings just a little bit heavily to himself. It does not tip enough in the direction of the one who is, according to his song, the object of his extravagant devotion.



What do you think of a church whose budget would lean just as heavily towards itself and away from the rest of the world task of the church of Christ? Suppose a church should have a local budget of $10,000 and then subscribe something like $422 to the World Service Budget of the church at large, after which they would unite in singing heartily, "I love thy Kingdom Lord", "O, Zion haste thy mission high fulfilling." Would we not be forced to say that that church is *unbalanced?* It stands like the leaning Tower of Pisa in its undue absorption in its own local affairs.

In every Methodist Episcopal Church these spring days, this question, "How does your church budget balance?" is the order of the day . Every church must ask itself, "How deeply do we share our Master's concern for the whole world?" Jesus sits at the treasury today just as he sat at the treasury in the Temple of Jerusalem one spring morning more than 1900 years ago. He watches those who bring their gifts. The proportion of our giving is weighed on the fine balances of His own great love for the world .

When Bishop Bashford was a pastor of a church he was rather surprised to learn that the budget for the church for the coming year had in it an expenditure of several thousand dollars for music. Bishop Bashford did not disparage the ministry of fine music in worship. No one has ever felt more deeply or expressed more forcibly the value of the ministry of artin worship than Bishop Bashford. Yet, when he discovered that it was intended to spend a great deal more for music than for missions, he decided that it was time to restore the balance and at his suggestion, and indeed on his insistence, the amount pledged foreign missions was made equal at least to that spent on church music.

The World Service Program of the church includes the whole going work of the benevolent boards of Methodism. How does your church balance express the mind of Christ?

THE METHODIST EPISCOPAL CHURCH AND WAR

By Ray Allen

The time has come. The Methodist Episcopal Church should act.

Mars has been accused, and can make no defense, although he may still hire attorneys who will play on the ignorance of the unthinking, or appeal to the passions of the mob.

Mars was tried long before the high court of heaven, and now has been tried before the awakening conscience of mankind, and by both has been found guilty—guilty of murder, robbery, rape and rapine, arson, lying, cruelty, treachery and torture, conspiracy to spread destitution, disease and famine, and guilty of every other contemptible crime known to degenerate man, whether devised by the ingenuity of savage or scientist, devil or diplomat—all these damnable things concentrated into one unspeakable horror more terrible than anything ever credited to hell.

The Methodist Episcopal Church, through its one authoritative body, the General Conference, should this May, take action so clear and definite as to completely separate itself from war, now, henceforth and forevermore, with no provisos, no evasions, no exceptions.

The Methodist Episcopal Church is making an honest effort to be of service to the world, as is particularly evidenced by her benevolent work, and her activity against alcohol. She is not much interested in theological controversy, for she really is too busy. And now there opens before her an opportunity to serve the present age, and all future ages, to a degree surpassing anything she has yet known. If she would now decide never again to bless war, but to abjure it forever, taking her stand modestly and confidently with her Christ, who can estimate what great things she might thereby accomplish for this groping, distracted, heart-sick world, feeling after God, if happily it might find him?

The General Conference of the Methodist Episcopal Church will face this subject, the most important by far which will come before it this quadrennium. What action will it take? The mission fields of India and China await an answer. The youth of America will want to know.

SOULS APART

By Thomas T. Jonhston

There are great souls that live apart
They suffer,
And yet enjoy,
They love, love hard and long.
And sometimes they cry.
Others cannot understand
But these hearts apart
Have no dwelling with the crowd,
They are built for other spheres.
They call, and the world has no answer.
They are in quest of minds to satisfy their thought,
And other hearts of passion ,deep enough
To soothe their own.
They love planets and violets,
And all things tender and sturdy.
Their hearts vibrate like harp-strings
With the mystic and romantic.
They are wanderers alone, yet gypsy like,
Across the years,
Somewhere they shall find company—
Perhaps with God.

SIXTEENTH ANNUAL MEETING OF THE BOARD OF CONFERENCE CLAIMANTS

(Continued from Page 4.)

past twenty-five years, and the study of the more recent plans of other denominations. with a view to provide for future contingencies growing out of the exceedingly rapid increase of liabilities, by the establishment of a **"Retirement Fund"** reserve, and that the budget of the Board be provided by pastoral charges as a part of ministerial support.

SOUTHWESTERN HORIZON

(Continued from Page 9.)

M. E. Church in Georgia, contributed $50 to the fund being raised to erect a monument to president Wilson?

That Rabbi Samuel Schulman in a sermon at Temple Beth-El, New York, condemned the Johnson immigration bill. And that he said, "Our progress in degeneracy seems to be pretty rapid. As a Nation we began saying, "All men are created equal except Negroes'. When the Know-Nothing (Ku Klux Klan) get control it will read: "All men are created equal except Negroes, foreigners and Catholics"?

That Rev. Alexander, 91, presiding bishop of the Protestant Episcopal Church in America. died at his home in Dallas, Texas, recently. And that Rt. Rev. Ethelbert Talbot, bishop of the diocese of Bethlehem, Pa., is the new presiding bishop of the Protestant Episcopal Church?

That Rev. Paul Chapman, pastor of Scott Methodist Episcopal Church of Philadelphia, has severed his connection with the M. E. Church and applied for admission to the Unitarian church because his advance views on doctrinal subjects made it necessary?

That the Negro Odd Fellows of Houston, Texas, will construct a five-story, reinforced concrete building, with a roof garden and basement and that the building will cost $260,000 and that the lot on which it will be constructed is worth $85,000?

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College

Missionary Interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--The Kingdom Rent Asunder.

(I. Kgs. 12:1-16:28.)

APRIL 6, 1924

In discussing Solomon's roign week before last we mentioned its material glory and splendor. But we purposely omitted mention of the shallow foundations upon which his wonderful material civilization was built. While there was luxury and splendor at the top, underneath it all were oppressions and economic hurdens grievous to be borne. We know how the American people are chafing under what they consider hurdensomo taxes today. But these art reasonahly light to those which Solomon's subjects had to bear for the benefit of a few men higher up. And then labor was forced in the construction of his wonderfully magnificent huildings. Snch a policy may be excusahle when a nation is burdened with a huge national deht, necessary outlay of expenses for the common welfare, as a war measure or when the puhlic life and health is endangered hy a shortage of voluntary labor. But snch a high-handed measure is unjustifiable under any other circumstances.

And these evils were greatly aggravated hy the fact that all this labor was drafted and all these taxes were levied from among the several tribes to be spent within the hounds of one tribe—the tribe of Judah from which Solomon himself hailed. Jerusalem was the capital of the kingdom. But it was not like our present capital, withont the bounds of all the states. But it was like our former national capital, itself a part of one of the states. This naturally aggravated the already considerable jealousy of Judah on the part of the other tribes And this jealonsy was mixed with a (perhaps nnconscious) desire for revenge because Jnlah was a trihe which had not fully recognized the kingship of Saul who had hailed from the north. There was already an incipient section jealousy and rivalry such as obtains in our country even today. Solomon was regarded as a sectional king with sectional interests rather than as a national king with national interests. Moreover, the places held sacred because of their traditional relation to the patriarchial history were in the north rather than in the territory of Judah.

There was mnch dissatisfaction with Solomon's high-handed measures durhis life. The leading prophet of the time (and the prophets were neither the molders or the champions of public sentiment) declared to Jeroboam, a young man of the north, that it was God's will that he become king of the ten tribes of the north and leave David's house to rule Judah. Of conrse Ahijah well knew that Jndah would not consent to have the kingship pass from David's house which had done so much for her material and spiritual greatness. And he also knew that the other trihes were willing to and could successfully secede from the union should Solomon's son be unwilling to turn ahout face from his father's policies. But Rehoboam must have been known as a character of despotic tendencies or as the most likely to listen to flatterers of such tendencies. Tho prophet expected no change in policies from him Unlike David and Saul, he and his father were reared at court in the midst of ease and luxury, and so were incapahle of sympathizing with the poor lahoring classes. Government, they thought, exists for the benefit of the governors. But Jeroboam had come up from among the common folk like David and Saul; and he could sympathize with their needs and aspirations should he not likewise become drnnk with unexpected power. Moreover he was strong with the dissatisfied laboring class, as he had been in charge of some of Solomon's constructions. So he was well adapted to become their leader. And neither was he at all averse to it when the opportunity shonld come to strike the first hlow at the union. Because he had been selected hy the prophet as the popular leader against Solomon's son, he had to flee the country to save his life until the faovorable opportunity should come. Meanwhile without a douht Ahijah conducted his campaign and crystallized sentiment on his behalf.

The stage was set when Solomon died. Rehoboam at once hastened to Shechem in the north to receive the testimony of allegiance from the northern trihes and be proclaimed king of the nation. But instead of receiving the puhlic acclamation he was presented with a (verhal) Bill of Rights in which the people's grievances were stated and his pledge to right these wrongs respectfully reqnested. But he was not the man thus to he cowarded into a surrender of any part of the power which his father had hnilt up and passed on to him. He was drunk with the very thoughts of the power which was to come to him. And contrary to the advice of his wisest counseliors he positively refused to affix his (verhal) signature to the Bill. Instead he strove to coward the petitioners into subjection by heeding the advice of his irresponsihle flatterers to threaten to make the people's grievances even more grevions. The die was cast. With Jeroboam as the leader and the prophet Ahijah as his supporter the ten northern tribes withdrew from the convention and established a kingdom of their own, leaving to Rehoboam his lone tribe of Judah to rule over as king. Thus the nation estahlished hy the wisdom of David became rent in twain hy the poor judgment of Solomon and the folly of his son. Strange that Solomon has become so famous for wisdom when he manifested such poor judgment in the government of his people who were known to he quite erratic and fickle! But such fool's success along any line and power without a keen sense of responsihility make of us mortals.

But Ahijah was more disappointed in Jeroboam than Samuel had been in Saul. Jerohoam out-solomonized Solomon in religious matters. Solomon had sanctioned heathen religions; but Jerobeam made idolatry the official religion of his kingdom. The fact that he could so easily establish idolatry among his people indicates, I think, that there was a large part of the Israelites who were not able to appreciate the somewhat highly spiritual religion which Moses had taught them. They did not renounce Jehovah; but they did renounce their former method of worshipping Him. Jeroboam went back to the pre-Mosaic days of Israel for his models.—Following Aaron in the wilderness of Mount Sinai he had them worship Jehovah in the form of a calf, which was certainly of Egyptian influence where the white cow was sacred. We shall have more of this in our next lesson.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, April 6, 1924
'And the King answered the people roughly."

(By Rev. D. D. Martin, D. D.)

A heart not tendered by Heaven's graces is not fitted for a place in authority as king or ruler. It is characteristic of heathen kings that they are selfish and sensual and have made "man's inhumanity to man" only the worse in being a king's inhumanity to man. Rehohoam was no exception, he had been cradled in indulgence. He had not only the fact of being a kin's son to kindle pride and arrogance of soul, hut he was a rich man's son, for Solomon was the richest among kings. His father had been too husy in matters of state and royal society to give attention to the training of a son. He grew in the glare of the court without the shaping care of godly parental interest. So that when Rehoboam came to succeed his father on the throne, he was as bad or worse than the heathen kings about him, and treated the people without consideration; he answered them roughly.

If such a situation could ohtain in the Kingdom of Israel what must we look for among the peoples that know not God. I n the dark places of heathen cruelty hundreds of slaves are held by heatben kings and lords. Their lives are not their own, but at the caprice of their master must be surrendered. They exact toil and devotement to their kingly inst or desire without consideration of cost or feeling. In the days of "Darkest Africa" upon the graves of kings countless sacrifices of human life were made with the thought these poor victims of this heathen custom might serve their master in the next life. The peoples of most of the world have been like ancient Israel subjects of unreasoning and heartless tyrants who have been styled kings.

All the people should know of the "King of Kings" who always answers every petition with grace. Had the King of Belgium known him, he would not have answered the people of the ongo so roughly. H ad the Sultan known him there would never have been the awful slaughter of the Armenians. Had the queen of Madagascar known him there would not have been the story of persecution, and of missionaries driven from the island. Had the Kaiser in Germany known him hotter, and the Czar of Russia been moved by his spirit, the World War would not have filed the world with distress and sorrow.

Gammon Seminary.

District Rounds

GAINESVILLE DISTRICT
Second Round

Duluth, March 22-23; Suwanne, 22-23; Lawrenceville, 28-30; Hoschton, 29-30; Buckhead, 30-31; Elherton, April 5-6; Commerce 12-13; Lavonia, 26-27; Athens, May 3-4; Covington, 9-11; Union Grove, 10-11; E. Atlanta, 11-12; Fort St. 16-18; Foss Chapel, 18; Gainesville, 23-25; Buford, 24-25; St. Luke, 24-26; Oxford, May 31-June 7-8.

Dear Brethren:—This brings us to the Second Quarter of the year. Please complete your organization for the year's work. Also complete your Every Member Canvass for subscription to the World Service Program and report subscriptions to me so that I might report them to the Area Office your plans for raising the largest fice.

Easter comes on April 20th. Lay well your plans for raising the largest Easter collection in the history of the district. Let's do our best to raise our full assessment for the World Service Program and other benevolences in full as well. Please report your Easter collections as soon as Easter is over, so that I may report to the Bishop.

Put the Southwestern Christian Advocate in every home. Let's make it self-supporting.

Special request to the Stewards:—Please raise your pastors' salaries in full. Yours for Master's cause, J. Demery, District Superintendent, 16 arton Ave., So. Atlanta, Ga.

MURFREESBORO DISTRICT
Third Round

Livingston, April 4-5; Cookeville, 5-6; Gordonsville, 12-13; Lancaster, 12-13; Liberty and Alexandria, 26-27; Sparta Circuit, ay 3-4; Sparta Station, 4-5; McMinnville, Circuit, 10-11; McMinnville Station, 17-18; Dilton, 24-25; Manchester, June 1-2; Hillsboro, 7-8; Tullahoma, 15-16; Murfreesboro Circuit, 21-22; Butler's Mission, 28-29; Murfreesboro Station, 29-30; Smyrna, July 5-6.

Dear Brethren:—Leave no stone nnturned. The General Conference will convene in this qnarter. Send in your General Conference expenses at once. Get the World Service Volnme in the hands of your members, they can get it now for fifty cents, after April

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Quarterly Conferences

MAYSFIELD, TEXAS—Our second Quarterly Conference was held Feb. 23-24, 1924. The Rev. Dr. T. H. Wyatt presiding. On the 23rd our business session was held; the Rev. Mr. Wyatt addressed us with fitting words. In the opening he told us many things about the great church of which many of them are planted in our memory. Dr. Wyatt is equal to his task; he is a live wire with few equals. The Rev. M. J. C. Coe was found at his post with things well in hand, always planning programs and watching over his flock. The Rev. Mr. Coe in his third year at Masyfield will be the cream of his pastorate of former years. He lives in the hearts of his people. We paid our District Superintendent $42.23, pastor $10.20; total, $52.43. Rev. Coe knows no failure. We are planning great things this year in the name of our heavenly Father.—E. T. Smith, Reporter.

LITTLE ROCK, ARK.—Duncan Chapel M. E. Church: My first Quarterly Conference was held Feb. 24-25, 1924. Dr. L. G. Hodges, District Superintendent, came to us on the evening of the 24th to carry out the spiritual part of the quarter. In spite of the inclement weather a good crowd was out and the choir was at its best. The District Superintendent preached us a great sermon, then administered the sacrament of the Lord's Supper to a large number. The Sunday school has increased more than two-fold. This quarter six new members have united with our church. On Monday night the business part of the quarter was held; the officials were out with fair reports; thus a good quarter was had. The District Superintendent was much pleased with the outlook of the work for the year; so much so until he with the pastor, officials and members have agreed to renew the church building at once. A nice report was made for the Centenary cause. The future is bright for this charge. Pray for us.—H. Bright, P. C.

HOLLY SPRINGS, MISS.—February 22, our first quarterly conference was held at Asbury M. E. Church, with Dr. W. N. Redmond, our beloved district superintendent, presiding. All reports were good. A ll claims were paid in full and $3.00 was paid on the pastor's salary. We want to encourage the people of Ashury for their efforts to carry the World Service Program over the top on Easter Sunday. $5.00 from every member is the pass word. May we all work to that end. Rev. G. M. Chisolm, Pastor—S. W. Wysinger, reporter.

COTTON PLANT, ARK.—Brother J. H. Hatchett. our District Superintendent, held his first Quarterly Conference at Taylor Chapel Feh. 24-25. On Sunday he preached two great sermons for us, morning and evening. The Quarterly Conference was held Monday night. After carefully looking into the work, he expressed himself as being well satisfied with the work. Followed hy banquet in honor of the District Superintendent.—A. T. Stephens, P. C.

ABERDEEN, MISS.—Aberdeen Second Church: In spite of the inclement weather Feb. 29-Mareb 2. our First Quarterly Conference was a success. with Dr. E. R. Miller in the chair. Our beloved pastor in person of Rev. L. T. Jones, who, with the assistance of his wife, has everything lined up for putting the program over. Dr. E. R. Miller's address tended to lead upward along all lines in putting the whole program of the church work over the top, and putting the World Service volume and the Southwestern Christian Advocate in every home. Rev. L. T. Jones and wife with the aid of bis officers are planning a mock conference to make Easter an over-the-top day. Reports were good for first and short notice; three local preachers absent, J. H. Clay. W. G. McMillan moved to St. Louis. W. M. A. Dobson from labor to reward. Pastor's salary this year $650, Superintendent $60; raised this quarter, $35. Paid Superintendent in full. Have $170 in the bank. Sunday night the church was packed to its capacity and Dr. Miller preached a soul-stirring sermon; 71 communed.—H. C. Moore, reporter.

FARMINGTON, TENN.—Rev. Eli J. Guthrie, District Superintendent of Dickson District, held his second quarterly conference here in Simpson Chapel Methodist Episcopal Church, Feb. 16-17. Miss Pattie C. Smythe,of Petersburg, was appointed District Steward, as the District Steward, Bro. Tom Hardy, was moved to Columbia, Tenn. We had an excellent quarter; we are highly pleased with our superintendent and pastor; also, we hope to be able to accomplish a great work this year. The next quarter will be at Petersburg, Tenn. The t hird group meeting of the Dickson District of the Methodist Episcopal Church of the World's Service, convened in Simpson's Chapel Methodist Episcopal Church, February 19th at 11 a. m. Rev. E. J. Gurthrie, district superintendent presiding. Rev. E. F. Carter led the devotions. Rev. Guthrie then presented the books; all of the members present bought a book and went into the work which was helpful and instructive. Pastors present: Rev. E. F. Carter, Rev. S. M. Carmichael and J. F. Fenner; Laymen: Mrs. L. A. Hill, Addie McLean, and Miss Pattie . Smythe. Visitors of the C. P. Church: Rev. J. H. Bishop, Mesdames Viola Reed, Angie Allison, Susie Dysart and Miss Robbie Allison. At the close of the meeting the ladies of the church served an excellent dinner. At the close of the meeting Rev. Fenner preached from Matt: "What think ye of Christ?" and whose Son is He." All enjoyed the sermon.—Rev. E. F. Carter, P. C.; Mrs. Susie O. Boren, reporter.

OCALA, FLA.—The first quarterly conference convened at Zion Memorial Methodist Episcopal Church, Friday evening, March 14, 1924, Rev. Dr. R. H. eboDse, District Superintendent, presiding. The pastor, Rev. G. H. Lennon, having recently recovered from a two weeks' attach of la grippe, had only been on the ground in the new field about two weeks. The officers and members came forward in a splendid way which made the conference mark a successful beginning of a new year. The reports from the officers marked a hopeful future. The pastor conducted the 11 o'clock services, having an earnest and deeply affected audience. The evening service at 8 o'clock p. m., was to the delight of a splendid congregation. The most excellent sermon was delivered by our most excellent district superintendent Dr. R. H. Debose, to the delight and plea ure of all. His assessment of $25.00 fully covered and $16.50 provided for the stewards.—Reporter.

UNION SPRINGS, ALA.—The Rev. P. P. Wright, District Superintendent of the Montgomery District, held his second quarterly conference February 22-24. On Sunday the Sunday school was favored with the presence of the superintendent and enjoyed a helpful review of the lesson conducted by him. He preached an able sermon at 11 o1 o'clock, using as his theme "Prayer." In his discourse he gave many striking examples showing the good results of prayer. His sermon was enjoyed hy all. At the close of the sermon three children were presented for baptism. The day was also observed as a Veteran Day for old people from 75 years upward. Twenty-five were present. Their ages were from seventy-five to one hundred and nine years. It was indeed an enjoyable day for them as they were given the privilege to talk, sing and pray. Dinner was served them and each received a donation in keeping with the spirit of home mission. Rev. L. D. Daniel our new pastor, is doing all that he can to push the church to the front.—Reporter.

GOLIAD, TEXAS—We are proud to inform the many readers of our church organ what we are doing in these parts. Feb. 23rd and 24th were record-breaking days at Fannin St. M. E. Church. Our beloved District Superintendent held his first quarter on the above named dates. The quarter was well attended and reports were commendable. After Saturday evening's session our pastor, Rev. Mallory, informed the District Superintendent, Rev. J. B. Brown. that he and his officers had done the best they could towards raising his claim and hoped he would be satisfied with the effort put forth. Rev. Brown seemingly was dissatisfied and began making inquiries, and to his surprise the District Steward counted to him his full quarterage in the business session of the conference. Sunday was a bigh day. Sunday school at 9:30, followed by 11 o'clock service and the administering of the sacrament to 71 persons. Rev. Brown preached to the delight of all who heard him. At 3:30 Rev. Mallory, our pastor, preached a soul-stirring sermon to the missionary department. At 7:30 Rev. Brown was at bis best and preached as never before. We are proud of our pastor, also our District Superintendent. We wish for them hoth a successful year. Total receipts of the quarter, $68.86.—Reporter.

MEXICO, MO.—Our fourth Quarterly meeting and conference for this charge was held Jan. 27-28. Our District Superintendent, the Rev. C. S. Webster, was with us and delivered most excellent sermons. Tho day was one of sunshine, warmth and beauty. Our Epworth League is awakening to her task on the program of the World's Service under the efficient and progressive president, Mr. Harrison Lillard. The Sunday school is doing splendid work under the leadership of Mrs. N. J. Cooper as superintendent. The Sunday School Missionary Society under its leaders is carrying out its program on each first Sunday in the month. The program on tho first Sunday in March was very good and the collection amounted to $3. The conference year is closing up nicely. At our fourth Quarterly meeting collections were as follows: District Superintendent, paid in full, $27; Centenary, $63.50; pastor, $41.96. We are striving to have a full report for the Annual Conference at Kansas City April 2nd, 1924. Our splendid and wide-awake pastor, the Rev. Wm. H. Smith, has served this charge well. He is a safe leader and a most faithful pastor. He deserves much credit for the manner in which he has directed his church work during the conference year.—Mrs. Anna Nicholas. Reporter.

HUNTSVILLE CIRCUIT—Rev. Dr. W. D. Lowis, our worthy and energetic District Superintendent, held his first Quarter for this circuit March 1-2. with the Gallilee Church. The busines session was largely represented; all of the officers present had written reports which showed a general growth throughout the charge. When Sunday dawned clear after a week of almost continuous rain, it was evident that a community eager to hear our District Superintendent, would come out in great numbers This was true, for at the morning service the spacious building was crowded to overflowing and the sermon delivered to attentive ears thrilled our hearts and encouraged us to go forth as co-partners with Christ in tho conquest of the world for righteousness. Prof. S. W. Houston, principal of Houston Industrial High School, located in close proximity to our church, was present at this service with his student body. The sermon was inspiring to the young people, who hung with rapt attention upon every sentence. Principal Houston expressed the thanks of his faculty and the students to the Superintendent for this timely and scholarly sermon. The congregation was invited to worship in its afternoon services at the school. At this service our very active and able pastor, Rev. H. C. McCarty, was master of ceremonies. Principal Houston was introduced, who paid glowing tribute to all Christian organizations in general and to the Methodist Episcopal Church in particular for evident signs of hastening the universal Fatherhood of God and the brotherhood of man, and who in fitting words introduced Dr. W. D. Lewis. Dr. Lewis used as his theme, "A Despairing Cry." Text 1 Sam. 20-3. The Superintendent closed with these touching words, "Hope springs eternal in the human breast; to be living is to be blest." We are all set for "over the top" Easter Sunday. We thank Bishop Jones and our Superintendent for this worthy pastor. Raised during the Quarter, $107.77. "A full and complete report" is our slogan.—J. W. Walker, Reporter.

MEXIA, TEX.—Our Pastor, Rev. A. G. Russell, took charge of our circuit at the first quarterly conference held this conference year. He and the District Superintendent

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WHAT THE CHURCHES ARE DOING

COTTON PLANT, ARK.—Dr. J. C. Sherrill, the Area Secretary of the evening, on the first Sunday in o'clock and lectured at 7:30 in the evening.. On the first Sunday in March in our opening drive for money—A T. Stephens, P. C.

EBERNEZER, MISS.—Our new pastor, Rev. S. S. Brown, has brought a new vision to us and tho Ebenezer charge has taken on new life. Rev. Brown is a great preacher, and our motto is to go over the top on Easter. The pastor also has the Southwestern at heart and has asked for many subscriptions. Our congregation is larger than it has been for years—M. E. Green, reporter.

BRENHAM, TEXAS—The Ladies Aid Society under the management of Mrs. Ella P. Jones, President, and Miss L. Blossom Armbrister, Secretary, gave a most refined musical program February 22nd, Honoring George Washington's Birthday. It is said that it was the best ever given in this city. At 16 cents a head the fees were $30.02 cents. Miss Armbrister, the Principal of the city Primary School and Superintendent of our Sunday School, knows as few do how to work with the young folks and children. With Mrs. Jones aid, they put things over in fine shape. Many have asked them to repeat it. Miss Johnnie Mae Armbrister, presided at the piano. W. Hartley, Jackson, P. C.—Reporter.

CHARLESTOWN, W. VA.—Mt. Zion M. E. Church was favored with a rally on the fourth Sunday in February. There was quite a bit of enthusiasm displayed among the Twelvo Tribes of Israel. Our success gave us one hundred and sixty-four dollars, through the effort of the Twelve Tribes. Our effort was inspired by a contest sermon at the evening services by Revs. Bailey and Walkor. Our Annual Conference will be in session at Baltimore the 19th of March, at which time we will report all claims raised. We wish to thank all who contributed to the Twelve Tribes, both white and colored. for thoy gave of their means.—E. W. H. Johnson, Pastor; George Farrell, Scc.

LIBERTY HILL CHARGE—Unionville M. E. Church: Lincoln's birthday was celebrated at Unionville M. E. Church on Feb. 10th by the Sunday school. The attendance was small but the lectures given to us by our Superintendent, Rev. P. W. Collier, certainly lifted the hearts and minds of the young people to higher standards in lite, and also we were beautifully addressed by Mr. H. T. Gardner, of West Virginia, and Mrs. Lily May Head, of Eatonton, Ga. Collection, $1. Little may have been our achievements, but we were grateful to the Almighty for what we received. Several of the Sunday school members made some impressivo speeches. —Miss Bertha Gardner, Reporter.

MORTON, MSS.—Rev. W. G. Lipscomb preached his farewell sermon at the Baptist Church, where he was asked to preach before leaving. He preached a great sermon, after which the good citizens of Norton shook his hand and bale him farewell. Mr. Adams of Adams and Banks Lumber Co., gave him a check for $5, Mr. Adams, who is a white gentleman, gave Bro. Lipscomb $15 within 30 days, also Mr. Will Armstrong, $1; Mr. Tom Armstrong, $1; Mr. C. McGaugh, 50c; Mr. B. B. Homesworth, 50c; Bro. Gus Rogers of the Baptist Church, $1. We pray for Rev. Lipscomb's success in his naw field of labor.—Reporter.

PORT ALLEN, LA.—Scott Chapel M. E. Church has taken on new life. We are delighted with our new pastor in the person of Rev. W. M. Harrel. He is a fine and excellent preacher. We feel that he is the right man in the right piace. On the first Sunday ho administered the Lord's Supper; the spiritual tide ran high. Six members were added to the church and 65 partook of the Lord's Supper. On March 5 the pastor was surprised with 300 pounds of choice groceries. The party was led by Sister Gertio Morgan. This made the hearts of the pastor and wife rejoice. A short talk was made by the pastor of their appreciation; the presontation speech was by Sister C. Adams; solo, Sister N. Rutledge; a song, led by Sister R. Henderson, after which refreshments were served to the delight of all that were present. Having enjoyed themselves, the happy crowd left the parsonage singing "God Be With You," led by Bro. J. E. Adams.—Rosa Henderson, Reporter.

LOTTIE, LA.—Green Chapel M. E. Church: Amid the inclement weather. Sunday was a high day. Our pastor, Rev. J. C. Coleman, gave a strong locture on prayer, which was well accepted and helpful to all who heard him. Sunday night he preached a strong sermon which made our hearts burn within us, and administered the Lord's Supper to 44 persons. We are planning to put the church program over.—Rev. J. C. Coleman, Pastor; Mattie A. Nobie, Reporter.

MANDEVILLE LA. — We havo moved in on this circuit with great delight. The people gave us a hearty welcome. The work seemed to be a little down, but we are moving on nicely. We asked for $65 to move with and the people responded to our request. On the night of March 10th there was given at Daniels' Chapel M. E. Church, under the direction of Mrs. Ida Burton and Mrs. Ernest Robinson, a union reception, Baptists and Methodists. it was a success, indeed. Tho church was crowded. Great speeches were listened to with much interest. At the close of the meeting ice cream and cake was served in abundance. We have two Sunday schools, under the leadership of Mr. Dave Robinson and Mr. Miko Daniels. The schools are growing every Sunday. Wo are hoping for great success on this circuit this year.—Rev. E. W. Jackson, Pastor.

BREWTON, ALA.—On my return home a number of members and friends of Shiloh M. E. Church met me and the children at the depot, and on Wednesday after prayer meeting a storm party struck the parsonage, and left many valuable things. The following participated: Sisters Lula Murphy, Eliza Crosby, S. Miller, Mosell Croshy, Carrie Smiley, Brothers Murphy, H. Cheatham, E. L. Hollingsly, Randolph Cheatham, Gaston Palmer, W. Sanford, D. R. Wilson and wife. The Baptist minister and other friends also participated. These members are also planning to give me a suit. We are striving to put the program over by Easter, and I wish to thank the good people for their kindness to me. —G. W. Reed, Pastor.

INDEPENDENCE, VA.—Oak Grove M. E. Church: On March 10th it had been snowing for 15 or 16 hours. We were sitting in the parsonage and hard somebody calling with a loud voice. I opened the door and there was Bro. Alex Cox with a wagon, which was lead by Sisters Alice Cox and M. C. Rooks and Bro. David Gwyn. They came in the new parsonage and laid on the table about 40 pounds of choice groceries of all kinds. We then had a word of prayer to our God. I want to say we thank Sisters Alice Cox and Mrs. M. C. Rooks for their kind and good motive. We want them to come again from Oak Grove charge and bring every brother and sister with them.—J. G. Nash, P. C.

THIBODAUX, LA.—The members and friends of Calvary Methodist Episcopal Church are elated over the return of our pastor, Rev. L. H. Smith, for another year. We can vouchsafe to say with such a heroic leader success lies within our reach. Rev. L. H. Smith is a leader of no mean ability, prosperous in whatever he attempts. We have the work well planned and started for a great harvest. At 11 a. m. Sunday, Feb. 17, Rev. Smith delivered a wonderful sermon to all present. Text: "I must work the works of Him that sent me." Our church has taken on new life to do great things."—Miss P. L. Wilson, Reporter.

UNIONVILLE CHARGE—On Feb. 17, while our beloved pastor, Rev. E. E. Rogers, and his family, were sitting so comfortably in the parsonage, some one came running in and told them that their house was on fire. It was then blazing out of the roof. How it caught we never have known. He and his family lost all of their clothes but what they had on. His entire library was burned. They only saved a few things on the first floor. Everything on the second floor was destroyed. The house was partly covered with insurance, but he had no insurance on the library nor the furnishings. They are getting along fairly well under the circumstances. We are striving to prepare him for tho Annual Conference.—(Mrs.) Florence G. Waters, Reporter.

KOSCIUSKO, MISS.—A grand entertainment was given at Wesley M. E. Church Feb. 13, 1924, under the auspices of the W. H. M. S. The feature of the entertainment was the Old Maids' Rainbow Wedding. The church was beautifully decorated for tho occasion, and the parties of tho wedding were dressed in the different colors of tho rainbow. Mrs. Lula McMillian played the wedding march. The groom, Mr. J. Hanna; bride, Mrs. L. C. Loveiady; maid of honor, Mrs. Ida Cox; bridesmaids, Mesdames Hamilton and Coulter; flower girls, Mesdames Coleman and Welch; proacher, Mr. W. Cooper; soloist, Mrs. E. Hanna; Mrs. E. J. Woods doorkeeper; Mrs. P. L. Bullock man-

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DISTRICT ROUNDS

(Continued from Page 11)

the 30th it will cost $1.00. I hope by this time you have prepared your membership for enlistment of the every member in the work of the World Service Program. Preach to them or lecture to them, have your minute men to talk to them, have your class or unit leaders, and heads of all departments to help in getting them in the march of the old church, emphasize Stewardship in all of its phases. Get your people to titho their income for two weeks to be put on the alter Easter Sunday, get them to see the importance of paying up on Easter that the great church may march forward in its mighty program of World's Service Monday after Easter .

Forward to me your report for I will be forced to report our District on or about the 22nd which is two days later, please see to this.

Don't forget the **Southwestern Christian Advocate**, get the people to subscribe for the church paper, and they will see and know the wishes of our church.

Remember Waiden. Some of us have raised something but we are by no means up to our resources.

Finally brethren by all means go over 1923 in everything so our report will be one of honor and not one that will cause us to drop our heads in shame. Your friend and Brother, F. N. Collier, District Superintendent, 419 State Street, Murfreesboro, Tenn.

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Greenville, Ill.

Woman's Column

SHREVEPORT, LA.—The district meeting of the Woman's Home Missionary Society met March 5, 1924, at Daniels Chapel, 2029 Tolbert Street, with the President, Mrs. Susie Day, presiding. All District Officers were present with splendid reports. Our District Superintendent, Rev. J. E. Rolax was present and gave a fine address after which the good pastor, Rev. Chas. Anderson, spoke words of encouragement along the line of mission work. The next meting will be held at Jewella, La., April 9th.—Alice Anderson, reporter.

Dear Secretaries of Christian Stewardship of the Savannah Conference: This is to remind you and the presidents and pastors to urge the members of your auxillary—I should say the whole church—to pay their tenth. Read Mal. 3:7-18, and 2 Cor. 8:1-15· 9:6-15: 1 Cor. 6:19-20: 2 Cod. 8:7. Write to the Layman Company, 35 N. Dearborn St., Chicago, Ill., and get all the literature you need at a very reasonable price. Send stamped envelope and I will send you a sample of the literature and some pledge cards. For 10 cents you can get an account book. Have the tithers to sign pledge cards and return them to Mrs. J. Anna Haltom, Conference Secretary of Christian Stewardship, 807 E. Depot St., LaGrange, Ga. After June 1st my address will be 20 Washington St., Baxley, Ga.

MONTGOMERY, TEXAS—On February 2 the Woman's Home Missionary Society pounded Brother Beverly and wife, a very aged couple. Those participating were: Sisters E. Washington, M. Jones, A. Williams, E. B. McDowell, A. Burrell and M. A. Hatchett, also one sister from the Baptist church. As we walked in, we sang "I Want Jesus to Walk With Me," after which we laid on the table 15 pounds. The prayer was offered by the president in behalf of the two aged ones. After singing "There's Not a Friend Like the Lowly Jesus." prayer was offered again hy tho secretary, E. Washington, and Sister C. Sapp of the Baptist Church. We have planned to do more and better missionary work this year than ever before if the Lord is with us. We mean to stand by the pastor and help him pnt the program over.—M. A. Hatchett, Reporter

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QUARTERLY CONFERENCE.

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arrived at the same time. The pastor was received most cordially by all his members and visitors. All claims of conference were met, including traveling expenses. The same interest first manifested in onr pastor's family still exists. The church work is progressing along all lines. We have paid all pastoral claims np to date, and are looking forward for a successful quarter to be held on March 27, 1924. Already we have staged a World Service program, to be rendered Thursday before the setting of conference. We are expecting Dr. Warren to be with us. We ask your prayers for our success.—(Mrs.) H. M. Davis, reporter; Rev. A. G. Russel, pastor.

STAMPS, ARK.—The first quarterly conference of the Stamps Charge was held March 2-3. Rev. G. T. Saxton, District Superintendent of the Texarkana district, presided. He preached two inspiring sermons and the church was awakened by his message. Tho business session was held on Monday night, and the reports were good, as each leader had pledged to go over the top. The pastor of the C. M. E. Church, preached for us at 3 p. m., and Rev. Pinex of the A. M. E. Church spoke a few words. He lifted a collection of $18.40. We raised on Sunday and Monday in the quarter, $38.88. We paid the district superintendent in full. He is very much pleased with the work and with our pastor, as we have one of the best pastors in the conference. Mrs. McDonald, the pastor's wife, is always ready and willing to help carry on the work of the church.—Mrs. Parlee Thames, reporter.

MT. HOPE, W. VA.—Mt.Morlah Methodist Episcopal Church: The fourth quarterly conference of the above charge was recently held. Dr. W. A. English, the beloved District Superintendent, presided. After some briei preliminaries, the regular business was assumed. The reports heard from the pastor and other auxiliaries, presented phases of growth. All benevolent causes and claims have been presented through the year. On February 10th, Dr. W. A. English preached from the 55 Psalm and 22nd verse: "Cast thy burdens upon the Lord and he shall sustain thee." It was a treat to all who heard him. The Lord's Supper was then administered. The weather was awful cold and a faithful few raised $10.00. We left rejoicing. We are now closing our year's work. Our pastor, Rev. Ezra Williams, has had spiritnal success. Sunday, Feb. 24, Rev. Williams was in his usual masterly way of preaching. Time and again he thrilled his hearer's with his eloquence and spiritual power. We have paid on old debts: On Centenary $100; to district superintendent, $27. Mrs. E. Bradley our President of the Ladies' Aid and Mrs. M. L. Thompson, are very busy making apr[illegible] and fancy work of all designs, s[illegible]ar their work has amounted to $100. They also have hake sales every week, cakes and pies, etc.—Mrs. M. B. Brockman, reporter.

PHILIPP, MISS.—Onr first quarterly conference convened in Shiloh Methodist Episcopal Church, February 9-10, 1924, with the Rev. J. M. Marsh, district superintendent, presiding, nearly all the officers were present. We had an excellent session. Dr. Marsh's addresses and lectures on the great work and program of the chnrch were inspiring and helpfui, and we soon fonnd onrselves on the monnt of vision with larger views and visions of the World Service program of the great church. We recognize our task more clearly, and will link np with the pastor and pnt the program over. We are very well pleased with our now pastor, Rev. P. A. Lemon, who has been on the joh organizing and reorganizing the work for the year. We are going out in the name of our Christ for a great year. We paid the district snperintendent in full, $30.00; pastor, $22.50. Pastor's salary was fixed at $900.00; district superintendent, $120.00. The Elder preached two strong sermons and administered the Lord's Supper.—Reporter.

CARD OF THANKS

I take this method to thank the good people of Pelahatchie for their splendid support while I was there as pastor, and also for a seven dollar hat given me hy Mrs. Arelee Clayton, Mr. George Clayton, Mrs. S. E. Madison and others. May God bless those faithful people.—Rev. W. R. Walker, Bond, Miss.

I wish to thank the good sisters and friends of Henry Chapel for their kindness towards my wife and me for the many good things brought to the parsonage for our comfort. This storm came on February 13th, led by Sister Bettie Shenake and Sister Matilda Holmon. Many thanks to them. You are always welcome, Come again.—D. D. Reid, pastor, Lambert-Crowder Charge.

The pastor and wife wish to thank the members of the St. Mark M. E. Church, Washington, La., for the many pounds of groceries and cash given on March 1, 1924. The party was led by Sisters Lucinda Hicks, L. Lee, and Mr. W. M. Glover. On entering the door they sang "Nearer, My God, to Thee."—Rev. J. L. Augustine.

I take this method to thank the Ladies' Aid and Home Mission of Bonchest Church for a five-dollar velour hat, two shirts and a box of hose, collars and ties. May the Lord's choice blessings rest upon these good women.—Rev. E. Freeman, Pastor; whose address is now changed from Frierson, Box 152 to R. 1, Box 37, Mansfield, La.

We take this method of extending thanks to the members of St. Mark's Methodist Episcopal church for the storm that reached the parsonage February 10, leaving many pounds of groceries. May God's blessings attend you all the way. We appreciate the move taken by the loyal Christian people on this work. And we shall assure yon the best there is in us to put more life, love and Christian fellowship in the work as much as it lies in us.—Rev. and Mrs. Z. T. Powell, Schlater, Miss.

We take this method to thank the members and friends of the Methodist Episcopal Church of Oakdale, La., for a splendid surprise tendered us Tuesday night, March 4, 1924. The surprise resulted in many pounds of choice groceries and some cash. The storm was led hy Dr. and Mrs. T. A. Combre, Mr. and Mrs. C. M. McCarter, Mrs. W. Woods and Mrs. M. Golden. We expressed onr appreciation and gave them a standing invitation.—Rev. and Mrs. R. H. White.

I take this method of thanking the following members of Williams M. E. Church, for furnishing the parsonage and preparing lunch for Mrs. Turner and me on our arrival from Lake Charles. We found Sisters Silvey Obee, Olie Gandean, D. Fransware, Vinetter Louis, Anna Massiah and Brother Rhyne. We are pleased with our new field, we are planning to raise $1,000 on Easter. We are also planning to build a $3,000.00 parsonage. We have $900.00 on hand. Joun W. Turner, P. C. New Orleans.

I take this method of expressing our appreciation to the young men and ladies of Wesley congregation for an unexpected surprise of groceries which came at a time when the tide was very low. We also express our hearty appreciation for the cordial reception given us on our arrival at our new field of labor by the members and congregation of Pineville—viz., Messrs. Gordon, Dorsey, Robinson, Woods, Tilman and others; also, some young ladies, whose names I cannot recall. The future for a good year's work and a hard one looks bright.—M. C. Harrison Pastor, Pineville, La.

I take this method of thanking the people of Newton, not only those of my church, but of all the churches, who so ahly assisted the members of Sylvester Methodist Episcopal Church in the storm party given the pastor on the night of February 13th. When the pastor and wife beheld the contents of a 200-pound box sent up from Newton, they were lost for language with which to express their appreciation; flour, sugar, rice, meat and many articles too numerous to mention. We thank you good friends, come again.—E. A. Wilson, P. C., Hickory, Miss.

I take this method to thank the members of Barron Chapel Methodist Episcopal Church, Sturgis, Miss., for the splendid storm party given at the parsonage March 2. Storms of this kind always bring sunshine. This company was led by Mr. and Mrs. Jones, Mrs. Mary, Mrs. Annie Jane Cannon, Mrs. Lealer Johnson, Mrs. Ethel Shaw, Miss Easter Barron, Mrs. V. R. William, Mr. Jim Cannon, Miss Sim Bertha Cannon, Mr. John Shaw, Mrs. Hannah Cannon, Mr. Rufus Johnson, Mrs. Emma Lampkin and others. Many pounds of groceries were laid upon the table. Pastor and wife extend their heartfelt thanks for these blessings and tokens of love and friendship. You are welcome to call again. May God bless you.—J. H. Gaston, pastor, Sturgis, Miss.

We desire to thank the members of Wilson Chapel M. E. Church and the friends of Madinsonvill efor their kindnes and loyalty. We came to this chargee just six weeks ago from the Savannah Conference in Georgia, and we found a band of faithful members waiting for our arrival, as they were like sheep without a shepherd. They saw my face and heard my voice, and at command they weni forward like heroes upon a hattlefield. Feh. 24th my family arrived from Georgia, and when they reached the parsonage they found a committee of ladies to receive them: Mrs. Mary Blacknell, Mrs. Harrison and Mrs. Johns. Everything was nicely arranged and dinner on the table. On Thnrsday night, abont 8 o'clock, we heard the sonnd of many voices singing at the parsonage door, and when it was opened in walked members and friends into the dining room and laid on the tahle 125 ponnds of choice groceries and a cash purse. This party was led hy onr members and the members of the

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OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

WARDELL—Brother Lanner Wardell, died February 4, 1924. A wife and several children are left to grieve his demise. Age about 85 years.

DAWSON.—Miss Birkie Dawson, died Febnuary 11, 1924. She was a Public School Teacher in Clinton; organizer of the Sunday School. She leaves a mother, 2 sisters, 7 brothers to mourn her departnre. Age 31. All these died in the faith which they had in Jesus.—P. W. Baldwin, Pastor.

McMULLEN—Bro. McMullen, of Vance, Miss., departed this life in Janusry. He leaves to mourn his loss a wife and two danghters. Bro. R. Whitehead, formerly of Ittabena, Miss., died at Vance, and leaves a blessed wife and one son to mourn his loss. We pray God's blessing upon the bereaved family.—Reporter.

JONES—Brother S. S. Jones, of Cotten Plant, Ark., age 65 years, departed this life Feb. 24, 1924, in full triumph of faith. He lived a consistent Christian. At the time of his death he was a class leader; served well his part to the end.—A. T. Stephens, P. C.

DORLY—Sister Willie Dorly, of Cotton Plant, Ark., age 52 years, departed this life March 6, 1924, fnlly prepared to go. She was a loving mother for her children. She leaves three children, husband and sisters and brothers to mourn her loss. She was a good worker in the chnrch.—A. T. Stephens, P. C.

FRISBY—Sister Ritta Frisby, a member of St. Paul Methodist Church, Eutaw, Ala., departed this life on Feb. 6, 1924, alter an illness of only four dsys. She leaves a husband, daughter and sons to monrn her loss. Her remains were deposited in Mesopotamia cemetery.—Annie L. D. Thornton, Reporter.

BUSH—Sister Clarisa Bnsh, a faithful member of Marshall Methodist Episcopal Church, Bunkie, La. After enjoying herself so happily Sunday night at the Church, was found dead in her home Tuesday morning, February 26, 1924. Sister Bush was loyal to the cause of the church. She leaves to mourn her passing, one son, three sisters and a host of friends, the Revs. A. L. Hayward, J. H. Fisher of the Baptist Church assisted the Pastor in the funeral service.—O. J. Harvey, Pastor.

GAITHER—Brother Richard Gaither was born near Covington, Ga., nearly eighty years ago. He died Sunday, January 6, 1924 in Covington. He was one of the founders of Grace M. E. Church, and was a consistent member until his death, and served as class leader and trustee nntil he became too feeble last year. He leaves three brothers, three sisters and other relatives and a host of friends who mourn his departnre. The pastor, Rev. N. A. Bridges, assisted by Rev. J. P. Turner, pastor of the New Hope Baptist church, officiated. Interment was at the new cemetery.—J. C. Floyd, reporter.

COOPER—On February 18th, the death angel visited Mallalieu Methodist Episcopal Chnrch, Lafayette, La. and took from its membership, one of its members, in the person of Sister Mary Cooper. She joined the church last August and died in full triumph of faith. She leaves a husband, one child, mother, father, and a host of other relatives and friends to mourn her going.—C. C. Smith, pastor.

KELLEY—Bro. Van Kelley, a faithful member of St. Peter Church, Clinton, La., since 1921, being converted under Rev. W. R. London, departed this life Feb. 22, 1924, after two weeks' illness. He leaves to mourn his loss a wife, six children, mother and father, brothers, and a host of relatives and friends.—Rev. LeRoy Fields, Pastor.

WOODS—Brother Lessly Woods, Widener, Ark., departed this life December 28, 1923. He was a devoted husband, father, son and brother. We feel that our loss is Heaven's gain. He leaves a loving wife, two girls, two brothers, four sisters, a father and a host of friends to mourn his loss.—Reporter.

DARDY—On February 22, death took from our midst one of the oldest members of St. Mary's Methodist Episcopal Church, Potts Camp, Miss., in the person of Sister Liddie Dardy and again on the 10th of March Sister Etta Golden was taken hy the hand of death. She was a member of the C. M. E. Church. Both died in full triumph of the faith in the Lord. Funeral attended hy the writer.—W. C. Hilliard, pastor.

JOHNSON—Mrs. Susan Johnson, about 85 years of age, and oldest member of Haven Methodist Episcopal Church, Cadentown, Ky., departed this life February 15th, after a few weeks' illness. She lived a successful Christian life rendering much valuable service to her church and community. When she was last interviewed hy the writer she gave a warm hand shake and testified in her usual way: "I'm a soldier of the Cross—A follower of the Lamh." And indeed she was. The funeral was conducted from Haven Church by the pastor Rev. R. Acton, assisted by Rev. B. J. Strider. The remains were laid to rest in the family lot at Cadentown.—Reporter.

CLAY—Sister Jennie Clay, a faithful member of Baldwin M. E. Church, Brookhaven Charge, and the oldest member, then living in the Church, was called from labor to reward, February 19th. She died in full triumph of faith. She leaves many children, grandchildren and a host of friends to mourn her loss.—Reporter.

MITCHELL—A. Z. Mitchell died March 9, born in South Carolina in 1857, age 67 years; moved to Morrilton, Arkansas 40 years ago. Bro. Mitchell was a local elder and chairman of the trustee board at the time of his death. He was always found on dnty and could be depended upon. He leaves two sons and four danghters, twenty-six grand children and six great grandchildren. His wife preceded him to the grea t beyond one month and days. His remains were laid to rest in the family lot at Spring Valley.—Reporter.

DAVIS—Brother R. H. Davis, a member of Owen's Chapel Methodist Episcopal Church of Stump, Ark., departed this life March 6, 1924. He had been a member of the church here for about 26 years. His funeral was preached by the Pastor, Rev. S. MconDaid. The body was carried back to his old home, Domono, Texas, where he was laid to rest. He will be missed as he was kind to all. He leaves a mother, brother and sister to mourn his loss.—Mrs. Pariee Thames, reporter.

HARRIS—On March 6, 1924, Bro. Marshall Harris, age 74 years, passed from labor to reward, he was confined to bed for four days. Bro. Harris was a member of Midgett Chapel Methodist Episcopal Church, Alamo, Tenn., for more than 50 years, serving as chairman of trustee hoard and class leader for a numher oyears. He was devoted to teh church and leaves to mourn his loss 4 daughters and several grandchildren and a host of friends. Our loss is Heaven's gain. The funeral was conducted by Rev. A. D. Butler, the pastor.—Mrs. W. R. Winston, reporter.

WALKER—Mr. Thomas Walker, one of the oldest members of Second Methodist Episcopal Church, Martin's Ferry, Ohio, was laid to rest in Riverview Cemetery. Rev. W. P. Kellogg, of Steubenville, Ohio, preached the funeral, assisted by Rev. J. W. Pinkney, the pastor and other ministers. He was 74 years of age and was a member of the above church for 40 years.—Reporter.

GAINES—"Mother" Marguerite Gaines, who was born at Bolden Depot, Hines county, Mississippi, in 1840, answered the roll call Friday evening, Feb. 14, 1924, while visiting her daughter, Mrs. Bessie Overton Jackson, of Orange, Texas. The end was peaceful, coming on her 84th birthday. Having lived well, she lived beyond the forescore milestone, which was by reason of strength. Mother Gaines, as she was known in New Iberia, La., her home, was a blessed mother in Israel, much beloved because of a strong Christian bearing and a kind and sympathetic personality. Prominent among those who survive here is Dr. T. V. Overton, one of the leading physicians of Honston, Texas. Mother Gaines was a great lover of the church and Sunday school and died in full triumph of faith. Her funeral was conducted hy Rev. J. W. Glider, pastor of Salem Church.

SIMS—Mrs. Hannah Henrietta Sims was born in Montgomery, Ala., July 26, 1872. Died March 4th, 1924. At the age of ten years she was converted and joined the M. E. Church at Montgomery, Ala. She received her education in the pnhlic schools and later graduated from Talladega College, Ala. She was united in marriage to Prof. Andrew Sims in early life and moved with him to Paris, Texas, where she united with Mount Zion M. E. Chnrch. In 1920 she moved with her husband to Sulphur, Okla., where she united with Lawson M. E. Chnrch, serving as snperintendent of the Sunday school, trustee, steward and class leader. She was a teacher in the pnblic schools in Texas and Oklahoma for 28 years. She was a woman of beantiful character, living a constant and devoted Christian life. She leaves to cherish her memory, five children and five grandchildren. Funeral was held from Lawson M. E. Church, Sulphur, Okla., in charge of Eastern Star Chapter, No. 147. Sermon by A. W. Talbert, pastor of Lawson M. E. Church.

SEYMOUR—Mrs. Ellen Seymour, a life-long member of the Methodist Episcopal Church, with membership in Salem M. E. Church, Orange, Tex., departed this life Sunday, Feb. 16th, 1924, age 71 yoars; 40 years of which was spent in real service in her church and community. Sister Seymour was regarded by all as a devout Christian soldier fighting at times against great odds for God and the great church of her choice. The love and esteem in which she was held by white and colored was attested hy the great number who kept vigil at her bedside until the end came to relieve her of her suffering, and the multitude who followed her remains to their final resting place, hraving the rain and otherwise inclement weather. Those surviving her demise are one son, Prof. E. W. Pettiway, Mrs. E. W. Pettiway, and two grandchildren. Funeral services were conducted by the pastor, Rev. J. W. Glider.

BRYAN—Sister Mary Bryan, daughter of Rev. and Mrs. J. L. Bryan, departed this life March 4th, 1924. She was 21 years of age. She leaves father, mother, six sisters, three brothers, other rolatives and a host of friends to mourn her passing. She was taken into the church hy her father, Rev. J. L. Bryan, when quite young and lived faithful unto the end. She attended the pnblic schools and made good. In 1918 she entered Philander Smith College, completed the college prepatory course and entered the college course. Her health failed her Dec. 10th, 1923. Her last public appearance was at the Little Rock Annual Conference, where she was on the program each night. She came to her father at Lackesburg, Ark., Jan. 3, 1924. Funeral services were conducted hy Rev. J. H. Beckwith and Rev. A. O. Cahean.—Ruth Cavens, Reporter.

JENNING—On Friday, February 15, 1924, the death angel visited the home of Brother E. D. Jenning and claimed Vasti, the only girl of the home. She was a faithful member of Newlight M. E. Church. She leaves a father, 2 brothers and a host of relatives and friends to mourn her passing. Rev. R. Steward of the Baptist Church and Rev. Jackson of C. M. E. Church, assisted the pastor in the funeral services.—F. J. Thomas, P. C.

HOFFMAN—Howard Hoffman was born Feb. 20, 1906, passed away Feb. 19, 1924. Age 17 years, 11 months, 29 days. Our dear school roll is broken, there's a missing link in the chain, a face has gone from the school honse that we never shall see again; there's a new made grave

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SPECIAL NOTICES

The address of Rev. R. H. Moore has been changed from 4415 Fifth Ave., N. Birmingham, Ala., to P. O. Box 351, Newbern, Ala.

Doctor J. W. Turner has recently changed his address from 114 Nichols St., Lake Charles, La., to 4607 South Franklin St., New Orleans.

To the pastors of the Beaumont District: Brethren please raise every dollar of your World Service quotn on Easter Sunday and send direct to Dr. E. M. Jones, Area Secretary, the next day. Make the chasier's cbeck payable to Morris W. Ehnes, but send the report with check to Dr. E. M. Jones. Do not fail in this. Just after Easter the General Conferencc will bc held. We want our area to go up one hundred per cent in its report. Let all of the pastors Hear! and Heed! and our Bishop will know that we are with him to the man. Let me know just how much you send so I can keep a correct account with each pastor. Brethren, do this nnd begin now! Yours faithfully, W. D. Lewis, District superintendent.

MARRIAGES

CRAFT-MARTIN — Mr. Thomas Craft and Miss Mnry Lee Martin were married at the home of tbe bride's mother on February 24, at Pass Christian, Miss. Rev. J. M. Shumpert celebrated the rites of matrimony.

MEKER -- DIXSON—Mr. Joseph Meker and Miss Julian Dixson were joined in holy wedlock February 22 at Shreveport. We wish for them a long life of happincss.—I. B. Henderson, Reporter.

FRANKLIN-FOWLER—Mr. Jessie Franklin and Miss Mary Ideli Fowler, Mr. A. R. Pugh and Miss Clara McGowan, were happily united in holy wedlock at Paulding, Miss., February 24. Both brides were beautifully attired in white silk costumes, and the nttendance was very large. The pastor, Rev. F. S. Williams, officiated.—Reporter.

CARMOUCHIE -- ALDRICH — On February 28 Mr. Edward Carmouchie and Miss Bettie Aldridge wore united in holy wedlock at Lafayette, La. Miss Aldridge is a member of the M. E. Church. After the mnrriage, the couple, together with attendants, motored to the home of the groom's father. At 6 p. m. refreshments were served at the home of the bride's mother. Rev. C. C. Smith, pastor, officiated.

DRAKE-THOMPSON — Mr. R. K. Drake, one of Hubbard's most progressive young men, who recently purchased the R. C. Carter & Sons grocery establishment, was on the first day of March joined in holy wedlock to Miss Josephine Thompson, a very accomplished young lady of Ft. Worth, Tex. They will make Hubbard, Tex., their home. We hope for them a life of happiness. The Rev. J. W. Stone, Jr., performed the ceremony.—Reporter.

SMITH-KENNEDY—On the morning of January 27th, Mr. James N. Smith and Miss Zella E. Kennedy were quietly married at tho home of intimate friends in St. Paul, Minn. The bride comes from a prominent family of Boley, Okla. She is a high school and normal graduate of Langston University. She also holds a certificate from the Chicago Pinno College, and at present is a student of music in the MncAlister College of St. Paul, Minn. The groom is the son of tbe Reverend L. H. Smith, prominent pastor and statistician of the Louisiana Conference. He is a former student of Gilbert College and a graduate of the collego preparatory department of New Orleans Colicge, and a former classical student of Hamline University of St. Paul. He is a charter member and trustee of Camphor Memorial M. E. Church. Rev. David M. Jordan, pastor, officiated. They are at home to friends at 479 Thomas St., St. Paul, Minn.

OBITUARY.

(Continued from page 15)

on the church ground, another break in the sod, another entrance in heaven.

COFFEY — Mrs. Polly Coffey, a faithful member of St. Jnmes M. E Church, Blount Springs, Ala., passed to her reward in full triumph of faith, Feb. 18, 1824. Sister Coffey joined the church 50 years ago. She passed to her reward in her 77th year. Her funeral was preached by Rev. A. D. Moor, her pastor, at the Baptist Church on Baptist Mountain. Sister Coffey leaves to mourn her passing one daughter, two sons, one sister, one son-in-law, two daughter-in-laws, five grandchildren, and a host of friends.—Reporter.

GRANT — Thursday evening nt 5 p. m. the Death Angel visited the home of one of the old veterans of the cross and took him home from lnbor to reward. Brother Alf. Grant, of Canfield, Ark., better known as "Father Alf.," was born in Alabama, nbout 1840, and died Feb. 7, 1924, age 81. He was a slave, and after he was set free he learned to read the Bible and confessed a hope in Christ thirty years ago. He was a faithful worker in the Sabbath school and a leader in the church and could be counted at all times to perform his duty in all things in the church. He was well thought of by both white and colored. His death is not only a loss to the church but the community and county will miss him for his good service. He was a loving husband and devoted father. He leaves a wife, children, grandchildren, brothers, and a host of friends to mourn his death. Rev. D. R. Rankins spoke briefly of Bro. Alf. as a worker in Sunday school nnd church. Funeral services Feb. 9, 1924, by Rev. S. McDonald, P. C., M. E. Church, Stamps and Canfield. Text, Job, 7:8. Rev. Jncobs, of Wainut Hill, Ark., gnve a brief sketch of the deceased as he knew him.—Reporter.

CARD OF THANKS

(Continued from Page 14)

Baptist Church. We thank you and pray God's blessings upon each one.—Rev. and Mrs. J. C. Stribling.—Madisonville, Texas.

On the night of February 11, 1924, a storm struck the parsonage of Pilot Town and left many ponnds of choice groceries in its path. A large crowd came marching in singing, "Will Thore be any Stnrs in my Crown" nnd loaded the tabio with many good things. Tho storm was led by the Woman's Home Missionary President, Sister Olivia Stone, and members and friends of all the churches in town. Come again you are always welcome. P. H. Phillips, pastor.

Rev. A. J. Kirk, of Mt. Olive M. E. Church wishes to express a deep appreciation of sympnthy and kindness shown to him during the lliness and death of his wife by the white friends of the Missionary Society and donations, also of Rural Retreat, Va., also the Lee M. E. Church of Bristol, Va., Postor Rev. Forest, and members for their donations, also the friends of Mytheville and Maxmeadow for their donation. Last but not least to the friends that stood by me so loyally in my sad hourse of Mt. Olive M. E. Church, Rural Retreat, Vt. May God's choice blessing over shadow their lives.—Rev. A. J. Kirk, Pastor.

We want to thank the good brethren and sisters of Independence Circuit for their kind efforts in making it possible for us to move in the new parsonage February 19th, with stove, springs, mattress and safe, from Independence Charge; Oak Grove Charge gave a bed and quilt by Sister Alive Cox, a quilt give nby Sister Handy Darson; Galax Charge a heater and Elk Creek Charge gave some money. eW thank Sister Minnie Braxton for her work at Elk Creek's Church, we hope to have a fine year at Independence Circuit with our working force. Mr. Lan Reeves, Mr. Charlie Reeves, Mr. AlexJohnson, Mr. Sam Calahan, Mr. Jim Phipps, Mr. John Braxton, Miss Alive Cox, Mrs. H. Parson, Mrs. Callie Reeves, Mrs. Rose Reeves, Miss Annie Carter, Elax Johnson; with these and others we want to thank tbe good folks around and near us for their good service they have given to make things go. May God bless us this year and lead ns over the top. Our motto for the year "We can if we will," and let's make this year the hik year at Independence Circuit.—Rev. J. G. Nash, pastor, Independence, Kans.

WHAT THE CHURCHES ARE DOING

(Continued from Page 13.)

ager. Total receipts for the evening, $35.06.—(Mrs.) Lillie Lloyd, Reporter.

HUBBARD, TEX. — The Lawson Chapel Methodist Episcopal Church of Hubbard, Tex., of which the Rev. J. W. Stone, Jr., is the efficient leader, is still progressing nicely and doing big things. On Feb. 22nd, in spite of the inclement weather, the house was crowded to listen to a Dunbar Recital; many white friends were present. On Feb. 29 another crowd packed the house to enjoy a Father and Son's banquet. We are well organized to raise our quota for World Service program; also to rebuild our parsonage. Rev. Stone is an excellent pastor and a splendid preacher. We are happy to have him with us for another year.—Reporter.

AN APPEAL.

FREDERICKTOWN, MO.—To the Members of the Central Missouri Conference: The funeral expenses of Rev. McAdam, who died at Fredericktown two years ago, have not been paid, and feeling that we are morally obligated to the undertaker, who has been very patient with us in this matter, I take this method of requesting the members of the conference to take an after collection and bring to Annual Conference at Kansas City April 2, 1924.—L. Woolrich.

CRESCENT CITY NOTES

SCOTT CHINN—Through the cold and windy weather Thursday night March 20th, a storm struck the home of Rev. T. B. Cooper, our dear pastor leaving the table burdened with its pounds. It was a pleasant surprise to the pastor and family. The leaders of the storm were: Sisters R. Gray, A. Reid, C. Porce, F. Lyles, Brother T. Clayton, E. Tillman, J. Davis, J. Reid, Messrs. H. Dunn and Casino rendered a few solos. The pastor made a short talk of his appreciation and gratitude asking God's blessing upon them, and assured them that the key hangs on the outside and they are welcome always. —A. Mitchell, reporter.

PECK MEMORIAL—The spiritual tide ran bigb in Peck Memorial M. E. Church, Sunday March 23rd. At the eleven o'clock service our pastor the Rev Cornelius Spears, preached us a soul stirring sermon, "Master, Master we perish," which was enjoyed by all who heard him. Six precious souls were added to the fold, and one reclaimed. We was touched by the most beautiful sermon which he had heard, did as the prodigal, "Went home to his father." Sunday night we were blessed with the presence of our beloved Bishop R. E. Jones, and Dr. T. F. Robinson, pastor of First Street M. E. Church. Bishop Jones spoke oncouraging words to us and we were made to feel glad. Our pastor preached "The Ten Steps to Heaven" Sunday night, which was very impressive full of every thing which was needed for the feasting of the soul. Three soldiers came forward and placed their membership with us. Our Sunday School is in a prosperous condition. We have grown from 12 to 63 since the third Sunday in February and are looking forward for a brighter future. The public is cordinily invited to hear the sermon of our beloved Bishop Jones, Sunday night March 30.—Miss Hazel Williams, reporter.

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The "West Virginia". The latest super-dreadnaught of the United States Navy. An engine of destruction costing $27,000,000.

THE WORLD SERVICE PROGRAM

FOR TWO-THIRDS OF THE COST OF A BATTLESHIP

The latest battleship to be put into commission in the United States Navy is the superdreadnaught pictured above, the West Virginia. It is announced that the total cost will be more than $27,000,000. The West Virginia is one of the most powerful engines of destruction which the mind of man has ever devised.

The total World Service Budget of the Methodist Episcopal Church will cost only two-thirds as much as a battleship like the West Virginia. This enterprise is a great living force for construction and work building. Will not a church of over 4,000,000 membership, such as the Methodist Episcopal Church is, contribute two-thirds of the cost of a battleship in supporting a great going enterprise of world betterment and redemption?

There is a profound significance in comparing the cost of a battleship with the cost of a world-wide program of extending and applying the gospel of Christ, for the world is confronted to-day with either one of these alternatives or the other. The issue in our generation is Christ or Mars. The only hope for a world which is splitting apart lies in Him in whom all things hang together. The only adequate force to save the world and to bring a real brotherhood is in a genuine Christianity. God may have other words for other worlds but his word for this world is Christ.

One of the great scientists of America, the world famous chemist, Ellwood Hendrick said the other day that the greatest need of science is not for a new motor to drive energy from the sun. "Science," he said, "has released more energy than the mind of man knows how to use or the soul of man is fit to control. The greatest need of science is for A RENAISANCE OF CHARACTER."

Just where is this going to come from? In what kind of a shop would it be manufactured? What inventor will arise to devise a machine for a renaissance of character? Such a moral and spiritual rebirth can come only from a renaissance of the spirit of Christ. The word renaissance means literally, new birth, and a long time ago Jesus pointed out the only Method by which it can be brought about when he said, "Ye must be born from above."

The world-wide work of the church carries at its center the creative energy of the living Christ. Our support of the great program of service at home and abroad will carry as an answer to the world's unspeakable need and unspeakable gift.

WHAT SHALL WE GIVE TO THE WORLD, A BATTLESHIP OR FELLOWSHIP?

Y. M. C. A. WORK OF NEGROES SHOWS STEADY GROWTH

Another year of Y. M. C. A. work among Colored men under the wise direction of Mr. C. H. Tobias, who a year ago succeeded to the position of Senior Secretary Colored Men's Department of the International Committee, shows commendable progress

Evidence of this is shown by the growing interest of the public generally and of colored people in particular in every phase of this work. Buildings and equipment are being increased steadily which adds materially to the efficiency and utility of this institution for our men and boys throughout the country. Several months ago a new building was opened at Pittsburg and there are at present bright prospects for buildings at Denver and Detroit.

This growing interest is attested by increased financial receipts during the past year. Of the fifteen Departments of activity conducted by the International Committee the Colored Men's Department showed the largest gross increase over the preceding years. Three Departments collected for their budget more than their set quotas; among these three, the Colored Men's Department had a clear lead.

An analysis from the Financial statement of this Department for the year 1923 shows total amounts received from more than 600 unit contributors ranging in size of gift from $25 to $250 each. The total budget expanded amounted to more than $35,000.00 Student Associations, City Associations, miscellaneous subscriptions and those from White Friends make up the list of donors to this worthy enterprise.

Omitting the single contribution of about $2,600.00 sent up by New York state, the largest aggregate financial support rendered by any of the four groups of states, the group of states embraced in the Southern Region made the largest contribution for the year. While the Association is national in scope of location and activities, its record of achievement and support in this section is most gratifying and speaks well for the southern constituency.

Splendid results were obtained also in the interests fostered by the Association under Max Yergan in South Africa. As a sustaining fund for this work, city associations contributed about $1500.00, Student Associations about $1400. while from miscellaneous individuals a total sum of $365.00 was received, $3298.00 in all.

Beyond any doubt such favorable phases in the evolution of the Association movement in these later times is largely due to a more favorable public attitude brought about by the new spiritual emphasis which the Association has been placing and by its closer contacts set up with the organized church and the things for which the church stands. We predict a greater volume of success for the Association in proportion to the bigness of scope and the intenseness of emphasis placed upon that term "Christian" upon which it was founded and which expresses the true purpose and spirit in which its work should be prosecuted. When the Association loses its Christian accent, its Christian flavor, and becomes saturated with other than a Christian atmosphere in all its departments it then will discover its strength departed and its hold slackened on the gencrosity of a Christian public.

But the gains of the present are sure prophecy of its future continued right appeal and of the corresponding sympathetic support from a responsive public.

Personal and General

Doctor E. M. Jones, Area Secretary, preached Sunday, March 30th, at Ocean Springs, Miss. The Rev. W. L. Marshall is the pastor.

Doctor John B. Hall a prominent physician residing in Boston, Mass., visited the Southwestern Office during the week.

Bishop M. W. Clair held the Delaware Conference in Philadelphia last week. He holds the Central Missouri Conference at Kansas City this week and the Lincoln Conference at Denver, Colorado next week.

Rev. and Mrs. W. T. Handy of People's Church, New Orleans, are very happy over the birth of a 7½ pound baby boy while Rev. and Mrs. A. B. Britton of Enterprise, Miss., are all smiles over the birth of a baby girl weighing 11 pounds. Mothers and babies are doing well.

Doctor J. W. Wells, our energetic pastor at Mt. Zion Church, New Orleans, with his loyal membership, has just completed a thirty days' drive in which they reported in cash $1,387.00 to make the initial payment on a beautiful parsonage being purchased on one of the prominent streets. The residence is a two-story modern structure. Doctor Wells is the newly appointed Pastor and begins his task under the most auspicious conditions.

Dr. J. H. P. Westbrook, prominent physician of Denver, Colo., and a member of the Executive Committee of the local branch of the National Association for the Advancement of Colored People, has been unanimously elected an alternate to the Republican National Convention to be held this June in Cleveland, Ohio. Dr. Westbrook has been instrumental in making the Denver Branch of the N. A. A. C. P. one of the strongest forces for race justice in the country.

Hon. W. Freeland Kendrick, Mayor of Philadelphia, has accepted an invitation to address and welcome the Fifteenth Annual Conference of the National Association for the Advancement of Colored People in that city, the end of June, it was announced today at the National Office, 69 Fifth Avenue. Mayor Kendrick's address of welcome is to be delivered on the opening session of the Conference, Wednesday, June 25.

Other speakers who have already accepted invitations to speak are: John Haynes Holmes, Rector of the Community Church of New York and Oswald Garrison Villard, Editor of the Nation.

Among the features planned for the Philadelphia Conference of the N. A. A. C. P., is an exhibit of work of the Negro in art and literature including copies of books written by colored authors.

At a Mass Meeting, sponsored by the local branch of the National Association for the Advancement of Colored People in Colorado Springs, Colorado, fostered by a union of the six Negro churches, five lodges and eight Federated Woman's Clubs, in the city, for the purpose of getting together as a unit, for the general good of humanity and the race's rights, local and otherwise, held in our popular People's Methodist Episcopal Church, the distinguished pastor, Dr. James Blaine Walker, was selected as the speaker of the hour and assigned the subject of 'Unity of Action."

The Colorado Springs charge, one of our leading Churches in the West, is also, one of our strategic appointments. Great care is shown in selecting her pastors. Five months out of the year, the church is crowded with some of the most representative and cultured Negroes from all sections of the country. The Rev. Dr. Walker, who in five years miraculously built a fine brick church, and developed to the place of self-support, our St. Luke Methodist Episcopal Church, St. Joseph, Mo., for a quarter of a century a Missionary object that was threatened with abandonment by the Board of Home Missions and Church Extension, into the fifth leading church in the great Central Missouri Conference, was selected and transferred to this appointment; and, from the beginning, proved to be the right man.

The New York Evening Post of March 22, published a biography of the noted colored musician and singer, Harry T. Burleigh, who has just completed thirty years' service as baritone soloist at the fashionable St. George's Church in Stuyvesant Square.

The biography recounts that Burleigh is the grandson of a slave, with Scotch and Indian ancestry. Left fatherless, the boy earned his own living until he found the New York Conservatory of Music, where he was awarded a scholarship. At the Conservatory, Burleigh saw much of the noted composed Dvorak, whose manuscripts he used to copy; and sang for him plantation songs which may have given some of the inspiration for the New World Symphony.

In 1894, Burleigh applied for a position vacant in the choir of St. George's Church. He was the only Negro to apply. He got the position. He has sung there Sunday after Sunday since then. Mr. Burleigh, whose voice became widely known, recalls having sung for Prince Henry of Prussia, for Paderewski, and Col. Roosevelt, for the Archbishop of Cantebury, and the famous orchestra conductor, Anton Seidl.

Mr. Burleigh is best known for his arrangements of the old Spirituals and plantation songs. He received the Spingarn Medal in 1917, and has received two degrees, from Howard and Atlanta Universities. On the afternoon of the first Sunday in April, St. George's program is being made up entirely of Negro Spirituals as arranged by Harry Burleigh, in recognition of his 30 years' service.

(Continued on Page 4)

AN END OF THE QUADRENNIUM RALLY FOR

NEW SUBSCRIPTIONS TO

THE SOUTHWESTERN CHRISTIAN ADVOCATE

IS IMPERATIVE FOR

TWO REASONS

SELF-SUPPORT: Racial self-respect developing with a growing race-consciousness, and our racial aspirations and demands increasingly expressed; these make necessary, as their reasonable basis, the moral stamina and background that self-support only can supply to our group.

MORE EFFICIENT WORLD SERVICE: For continued and more efficient service in helping to establish a vital Christian culture on a world-scale, this journal must be fostered vigorously. Its message is not denominational, or provincial or racial, but CHRISTIAN. That is the message this age must put across humanity's conscience. A Christian world-brotherhood entrenched in, and paying allegiance to, our common divine Fatherhood, is our sole objective.

¶To sell this idea, the SOUTHWESTERN is dedicated and the Negro group, more than any other to whom we preach, needs the benefit accruing from the dominance of this idea in our social order.

¶The Negro, accordingly, owes sturdy support to this unique organ, in its strategic position to plead for righteous social standards. By such support the SOUTHWESTERN will be made more marvellously potent for effecting righteous relations between man and man.

¶Just one month more remains in which to bunch our support behind the SOUTHWESTERN in our last notable racial achievement for the quadrennium prior to the assembling of an expectant General Conference. Will We Do It?

¶This END OF THE QUADRENNIUM RALLY gives the LAST OPPORTUNITY for sending in Church quotas. Send in all you can NOW!

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2—In all correspondence, write plainly, on one side of the paper.

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THE SPIRIT OF TRUTH:—Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you—John 14:17.

HAPPENINGS AT THE NATION'S CAPITAL

By H. E. Woolever, Editor The National Methodist Press, Washington, D. C.

Americans Surrender

It its said that Washington is the United States in miniature. It is true that Congress should be a reproduction of the best in American life. If this be so however, there are times when a glance at the mirror brings chagrin. There are always some great Americans in the national legislature but all too frequently little men seem to predominate. At least before a presidential election their littleness makes itself manifest. Today, major issues which merit the most serious and immediate consideration of Congress are so imbedded in and obscured by political ambitions and schemes, that it is a serious question whether they can be adequately dealt with this year.

Washington as a composite picture of the Nation is subject to frequent variations of color and atmosphere. A few weeks ago, many blanketed Indians were about the Capitol; more recently, during the hearings on the immigration bills, the Semitic and Southern European types have been prominent.

"But who are these that sit in the seats of authority?" one asks, as he enters the national legislative halls. The commonplace answer is, "They are the representatives of the people, the lawmakers of the Republic chosen by the majorities in states and congressional districts." However, a look into the facts reveals how incorrect is this statement.

The sad state of Congress is but a reflection of America back home. Americans, once proud of manhood suffrage and ready to fight for representation, are surrendering this high privilege. **Today, there is not in Washington a high public official who was elected by a majority of the people, nor by a majority of those possessing the franchise.**

If America does not arouse herself she will rapidly take the road of the Republics of the past. This is not the oratorical note of a Fourth of July speech; it is the inescapable conclusion from authentic evidence. Take some figures as a background. On the average, only about 35 per cent of the possible vote is cast in an election. During a presidential election, by the expenditure of millions of dollars, the percentage is increased slightly.

In the presidential election of 1920, only 44 per cent of those eligible voted and Warren G. Harding was elected by a total vote of 16, 147,359, or 26.5 per cent of the voting strength of the country. If President Harding had received the votes cast, he would not have had a majority of the maximum voting strength of the Nation. Senator Lodge, leader of the Senate, was elected by 22.3 per cent of the voting population of Massachusetts. Senator Johnson of California by 29.2 per cent of the voting population; Ferris of Michigan by 16 per cent; Copeland of New York by 25 per cent; Pepper of Pennsylvania by 18.9 per cent; Fess of Ohio by 25 per cent; Mayfield of Texas by 12 per cent; Swanson of Virginia by 10 per cent; Wheeler of Montana by 30 per cent; Stephens of Mississippi by 7 per cent.

It is in the old states that the smallest percentage of voters cast their ballots, while in the newer states like Montana, Wyoming, Nevada and New Mexico, the percentage goes up the scale. Nevada cast 66 per cent of its possible votes in the senatorial elections, and New Mexico 65 per cent, while Massachusetts cast only 47; Pennsylvania 33.3; Ohio, 48, and Virginia 14 per cent.

In the older states the quest for wealth and ease has evidently so absorbed our American stock that the politicians with cleverly controlled voting blocs have very largely taken charge of government affairs. In cities and election divisions having large foreign and racial groups, Americans have largely surrendered to the controlled voters and real democracy has been permitted to die. A prominent minister of Baltimore said the other day, in speaking of the elections in his district for a congressman: "Both party candidates, nominees of political machines controlling the non-American vote, were unworthy, so none of the decent people bothered to vote. There was no choice."

Here is complete surrender to the racial groups on the part of Americans. Such conditions can be remedied if the best class of people will exercise sufficient patriotism to organize along democratic lines to save the principles of this Nation. Otherwise, this evil will spread with the inevitable result.

There are anti-democratic groups in every land and they have been increasing in the United States at an astonishing rate. Here are some facts which should be reiterated until their significance is appreciated by Americans. Nearly a third of the people now in the country came from a foreign land or are of foreign born parentage. The large majority of them never become Americans in their ideals. They do not know what democracy means. Therefore, potentially one third of the voters of this Nation is prejudiced by a racial relationship which comes before their love for America. This is proven over and over again by the attitude of the un-Americanized citizens upon questions brought before Congress.

The Roman Catholic Church is opposed to democracy. This is evident not alone in the government of its ecclesiastical and temporal affairs, but by the declarations of Pope, cardinals and priests. Its whole history leaves no question as to its being anti-democratic. President Roosevelt, whose insight into Americanism is unquestioned, sensed this when he said: "The Roman Catholic Church is in no way suited to this country, and can never have any great permanent growth except through immigration, for its thought is Latin and entirely at variance with the dominant thought of our country and institutions."

There is no need to fight these anti-democratic elements, for the true Americans doubtless outnumber the undemocratic voters four to one. But there is every reason why those who love the American ideal of government must arise and do their duty as citizens, or these ideals will not be perpetuated. Whatever surveys we have been able to find show that the foreign born voters in the Eastern States cast four times as many votes per thousand as do the American born. With 35 per cent of the electorate determining the choice of the Nation's executives and legislative officers, it is easy to see what this means.

The Protestant movement was the mother of our democracy. The child will die unless the Protestant Churches awake to the truth that democratic government is one of the expressions of Christ's Kingdom and arouse themselves to foster and preserve it. The preservation of democratic government and the dissemination of its benefits to all within our borders are a home missionary responsibility of first and largest importance.

PERSONAL AND GENERAL

(Continued from Page 2)

On learning there would be a conference of Republican leaders with President Coolidge at the White House, to discuss the legislative program, the National Association for the Advancement of Colored People sent telegrams to a number of them, urging prompt and favorable consideration of the Dyer Anti-Lynching Bill. Among those telegraphed was Representative Martin B. Madden, Chairman of the Appriations Committee of the House of Representatives, who has been a consistent friend and advocate of the Anti-Lynching Bill.

News From New York

Miss Jessie Fauset Honored at Brilliant Literary Dinner at Civic Club by Young Negro Writer's Guild—Tribute paid R. L. Poston at funeral at Liberty Hall—William H. Mitchell of New York to Become Y. Secretary in New Orleans—Theodore Tatum of New Orleans Studying for Master's degree at Columbia.

By Cleveland G. Allen

One of the most brilliant gatherings of prominent literary men and women of this country, was held last Friday evening, at the well known Civic Club, when a dinner was given in honor of Miss Jessie Fauset, in recognition of the appearance of her novel "There is Confusion," one hundred guests were present, representing both races, and at the dinner a new epoch was marked for the distinct recognition of the Negro in literature, and the beginning of a new school of young writers. Besides paying tribute to the literary efforts of Miss Fauset, the dinner served to introduce to the public the young Negro writers who are writing for the leading publications. The dinner was given by The Young Negro Writer's Guild, and the guests were assembled by Charles S. Johnson editor of The Opportunity Magazine. The pioneer school of Negro Writers, who blazed the way for the younger school, was represented by fixed names in the literary life of the nation, like Dr. W. E. B. Dubois, James Weldon Johnson, Dr. George E. Haynes, and Mrs. Elizabeth Ross Haynes.

Among the prominent persons who sent letters of regrets and praised Miss Fauset's novel were: Harrison Rhodes, George Madden, George W. Ochs, of N. Y. Times, Miss Dorothy Scarborough of Columbia University, John Dewey, Clement Wood the novelist, Blanch Williams, John Farrar of The Bookman, Mr. Woodward, Oswald G. Villard of The Nation, Gertrude Sanborn the novelist and Herbert Swope. Mr. Johnson told of the aim of The Young Negro Writer's Guild, saying that it aimed to bring together those who showed talent for short story writing, drama, and feature work. He then presented Dr. Allaine Leroy Locke of Howard University who served as toastmaster.

Prof. Locke said that the guild stands for aesthetical development. Those who made addresses telling of the opportunity for young Negro writers were: Dr. W. E. B. Dubois, Prof. Carl Van Doren of Columbia University, James Weldon Johnson, Horace Liveright, Walter F. White, Prof. Gregory of Howard University, and Rheta Kirchwey. Original poems were read by Miss Gwendolyn Bennett, and Countee Cullen. Miss Fauset in her address said that her purpose in writing her novel was to present the best in Negro life. The book will be reviewed in a later issue of The Southwestern Christian Advocate.

The funeral of R. L. Poston, Secretary General of The Universal Negro Improvement Association, who died on the S. S. Roosevelt enroute from Africa, was held at Liberty Hall, last Wednesday evening. Five thousand people were present, representing the best of Negro life, and heard a notable tribute paid to the life and character of the deceased. The body was escorted to the hall from Duncan's Undertaker's Establishment by the African Legion of The Universal Negro Improvement Association. The officers of the association headed by Marcus P. Garvey walked directly behind the corpse. In the hall the body rested amidst a bank of beautiful flowers, coming from friends of Poston. Bishop George A. McGuire had charge of the service. The service in part was conducted with The Episcopal rites.

Scripture lessons were read by Revs. F. A. Toote, and J. D. Bushell.

Resolutions were passed by The Negro World Staff, Secretary General's Staff. Ladies of The Corps of Ethiopia, and the African Legion. Addresses praising the life of Poston were made by William Sherrill, Rev. G. O. Marks, President-General Marcus Garvey, and Rev. Emonei Carter. A duett was given by Mesdames King and McLean and the Harmony Four.

Poston was one of the most brilliant young Negroes of the country. He was returning from a mission to Africa when he was stricken with pneumonia from which he never recovered. He was born in Hopkinsville, Ky. He began his education at the M. & S. College, afterward going to Walden and Howard University. He taught school in Hopkinsville, but resigned to establish a newspaper. In 1921 he went to Detroit, Mich., and established The Detroit Contender, and came from that city to join the Garvey Movment in New York. He is survived by a wife, brother, and father. The body was taken to Hopkinsville, Ky., where it will be buried. Further reference will be made to the life of Mr. Poston.

William H. Mitchell, Jr., has resigned his office as assistant secretary of The Colored Men's Branch of the Y. M. C. A., in New York to become Executive Secretary of The Colored Men's Branch of the Y. M. C. A. in New Orleans. Mitchell will begin his new duties in April.

During his brief association with the New York "Y" he has become a factor in the life of the community, and was one of the most popular men of the "Y" staff. He introduced many new features that did much to make the "Y" an attractive center, and regret is being generally expressed on his departure for the south. He has had a large experience as an association worker, and is a graduate of the Springfield Training School. Before coming to New York he was the secretary of the Y. M. C. A. in Princeton, N. Y. The New Orleans branch is getting a capable "Y" man, and his experience will be of much help to the large field that he is entering in New Orleans. He will be greatly missed from New York.

H. Theodore Tatum of New Orleans. and one of the most progressive men of our church is in this city studying for his Master's degree at Columbia University. He is doing major work in education, and hopes to receive his degree within a year. Tatum is a young man of fine parts, and has a fine future as an educator. He is well prepared, and is a graduate of one of our Freedmen's School.

For several years he has been a teacher in New Orleans, and edited a magazine. Since coming to this city he has met many friends, and has proved to be a young man of fine dependability. The writer is glad to meet young men of the race with the outlook of Tatum.

BROOKHAVEN DISTRICT "WORLD SERVICE STUDY" CONFERENCE

The Brookhaven District "World Service Study" Conference was opened by the district superintendent, the Rev. G. W. Smith, D. D., for a two days' session in Kynette M. E. Church, Brookhaven, Miss., March 11-12. The conference was opened at 9 a. m. with singing of Hymn "Nearer my God to Thee," followed by prayer by the Rev. J J. Young, after which Hymn "I am coming Lord to Thee", was sung, and a second prayer by Rev. F. L. Alfred. Scripture lesson. Rom. 12:1-3, was read and a brief exhortation made thereon by the district superintendent, who then declared the conference open for business.

On motion of the Rev. N. Poe, the Rev. A. B. Keeling was elected secretary. In addition to the district superintendent and secretary, the following brethren were present at the first day morning session, the Reverends W. A. Oates, F. L. Alfred, J. J. Young, B. W. Robinson, J. B. Campbell, N. Poe, G. A. Britton, Wm. Clark, Geo. McGowan, J. C. Gillispie, J. H. Smith, Harry Holston, R. L. Carpenter, J. W. Dudley, J. H. Cook, E. W. Milton. Introductory remarks were made by Doctor Smith, on the urgency of the need of the study for which we had assembled, and the various phases of the work to be undertaken.

The afternoon session was opened by singing "He leadeth me", followed by prayers by Revs. N. Poe, and J. H. Smith. Another Hymn 'Saviour like a Shepherd lead us", was sung; and the study of the World Service Program of the church was begun, using "How to use the World Service Volume, and the text book, "The World Service of the Methodist Episcopal Church." Part 1. The fields in which the church is working. outlining the sectional groups, states and territories. Part 2. Agencies—boards which heretofore were not included in the Centenary budget, but which are now included in the World Service program of the church. Part 3. Financial needs—"No growth, approved needs, and apportionments by the board-council of benevolence. Here a letter was read from Secretary R. J. Wade, on the world study movement and the advance of the price of the book on May 1st. During the study of each part of the book, the district superintendent made careful explanations of every detail that would help in getting a more comprehensive understanding of the aim and needs of the church. as outlined in the book.

The second day was devoted to the presentation and discussion of the subjects dealing with the various fields, which had been assigned to the pastors on the first day.

(Continued on Page 10)

BISHOP JONES AT CLARKSDALE, MISS.

The accompanying cut is a likeness of the beautiful Haven Memorial Methodist Episcopal Church at Clarksdale, Mississippi, of which the Rev. F. H. Henry is pastor.

On February 24, Bishop R. E. Jones, of the New Orleans Area was present and preached at 11 a. m. to a large audience, to the delight of all present. At 3 p. m. the Bishop delivered a very timely and helpful address and laid the corner stone of the Haven Memorial new church.

As for the building itself, it is a beautiful, roomy two-story structure, the church is substantially built of brick and stone; the workmanship is the very best. The basement has a kitchen, dining-room and social hall. The hall will seat five hundred people. We have just installed water works and electric lights and it is the best lighted church in the city. The main auditorium on the second floor has a seating capacity with the balcony of eight hundred persons.

This is the second church built on a part of this lot. In 1906 Rev. W. M. Bell, now deceased, built a small frame church at a cost of about eight hundred dollars. The present church occupies both the old church and parsonage lots and is to be completed at a cost of thirty thousand dollars. There is no debt on the new church, we are paying for our work as we go . This is not the largest church in the state among our people, but it is the best built and most complete church of our denomination. The people of this section had never dreamed that the Methodists would build a real up-to-date church; the best in the city, among people of color. Our people here merit a good church; there are no better workers to be found anywhere. We are hard at it now, heading up to Easter. The basement of the new church is open five nights every week. There is something doing every night with the exception of Saturday night. The Rev. J. M. Marsh, District Superintendent, and Rev. C. W. Evans of Rulesville, were with us on the day the Bishop laid the corner stone; a fine bunch of laymen from out of town were present also. The District Superintendent preached on Sunday night to a large audience. Thus closed a great day for our cause.



HAVEN MEMORIAL CHURCH, REV. F. H. HENRY, PASTOR

A SUGGESTIVE PROGRAM FOR AN EASTER EVANGELISTIC CAMPAIGN APRIL 6th TO 20th, 1924

By Rev. George B. Dean, D. D.

The Purpose is to enlist the membership in an effort to savingly reach all the constituents for whom the local church is responsible.

These suggestions come from methods which have been succcssfully tried in many places.

I. **The Preparation** should begin just as soon as possible. This preparation should consist in:

1. An effort to boost attendance at both church and Sunday School.

2. The making of an **up-to-date** survey of the parish. (The unsaved and unchurched of a parish generally equal a number three times the enrolled membership of the church. Each individual of this constituency should be listed in one of the following classes:

a. Church member elsewherc.

b. Member of Sunday School, but not a member of church.

c. Regular attendant at church, but not a member of church.

d. Non-church goer—not a member of church or Sunday School.

3. The names of all these constituents should be placed on assignment cards for the personal workers.

4. At least one-tenth of the membership should be drafted to do personal work. All others also should be encouraged to seek to win their unsaved friends and neighbors.

5. The two weeks preceding Easter (April 6th to 20th) should be pre-empted by action of the Official Board for the intensive evangelistic campaign.

6. Sermons should be preached for the purpose of deepening the spiritual life of the church members and of stressing the Christians' personal responsibility for reaching the unsaved and unchurched constituents.

7. Time should be spent in training the workers for the personal visitation evangelistic effort.

II. **Intensive Campaign—**

1. **Week of visitation,** April 6th to 12th. This time should be devoted to a personal evangelistic campaign with no extra church services. Luncheons may be had one or two evenings of tlie week during which time the discussion of the program may be taken up, prayers offered, experiences exchanged and reassignment of cards made. This luncheon should be over by seven o'clock so that all workers may have as much time as possible during the evening to do personal work.

2. **Decision Day,** Palm Sunday, April 13.

a. Decision Day in the Sunday School, young peoples' organizations and church services.

b. All the services of the day should aim to lead people to decisions to begin the Christian life, or to renew their vows.

c. Special music and other features in keeping with the purpose of the services and such as will tend to make the day memorable.

3. **Holy Week**—Special Public Evangelistic Services, April 14th to 10th.

This is deemed necessary so as to make sure that each of the individuals reached has been made to face the real question of what it is to be a Christian and what are the responsibilities that the Christian assumes. Here is afforded the pastor or evangelist a rare opportunity to set before the new convert the program of the church, the privilege and obligations of stewardship, life service and all other aids to the building and strengthening of Christian character.

The evening service on Good Friday, April 18th, could profitably be given over to a baptismal and communion service.

4. **Day of Ingathering**—Easter, April 20th (or the Sunday Following, April 27th.)

In many churches it will be difficult, if at all possible, to devote Easter Sunday for the reception of members as the church and community usually insist on special Easter sermons and exercises. In such cases "Ingathering Day" should be held on the following Sunday, April 27th.

III. **The Conservation of the Results** of the visitations and public meetings by use of the "Stand By" program. This program should be put on in connection with the reception of members. If the "Ingathering Day" is to be April 27th, a splendid opportunity is afforded during the week preceding to make all arrangements necessary for this very important phase of the evangelistic effort.

The leaflet containing suggestions on "How to Stand By" should be distributed to those who promise to "stand by" the

converts. (Pastors should secure at once a supply of these leaflets equal to the number of the goal set for increase of membership. They may be had for the asking of the Department of Evangelism of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Penn.)

A GREAT MAN PASSES

Rev. J. D. Lovejoy was born in Greenville, Ga., November 5, 1854. He joincd the Church when a boy and when he was twenty-one years old he was licensed to preach. He was a member of the Atlanta Conference for thirty-five years, a gencrous supporter of educational enterprises and a successful pastor. He was possessed with Christian virtue and had a secret power to win friends. He was a thirty-three degree Mason and for eight years was Grand Master of F. and A. A. Y. Masons of Georgia. Undcr the his leadership this organization has become the leading masonic craft of color within the nation.

His funeral was held in Griffin, Georgia, at Heck M. E. Church, Rev. K. D. Huff, pastor. Rev. P. H. Travis preached the funeral sermon assisted by the following Brothers who spoke of his life and service: Dr. J. W. Simmons President of Clark University, Dr. M. M. Alston, District Superintendent, Dr. J. W. Queen, District Superintendent, Rev. N. J. Crolley, Prof. S. S. Simmons, National G. M., Dr. E. G. Bowden, M. D. Prof. W. H. Harper was master of ceremonies. Brother Lovejoy is survived by his devoted wife, four brothers, and two sisters. His body was laid to rest in the family cemetery at Greenville, Ga., "Sleep on and take thy rest, We loved thee, But God loved thee best."—P. H. Travis and K. D. Huff.

SPARTANBURG DISTRICT GROUP MEETING

The Spartanburg District Group Meeting was held in Pleasant View Methodist Episcopal Church, Cowpens, S. C., February 12. The meeting was called to order by our district superintendent. After a short prayer meeting, the study of the World Service Program was taken up. The following subjects were discussed: To Serve the Present Age, by Rev. J. A. Cary; World Service Volume, District Superintendent; Service Motive, Rev. E. P. Bruce; What Destructive Forces in the World Today, Rev. C. R. Ross; Our World Service, Rev. C. C. Reynolds; World Service Financial Needs, Rev. L. W: Williams; Appeals and Askings for World Service, Rev. S. M. Miller; Board of Missions, Rev. E. S. Charley; Board of Missions and Church Extension, Rev. A. J. Murray; Board of Education for Negroes, Rev. R. R. Williams; Board of Education, Rev. Amos P. Jenkins; Board of Sunday Schools, Rev. J. C. Armstrong; Board of Conference Claimants, Rev. E. W. Adams; American Bible Society, Rev. R. H. Harrison; Board of Temperance and Public Morals, Rev. J. B. Royal; What Has the Centenary Done, Rev. C. James; World Service in the Sunday School, Rev. J. M. Cox; Appeals to America, Home Mission Needs, Rev. J. G. Garrett; World Service Message, Rev. C. B. Brown; World Service to Training Night, Rev. J. H. Fisher; World Service in the Epworth League, Rev. W. G. Deas; The Canvasser Meets Objections and Takes Sin Out of Cynicism, Rev. N. J. Humphrey.

After a thorough study of these subjects, Dr. J. C. Martin, district superintendent; Rev. L. W. Williams, and other members of the group lcd in general discussions. With a fair understanding of the work every one of the ministers left with a heart full of joy and a zeal to do all that is in his power to put the program over.

Before the close of this meeting, the District was divided into groups with group leaders. Rev. L. W. Williams and Rev. S. M. Miller were appointed. We were asked as local workers to take the World Service to our charges—Rev. Amos P. Jenkins, reporter

COLORED EPWORTH LEAGUE INSTITUTES, 1924

Dr. F. H. Butler, Secretary for Colored Work

Some of these dates are tentative. Changes also may be made in the personnel of officers. In the majority of cases, the list is copied from last year. If any changes take place, notice will be given in these columns as soon as we are informed.

West Texas Confcrence Institute, Sam Huston College, Austin, Texas, February 17-24.—Dean, Rev. R. M. Davis, Austin, Texas; Manager, President R. N. Brooks, Sam Huston College, Austin, Texas; Life Work Secrctary, Rev. R. S. Mosby, Calvert, Texas.

Tennessee Conference Institute, Walden College, Nashville, Tennessee, June 9-15.—Dean Rev. C. K. Brown, 909 First Avenue, Nashville, Tenn.; Manager, President T. R. Davis, Walden College; Life Work Secretary, Rev. J. D. Chavis, Nashville, Tennessee.

Bluefield District Institute, June 11-12, Bluefield, West Virginia—Dean, Emory L. Wright, Box 192, Graham, West Virginia; Manager, Rcv. Thomas G. Howard, Box 292, Bluefield, W. Va.; Life Work Secretary, Rev. A. D. Williams, Pocohontas, Virginia.

Mississippi and Louisiana Conferencc Institute, Waveland, Mississippi, July 1-6.—Dean, Rev. C. S. Stanley, 4129 Willow street, New Orleans, La.; Manager, Rev. T. F. Robinson, 631 Baronne Street, New Orleans, La.; Life Work Secretary, Rev. F. W. Brown, 631 Baronne Street, Ncw Orleans, La.

Lincoln and Central Missouri Conference Institute, George R. Smith College, Sedalia, Missouri, July 7-12.—Dean, Rev. B. F. Abbott, 3212 Pine Street, St. Louis, Missouri; Manager, Professor Robert B. Hayes, George R. Smith College, Sedalia, Mo.; Life Work Secretary, Miss Henson, Kansas City Training School, Kansas City, Missouri.

Lexington Conference Institute, Lcxington, Kentucky, July 20-27—Dean, Rev. B. F. Smith, 709 West Eighth St., Cincinnati, Ohio; Manager, Rcv. H. N. Tate, 920 Lincoln Avenue, Cincinnati, Ohio; Life Work Secretary, Rev. J. W. White, Pontiac, Michigan.

Atlanta Conference Institute, Clark University, Atlanta, Georgia, July 20-27.—Dean, Rev. D. H. Stanton, 203 No. Ashley St., Atlanta, Georgia; Life Work Secrctary, Rev. N. J. Crolley, So. Atlanta, Georgia.

Texas Conference Wiley "U", Wiley University, Marshall, Texas, July 12-19.—Dean, Rcv. J. S. Scott, 2218 Elgin Street, Houston, Texas. Manager, Rev. E. H. Holden, 201 Moore Street, Marshal, Texas; Life Work Secretary, Miss Fanny A. Butler, 912 28th St., Galveston, Texas.

Little Rock Conference Institute, Philander Smith College, Little Rock, Arkansas, August 4-10.—Dean, Professor R. C. Childress, 1122 Izard St., Little Rock, Ark.; Manager, Prof. J. M. Cox, Philander Smith College, Little Rock, Ark.; Life Work Secretary, Rev. B. F. Neal, 908 No. H Street, Fort Smith, Ark.

Washington and Delaware Conference Institutc, Morgan College, Baltimore, Maryland, August 11-18.—Dean, Rcv. W. C. Thompson, 200 E. 9th St., Wilmington, Delaware; Manager, Rcv. A. J. Mitchell, 31 Second St., Annapolis, Md.; Life Work Secretary, Rev. D. H. Hargis, 2249 Oxford St., Philadelphia, Pa.

Chicago District Institute, Lexington Conference, Chicago, Illinois, August 25-Sept. 1.—Dean, Rev. F. H. Butler, 740 Rush Street, Chicago, Illinois; Manager, Mrs. M. M. Higgins, 4406 Indiana Avenue, Chicago, Illinois; Life Work Secretary, Rev. N. D. Shambourger, 3015 Prairic Avenue, Chicago, Ill.

North Carolina Conference Institute, Bennett College, Greensboro, N. C., Sept. 1-7.—Dean, Prof. J. L. McCrea, Reidsville, N. C.; Manager, Prof. Frank Trigg, Bennett College, Greensboro, N. C.; Life Work Secretary, Rev. J. M. Baxter, Ashville, N. C.

South Carolina Conference Institute, Orangeburg, S. C., Sept. 8-14.—Dean, Professor Henry Pearson, Orangeburg, S. C.; Manager, Prof. J. B. Randolph, Claflin College; Life Work Secretary, Prof. J. W. E. Bowen, Claflin Collcge.

Upper Mississippi Conference Institute, Rust College, Holly Springs, Mississippi.—Dean, Prof. Leonard S. Farmer, Rust College; Manager, Prof. M. S. Davage, Rust College; Life Work Secretary, Rev. A. G. Cole, Columbus, Mississippi.

OCALA DISTRICT UNIT MEETING

The Ocala District Unit Meeting convened in Zion Methodist Episcopal Church, Monday, March 17, 1924, with Dr. R. H. Debose, District Superintendent in the chair. Rev. Dr. R. R. Duke was elected treasurer, G. H. Lennon, pastor was elected secretary. Timely remarks and special instructions were given by District Superintendent R. H. Debose.

The call to world service was read by Dr. Wm. Smith and the subject forward by Dr. G. M. Hurst. These and other great topics were brought forward and discussed with vital interest.

The pastor having just received ten copies of the World Service Program, sold each copy, and there were several orders left by those who were not fortunate to receive one. Important subjects were read by the Revs. W. B. Hester, Joseph Bell, Wm.

Smith and J. S. Lee, which were carefully developed through timely discussions,

Dr. J. W. Moultrie Area Secretary arrived and was presented in a timely introduction by the chairman R. H. Debose. The body united in singing, "God will take care of you" Dr. Moultrie delivered a very effective and instructive address to the delight of all who were present. This very deep and timely address on the World Service by Dr. Moultrie was deep and profound A large number camc in including the following ladies: Mrs. S. B. Bell, Mrs. R. L. Sanchez, Mrs. Mary Holoway, Mrs. M. J. Lennon, the Revs. A. Emanuel. A. Williams, J. S. Lee, and J. J. Williams also united in the presentation of very intcresting subjects Dr. I. W. Moultrie was at his best and it was with special delight to the entire board of ministers and laymen who listened to the noble treat as they studied together in this great volume

The evening session convened at 8:15 p. m., Rev. R. H. Debose presiding, and by his request the pastor opened by first, hymn which was lined, and prayer was offered by Dr. A. Emanuel, the pastor then lined hymn No. 301, "Arise, my soul. Arise, shake off thy guilty fears." Having an appreciative audience, the chairman was greatly inspired. Hc was at his best in teaching this indispensible line of World Service. Secretary J. W. Moultrie was presented for his closing address on the various studies of the day, and the profound duties which glean before us. This was an electric sweep of convincing power. In His name may this and other helpful addresses rest down in the heart of all who were fortunate to hear. A rising vote of thanks was given to pastor and people, Secretary, Chairman and Dr. Moultrie.—G. H. Lennon, reporter.

THE SEVEN DEADLY SINS OF CHURCH ARCHITECTS

By Halford E. Luccock

One of the most fascinating portions of the Bible is the first chapter of Job. That section of it in particular, which records the conversation between God and Satan, has always had an unfailing interest for me. When Satan informs the Almighty that he has been going up and down the earth, I wonder just what he had been doing. The correct answer, no doubt, would be that he has been doing a little bit of everything. But I have always had the feeling that among other things he must have been spending a good deal of time in designing and constructing churches.

For many church buildings would seem to be among the works of Satan, designed to throw the minds of Christian folk into confusion and to disguise the beautv of holiness from the eyes of those who know it not. It has often occurred to us that one of the sure evidences of the divine origin of Christianity is the fact that it has survived so many churches built for the purpose of furthering it. There must be something in religion after all if it can abide and wax strong in spite of the many hundreds of churches erected in its honor.

I would not say anything against church architects in general lest it be thought I am drawing an indictment against a whole profession, which is, of course, as impossible so as to indict a whole nation. The great majority of church architects are men of outstanding service to the cause of religion. They have been ministering angels who have brought strength and beauty to the building of the sanctuary.

But if the church architects are angels. it must be admitted that some seem to be fallen angels. At least, they have fallen from a state of grace in which they were able to discern the real purposes of the church and the best means of realizing is purposes. Perhaps it may be in the interests of grace to list some of the more common iniquities of the architects of churches which may perperhaps be called the Seven Deadly Sins of church architects.

Come Out of the Basement

1. The Basement Sunday School.

The worst sins are always those committed against children. It is against the children of the church that building committees and architects have sinned most greviously. The Sunday School packed away in a deep basement is an abomination unto the Lord. Jesus set the child in the midst. Alas that so often we have set him in the cellar! The infant class buried down somewhere to the port of the furnace are like little prisoners of Chillon held in the fastness of a tower, shut away from the sunlight and the sky. Jesus said, "Suffer little children to come unto me." In our thoughtlessness we frequently use an abbreviated form of those great words and say, "Suffer, little children"! And we see to it that they do suffer. Frequently this is only the result of thoughtlessness. Sometimes it is the result of a diabolical striving for efficiency. O what crimes are committeed in that name! An aggressive building committee says, "Here is a perfectly good dollar. Why not use it for the Primary Department? The woman's class would make too much of a kick but we can put it over on the children. They are not old enough to kick."

Such a use of the church basement is almost an unforgivable sin. It is a sin against light; a sin against health; a sin against beauty. Recently we inspected a church which had been made over at considerable expense. One of the "improvements" was a deepening of the basement so that basketball could be played during the week. On Sundays the Primary Department descended to this deep cave. It reminded us as of nothing so much as the pit in which his brothers threw the young Joseph. A child's first religious impressions, and these are frequently the most lasting, are made by the surroundings in the Sunday School. These should be the most attractive, certainly as far as the usc of those great gifts of God, light and air, are concerned. The child must not be allowed to feel that he occupies the servant's quarters in the house of the Lord. A recent play was entitled, "Come out of the Kitchen." Let the next great Sunday School movement bear a similar slogan, "Come out of the Basement!"

The Sin of Akron

2. The Akron Plan Sunday School.

Throughout the length and breadth of this land there must be 100,000 churches whose Sunday Schools are built on the Akron Plan. Perhaps that is an exaggerated number but we have seen almost that manv ourselves. As we go from state to state we ask ourselves the question, "Can any good come out of Akron?" And from every hill and valley echo answers, "Not any more." I should think that the good folks who live in Akron would apply to the Supreme Court for an injunction against connecting the name of their fair city with such an educational monstrosity. The Sunday School building or arrangement whose chief feature was one assembly room with a number of classes opening from it in a sort of semicircle was a great step forward in its day. The trouble with such a Sunday School room today is that the whole theory of religious education has progressed to the departmental idea, so that the one room designed chiefly for a mass meeting does not mect the situation at all. The Akron Plan is emphatically NOT a plan of salvation today. Yet the tragedy of it is that such Sunday Schools are still being built by churches which ought to know better. Frequently building committees and architects imagine that they have the latest thing in Sunday Schools where, as a matter of fact, such a Sunday School is as out of date as the old-fashioned high-wheeled bicycle. The previous question before a building is attempted should always be, "What is the Sunday Schoo! for?" Get that question decided and then build to meet that need. Too often the cart goes before the horse. That is the room is designed first and then the educational policy has to be warped to fit the ready-made building. When the architect has no conception of a modern department Sunday School there ought to be someone in the church who can explain the progress made in religious education sincc grandfather was a boy.

In A Corner

3. The Pulpit in a Corner.

It was evidently very common a generation ago when building churches, to put thc pulpit and chancel in one corner of the room. This happened very frequently where the room was square. Of all possible shapes for a church the square room is almost the worst. When the room is square and the pulpit is backed into a corner the results are very distressing. To architects designing this sort of thing we commend one text from the New Testament, "This thing was not done in a corner." The most uplifting worship does not proceed from a corner. Where the audience room opens out like a fan it keeps the minister swaying from side to side giving an admonition now to the sheep on the left, and then exhorting the goats on the right. The flow of eloquence may be electrical but

it is too much like an alternating current—now it is on, now it is off. It is trying on the eyes to keep them riveted on a corner and the result is that it is very hard to create a worshipful atmosphere.

The Big Brass Pipes

4. The preponderance of the brass organ pipes is an unfortunate feature of American Protestant Churches.

It is very common to have the chief feature of the front of the church a vast expanse of shining brass. This is very natural and we must be very lenient in our judgment of this feature of church architecture. Yet its continuance ought to be challenged in the interests of worship. Brass organ pipes have no symbolic value. They do not minister to the aesthetic sense. They call forth no religious emotions. There is nothing conducive to worship about them. To begin with they are usually a monstrous deception. The pipes are wooden dummies painted to look like gold. Their presence as the chief and only feature at the front of the church is due to a meaningless tradition. They are not beautiful,—distinctly the opposite. Morcover, they are hypnotizers. Their glare is responsible for a great deal of the drowsiness in church. They usurp the space that could be used for some window or decoration with a real religious value. Finally, it is not necessary to have the pipes placed where the whole audience must look at them continually.

In the Old Testament people worshipped the Golden Calf. Today we bow down before the Golden Pipes. Let any one-minded person compare the interior of a Roman Catholic church or an Episocpal church with its altar, with the bareness of the average Protestant Church. They will find the latter far less rich in aids to religious inspiration.

5. Sliding Doors.

Certain periods in literature are marked as the Victorian age or the Georgian age. Church building in the United States evidently went through an age about a generation ago which might well be called the Age of Sliding Doors. Building committees and architects seemed to revel in erecting churches whose chief feature was that, by a clever use of partitions and sliding doors the rooms could be arranged in all sorts of combinations. The church room opened into two or three other rooms so that the sermon and music had to be broadcasted in all directions. Such a rambling disjointed church gave a loose sense of unity; the doors left a bare, blank expanse; the rooms were invariably draughty. The result was a number of rooms, none of which were particularly good in themselves. Nor were they good in combination. Even this kind of a church is still built apparently "with malice aforethought." The noble profession of architects ought to be notified that anyone committing this kind of church must henceforth be known as an enemy of society and true religion.

Punishment in the Pew

6. Pews.

A great many church pews are plainly violations of that section of the Constitution of the United States which forbids cruel and unusual punishments. We do not believe today very strongly in the spiritual value of mortifying the flesh, yet many of the designers of church pews would seem to have been ascetics who believed in the spiritual uplift of suffering. One wonders if the designers of some church pews have ever sat down in them. The very common type of church pew with a high, straight back and narrow scat well deserves to be called the devil's masterpiece, for it is hard to imagine anything better calculated to neutralize all the inspirations that might come from the pulpit and choir loft. This pew is a common infliction in expensive new churches which are copying old architecture even to the pews. Thus they make void the work of God through their tradition. Usually this matter of pews cannot be laid to the charge of the architect. In most cases it will be the chairman of the building committee who must answer for it at the judgment day. A comfortable seat is a means of grace. It is an unfailing aid to the minister as he seeks to create spiritual values. Expenditures designed to furnish rest and comfort to the worshipper have a distinct spirtual quality.

The day will come also when the children will not be disregarded as present. Comfortable pews or chairs will be designed for them. If you wish to know how it feels to any child at church try sitting on the kitchen table with your feet held straight out. You will probably not wonder so much why children are restless in church.

Give Us Air!

7. Air.

We are fond of saying that there is no conflict these days between religion and science, yet many churches stress every Sunday an inevitable conflict between religion and science. That is, science says emphatically that bad air—carbon dioxide, is a deadly drug which deadens the brain. Science is thus in conflict with the religion which we try to inculcate in such an impossible atmosphere. The subject of church ventilation is one of the mysteries of the ages upon which no one should be dogmatic. Church windows seem to be designed on a different theory than all other windows except those in mausoleums. Most of them do not open. They are dummy windows. Or if they do open, they do not open at the top. They open right on the backs of the congregations and frequently the dilemma must be faced that either the congregation must suffer from bad air, or half a dozen souls must be willing to brave the pneumonia in order that the air may be provided.

Now in the conduct of worship there abideth three things, art, music, and air. But the greatest of these is air. Neither Chrysostom nor Henry Ward Beecher is any match for carbon dioxide.

If by any chance these faltering words should come to the eye of any members of church building committees and they should be led to consult the Bureau of Architecture, 1701 Arch treet, Philadelphia, in an effort to avoid these ecclesiastical tragedies, perhaps this recital may have been worth while.

THE METHODIST REVIEW—MAY-JUNE, 1924

Before the first of May this number of the **Methodist Review** will be in the hands of nearly all its subscribers. This early issue is on account of the approaching General Conference.

As this will be the season between Easter and Pentecost, special emphasis will be placed upon the Doctrine of the Holy Spirit. First, there will be a scholarly article by Professor E. A. Leslie of the Boston University School of Theology on "The Holy Spirit in Modern Thought" which will be followed by an interesting symposium of seven short addresses delivered before the Preacher's Meeting of Washington, D. C., a year ago, by Rev. Drs. A. S. Mowbray, Clarence True Wilson, James C. Nicholson, B. I. McGowan, Herbert F. Randolph, Joseph Dawson and Charles Shreve. The Editor of the **Review** furnishes an editorial on "The Fire Baptism", and the Reading Course department is devoted to recent works on the Holy Spirit, including one by E. F. Scott, D.D., on "The Spirit in the New Testament." It is the hope of the Editor that although necessarily our legislative body will have much to do with the machinery of the church they will also be stirred by the power that must run it.

Professor George Cell concludes his series of these articles in the general theme of The Decay of Religion by a paper entitled "The Influence of Religion upon its Subjects as Economic Agents." Dr. Harris Franklin Rall, of Garrett Theological Seminary, who is an outstanding authority on ministerial qualifications and training, asks "What About our Ministry?" Shall not our Boards of Examiners become faculties for ministerial training rather than mere examiners? The Rev. Dr. King D. Beach, of Grand Rapids, Mich., with much force pleads for "Leadership in a Democracy" which is a wholesome discussion of the current problem of revolution in our Church government. "Why the Methodist Church is so little disturbed by the Fundamentalist Controversy" is argued by the Rev. Dr. Philip L. Frick, of Schenectady, who keeps the middle of the road on this question.

The Rev. William K. Anderson, of Pittsburgh, Pa., son of Bishop Anderson, who travelled in Europe with the seminar of Sherwood Eddy, tells us "What England is Talking About." Davis Wasgatt Clark, of Boston, argues ably for reform on the subject of Child Labor under the title "The Greater Cornelia and her Myriad Jewells." The Rev. Franklin E. Hartmann, of the Central Pennsylvania Conference, argues "The Problem of the Person of Christ."

There are Two Pages of Poetry; the four lyrics include one addressed to Bishop Quayle and one on "Woodrow Wilson."

In the Editorial Department, besides the article on "The Fire Baptism", already

mentioned, the Editor talks about "Our Debt to the Preacher." And in the House of the Interpreter, he continues expository studies of Exodus, under the topics, "The Rod of Moses and the Rod of God" and "Let My People Go." He also continues the Biblical Research investigation of the Virgin Birth. bringing to conclusion the so-called Argument from Silence.

Scores of books are reviewed both briefly and at length including some of very high value to preachers and others. This is an issue of interest and still more of instruction. It should be read by all our ministers and laymen who have got beyond the infantile stage of milk diet. As the author of the Epistle to the Hebrews says: "Solid food is for full grown men", and "every man that useth milk is unskillful in the work of righteousness."

BROOHKAVEN DISTRICT

(Continued from Page 5)

These testimonies from those present as to the benefit which they had received from the meeting ended the sessions. Revs. J. [illegible] Young, and J. B. Campbell, respectively preached inspiring and helpful sermons during the conference.—A. B. Keeling.

A "DEADLY PARALLEL"

Founded on Deadly Facts

From the Daily Papers



1. Mrs. A. entertained eight intimate friends with a dinner yesterday at the ——, after which she took the party to the Majestic Theater to see ————.



3. Mr. and Mrs. B. left last night for New York, where they will attend the World Series. They will be gone about three weeks, during which time they will visit Niagara and other points of interest in that section.

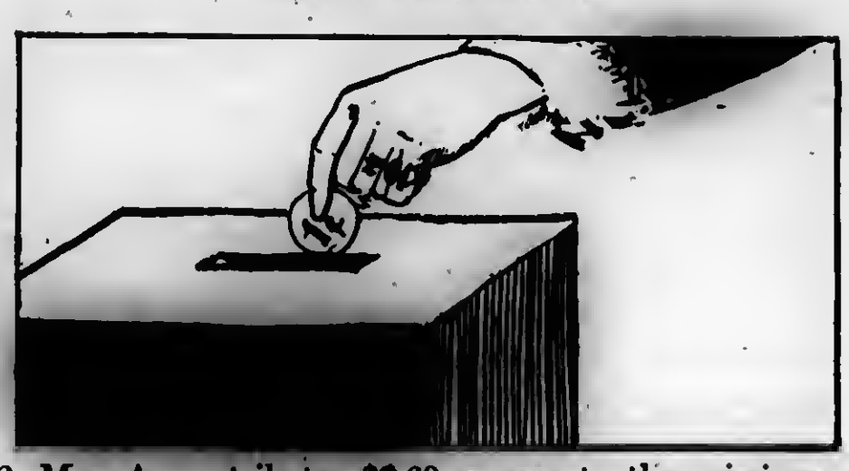


5. Mrs. C. entertained with bridge at the Country Club Wednesday in honor of her guest, Mrs. S. of Albion, Mich. Thirty guests were invited to meet Mrs. S. and a delightful afternoon was enjoyed.

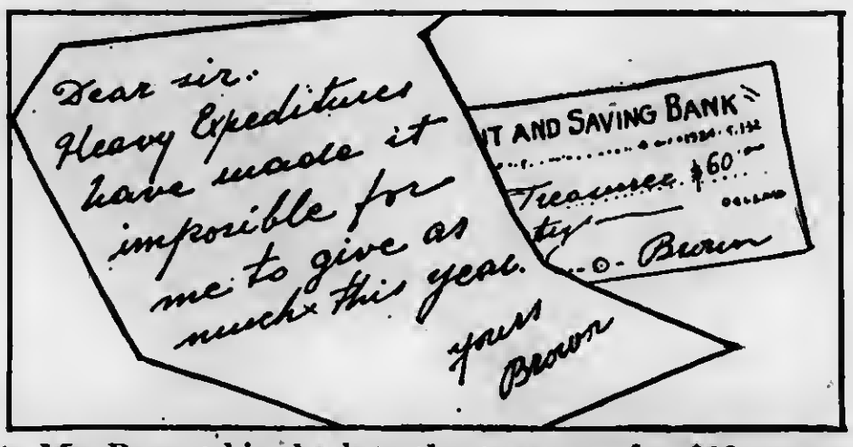


7. Among the three hundred guests at the Governor's reception on Wednesday evening, no one was more elegantly attired than Mrs. G. Her rare jewels, added to her native charm, made her friends proud of her in every way. Mrs. G., accompanied by her two daughters, will leave in a few days for a four months' European trip.

From the Church Records



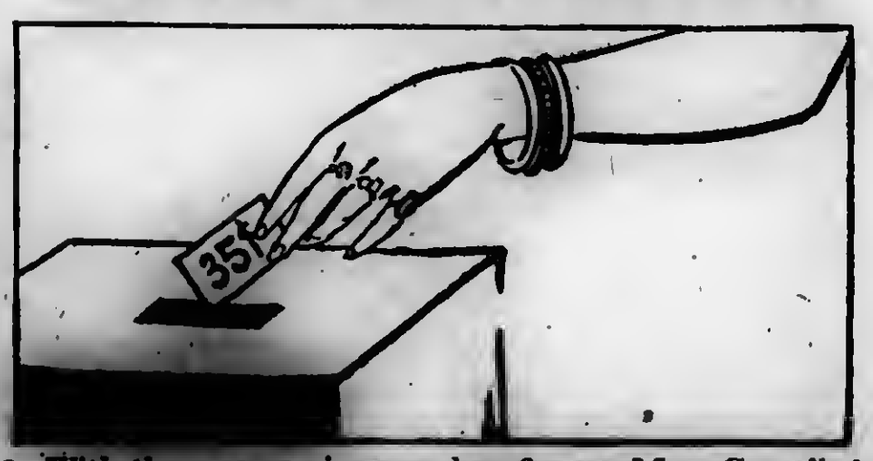
2. Mrs. A. contributes $3.60 a year to the missionary societies of her church. She has been a deeply interested member of these organizations for eighteen years.



4. Mr. B. sent his check to the treasurer for $60, covering his annual contribution for the support of the church benevolences, accompanying it with a note saying he was sorry it had to be less than last year.



6. Mrs. C. says the church spends too much money on its music. Collectors say she drops a coin in the basket when she attends, but the treasurer knows it must be a small one, for he has not found anything larger than a dollar bill in the basket for months.



8. With these same rings on her fingers Mrs. G. called one afternoon on the treasurer of her church and informed him it was impossible for her to comply with the suggestion of the committee, that she increase her support to the church this year by twenty-five cents a week, on account of increased cost of coal and labor. She would pay just as she had been doing, viz., thirty-five cents a week.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--Elijah and Struggle With Baal.

(I Kgs. 16:29-19:21; 21; II Kgs. 1:1-2:12

APRIL 13, 1924

Solomon took the first etep toward officializing heathenism in Ierael; and Jeroboam took the second step. Jeroboam's policy was different from Solomon's; but in the long run wae likely to he the more disestroue. Solomon precticed religioue. tolerance: other religions were placed eide hy side with the religion of Jehovah and allowed to compete with it for supremecy, though it should he seid thet Jehovah's religion was mede more attractive than the others. But Jerohoam adopted heethen worship for the worship oi Jehovah. The chiof difference hetween ihe heathen worehip and the worship of Jehovah wee a difference in the gods worshipped. But where the modes oi worship are eseentieliy the eame, there will herdly he any way hy which the popular mind can distinguish hetween the gods. Jerohoam did thie with political motivee like Solomon, hut for e different reason. Here le a case when political capital is made of religion instead of religious capitsi heing made of the government, ae was intended by the foundere of the monsrchy. He meant to make the religion of his kingdom at least ae attractive in worship as the heathen religions in Jerusalem, and more faecinating to the rank nnd file of the peopie than the Temple worship in Jerusalem. This he did thnt his peopie might not he tempted to return from time to time to Jerusalem to worehip. Should they do this there would likeiy erise a desire on their part to hecome reunited with the southern kingdom. Besidee, wealth from his kingdom would constantly he flowing into the Temple coffers. He thought that there must he more difference between the two kingdoms than eimply a difference ia kings and political affiliatione.

Of course there wae an element of the people thet did not approve of this religious degeneracy. But ae usual this element was in the minority. The renk nnd file of the people cared only for nn emotional religion regardless of the qnality of the emotions or the meens of their nrousal. A prophet came all the way from Judah to denounce Jerehoem's idolatry. And the prophet who was partly responeihie for Jerobam's hecoming king denounced him for his religious policy, and predicted the fall of his house as the royal one. Bnt what of that? We are coming to the time when denouncements of prophets are losing their deterrent influences. The king is feeling himself ahle to stand alone in the strength of his own might. Moreover, he knew that the people had made him king for economic and not for religious reasons. Besides, he could appoint priests who wonld support his policy for personal economic reasons. The disgruntled conld do the next best thing. Religion is becoming political; and the foundation for the distinction hetween true and false prophets is heing laid. All the prophets could do was hy their predictions of the fail oi n king'e honse to suggest to eome aspirant for the throne to try hy violence if necessary to hring the phophecy to pass. Sey whet you please, but an elevating religion le a greater support to the strength and stability of government then all the arms and ammunition in the world. With thie religious degeneracy in Israel went a corresponding degeneracy in civic morality. So within ahout twenty-five years after the death of Jeroboam dynastiee chenged in Israol with more or lese violence three times, Ahab heing the second king of the fourth dynasty.

Under the influence of his heathen wife he took the third great step away from the religion of Jehovah ae tanght hy Moses. He outsolomonized Solomon; and outjerohoamed Jeroboam. Solomon practiced religioue toleration. Jeroboam adopfed heathen worship for Jehovah. But Ahah practiced religions intolerance; and Jehovah'e religion in any form wee the one not tolerated. Baelism of Phoenicia was made the religion of the land. So Ierael wae to become a heathen nation again. Usually when people start falling hack from nn ideal, there is no pormanent stop until they are gone ae far back es possihle. His etep also was taken with political motives. Just as Jerohoam had rid the kingdom of all the priests of the unpolinted Mosaic religion and filled their placee with priests of his own making who would he loyal to his policies, so Ahah undertook to rid the kingdom of all the prophete and, of course, priests, oi Jehovah's religion ae instituted hy Jerohoam and to fill their pieces with men who would be loyal to his policy. Religion in Ierael has become entirely political.

Needless to eay that there was n considerahle element of the people that did not approvo of thie policy. Bui in general they hed to disepprove privately or incur the riek of being harrowed out of the land if not out of the world. But there wes one man who hecame the mouth-piece of this element. Elijah registered hie disapproval in the strongest terme, and did all that in him law to change Ahah's policies. Persuasions and denouncements failed. So he went to monnt Horeh (Sinai?) to get an inspirntion from Jehovah as Moses had done. This shows, I think, that his great desire was, not only to hring the people back to Jeroboamism, hut back to the religion as taught by Moses. He went like Jesus npon the mountain to pray for further guidance. It will not be sufficient to announce the overthrow of the king's house as the other prophets had done. For the eepirants whc had taken the cue to fulfill ihe prophecy turned out to be as evil kings as their predecessors. Liko Samuel, Elijnh was there inepired to anoint the man who shonld overthrow Omri's house, and also the prophet who was to direct this man in making the kingship a reality. The purpose wee to mnke the king once more feel his dependence upon the prophets of God for his office so that the prophetic influence over the government might be restored to its former strength, lately nsurped hy the kings. This he thought was the surest method of effecting any permanent religious reform. Historically this fight hetween the prophets and the kinge le similar to the age-long struggle between the popes nnd emperors and kinge of the middie age, and in some respects similar to the struggle hetween Roman Catholicism and Episcopelianism in England during the Tudor and Stuart periode. Whether Elijah succeeded or not we shall eee in our next lesson.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, April 13, 1924.
"They fell on their faces; and they seid, Jehovah, He is God."
(By Rev. D. D. Martin, D. D.)

The people had become hewildered and were limping hetween the two sides. There were eo many priests of Baal, and so much of the formal worship of Baal that Jehovah wae confnsed with heathen gods, or had become a remote ahstraction, and the reality of worship involving real definite answers to the heart and life of the worehipper had become a thing of the past. Elijah was so lonesome in the worship of the true God that he really felt he wae the only one left true to the God of Israel.

It was not so much priestly loynlty, and a desire to get even, or come out hest with the prophete of Baal, that led Elijah in to the contest at Carmel. He was a social reformer. To him the Baal worship was a destroyer of all that was good in Israel from the king to the least of hie suhjects. Elijah wanted a new day for Israel when the true God should he known and worshipped. Beside there wne sore famine, he could not conscientiously pray for rain until thie people would acknowledge Jehovah as God.

Every contest hetween the God of Israel and other gods reveals the folly and sin of idolatry. Baal did not hear; only God henrs. Sometimee he hears the heart cry of the heathen in his hlindness; if they are really seeking for light and for truth, God will hear them. No doubt thousands who have had no chance to hear of God, but whose soule longed for him have had answers of peace, and the dross of sin has been consnmed, and their eacrifice, innocently and ignorantly, offered hae been accepted.

The God of Elijah never fails when the test comes. He did answer with fire; the victory was won, and all the people fell en their faces and said: "Jehovah is God." The world now greatly needs n new demonstration of God's power. If we give him a chance it will again bo known in the world that he is God. Many false and selfish prayers have been offered dnring and eince the war. People in desperation have been exercising in incantations, propounding new end weird religious theories. If those having faith in the world would hold steady and trust Jehovah he will eo reveal himself theee times thet all will eay the Lord, He is God.

Gammon Seminary.

District Rounds

JACKSON DISTRICT
Second Round

Pelahatchie, May 3-4; Central, 9-11; Brandon, 17-18; Pratt Chapel, 23-25; Jackson Circuit, 2425; Canton, May 30-June 1; Canton Circnit, Mny 31-June 1; Benton, 7-8; Morton, 14-15; Couparle, 14-15; Yazoo City, June 18-19; Lamkin, 21-22; Carthage, 28-29; Wiseton Circuit, July 5-6 Yazoo, St. Stephen, 4-6; Forest, 12-13; Craig, 19-20; Lillian, 19-20.

My Dear Pastors, Local Preachere, Exhortere, Officers, Memhers and Friends: Easter winds up the higgest drive of the Area of Bishop Jones. Let no ono fell. He wants to report at Springfield, Mass., a one hundred per cent Area. Let ue make him do it. There is a head and a tail to the District. Who is to he the head, and Who is to be the tail? Who will lead? Faithfully youre, L. W. Price, District Superintendent.

GRIFFIN DISTRICT.
Second Round.

McDonough, April 6-7; Brooks' Station, 12-13; Fayetteville, 12-13; Oak Hill, 26-27; Stockhridge, 26-27; Conny Line, May 3-4; Jonesboro, 10-11; Griffin Ct., 17-18; College Park, 23-25; Red Oak, 24-25; East Point, June 1-2; Hampton, 7-8; Joneshoro Ct., 7-8; Griffin Sta., 15-16; Williamson, 21-22; Decatnr, 20-22.

Dear Brethren: This brings ns to the heginning of the Second Quarter. It is to he hoped that each pastor has eettled down and has hie work well in hand. We are expecting great things of you this Qunrter for the World Service Program. Eaeter Sunday is April 20th; the Church is expecting you to do your best. Don't fail to make for yonrself a name equal to any pastor on the district. Start now and plan well for a great Easter rally and you will not have to make excuses for your failures. Our beloved resident Bishop, E. G. Richardson, will expect to hear of your greet success Monday morning following Easter. I am counting on no failure for yon.

Pleese send your money to Dr. Ehnes, 740 Rneh Street, Chicago, Ill., monthly, by reqnest of the Bishop.

The Sunday School and Epworth League Convention of the Griffin District will convene in Heck Chapel M. E. Church, Griffin, Ga., Jnne 12th to 15th, 10 o'clock A. M. Programs will be sent yon in time.

I am at your eervice for any aseistance I can render.—M. M. Alston, D. S., McDonough, Ga.

CARD OF THANKS.

I wish to thank Class No. 4 of Dnniel Chapel M. E. Church, Shreveport, La., for a number of pounds of choice groceries given to the pastor on March 4th. This surprise was led by the leader, Brother Irvin Brown.—Rev. Chas. Anderson, Pastor.

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Principal of Morgan Academy Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

April 13.

Subject: The Promise of Jesus Realized. ((John 16:7-14; Acts 1:69; 2:1-11.)

Tho Promise Given

A party of automobilists traveling through an eastern state had as its destination a little town far off of the wide state highway. Guide posts were frequent but the markers on them looked as though they might have been misplaced for they were old and weather scarred. Tho directions which were given by other travelers along the way varied so greatly that each new counsellor left the group more puzzled than before.

Confused and discouraged at last, where two roads met they stopped to talk over their plight, when another car came toward them and the driver asked if there was any trouble. When the situation was explained to him, he smiled. "You're not very far off the road," he said, "although you have gone the longest way around. I live in that town and I am going home. Follow me." You can imagine what a sense of relief came to those tired travelers, and how carefully they followed their guide.

A guide is of much greater value than guide posts, valuable as those are. Jesus had just told his disciples that He must leave them. He had given them a good many directions as to how they were to live if they desired the abundant life. They did not grasp the whole meaning of many of those statements and some of them were frankly puzzling. They had asked Him to explain some of them but even then, His directions were hard to follow.

"But He that is greatest among you shall be your servant." Some of the disciples had an exceedingly hard time understanding that saying.

"To him that smiteth thee on the one cheek offer also the other"—truly, that was strange advice.

"Love your neighbor as yourself." It assuredly would be most difficult to put your neighbor on exactly the same footing as you put yourself.

All these guide posts and many more, Jesus had left for His followers but what would they do when He had gone from them and they could no longer ask Him how to interpret His directions?

But, as is always the case, He anticipated their needs and was ready with a blessing far above any that they had thought of.

"It is expedient for you that I go away," he said, "for if I go not away the Comforter will not come unto you, but if I go, I will send Him unto you.***When He, the Spirit of truth is come, He shall guide you into all truth." They were to have not guide posts but a guide; not a guide book but a companion; not mere instructions, but an inseparable friend.

The Promise Realized

When our Bishop Thoburn was a missionary in India, his heart became sad as he saw how little effect his preaching had upon the natives. One Sunday morning while he was sad he sought a lonely spot where he might commune with God. As he sat under an oak tree, reading the thirty-second chapter of Isaiah, it seemed as if the windows of heaven had opened above him, and he says about this incident: "The experience of that memorable hour upon the mountain side had to me all the force of a renewal of my commission from above. It lives in my heart like a vision of God.***God took me apart from the world, withdrew me into solitude with himself that He might gird me anew with strength and teach me in my chosen school, a lesson of service never to be forgotten." After that experience there was no doubt that Bishop Thoburn was one of the most efficient human co-workers with God's Spirit.

Read the second and third Scripture references carefully and compare the disciples as they had been a few weeks before at the time of Christ's ministry and as they were at the time of Pentecost. Even at the time of the ascension they had questioned, "Lord, wilt thou at this time restore the Kingdom to Israel?" which question in itself shows how far away they were from understanding the Master. But with the Pentecost experience there came a real change. It meant to the disciples that they were to see more clearly the truth; that they were to be much bolder for God; that they were to have increased power to convince and persuade men, and, above all, that they were to have a consciousness that the Holy Spirit was guiding, strengthening and working with them. Now, indeed, could it be said of the disciples, that they had been with Jesus.

There are in some communities, groups of people who think that they have not received the Holy Spirit into their lives unless they are seized with sudden convulsions of one sort or another, or unless under the stress of a racking emotional experience they find themselves muttering unknown and strange utterances which they call the gift of tongues, while others jump and shout. These people think that they have received the Spirit, even though on the morrow they spitefully use their neighbor, are impatient with their families and refuse to undertake any service for the church. How deeply God must be hurt by such methods when His great loving heart is breaking because of the evil, the hate, the selfishness, the ignorance, superstition, poverty and disease that rules the lives of so many of those whom he would have growing the fruits of the Spirit in their lives.

The coming of the Spirit upon those early Christians was significant because of its results. It will be worth your while to make a real Bible study of that experience:

Note who those men were; where they were meeting; what they were talking about; what they were doing; in what spirit they had met.

Read in connection with this experience the twenty-fourth chapter of Luke.

Think into the events of the weeks just preceding Pentecost in the lives of those early Christians and apostles in their relationship to this marvelous man of Galilee; live through their hopes, their despair, their fears, their joy, their returning hope and faith.

Read through the whole of the Gospel stories and pick out the thread of the developing experience of Peter; watch him develop from the rough, impulsive vacillating fisherman to the fearless "rock" who at Pentecost stands up bravely facing the issue of the moment. Try to realize that this is Peter who, only a short while before, had acted the craven and with guilty oats had denied that he had ever known Jesus.

The Pentecost experience gave to the disciples a promise, dim though it was even yet, that they were no longer servants but sons.

That Spirit which was in Christ Jesus was now the indwelling presence and power of their own lives. With the conscious realization of that they felt the power of God dwelling in their hearts and the Christian faith received an impetus that has not yet been diminished.—Epworth League Quarterly.

Quarterly Conferences

GROSEBECK, TEX.—After the downpour of a "March flood," and in the face of a severe cold and disagreeable day, Rev. T. H. Wyatt, District Superintendent, with Rev. A. W. Evans, pastor of Dennis Chapel M. E. Church, succeeded in raising $15 of the second quarter by Conference Claims, and $20 for benevolence, making a total of $35.—Mrs. H. B. Evans, Reporter.

NATCHITOCHES, LA.—The first Quarterly Conference was held at St. Matthews M. E Church, Cain River Circuit, with District Superintendent Cornelius Johnson presiding. He gave us all some wholesome instructions. People from miles around this section were present and the members of this circuit are carried away with our new pastor, Rev. I. H. Lodge. Mr. M. B. Tolun, a leading white gentleman of Cain River, was with us and donated liberally. He promised to help the pastor put the program over by Easter. The District Superintendent was paid in full. The pastor has everybody working.—W. Hall, Reporter.

VILLAGE SPRINGS, ALA.—The first Quarterly Conference was held Feb. 16-18, 1924, with Rev. C. L. Dunn, District Superintendent, presiding, who conducted the religious services. Reports from pastors, class leaders and Auxiliaries of the circuit showed the work to be spiritually and financially alive. Rev. C. L. Dunn preached at 11 a. m. Sunday. The spiritual tide ran high. Those who heard him were made to feel glad. He administered the Lord's Supper. The circuit has taken on new life under the leadership of our pastor, Rev. J. W. Wright, who is doing his best to put the program of the church over the top. Total amount raised for the first quarter, $42.85. The District Superintendent was paid off in full. Amount received, $30; paid the pastor $12.85. A grand reception was tendered Rev. J. W. Wright and Bro. C. L. Murphy. Leaders of reception: Sister Nannie Buckner and Sister Minnie Hitt, chairman of the serving committee. The brothers furnished hot chocolate and lemonade, while the following sisters brought delicious cakes: Sisters Chanie Murphy, Florence Devers, Cryselia Bruster, Thenie Birchfield Lula Bruster, Lula Brown, Maggie Mae Hamby, Mattie Mae Hamby, Minnie Hitt, Nannie Buckner, Lillie Belle Fomby, Rose Montgomery.—Lottie Lovie Vann, Reporter.

COLORADO SPRINGS, COLORADO.—To the Fourth Quarterly Conference, greetings:—We, the officers, members Episcopal Church of this city do hereby record our high appreciation of the and friends of People's Methodist assignment and valuable services of our Pastor, the Rev. J. Blaine Walker, Ph. B. We are grateful for the signal success that has attended our work under his effective and conscientious leadership. Secondly: We also, record our appreciation of the work and service of our very able district superintendent, Dr. G. G. Logan, D. D., both in this charge and on the district. And we do hereby, respectfully request the Resident Bishop, and the presiding Bishop, at the coming session of the Lincoln Annual Conference, to re-assign, for another year, the pastor and district superintendent to their respective posts.

Resolved, That a copy of these resolutions be sent to Bishop Charles L. Mead, D.D., the Southwestern Christian Advocate, and city papers of Colorado Springs. Be it further

Resolved, That as a token of the sincerity of our request, we pledge ourselves to a round report for the annual conference, and greater effort, loyalty and generosity in the days to come. Signed on behalf of the church. L. C. Bassett, Todd Colbert, Robt. M. Turner, Committee.

FOWLKES STATION, TENN.—March 2nd, was a high day with Ross Chapel M. E. Church. Dr. T. W. Davis, our District Superintendent, was with us in the second quarter, and preached to our delight, subject, Yoking up with Christ. On March 3rd, Curmit Smith, age 15 years, a faithful member of Ross Chapel died. He was loved by all who knew him. He was a dutiful Sunday School scholar. He died in full triumph of faith. Rev. E. J. Redick officiated.—Beadie Preston, reporter.

STRANGER CHARGE—Our first Quarterly Conference was held at King Chapel M. E. Church on March 1-2, with the District Superintendent



WHAT THE CHURCHES ARE DOING

In the chair. The conference was a successful one and we went over the top in full. We thank God and the Bishop for sending such a strong man. Dr. Miller preached a touching sermon, subject: "I am the way," after which Love Feast was administered by a number of people. Dr. Miller spoke highly of our strong preacher, Rev. N. H. Cooperwood; also of the Tupelo District; that he had men who will put things over. We are going to have a rally the last Sunday in March so that our money will be raised by Easter. Pray for our success.—Moses Moore, Reporter.

LOTTIE, LA.—Our first Quarterly Conference was held March 4-5, with our District Superintendent, Rev. B. J. Reddix, in the chair. All officers were present. Raised in the conference, $20.60. After the conference was over, the Superintendent made a great talk, showing how important it was for every member to be interested in the work, followed by a strong sermon. We feel grateful to the Baptist and also the District Superintendent for sending us our pastor, Rev. J. C. Coleman, who we feel knows how to bring things to pass.—M. A. Noble, Reporter.

CANTON, MISS.—Our first Quarterly Conference was a success, with Rev. L. W. Price, our District Superintendent, presiding. About 15 leaders were present, with good reports. Owing to bad weather, Dr. Price preached on Sunday, March 16th, to a large number. The spiritual tide ran high; the Elder was paid $25. Bro. N. R. Goodloe, one of the circuit's able young men, was recommended for license to exhort and was received with joy. The Canton Circuit is coming to the front by the help of God and the good members. Such members as Bro. Jasper Sims, Mitchell Butler, Richard Sims, J. C. Garret, V. Garret and Bro. Ed. Goodloe and others, I could mention. We have had two deaths since the conference. We have four churches on the work. They all are doing well in the beginning. We are also preparing for Easter. and mean to go over the top.—Rev. H. S. Martin, Pastor.

GREENVILLE, TEX.—Warren Chapel M. E. Church: Dr. J. H. Anthony, our very able District Superintendent, held the second quarter for us March 9th. Owing to the bad weather, the District Superintendent did not arrive in the city until Sunday morning at 8:15. The Sunday services were grand considering the bad weather. Sunday School was unusually good. Our District Superintendent gave the Sunday School a splendid address. At 11:00 o'clock Dr. Anthony preached for us from John 9:4-4. This was a masterpiece, thoughful, inspiring, convincing, and converting. Everybody enjoyed the sermon. At 3:00 p. m., Dr. N. J. Johnson, pastor of North Street Christian Church preached for us one of his excellent sermons from 1 Cor. 13:13. He used for a subject, "The Triangle of Life". At 8:00 p. m., o'clock Dr. Anthony again preached one of his spirit filled sermons from John 3:31. Everyone felt the effect of this great sermon. Our District Superintendent remained in the city until Wednesday morning. On Tuesday at 8:00 o'clock Dr. Anthony delivered a wonderful lecture, subject: "Christianity, the World's Dynamic." Our business session was held Tuesday evening. A number of the officers were present. We assured Dr. Anthony our heartiest co-operation in keeping the Paris District in the lead in the World's Service Program. Raised during the quarter $35.20. Paid District Superintendent in full for second quarter. We feel that this will be a great year for the Paris District under the leadership of such an excellent leader as Dr. Anthony, and especially do we feel that this will be a great year for Warren Chapel under the leadership of our new pastor, Rev. L. B. Allen. His plans are fine and everybody seems to be cooperating. The Church is moving on to success. Dr. N. J. Atkinson, reporter

LAUDERDALE, MISS.—Our first quarterly conference was held at Shiloh M. E. Church, February 27. In spite of the bad weather, this was one of the best conferences ever held on this charge. Dr. McEwen was at his best. The conference was opened by the pastor. After a great address by Dr. McEwen, he called the roll and all the officers of Shiloh and Elizabeth were present and rendered good reports. Paid pastor $60, and superintendent $26.38.—Alice M. Morgan, reporter.

WORTON, MD.—The fourth Quarterly Conference of Coleman Charge was held in Union Methodist Episcopal Church Saturday evening, March 2nd, with Dr. T. H. Woodley, our able and much-beloved District Superintendent, presiding. The attendance was large. The reports of pastor and officials showed a good work accomplished, both spiritually and financially, showing an advance over the previous year, and the church spiritnally alive, with pastor and people rejoicing and praising God. The District Snperintendent was delighted with the good reports. The pastor reported 53 accessions as the result of the revival services conducted by the pastor and people without aid from a visiting evangelist. After the most excellent and timely sermon of the District Superintendent on Sunday morning, which followed a great love-feast, the pastor received 10 other persons into preparatory membership, making 63 accessions as result of our evangelistic services since watch night. After the sermon the District Snperintendent and pastor administered the Lord's Supper to 139 communicants, the largest number during the conference year. We are increasing our subscriptions to the Southwestern Christian Advocate. We are praying, planning and working for a perennial revival through a thorough organization of the church, according to the Discipline and World Service Program of the great Methodist Episcopal Church, with every member praying, every member working, and every member paying.—J. H. Nutter, Pastor.

LAUDERDALE, MISS.—The members and friends of the Lauderdale Charge are rejoicing over the return of the Rev. E. W. Rogers. We, the members, wish to thank Bishop Jones and the Cabinet for Rev. Rogers' return.—Miss Bertha M. Miller, Reporter.

GAYLESVILLE, ALA.—The members, about thirty in number, are trying to raise money to build a new church at Gaylesville, Ala., on Cedar Bluff Circuit, and any one who wishes to help may do so, and it will be highly appreciated. Send all donations to Mrs. I. D. Horton, Cedar Bluff, Ala.

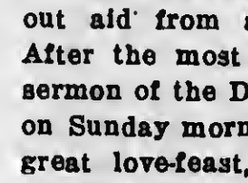
ZACHARY, LA.—We, the members of Zachary, thank the Bishop and District Superintendent for sending us this good pastor and his wife. A storm struck the parsonage Wednesday night. The leader of this surprise was Mrs. Martha Moore and others. One hundred and fifty pounds of choice groceries were given and $1.85 in cash.—Reporter.

LEAKSVILLE, N. C.—Shady Grove M. E. Church: The members of this church are moving along nicely with our splendid pastor, Rev. W. E. Hairston and his wife. They both are indeed great church workers. We have preaching on the 1st and 3rd Sundays in each month. Last Sunday was a beautiful day and we had a large crowd to attend 11:00 o'clock service, also several of the members of St. John's M. E. Church Leaksville, were with us. Rev. W. E. Hairston preached a wonderful sermon from the book of Isaiah 40th chapter and 26th verse. It was a message of truth and power. Our little church here is still alive. Brothers Anderson Smallwood and Charlie Hairston took the collection of $12.50.—Mrs. Dock Blackstock, reporter.

EVANSVILLE, IND.—Rev. Singleton, preached a soul stirring sermon Sunday morning after which Sunday School convened. Prof. Spottsful, Superintendent of the Snnday School has a large attendance every Sunday. And the Auxiliaries are still moving. The Ladies Aid Society met at the home of Mrs. Bertha Bell on Lincoln Avenne, with the Sewing Circle, planning for a Bazaar, last week of March, Mrs. Bell demonstrated some wonderful needle work in the Sewing Circle, after which the President of the Ladies Aid Society, Mrs. Johnson, made some encouraging remarks for our futnre church work. Three course luncheon was served.

CHELSEA, OKLA.—Chelsea and Panther Creek Charge has made a step higher. The first Baptist Church (colored) was for sale, the members of the charge, with the trustees, got together and bought the church. It is a splendid lot with a good house. The church is situated on a corner lot on Vine avenue. The members are delighted with the site. We have been worshipping in a borrowed house, bnt we are thankful that God has planted us on higher ground. We thank the white people for the splendid contribution towards buying the property. Chelsea has been down and out for onr pastor, Rev. Holmes, we are up five years, but under the leadership of and going—Miss Effie Curls, reporter.

WAYSIDE, MD.—Shiloh M. E. Church: As the conference year draws to a close it is with great pleasure that the members of Shiloh M. E. Church look back over what has been accomplished under the leadership of our good pastor, Rev. H. A. Brooks. The church has made this year one of the best records of its history. March the 12th. a reception was given in honor of the pastor and his family who were leaving for the annual conference, led by Sisters Ida Wells, Gertrude E. Marshall, Rnble El. Thomas and other officials. Quite an interesting program was rendered. Sister Ida Wells presented the pastor with a little purse on behalf of the Ladies' Aid; Woman's Home Missionary Society of which Sister Gertrude E. Marshall is president, presented a token to the pastor. The pastor gave some very enconraging



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remarks at the close of the program, and also responded with words of appreciation and thanks for their loyalty towards him along all lines. The visitors gave splendid talks and all expressed having a lovely time. Quite a number of friends were present and the evening was very enpoyably spent. We are looking forward for the return of our honored and esteemed pastor—Ruth Hawkins, reporter.

BIRMINGHAM, ALA.—Ship Ahoy! Ship Ahoy! The goal is in sigrt. St. Paul's friends will rejoice with them to know that they will soon be in their new home. With fifty ships out on the sea, all struggling to make it into port with their cargo of 100 pounds ($100.00) Easter morning. It is a wonderful sight to watch the fifty brave captains supported by their crew of loyal members all working to land these ships without an accident and put over the program of $5,000.00, Easter Sunday. This will be our thank offering for the wonderful success which has attended us thus far in our building program. Will we do it? Read our next article.—Mrs. M. L. Davis, reporter.

LIVINGSTON CIRCUIT—Our pastor Rev. Melvin S. Johnson has been very sick with an attack of pleurisy. He was confined to bed for over a week, but he is up now and able to fill his pulpit. His Sister, Mrs. Willie C. Comas, was called to his bedside, from Memphis. She spent over a week here and made many friends. Our pastor, Rev. Johnson, is putting on a program at Cookville, known as the World Service Program. This is expected to be one of the biggest days ever held in this vicinity. There will be speakers here from all over the state, and a number of white citizens of Putnum and Overton counties. Excursions will run from Nashville and Hirman, and a large crowd is expected to be on hand. The date is May 14th. We hope our Church will be well represented. There will be an all day picnic in Bushtown, with p lenty of music and speaking. Don't fail to come.—W. J. C. reporter.

NEWBERN, ALA.—On Tuesday night, March 18th, came a mighty storm to the Shiloh M. E. parsonage. led by Mrs. Mattie J. Williams, and other Sisters, namely, Mrs. Sarah Nicholas, Caroline McLain, Parlie McLain, Emma Young, Miss Hattie Jones. A number of young Misses, and Mrs. Mary Rider, from the Baptist Church. Many nice groceries were laid on the table by the good sisters and young ladies. Mrs. Hattie J. Williams made the presentation speech, response by the Pastor Rev. R. H. Moore. The Pastor, smiling, invited the good sisters back again.

CORINTH, MISS.—Pastor Winbush begins this conference year under favorable circumstances. The forces of the church are organized and functioning. The evidence of that fact is first, the Sunday School is increasing in attendance and doing real work, holding weekly meetings of Teacher's Training and studying methods for its advancement. The Epworth and Junior Leagues are getting a grip upon the young life of the church. The Ladies' Aid, Woman's Home and Woman's Foreign Missionary societies are in active operation, and the evidence of appreciation of the pastor's return for the second year, was the splendid "storm" which struck the parsonage recently, leaving in its wake everything to make the inmates feel at home. The storm was led by a large number ot the members and friends. Too many to give names. We thank them and invite them to come again anytime. Our first quarterly conference held hy Dr. E. R. Miller, district superintendent, who was given a hearty welcome at 3:30 o'clock Sunday, February 17, 1924, at Mt. Moriah Methodist Episcopal Church. A special service largely attended by both Baptist and Methodist and members of other churches. Dr. Sherrod, Pastor of St. Marks Baptist Church was master of ceremonies. The welcome given hy the Sunday School, Epworth and Junior Leagues and other auxiliaries, was of a high order. We paid him out at that service. At night the doctor preached a sermon which caught the splendid congregation and administered the sacrament to a large number.—(Miss) Louella J. Winbush, reporter.

AVINGER, TEXAS—We are very thankful for our pastor and his good wife and we hope to help him in all his plans to put the program over. Our second quarterly conference was held March 1-2, with the district superintendent presiding. All reports were good. The president of the Woman's Home Missionary Society is asking our aid. Let's stand by her and push forward the cause of Christ spiritually and financially.—Parilee Holoman.

DADEVILLE, ALA.—Dr. Wm. Jones, Conference Superintendent of Sunday Schools conducted a School of Religious Education and Community Welfare from March 9-14, at Haven Chapel M. E. Church, of which the Rev. A. P. Sumter is Pastor. In spite of the snow many could be traced from their homes by their footprints to the Church. It was a joy to all who attended, and meant a better Sunday School for us and the community at large. We want to extend a hearty welcome to Dr. Wm. Jones at any time he can be with us.—Miss L. V. Phillips, reporter.

DURANT, MISS.—On March 12, the pastor and family were very much surprised when the delivery wagon drove up in front of the gate and unloaded more than 100 pounds of choice groceries. The pastor and wife are happy over the gift of these good people. May God bless them in every way. I take this method in thanking the good members of Wesley Chapel M. E. Church. Come again. May God bless yon all.—O. W. Crump.

VALLEY MILLS, TEX.—San Angelo District: We are now in the midst of good things at this p lace. Dr. S. E. Jones, our District Superintendent and his good wife are here conducting a World Service School for our local Chnrch. It is indeed wonderful to see from 60 to 75 people, young and old on their way to the School every night with their World Service Books in their hands. We stopped long enough Saturday night to hold our Quarterly Conference, Dr. Jones in the chair. We gave our District Snperintendent a check for his salary at the close of the conference Saturday night for $36.00. Gave our pastor his week's salary for $12.50. Placed $15.00 in the Treasury for World Service. On Sunday, Dr. Jones was at his best, notwithstanding he had been teaching and speaking all the week. He spoke from Gal 5. This was a master piece. At 3 p. m. he spoke from John 11:3. Subject, A sick friend and a sick church; 3 joined the church. At night Dr. Jones, subject was "Home". Our church was moved as never before. Six joined the church during this quarter. Our World Service School closed out Wednesday night with a program. Different ones represented the different boards and different countries; bearing flags and wearing costumes of the various countries showing what the Centenary had done for each. A prize was given the representative of the country reporting the highest amount raised from his country. Mrs. Mattie Mae Oddie won the prize. She represented East North Central States. We closed out over the top for World Service. We voted that Dr. Jones and his good wife come back and conduct a summer school.—Sallie Sadler, reporter.

MORGAN CITY, LA.—Rev. A. W. M. Obee and family arrived February 21. They were met by Brothers Willie Evans and Leonard Messiah. On arriving at the personage a committee composed of Sisters Gertrude Baptiste, Mary Evans, Ida E. Brown and Eliza Payton, had the parsonage in readiness and a fine dinner. The pastor seems to be well pleased with his field of labor this year; also the members are well pleased with him and his family. Dr. W. G. Alston held his first Quarterly Conference on March 2nd. On March 7th a grand surprise was given the pastor by the members and friends. The party was led by Mrs. Rose Roberson, Mrs. Mary Evans, Mrs. C. E. Johnson, Mrs. Rosa Johnson and Mrs. Susie Smith. One hundred and seventy-six pounds were laid on the table, together with a handsome purse. The committee served delicious ice cream and cake. Mr. F. D. Roberson made the presentation speech; Rev. Obee responded. T. H. Thomas, Sr., was elected president of the Trustee Board, succeeding his father, who served for 40 years. During that time, Brother Joshua Thomas gave his whole life to the work. His sainted wife gave the cornerstone to the church. Bro. Thomas is now in his 89th year.—Willie Evans, Reporter.

LEONA, TEX.—The first Sunday in March was our pastoral day. Rev. A. L. Gabriel, our pastor of the Leona Circuit, preached an inspiring sermon to the delight of all who heard him. Subject: "Put on the whole armor of faith." Rev. Gabriel is one of the best preachers in the Texas Conference, and the conference made no mistake in sending him to this circuit. The stewards presented the pastor with the total claims. Collection, $20.20. We are going to stand by him and his family. Since being here he has purchased a handsome automobile. On Easter we are planning to make a round report.—Miss Daisy Wynn, Reporter.

RAPIDES, LA.—Macedonia M. E. Church: March 16th, Sunday School was opened at 9:30 with our beloved new pastor. Two were added to the Sunday School, after which service began. It was a great service with our members, and a large number of visitors joined with us in speaking meeting. One was added to the church. At night service, our pastor preached an inspiring sermon. His text was 1 Peter 1:18. He brought to us a message full of the spirit and with power. Collection of $20 was taken. The service closed to meet Sunday night again and Rev. Williams of Boyce, delivered a message full of the spirit to a packed house. A big storm struck the church. The party was composed of our good Baptist members of Saint Matthew, Baptist Church. They left the table under a load of 200 pounds of choice groceries. This was quite a surprise to the pastor with an addition of 85 cents to the pounds. Collection $3.50, making a total of $24.06. Brother N. S. Matthew led the storm—L. C. Robinson, reporter

WOODBINE, GA.—The Savannah District Group Meeting was held at the M. E. Church at Woodbine, Ga., March 14th, with Rev. C. W. Prothro presiding. Dr. J. W. Moultrie, Atlanta Area Secretary, was the principal speaker. The Revs. F. R. Bridges, W. W. Cemons, the Distrct Superntendent, and pastor, including lay members and friends of the Baptist Church, made very interesting speeches. One brother said that the World Service Book had taken the place of the various catalogs in his home. (A mighty victory.) Our pastor, Rev. C. P. Cannon, and his people certainly made it pleasant for us. The meeting was a real success and very encouraging.—W. W. Cemons, Reporter.

FLORENCE, MISS.—On Tuesday night, March the 18th. a storm struck the parsonage at Plain, Miss. It came from the east, there were many pounds of choice groceries laid on the table. The presentation speech was made by Sam Singletary and song, Whosoever will may come, was sung. Prayer was offered by the Pastor and he spoke many words of encouragement. The storm was led by Mr. and Mrs. Pat Johnson, Sam Singletary, George and Henry Jenkins, Laura Anderson, Lucy Warren, Emma McKenley, Adda Owens, George Lewis of Spring Hill Eliza Gates, Willie Roebuck, Ada, Dezzie Ree, Adam and Pleza Johnson, Minnie Thomas, Maggie Spence, and many friends of the Baptist Church. You are welcome come again.—O. B. M. Reporter.

BIRMINGHAM, ALA.—Enon Methodist Episcopal Church: On March 10, after the prayer meeting, the parsonage was stormed by a band of faithful women, who came singing, "There is a Stranger at the Door," and there was laid on the table many pounds of choice groceries for which the pastor and wife were made very happy and thankful. The band of ladies were led by Mrs. Cary Hawkins, Willedna Sneed, B. E. Moore, Bertha Bowen, Lucile Sneed, Floyd Bowden, Nellie McCoy, Mary White, Mary Williams, Hattie Simpson and others.—J. W. Whitfield, pastor.

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MARRIAGES

SAWYER—MACK—On March 18, Mr. Freeman Sawyer and Miss Gertrude Mack were united in the holy bonds of wedlock. Miss Mack is a member of our Mt. Pleasant M. E. Church. We hope for them a successful journey trrough life. I. R. Kersh, P. C., officiated.

DAVIS—WHISENTON—At the home of the bride, March 20, Mr. Frank Davis and Miss Susie Whisenton were united in the holy bonds of wedlock. Mr. Davis is a planter of Yazoo County, Miss Whisenton is a member of Mt. Pleasant Methodist Episcopal Chucrh. I. R. Kersh, P. C., officiated.

SIMPKIN - GARDNER — Dr. Oscar Simpkin and Miss Olivia Gardner, a teacher and a prominent member of tbe Mansfield M. E. Church, were bsppily married at the church February 28. The bride and groom were both well dressed. Dr. Simpkin is our dentist, and enjoys a good patronsge, all of which he deserves. Mrs. Olivia Simpkin is the charming dsughter of Mr. and Mrs. W. R. Gardner. Miss Alice Thomas played the march. The church was crowded. Some of our best white citizens witnessed the ceremony. The ceremony was performed by the pastor, Rev. A. B. Harris, assisted by Rev. J. E. Rolsx, District Superintendent. We wish for them a successful life.—Mrs. E. M. Harris, Reporter.

Woman's Column

MUSKOGEE, OKLA.—The Woman's Home Mission met Feb. 27, 1924, at tbe residence of Mrs. A. N. Pegues, 510 N. 19th St. The meeting was opened by the president, Mrs. S. A. Pstton, with song and prayer. We had quite a few distinguished visitors present. Among whom were the following: Mrs. Ward, president of the C. M. E. Mission; Mrs. Kelly, president of the First Baptist Mission; Mrs. S. A. Reod and Mrs. Aron, Miss Garbin and Mr. Jenkins who recently joined our church. Mrs. Ward presented a guess box; each person paid ten cents to guess what was in the box. Mrs. J. J. Bruce was the lucky guesser. The proceeds were given to tbe mission. After which we spent about a half hour studying the World Service, instructed by our pastor, Rev. B. R. Booker. All visitors expressed tbemselves much benefitted by the meeting. Mrs. Pegues served a two-course luncheon, which was enjoyed by all. We mean to do work as never before, becanse we are learning how to do.—Ray M. Conwell.

MANSFIELD, LA.—Woman's Home Missionary Society of the Louisiana Annual Conference: Dear Sisters—Our convention convenes in June at Bunkie, La. Let each auxiliary president get her mite boxes and start to work at once so we can make a good report. Mite boxes can be had by sending to the Mite box Secretary, Mrs. E. M. Harris, 924 Polk Street, Mansfield, La. Appoint a Sunday in May as opening day; send contents of boxes to the Treasnrer, Mrs. M. A. David, Franklin, La., and send figures to the Mite box Secretary addressed as above.

To the President and Mite Box Secretaries of the Annual Conference: I take this method of asking you to kindly see to it that your reports reach me by all means not as late as July 31. For I must, if I report at all before the fiscal year closes, report on or by that time. Where I did not know the addresses of the District Mite Box Secretaries, I wrote the President of that particular district asking for the addresses of their Mite Box Secretaries, and have received replies from all saving two. Now, I ask you in the name of your Auxiliaries, please send me your addresses tbat I may know whether yon received the blanks and boxes which I sent your District President.

Do not wait for the Annual Conference to report to me. That is my time to report. When you send your monies to the Conference Treasury, please send your figures to me. State bow it was raised and for what it was spent, etc. Please report to me as the blank form requires. Do not wait until after your District Conference to report. We want reports, and not excuses.—Mrs. Ella Mae Blue, Conf. Sec., 413 Hamlet Street, Palostine, Texas.

OBITUARIES

Thia column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

BIAS—On Tuesday morning, March 11, Sister Martba Bias, of Shreveport, La., passed from labor to reward. Sbe was fifty-nine years of age and leaves five children to mourn her loss.—Chas. Anderson, Reporter.

ISAAC—Death visited Holmes Cbapel of Pearlington, Miss., and has borne away from our midst our Brother Samnel Isaac. He lived a Christian for about 40 years, and died in the full triumph of faith. He served as Sexton of the church for a long time. He leaves 3 daughters to mourn his loss and a host of friends.

ROBINSON—Mrs. Octavia Robinson departed this life Sunday, Feb. 17, at her residence, 2730 Peniston street, this city. She was a member of People's Chnrch and vice-president of the Ladies' Aid and a faithful worker, always at her post. A host of relatives and friends mourn her passing. Rev. Handy, pastor, Elnora Johnson, reporter.

JOHNSON—Sister Mary Johnson died in Memphis, Tenn., March 21, 1924. She had been in poor health for more than two years. She was a faithful member of Mt. Sinai Methodist Episcopal Church, Hazelhurst, Miss. Her funeral was attended by the pastor. She was laid to rest in St. Peter cemetery near Hazelhurst.—R. L. Carpenter, P. C.

LEWIS—Wash Lewis, Jr., a member of Pine Grove M. E. Church, Mississippi, was converted in 1923, under the pastorate of Rev. M. P. Johnson; departed this life March 4, 1924, after a short illness, age about 14 years. He died in full triumph of faitb and leaves father, sisters, brother and friends to mourn. After remarks his body was laid to rest in Pine Grove cemetery.—W. L. Mills, Reporter.

HINTON—Mrs. Hulda Hinton, age 70 years, the mother of Mesdames J. B. Campbell, Lucy N. Woods, Bertha G. Newels, Messrs. Albert, Walter, James and Milton Hinton, died at her home in Vicksburg, Miss., Tuesday, March 18. Mrs. Hinton was the mother-in-law of our pastor, Rev. J. B. Campbell on Brookhaven Circuit.

PRIESTER—On Saturday, March tbe eighth, Mrs. Mary Priester Frazier of No. 815 Floyd Street, Valdosta, Ga., departed tbis life at the age of 51, and on March the twelfth her mother, Dinah Priester died at Rome, Ga., where she was visiting her daughter, Rosa Beaver. Their funeral was attended Sunday March the sixteenth at Trinity M. E. Church, of which tbey both were members. The death of these two members moved from among us two of the old landmarks of the Church. Sister Dinah Priester, who was 82 years of afe at ber death—with her husband was among the founders of Trinity M. E. Church, and was always a faithful member and a valuable church worker until her health failed some years ago, but with this disadvantage she died in full triumph. Sister Mary Priester Frazier joined the church when twelve years old. She therefore gave her early life to the work of the church, having held almost every office of importance in the Church. She also died contending for the faith which is in Christ Jesus. They left to mourn their loss a number of relatives and friends. Rev. J. H. Johnson of Anticoch Baptist Church, assisted the Pastor Rev. P. E. Smith. Rev. Smith's sermon was very impressive he used for his text Hebrew 9-27, And as it is appointed unto men once to die but after this the judgment.—Reporter.

N E W E L L—On Saturday, March 1, 1924, our friend and Brother in tbe person of Brother J. F. Newell, a strong and faithfni brother slept away in Jesus, he was a member of Chapel Hill M. E. Chnrch, Sandersville, Miss. He was a leading Steward; one who performed his duties cheerfully and was highly respected by all of his former pastors. He died in full trinmph of faith, leaving a devoted wife, two daughters, four grandchildren to mourn his loss. He served faithfully until two months ago, when he became ill and was unable to go to his church of which he has been a consistent member for more than a quarter of a century.—Reporter.

JACKSON.—Mr. Fenton Jackson, a faithful member of Second M. E. Church, Martins Ferry, was hurled Wednesday, February 20, from the chnrch. He was born in 1848. He leaves to mourn his loss one daughter, Mrs. Lucy Lynn, one son, George Jackson, and several grandchildren, and a host of friends. Interment was at River View cemetery. The following took part in the services: Tbe G. A. R. Post, No. 9, Revs. L. White, A. Jackson, M. Johnston, L. E. Torrence, H. H. Lucas, Randel, Walden. The pastor preached the sermon. Many resolutions were read.—Reporter.

COLLIER—Excell Collier was born November 7, 1893, died February 24, 1924. He was the son of Mr. and Mrs. Ebb Collier, strong members of Griffin Chapel M. E. Church. He was convertod and joined Griffen Cbapel wben quite young and lived an exceptional Christian until his death. He had a splendid education and was operating a business of his own when his bealth failed him in Chicago. He went to Cleveland, Ohio, to tbe home of bis sisters, and also where his mother and father were, and there in the presence of wife, motber, father and two sisters he passed quietly unto the beyond. He kept tbe Bible as his daily guide. He leaves to mourn their loss a wife, one child, mother, father, seven brotbers and sisters, and a host of friends. His funeral was conducted by the Rev. M. C. Pulliam, in Griffin Chapel M. E. Church His body was laid to rest in the family cemetery, Starkville, Miss.—M. C. Pulliam, Castor.

FEYCER—Sister M. T. Feycer, of Greenville, Texas, has been called from labor to reward. She was born in Banks County, Ga., May 19, 1864. When a young lady she went with her parents to Texas. She was married to Mr. Joe Feycer Sept. 21, 1892. To this union were born two sons. Truly it can be said that she died at her post. For many years she had been a member of the M. E. Church, a teacher in the Sunday school, treasurer and secrotary of tbe Trustee Board. It was on February 13, 1924, that she was taken ill in her school room. For several months she suffered greatly hut bravely. Tbe school bas lost a faithful teacher, tbe church a sincere laborer, tbe community a noble citizen. She leaves two sons and other relatives and friends to mourn. Funeral was conducted hy Rev. L. B. Allen, assisted by Revs. R. W. Wells, Munick, Hughes, Woodward and Dr. Dogan, of Wiley College.—Mrs. Mary Durbam, Roporter.

HARRIS—Death took another one of our oldest members of Holmes Cbapel M. E. Church, one whom we all will miss, Brotber Andrew Harris. He was a faitbful and loyal member of the Church for many years, and was always ready and willing to do whatever he could for the church. Brother Harris lived by his self hut God was good to him. He took ill about 2 o'clock in the morning, his neighbors heard his call and went to his rescue and was with him until be passed away at 4 o'clock. He leaves a grand daughter and a host of friends to mourn his loss. Holmes Chapel will miss these two Brothers, who were always found at their post of duty—R. P. Smith, reporter.

DUKES—Rev. Daniel D. Dukes, a retired minister of tho Mississippi Conference passed away March 7th, 1924, at McLain, Miss. He was horn June 20, 1852. He was an active member of the Conference for more than 25 years, and retired Jannary, 1923,

(Continued on Page 16)



SPECIAL NOTICES

Rev. D. G. Taylor desires all correspondence sent to him at Shreveport, La., Route 2, Box 123.

The new address of Rev. Zack Smalley is R. F. D. 1, Box 37, Campti, La., formerly Keithville, La.

The address of Rev. W. M. Clark is changed from Liberty Miss., to McComb, Miss.

All who desire to write me, can reach me by sending your letters to 220 Franklin St., Lake Charles, La. Rev. C. W. Reeves, District Superintendent, Lake Charles District.

To the Pastors of the Lake Charles District: This is to certify that Bishop Jones has appointed Rev. G. J. Rogers, District Evangelist for the Lake Charles District. I commend him to you, and those of you who may wish his service, can reach him by addressing your letters to Box 53, Jeanerette, La.—C. W. Reeves.

Pastors of the Lake Charles District will please meet me at Lake Charles, April 29, at 10 o'clock a. m., to report your Easter collection for Centenary. I hope you may be able to report your full apportionment as handed down by the Board. I have been speaking at every conference in the interest of the Southwestern, I shall expect every pastor to bring at least 2 subscriptions. Brethren, don't forget the apportionment for the General Conference expense which must be sent in on or before May 1st, 1924. I am your brother, C. W. Reeves.

CRESCENT CITY NOTES

MALLALIEU M. E. CHURCH—On Tuesday night, March 11th, 1924, a grand reception was tendered the pastor aad family by the Auxiliaries of the church, the Ladies' Aid and the Volunteers. Sister Susie Wilson presided. Welcome address on behalf of the church by Miss Mary Ella Vanmeter; on behalf of the Ladies' Aid by Mrs. Linah Vance; on behalf of the Voinnteers, Mrs. Francis Dickerson; on behalf of the Missioaaries, Mrs. Millie Alien. More than 200 ponnds of choice groceries were given to pastor and family by members aad friends. The presentation speech was made by Mrs. Ophelia Silas. This was a grand entertainment. Refreshments were served in abnndance. The church was beantifully decorated for the occasion. Sister Susie Wilson manager. We were glad to have our District Snperintendent, the Rev. M. R. Walker, with ns. Response by the pastor. We take this method of thanking these good members and friends.—J. O. Richards and Family.

PEOPLE'S CHURCH—We take this method to thank the good people of the People's M. E. Chnrch for the splendid way in which they showered us on our entrance into the parsonage. It was unique in many ways and worthy of special commendation. The shower really began in the afternoon, when the good wife lay reclining just after returning from the hospital, the Girl's Reserve Club eatered singiag a beautiful melody, beariag with them groceries of all kinds and a pot fern, as a token of growing friendship. This symbolized a love and appreciation that shall remain ever green through the flight of the moaths. And about 8:30 the real storm struck the parsonage. While it was in the hands of the Parsonage Committee, all of the departments of the church were represented, especially the Auxiliaries. It was a shower, indeed. The storm brought dishes, crockery, the best of chinaware and groceries of all sorts, some of which remain until this day. After the speeches of presentation, refreshments were served.

While we appreciated the material gifts, we looked just beyond the groceries and saw the thing that really brought them. It said to us, first of all, that we are welcome in New Orleans; second, that a Methodist preacher, even though a transfer, can he made to foel at home anywhere among the people called "Methodist." It said one other thing—namely, that we are among some of the hest people of the church. They say if you would know what they are doing, just listen for their report at the District Conference. As pastor, therefore, we bid them God's speed and predict great thiags in the future, if, in the laaguage of their song, "If they just hold out."—W. T. Handy, P. C.

M T. Z I O N.—Keen interest is being taken at present for a Parsonage Drive, which is assured. Sunday. March 2ad. was a day of rejoicing, we were graced by the presence of Bishop R. E. Jones and family and many other notables. Our Pastor Dr. Wells preached an eloquent sermon both morning and evening to a capacity attendance. On Wednesday evening our first quarterly conference was held with Dr. Walker, District Superintendent presiding, all reports were very flattering. The Superintendent and pastor was paid up in full. Dr. Walker coagratulated the officers upon their very business like manner in which the affairs of Mt. Zion are being conducted, both spirituaily and financially, and this conference will go down in history as being one of the best on record. On Sunday, March 9th. we had 241 to commune with us, and standing room was at a premium. Dr. Wells was assisted by Drs. Valcour Chapman and B. J. Reddix. Space will not permit giviag further details at this writing.. We extend a cordial invitation to all Lodges and societies who contemplate having their Anniversary or Memorial sermon preached to pay us a visit, and be assured of a hearty welcome.—E. J. Lacals, reporter.

CARD OF THANKS

To the Members and Friends of Warren M. E. Church: I take this method of thanking yon for the pleasant surprise that you bronght to the parsonage on Wednesday night, March 5th. The pastor was in the chnrch, and when he returned home he found his table filled with good things. Indeed, I thank yon, and ask that you come again.—L. B. Alien, Pastor, Greonvilio, Tex.

I wish to extend thanks to the good members of Cooper Chapel M. E. Church, Richton, Miss., for tho storm that reached this parsoaage and left ia its trail over 75 pouads of good eatables. The stormers were Sister Ella Johnson, Sister Hattie Lucas, Sister Lonise Pickett, W. A. White, and a host of others. Many thanks to these good peopio. God bless you and come again. You are always welcome.—Rev. D. Ray, Pastor.

We wish to thank the good and loyal members of St. Paul M. E. Church, Evergeen, Ala., who stormed the parsonago a few nights ago. This surprise was led by Sister Fantroy, Brothers W. F. Rogers and H. Matthews, briaging many pouads of choice groceries. Other nice things were aiso presented the pastor and wife. The second surprise was led by Sisters Annie Wind, Sarah Williams, Margie Webb, and Sister Avens. They presented the pastor a pair of shoes and Mrs. Duffie a coat. May God continue to pour out his blessings upon these loyal people.—Rev. J. H. Duffie, pastor.

I take great pleasure in thanking the good members and friends of St. John M. E. Church, Desoto, Miss., for the nice reception given us on February 21. The occasion was nicely arranged. W. M. Hoof was master of ceremoaies. Prof. S. S. Turner was first speaker, and the pastor, Rev. J. E. Thomas. Response by ex-pastor, F. L. Woods. Those participating were: E. L. Franklin, W. M. Hoof, T. Watts, Faulkner, L. Hampton, Mary R. Hoof, Faulkner L. Hampton Mary R. Hoof, Bertha Horne, Fannie Carpeater and L. Carpenter.—F. L. Woods, Reporter.

I take this method to thaak the officers and members of Providence M. E. Church of Jewelia Circuit for the kindaess they have shown me in spite of the inclement weather we have had. I thank Brother Miles Holden, Wiley Hampton and A. Smith, Sister Holden and others for their faithfulness to their humble pastor. Also Brothers Alien Zachary, J. H. Patterson, Cole Copelen, Robert S. Brown and others.—Rev. D. G. Taylor, Shreveport, La.

We take this method of thaakiag the good people and friends of the Alexandria Mission Church for aa agreeable surprise on March 18, led by Sister Maggie Williams, O. Lee Wilson, Eliza Lucas, Luvenia Greene, aad others. At a late honr the alarm was heard at the door; they were admitted, heavy-laden with many choice groceries, and a purse of cash. The presentation speech was made by Sister Maggie Williams; response by the pastor. We bade them God speed and invited them to call at their own pleasure.—E. L. Jackson, Pastor, Alexandria, La.

We take this method to thank the many friends and acquaintances for their kindness shown us dnring the illness of our mother, Mrs. Z. T. Gayden, and also for the words of sympathy and many floral offerings. We are aiso very grateful to her pastor, the Rev. Bsiley Owens, who was a constant visitor at her bedside.—Mrs. Mary D. McFarland, Mrs. L. Viola Monson, Robt. W. Gayden, George N. Gayden.

INQUIRY

I wish to inquire of my brother, Lewis Wynn. Whon last heard of was liviag in Dalias, Texas, ia 1919. Pleaso direct any information to Miss Daisy Wynn, Box 75, Leoaa, Texas.

I wish to inquire of my people, who left home, Fayettevilie, N. C., in 1882, to go to Arkansas, but stopped ia Mississippi. My father died in Mississppi. His name was George Leach, and one sister died there aiso; her name was Mary Leach. That left my mother, two brothers and two sisters. My brothers' names were Dick and Price Leach. My sister's name was Rose Leach. Any information concerning these rolatives will be greatly appreciated by T. F. Leach, Fayettsviile, N. C., R. F. D. 3.

I wish to inquire for my son, Ulysses Grant Harrison. Ho has not heen heard of siace 1898. At that time he was on the Honolulu Islands. His brother's name is Eiljah, aad three sisters, Anna Belle, Sarah and Lizzie Harrison. My name is now Amanda Harvoy. Any information will be gladly received.—Amanda Harvey, 425 Milis St., Barnesviiie, Ga.

OBITUARY.

(Continued from page 15)

at Moss Point. He died in full triumph of faith. He ieaves to mourn his loss a wife, four small children and two grown daughters, Mrs. Minnie Browa of Hattiesburg, and Mrs. Cora M. King of Hazelhurst, Miss., and several hrothers, two living at Columhia, Miss., Revs. E. M. and Gabriel Dnkes. His fuaeral was attended at the Methodist Episcopal Church, Hazelhurst, Miss., by the writer, and Rev. A. J. Bradley of the Baptist church, and was laid to rest in Hazelhurst cemetery. "Servant of God well done they glorious warfare's past, the battle's fought ths victory won, and thou are crowned at last."—R. L. Carpenter, P. C.

ROSS—Sister Hattie Ross, a member of St. Mark Methodist Episcopal Church of the Schlater Charge, Mississippi, passed to her final reward February 28, 1924, at the Greenville Hospital. She had been ill for a few weeks. The fnneral was conducted by the Pastor Rev. Z. T. Powell and Rev. P. A. Parker. She was a member of the Church for 12 years and lived a faithful Christian. She leaves to mourn her loss a husband, mother, one sister and a host of friends.—M. L. Robiason, reporter.

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"AS IT BEGAN TO DAWN"—

The first great word in the Easter story is morning. **"Very early in the morning as it began to dawn,** they came to the sepulchre." The Easter Gospel came then, for the first time upon the world in the morning, very early, at the rising of the sun. It is Christ who has brought to the world the gift of the "morning heart."

That first Easter sunrise was a long, long time ago. But in many large spaces of the earth, it is still the dark hour before sunrise. There has been no Easter dawn. Indeed, throughout the whole of Asia, there is just discernible the rising of the sun which is beginning to throw the light of Christian truth into the receding circle of darkness.

There is no romance in history more fascinating than to trace the oncoming Easter dawn on all the world. The story of the spread of Christianity could be told in terms of ships. The ships, little and great, which have carried the messengers of Christ to all the world have literally been loaded with a cargo of sunrise. We see the beginning of the story when Paul takes ship on the Mediterranean. A few centuries later brave and daring hearts pushed beyond the gates of Hercules at Gibraltar, and sailed up to that abode of wild savages known as Britain. There they planted the Cross by the seashore. Centuries later over the Atlantic was carried the good news of the Easter sunrise and the living Christ. To-day the ships plowing across the Pacific, each with missionaries on board, bring a new dawn into Asia. In that great adventure Methodism has had a noble share. From the earliest days the Methodist Church has had a passion for ships and salt water. From the time when Melville Cox carried the Gospel to Africa, through the days of Thoburn, William Butler and William Taylor, the Church has been at the great task of carrying to a world waiting in darkness, the light of morning.

Again as Easter Day approaches the Church is asked to mark the season with a new sharing in that great task, by making a special Easter offering of one day's pay to be given at Easter time to the World Service of the Church.

Everyone, who in a spirit of consecration, gives his Easter offering of a day's pay is saying in a very real form to his brother here in America and in lands across the sea —**"He is Risen!"**

WASHINGTON ANNUAL CONFERENCE HOLDS GREATEST SESSION IN HISTORY

White and Negro Bishops Preside Conjointly

Practicing the brotherhood which he preaches, Bishop William Fraser McDowell called together in its sixty-first session, the Washington Annual Conference at Ames Memorial Methodist Episcopal Church, the Rev. Dr. Ernest Lyon, Pastor, Baltimore, Md., March 19-24, 1924. Associated by courtesy with the resident bishop was Bishop Matthew W. Clair of Monrovia, Liberia, who participated in administering the affairs of the Conference in practically all its sessions. During a large part of his distinguished service in the church prior to his consecration as Bishop in Des Moines in 1920, Bishop Clair was Pastor and District Superintendent in Bishop McDowell's Area. He became thus uniquely qualified to sit with Bishop McDowell in administering the affairs of Methodism's oldest domestic Negro Conference.

Pervading every session of the Conference was this marked spirit of high fraternal regard, of mutual Christian fellowship and affection. Its highest expression was seen in the events of the ordination services Sunday afternoon. It was at the Lyric theatre where the Conference had to repair in order to accommodate the enormous crowds. Even here, thousands were not able to get admission. Dr. J. W. E. Bowen in his inimitable way, had concluded the very impressive ordination sermon when the chorus of five hundred voices of the combined choirs of the Methodist Churches of the city sang in a way and with an impression never-to-be forgotten the "Hallelujah Chorus." Then the class for ordination presented itself at the altar. The moment was intense; interest was at fever heat when two Methodist Episcopal Bishops, standing side by side, *read in unison* the ritual of the Methodist Episcopal Church giving authority to eighteen splendid young men to preach the Gospel and to administer the holy sacraments in the Church of God. It is noteworthy that such a fact has never been known in ecclesiastical history.

Omitting the usual presentations and addresses of representatives of the diverse interests of the general church, other high lights of the Conference were the annual meetings of the women of the Conference, Home and Foreign Missionary Societies. Mrs. Jno. Lowe, Mrs. Dan Brummitt and Miss Ida Cummings inspired the large audience with telling addresses. Then there was the pageant, "The Kingdom is Coming" arranged by Mrs. Matthew W. Clair, wife of the Bishop, which was a vivid, compelling portrayal of missionary opportunity and need in the foreign field.

Bishop McDowell's address under auspices of the Conference Board of Conference Claimants was the most unique putting we have ever heard on the nature, the function and the claims of the Christian ministry in the economy of the church.

The Older Boys' Conference, referred to in these columns last week, under direction of the Rev. R. W. Stennette, Sunday School Representative of the Washington Area, was prophetic of the church's opportunity in the life of its youth. At their banquet the boys gave cross sections of their youthful experiences revealing the hope inspiring fact of their consecration and readiness for such tasks as the church may see fit to impose upon them.

In the election of delegates to the coming General Conference, a stubborn contest was ended in the election of Drs. W. A. C. Hughes and Ernest Lyon simultaneously on the first ballot with the same number of votes. In a meeting of the combined delegation later, Dr. Lyon was elected by them chairman of the delegation. Other delegates were, ministerial Drs. M. J. Naylor, Superintendent and A. J. Mitchell, Pastor; laymen were elected in order as follows: Dr. I. G. Penn, J. H. Love, Attorney; George P. Beason, Government Clerk; Mrs. Helen Jackson Muse, Housewife.

From beginning to the final session, Bishop Clair was the center of affectionate interest and courtesies among his brethren. A banquet with covers for 500 guests was held in his honor on one night of the session. Thousands shook hands with this distinguished son of the Washington Conference, who is loved and honored on two continents.

Resolutions were unanimously passed by the Conference memorializing the General Conference to create another Negro Area in America to which our missionary field in Liberia shall be yoked and asking that Bishop Clair be assigned to this Area as Resident Bishop. A similar resolution was passed also by the Delaware Conference at its recent session, and a year ago by the Atlanta Conference. The services of Bishop Clair are eagerly sought for by the constituency of the home field. The General Conference will do well to heed this church wide desire. Other important resolutions were concerning removal of the place of publication of the Southwestern Christian Advocate from New Orleans to a more central location within the twenty Colored conferences; and the passage of a resolution requesting and urging a merger of the Board of Education for Negroes with the Board of Education of the Methodist Episcopal Church and the administration of its affairs of a bureau of the Board of Education. The argument advanced was that the present arrangement is an unnecessary discrimination against the Negro membership and makes for a lower academic standard for the Negro youth.

Statistical reports showed a total of $42,252.00 raised during the year for the Centenary; an increase in receipts on Episcopal Fund; a total of $281,893.00 for ministerial support; $2,568,582.00 church valuation; $225,000 paid on debt and improvement; $5,681.00 raised for Conference Claimants, an increase in church membership, the present figures being 35,345.

In attestation of the affectionate regard in which Bishop McDowell is held by his men, at the close of this quadrennium, the Conference presented him with a handsome gold watch by the Rev. M. G. Hayling, costing $150.00. Truly Christian love is not baffled by color or race barriers, but pours out its gifts lavishly upon its objects.

Dr. Ernest Lyon and his splendid church organization at Ames Church lavishly entertained the Conference, showing others as Bishop McDowell aptly said, "how it can be done." The Conference appointments follow:

North Baltimore District

E. S. Williams, Superintendent; Aberdeen, C. C. Nelson; Baltimore City: Ames, Ernest Lyon; Arlington, A. J. Smith; Metropolitan, B. T. Perkins; Mt. Zion, S. A. Virgil; St. Matthews, R. A. Green; Sharp St. Memorial, W. H. Dean; Whatcoat, R. F. Coates; Bel Air, F. F. King; Buckeystown, J. N. Yearwood; Centerville, J. F. Monroe; Churchville, C. E. Jones; Fairview, Elijah J. Byrd; Fallston, J. H. Ruff; Federal Hill, R. R. Boston; Frederick, E. M. Mitchell; Gettysburg, Napoleon, B. Carrington; Green Springs, R. L. Ball; Hagerstown, L. L. Williams; Harrisburg, R. S. Bedford; Hereford, Stephen W. Fields; Libertytown, Charles E. Johnson; Lutherville, L. A. Carter; Middletown, A. T. Middleton; Mt. Gregory, J. M. Beane; Mt. Winans, J. M. Barnes; New Market, C. J. Robinson; New Windsor, L. A. H. Moore; Reistertown, Matthias Williams; Sykesville, J. C. Norris; Westminster, J. A. Reid; Williamsport, J. H. Johnson.

South Boston District

J. S. Carroll, Superintendent; Annapolis, A. J. Mitchell; Atholton, L. J. Valentine; Balnew, J. J. Thomas; Baltimore: Asbury, S. H. Brown; Asbury Mission, L. C. Nixon; Centennial, C. S. Briggs; Eastern, J. W. Warren; Gillis Memorial, C. B. Bishop; John Wesley, R. W. S. Thomas; St. Paul, L. B. Miller; Brooklyn and Patapsea, D. W. Hayes; Broadneck, J. H. Goodrich; Catonsville, P. S. Tilden; Chesapeake Beach, Frank Giles; Churchton, J. H. E. Washington; Davidsonville, G. H. Booze; Eastport, C. C. Brown; Ellicott City, I. H. Carpenter; Glenburnie, J. W. Dockett; Huntington, Elijah Ayres; Busby, W. E. Williams; Magothy and Halls, C. A. Johnson; Mt. Hope, E. D. Hall; Mt. Zion, C. H. Arnold; Mutual, J. H. Lewis; North Point, S. H. Harris; Prince Frederick, J. W. Langford; South River, I. B. Arter; Sparrows Point, R. R. Robinson; Waterbury, G. A. Davis; Weems, Joseph Spencer.

Pittsburg District

M. J. Naylor, Superintendent; Beaver Falls, J. G. Grant; Cumberland, R. A. Hart; Fairmont, J. D. Brown; Frostburg, T. A. Herman; Grafton, L. H. Revals; Johnstown, C. B. LaGrange; Keyser, Nathan Minor; Morgantown, I. L. Johnson; McKeesport, J. E. Dotson; Piedmont, D. M. Pleasants; Pittsburg: Warren, D. A. Turpeau; Grace, C. W. Burnett; Camphor Memorial, A. D. Brown; Uniontown, W. N. Holt.

Washington District

Joseph H. Jenkins, Superintendent; Asbury, J. U. King; Central, W. T. Tyler; Ebenezer, J. W. Waters; John Stewart, Grant Contee; Bennings, C. E. Geer; Nash Memorial, V. N. S. Hughes; Randall Memorial, J. E. Roberts; St. Marks, W. H. Harrod; Mt. Vernon, A. J. Carr; Mt. Zion, C. Y. Trigg; Barnesville, Walter Dorsey; Bowie, D. L. Washington; Boyds, W. H. Kent; Brandywine, C. H. Toulson; Brooksville, B. F. Hall; Charlotte Hall, J. N. Barnes; Chicamuxen, Rudolph Wheeler; Colesville, Benjamin Gross; Damascus, J. H. Jackson; Fort Washington, Bradley Johnson; Haven, Wm. Brown; Lanham, P. C. Butler; Laplatta,

KEEP IT UP

It would be suicidal folly for the lovers of orderly government to cease their agitation against the grossly pagan habit of lynching human beings, particularly Negroes, in this country. The urgency of the war against this crime should enlist as recruits, every influential Negro organization, reinforced by every humane agency among white citizens for the unequivocal suppression of this radical evil in American life.

Primarily this is the battle of America's churches and church folk; for it has to do directly with moral values which the church is to conserve and cultivate. Human life is the most precious gift of God to man and God enjoins on the church as its essential business, the preservation of human life. Similarly the task of the church is to cultivate in society that social vision and sympathy that would revolt and sicken at the thought of taking human life by lawless methods. It is even questioned in the minds of many whether human life should ever be taken, though by due process of law, and even through the passions of war. The next big moral gain which the Church of Christ must register is in convincing itself and society of the sacredness of human life and the sin of doing violence thereto.

There is danger that the Church and other agencies shall be duped into believing that the battle against lynching is not now so serious in view of current and loudly heralded reports that lynching is on the decrease. That lynchings have decreased during the past year seems clearly evident according to statistical data. This seems true of both the number of victims and the number of states involved. Thirty years ago, lynchings took place in the territory of 44 different states, whereas in 1922 only in ten states were lynchings pulled off. For these ten states the average number of victims was 79 during the previous 40-year period; last year there was a decrease of 27 per cent in the number of victims; only 57 were lynched in the country last year.

Why this decline in the practice of this murderous business? It is fervently hoped that its proper explanation is to be found in the steady sure development of a juster and more humane estimate put by society on the value of human life; the growth of powers of moral discernment; the development of the ethical sense of society as to man's right relation to man. Unquestionably the restiveness, the shifting of Negroes from the traditional lynching zone south of Mason and Dixon's line to other sections, has done much to bring the southern conscience to reflection; not so much to moral reflection, it may be, as to a keen appreciation of the economic loss involved in the wholesale going of Negroes from the farms on which these Negroes are the sinews of labor, the unappreciated toilers, and builders of the south's huge fortunes. We were told just the other day of the suicide of a previously prosperous planter who saw in the loss of his Negro labor, the collapse of his accumulated fortunes.

Thus a lynching territory accomplishes the lynching of the lynching class. This simple law of motion is always operative: action equals reaction in the contrary direction. Lynching always reacts on the territory and society of the lynchers. In proportion as the lynched group learn the easy, simple fact that every other section of the country affords American opportunity and freedom and immunity from the lynchings that characterize the south, they will stop singing "Suwanee River", "Old Black Joe", and "Old Kentucky Home"—propagandist songs that bind them subtlely to the south—and will seek the territory and atmosphere where they and their children can grow up into full fledged American manhood and womanhood.

Another most potent cause of the heralded decline in lynchings is the unparalleled agitation of the Dyer Bill in Congress. The South with accurate discrimination regards Federal discussion as reflective on southern ideals; it airs Southern idealism—the uncompromising barrier to normal Americanization. Because the South will not adopt the spirit of American institutions and accept the ideals of the founders and promoters of the republic, Americanism sickens and slackens in its pace toward full realization. Of its provincial, undemocratic social and political, even religious theories, the South is jealous. It chafes under revelation and exposure. It is a question whether these state's righters repudiate the lynching habit so much as they feel the humiliation of Federal interference lest their own indisposition and inability to curb lynching be thus attested; and, lest the world discover in them no moral conviction of wrong doing, and resolution to permit the Negro to exercise his inherent citizenship rights, but a sort of expediency to perpetuate the southern system of local control in the interest of, and as a demonstration of the vaunted merits of the state rights system; in other words she strives to keep the Americanization process from affecting her theories of government and of social adjustment.

From this angle we must view the struggle of the Negro and the Nation against lynching. As a political unit the south is not morally opposed to lynching nor have lynchings decreased there because of moral conviction of its heinousness. Self-protection and immunity in its government are the motives that cause the lull just now. We fear the flow of the tide of lawlessness, should the migration cease, and should the Congress suspend its agitation for a Federal law against lynching. True Americans must keep alive the agitation for a Federal law against lynching. In the light of the known record of the South in this and all matters of lawlessness against the Negro; in the light of its known antipathy and persistent prejudice and persecution such as we have experienced, thoughtful Negroes of every status are not willing to risk in the hands of the local authorities of this same Southland the execution of our American guarantee to the pursuit of happiness, of liberty and of life.

At present the Dyer Anti-Lynching Bill, known as House Bill No. 1, of the present Congress, having been favorably reported out of the Judiciary Committee, is now with the Committee on Rules. Every possible influence should be brought to bear by voice and press of real Americans without regard to sect or class or color to save the morals of the country by passage of the Dyer Anti-Lynching Bill.

It is the consensus of opinion among Congressmen most interested in the Dyer Bill that the publicity given the subject on the floor of Congress has affected the entire country and has been the greatest cause for the falling off in the number of lynchings. They feel that the fact has been driven home to the authorities and the people in lynching states that if they did not attempt to stop lynching the Federal Government eventually would step in and stop it. These friends of the bill believe further discussion in this Congress will do still more to curb mob violence and lynching, regardless of what action the Senate may take.

B. F. Grant; Laurel, L. E. S. Nash; Daytonville, E. P. Moon; Linden, M. F. Hayling; Mt. Airy, J. M. Roan; Nottingham, J. E. Carter; Oxen Hill, J. C. Love; Pisgah, C. D. Hughes; Pomonkey, J. W. Hallings; Poolesville, P. O. Middleton; Quince Orchard, H. L. Drummond; Rickville, T. S. Cole; St. Inigoes, J. E. Lucas; Ridgley, J. N. Boone; Richie, A. Atkinson; Simpson, W. H. Williams; Sandy Spring, V. E. Johnson; Scotland, T. W. Pugh; Upper Marlboro, H. A. Johnson; Valley Lee, R. H. Riley; Warldorf, J. W. Ford; Wayside, H. A. Brooks; Washington Grove, Nathan Ross; Woodville, R. S. Reid.

Richmond District

W. S. Jackson, Superintendent; Alexandria, C. C. Gill; Bedford —; Bedford Springs, —: Bridgewater, R. B. Smith; Brownsburg, J. H. Holland; Buena Vista, A. W. Jones; Buchannan, J. W. Jenkins; Charlottesville, J. R. Davis; Falls Church, J. L. Brown, Grottoes, J. D. Moates; Halls Hill, J. W. Carroll; Hamilton, Eugene Williams; Harrisonburg, T. N. Austin; Highland, W. H. Tyler; Leesburg, P. R. Vants; Leesville, G. E. Brashiers; Lexington, J. C. Allen; Lincoln, R. J. Curtis; Luray, T. B. Dunable; Lynchburg, E. A. Haynes; Pittsville, E. D. Venture; Richmond: Asbury, F. E. Nicholas; Leigh Street; A. L. Jenkins; Roancke, M. M. Jefferson; Salem, P. G. Myers; Wilson; Strasburg, H. A. Parker; Upperville. Staunton, G. E. Curry; Stewartsville, C. C. Moses Lake; Waynesboro, B. P. Jordan; West Staunton, T. A. Thomas; Winchester, W. H. Polk; Woodlawn, Joseph Wheeler; Woodstock, G. W. Cohen.

Charleston District

W. A. English, Superintendent; Alderson and Talcott, J. C. Scarborough; Buchannon, M. S. McKenny; Charleston, A. H. Whitfield: Charlestown, Ernest Johnson, Harpers Ferry, C. A. Bradley; Hidgeville, J. T. Harris; Hinton, Theodore Sembly; Huntington, C. S. Harper; Inwood, L. C. Chase; Lewisburg, I. R. Berry; Martinsburg, E. W. Holland; Montgomery, J. E. Tanzy; Moorefield, W. E. Brooks; Mt. Hope, E. E. Williams; Parkersburg, R. M. Williams; Point Pleasant, J. H. C. McPherson; Riverview, J. A. Anderson; Romney, S. A. Lewis; Ronceverte, R. E. Burnett; Seebert and Horrock, supply; Shepherdstown, W. B. Minor; Sisterville, C. W. Matthews; Union, V. T. Key; Carrington, E. M. Dent; Clarksburg, E. L. Lofton.

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BEHOLD AT EVENINGTIDE trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.—Isaiah 17:14.

Personal and General

Prof. E. H. McKissack of Holly Springs, Miss., has been elected delegate from the second Congressional District to the National Republican Convention to be held in Cleveland, Ohio, June 10th. 1924. He was also elected Treasurer of the Republican State Executive Committee.

Dr. I. Garland Penn, Cincinnati, Ohio, one of the Corresponding Secretaries of the Board of Education for Negroes, has been elected to the General Conference, receiving 115 votes out of 120 effective ballots cast, by the Lay Electoral Conference of the Washington Conference recently held in Baltimore, Md. Secretary Penn has been a member in continuous service of the General Conferences of 1892, 1896, 1900, 1904, 1908, 1912, 1916, 1920, and now elected to the one of 1924. He will be one of the few in the General Conference with such a record.

Dr. E. M. Jones of the New Orleans Area has already perfected plans for a special car to leave New Orleans Monday morning, April 28th at 8:30 o'clock, arriving at Springfield, Mass., the seat of the General Conference, Wednesday, 8:54 p. m., April 30th. Special arrangements are being made to accommodate the Mississippi, Louisiana, Texas, and Alabama delegates leaving ample space for any visitors or friends who desire to attend the General Conference. Stop-overs will be permitted at New York, Buffalo, Niagara Falls, and Cincinnati, if desired, within limit of ticket, June 15th. Arrangements will be made for serving meals to the delegates in dining car enroute. Two standard steel sleepers will be used on this occasion. Sleeping car fares are as follows: Lower Berth, $16.88; Upper Berth, $13.50; Drawing Room, $60.00. If any further information is desired, write Dr. E. M. Jones, 631 Baronne Street, New Orleans, La.

It might be interesting to our readers to note that the Rev. E. M. Jones has been a delegate to the General Conference eight consecutive quadrenniums.

THE ADVOCATE QUESTION

By H. C. Jennings

Among the questions now current in the mind of Methodism, facing as we do the coming General Conference, is, without doubt, the question of our Christian Advocates, and how we shall settle this matter that seems to come up with every succeeding quadrennium. Our Advocate history began in 1826, ninety-eight years ago. At first there was but one, printed at New York. The population of the country at that time extended along the Atlantic Coast and not very far beyond the Alleghanies. New York with one Advocate could serve the entire populated country. As settlements increased across the country, the family of Advocates increased, each one intended to serve its own geographical territory, until the list stretched across the country from the Atlantic to the Pacific. The publishing centers were selected with much skill and there has been no great reason to change.

Very naturally these Advocates were a large expense account to the church during the early years of their publication, but our study has not revealed to us any great effort at any time in the past to suspend them or to consolidate them in order to save money. The work they were doing and were called to do made the sufficient reason for their continuance. If, during these critical years in the development of our church, the question of lack of profit had been the reason for the suspension of these great helps in our denominational life, it is hard to estimate the disaster that would have followed. Happily, through the hard times of the pioneer days, through the wars which came, the financial panics through which we passed, our church fathers counted their possession of the Advocate family as a heritage too precious to lose.

The recent meeting of the Book Committee has released this question to the Methodist public and invited us to enter into this discussion. Why then should we publish and send out the Christian Advocates? We offer this as a general answer: The Advocates have one function. They are not intended to be general organs for the dissemination of literature or news or political or governmental matters. They are the plan by which we are to teach our system of Christian doctrine. It is our plan of propaganda by which the great body of Methodists are to be kept in a unity of faith and practice. In a word they are to assist the pastors in the making of more Methodists. That is the call and duty of the Christian Advocates. They have no other. They carry the news of the Kingdom, the story of Evangelism, the methods of Christian Education, and the forms of Christian work and this is why they should be in all the homes of our Church, and there is no other valid reason.

This entire question seems to center about the question of profit and loss. With that, we take distinct issue. Many, no doubt sincerely, believe that an Advocate should not be published unless it pays a profit in money; that unless it brings cash returns it has no right to live; if it cannot earn its cost and more, it meets no demand. As a part of our publications each should make its contribution to the general profits of the system, etc., etc. If an Advocate cannot do other forms of good service and still make money also, it should be suspended. These people forget that the Advocate furnishes a basis of Christian culture in all our homes; homes like ours. It has the same relation to your home as the school text book. Who raises the question whether the expense of the public schools, buildings or equipment, is a wrong or unnecessary expense? Is the maintaining of the college a business blunder? Think of the millions spent each year in the preaching of the Gospel. Where does our ledger show the profits of spending money for preaching? We go to God's great Book of the Judgment and we find there the profits shown where the Advocates also show theirs. I asked the superintendent of a dining car system if their diners were money makers. He replied that their dining cars had never paid a dollar of profit. "Then why do you operate them?" He answered that they were a necessity in order to make the other departments of the railroad pay. So there are always departments in any great business which do not make direct profits, but as parts of the great whole they are large contributors to the entire result. And these non-paying items are charged to the general expense account of business and the general profit account goes right on growing. I have asked different men, at different times, men who were operating some great business, how much money they spent annually for advertising. The answer has nearly always been in the region of half a million dollars, and this was simply to announce their business to the world. That was all they had to do. In each case I asked: "Where in your accounting system do you charge this advertising bill?" "To General Expense" or "Advertising." Then I asked: "Does it pay to spend so much money in that way?" "Yes, or we would not do it." I stood in a printing office beside a man who was there to supervise a supply of almanacs for the next year. I asked him how many he was printing. He answered: "We are printing fifteen million of these almanacs." "And you are going to give them all away? Where do you charge the cost in your books?" "We charge it to advertising." And it paid him well to do it.

We are congratulating everybody on the appearance and distribution of the World Service Volume. Yet we are selling this book by hundreds of thousands at fifty cents per copy when it has cost $3.00 to make it. Why do we do that? Whence comes the difference? The difference amounts to nearly a million dollars and is taken from the regular Centenary funds, taken from publicity, practically for advertising. Would you call it waste or folly? On the contrary we know it is wise and good busin[ess]. Now why not use the same sort of business

(Continued on Page 6)

APPOINTMENTS OF THE

Sixty-First Session, Delaware Annual Conference, Methodist Episcopal Church, held in East Calvary Methodist Episcopal Church, Philadelphia, Pa.
Bishop Matthew W. Clair, presiding.

Easton District

(All appointments in Maryland)

J. W. Jefferson, District Superintendent; Aireys. A. E. Martin; Barclay, W. N. King; Beckwith, G. W. Downs; Cambridge: St. Luke's, L. W. Pinkett; Waugh, M. A. Thompson; Church Creek, L. H. Martin; Church Hill, J. H. Hubbard; Crapo, D. R. Shockley; Carmichael, Lewis Hodges; Centreville, M. V. Waters; Centreville Circuit, J. H. Cooper; Cordova, C. W. Shockley; Cox's Neck, to be supplied; Denton, J. N. Bullen; Denton Mission, to be supplied; East New Market, W. C. Bowland; E. New Market and Reids Grove, T. A. Johnson; Easton, W. A. T. Miles; Easton Circuit, to be supplied; Federalsburg, M. C. Anderson; Golden Hill, to be supplied; Greensboro, F. H. Quinn; Hurlock, W. E. Hilton; Linkwood, L. B. Buchanan; Longwoods, W. H. Hayman; Madison, J. A. Fassett; Marydel, to be supplied; McDaniel, W. E. Stanley; Oxford, L. D. Beecham; Preston, W. G. Matthews; Ridgely, J. H. Stevenson; Royal Oak, E. F. Showell; Stevensville, S. A. Waters; St. Michaels, R. B. Thompson; Trappe, J. H. Blake; Vienna, W. O. Stanley; Williston, to be supplied; Wittman, G. W. Downs; Woodland, W. R. Price.

New York District

(Appointments in New Jersey, except as noted otherwise)

J. R. Brown, District Superintendent; Brooklyn, N. Y.: John Wesley, Sidney Emptage; Newman, T. W. Cooper; Buffalo, N. Y., W. R. A. Palmer; Burlington, J. H. Blackiston; Englewood, to be supplied; Hudson, N. Y., T. L. McDonald; Jersey City, R. G. Waters; Montclair, J. W. Jewett; Newark, W. A. Hubbard; Mt. Holly, R. W. Wallace; New Rochelle, to be supplied; Orange, E. O. Parker; Ossining, N. Y., to be supplied; Spring Lake, J. C. G. Finney; Trenton, C. W. Winder; White Plains, N. Y., F. T. Johnson; Yonkers, N. Y., A. G. Henry.

Philadelphia District

(Appointments in New Jersey, except as noted otherwise)

Atlantic City, A. L. Martin, (Asbury); Hamilton Memorial, G. Brooks; Bridgeton, J. R. H. Matthews; Bridgeton Circuit, C. W. Johnson; Camden, F. J. Handy; Cape May, H. T. Johnson; Chester, Pa., Siloam, J. W. Bond; St. Daniels, L. S. Moore; Darby, Pa., R. H. Coleman; Delair, E. F. Morris, Grenloch and Rhodes, H. R. Coleman; Magnolia, J. R. Waters; Merchantville, W. H. Johns; Ocean City, F. C. Kershaw; Philadelphia, Pa.: Camphor Memorial, J. I. Peaco; East Calvary, C. A. Tindley; Frankford, J. T. Wallace; Germantown, J. H. Scott; Haven, D. H. Hargis; John Wesley, W. J. L. Hughes; Macedonia, to be supplied; Mt. Zion, L. S. Perry; Somerville, E. E. Parker; Warren, C. E. Kincade; Zoar, W. B. Perry; Pleasantville, E. H. Crampton; Salem, G. T. Fields; Salem Circuit, J. N. C. Davis; Sewell, to be supplied; Swainton, R. A. F. Graham; Woodbury, J. L. Davis.

Salisbury District

(Appointments in Maryland, except as noted otherwise)

J. E. A. Johns, District Superintendent; Cottage Grove, H. C. Snead; Crisfield, Shiloh, C. S. Sprigg; Union Asbury, I. D. Pitts; Dames Quarter, W. B. Whittington; Deals Island, R. S. Johns; Delmar, J. E. Dunn; Fairmount, Centennial, G. H. Bivens, supply; St. Andrews, C. T. Covington; Fruitland, M. Raisin; Girdletree, J. E. Nichols; Greenwood, R. C. Hughes; Hebron, C. A. Norwood; Hopewell, W. T. Spellman; Horntown, Va., O. H. Spence; Jamestown, O. P. Dickerson; Keller, Va., J. O. Griffin; Kingston, I. H. Bivens (supply); Leemont, Va., G. T. Townsend; Liberia, Roswell Waters; Mardella Springs, W. H. Turner; Marion, W. E. Waters; Mt. Vernon, G. S. Jacobs; Nanticoke, C. B. Miles; Newark, Jose Angulo; N. Berlin, W. J. Helm; Oakville, C. E. Jones (supply); Oriole, S. G. Dix; Parsonburg, L. T. Robbins; Pocomoke City, R. N. Davis; Portsville Mission, to be supplied; Princess Anne, D. W. Henry; Quantico, A. Chase; Salisbury, Jno. Wesley, W. B. Nelson; Whites Chapel, J. A. Kiah; Sharptown, H. R. Purnell; Snow Hill, D. S. Quillen; Snow Hill Circuit, to be supplied; S. Berlin and Sinepuxent, J. W. Parker; Stockton, A. Reid; Stockton Circuit, J. J. Hooper; Unionville, E. E.Rogers; Wachapreague, Va., W. W. Brown; Wetipquin, S. T. Parker; White Haven, J. E. Waters; Withams, Va., J. R. Purnell; Wattsville, Va., J. S. Coulbourne; Whaleyville, J. H. Dredden.

Wilmington District

(All appointment in Delaware, except as noted otherwise)

T. H. Woodley, District Superintendent; Bridgeville, F. O. T. Laws; Bridgeville Circuit, R. W. Thomas; Buttonwood, E. B. Green; Church Hill, Md., J. H. Hubbard; Chestertown, Md., L. H. McArthur; Coleman, Md., J. H. Nutter; Crumpton, Md., Wm. Stewart; Delaware City, J. H. Russum; Cheswold, to be supplied; Dover, J. M. Dickerson; Dover Circuit, J. S. Coard; Fairlee, Md., A. Molock; Frankfort, E. L. Nichols; Galena, Md., T. E. Randall; Harrington, to be supplied; Laurel, D. G. Waters; Lewes, J. Lusan; Lincoln City, E. H. Jolley; Melitota, W. A. Mulley; Middletown, S. J. Horsey; Milford, J. R. Holland; Millington, Md., A. A. McDowell; Nassau, J. G. Harris; New Castle, J. L. Taylor; Newport, J. L. Parker; Odessa, M. H. Murphy; Pomona, Md., W. T. B. Devron; Port Deposit, M. F. Sterling; Port Penn, K. S. Stewart; Rock Hall, Md., J. O. Lockman; Sassafras, Md., B. B. Carson; Seaford, W. T. Purnell; Smyrna, J. W. Gillis; Still Pond, Md., W. C. West; Townsend, F. L. Tomlinson; Trinity, A. W. McBride; Wilmington: Ezion, W. C. Thompson; Haven, C. W. Pullet; Mt. Carmel, J. C. Bantum; Mt. Joy, J. A. T. Foust; St. Peters, J. E. Robinson.

Special Appointments—T. H. Kiah, principal of Princess Anne Academy, Princess Anne, Md.; P. O'Connell, Professor in Morgan College, Baltimore, Md.; F. H. Butler, Secretary, Colored Work, Epworth League, Chicago, Ill.; D. L. Ridout, Instructor, Princess Anne Academy, Princess Anne Md.; J. W. Jackson, Assistant Secretary, Philadelphia Area, Philadelphia, Pa.; F. G. Campbell, Assistant to Secretary, Colored Work, Board of Temperance, Prohibition and Public Morals, Washington, D. C.

Southwestern Horizon

Sidelights on the Washington Conference

The Washington Conference—the largest Negro conference in Methodism, met recently in its sixty-first annual session at Ames Memorial Methodist Episcopal Church, Baltimore, Maryland. Dr. Ernest Lyon, the entertaining pastor saw that every comfort of the delegates and visitors was looked after. This was a session that will long be remembered; it was a historic one. Tuesday evening, March 18th, was the anniversary of the Board of Epworth League and Sunday School, with Dr. A. J. Mitchell, presiding; Rev. R. W. Stennette and Dr. F. H. Butler were the speakers. Dr. Mitchell was the "Evening"! It was interesting to see Dr. Mitchell playing the role of yell leader. Mitchell would yell, "Whose going to shine tonight?" the audience would yell back, "Butler's going to shine tonight"; "Stennette's going to shine tonight." Dr. Mitchell did the shining. Dr. Mitchell has made the Epworth League Institute at Morgan College the largest in Negro Methodism. Dr. Mitchell's report brought voluminous cheers. Mitchell keeps young by consorting with the youth and taking an active interest in their activities.

Bishop W. F. McDowell, the "Big Hearted Bishop", called the historic session to order Wednesday morning, March 19th, with the historic gavel made from the wood of the crab-apple tree under which John Stewart preached to the Indians. The Bishop took pride in referring to the historical gavel.

The Washington Conference presented Bishop McDowell with a beautiful gold watch in appreciation of his unstinted service during the past quadrennial. A breathless hush stole over the audience when the Bishop said: "To show you how I appreciate this gift I will take from the end of this watch chain the watch my wife and daughter gave me years ago and will place yours there." This dramatic scene brought tears from the eyes of some, and all hearts joined in the silent chorus, "What a great Bishop."

Some men started singing four years ago: "There is a great day a coming". This day had been planned for, watched for, and wished for —it came Friday, March 21st, when delegates to the General Conference were to be elected. The delegates sang back to the candidates: "Are you ready, ready for the Judgment Day." They said we are. The tellers were appointed and after the ballots were cast came back with their verdict. The return of the tellers reminds one of a court room scene when the jury comes in with its verdict. The audience is noiseless, the candidates try to look cheery, but beneath this feign cheeriness is a heart beating at the rate of one hundred miles per second. The first ballot said: W. A. C. Hughes, statesman and diplomat; Ernest Lyon, progressive, were to walk hand in hand to the General Conference, each receiving 104 votes. M. J. Naylor, keen statesman was to follow. The third said: A.

J. Mitchell, alert pastor, was to accompany them.

Sunday, March 23rd is a day long to be remembered by all who attended the conference. After the spiritual Love Feast, the Bishop preached a soul stirring sermon on "Job"—all went away saying, "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the scriptures"?

Sunday afternoon, 3 p. m., history was made. The occasion was the ordination service at the Lyric theatre. Dr. J. W. E. Bowen preached the ordination sermon to six thousand people. Dr. Bowen preached his able sermon, "I was not disobedient to the Heavenly vision."

Bishops McDowell and Clair made history when they joined hands in the ordination of Deacons and elders. It was an interesting scene to witness a white Bishop and a Colored Bishop ordain the future leaders of the Negro race. One felt like calling Sir Thomas Moore from his grave and telling him to witness the Utopia he wrote of. In what other church would this occur. Stick by the Methodist Episcopal Church; she is the Negroes friend.

The secretaries were present and made their usual speeches. Dr. L. H. King of the Southwestern, gave the "Classic" of the conference on Friday evening. Two thousand people said, "Never man spake like this man."

Monday morning the men received their appointments and disappointments, and wended their way to their charges to toil for another year.

Morgan College

In 1867 there was organized in the city of Baltimore, Md., a little school for Negroes called the Centenary Biblical Institute. Forty years ago this little school moved from Saratoga street to a large building at Edmondson and Fulton avenues. Its name was changed to that of one of its benefactors, the late Rev. Littleton Morgan.

The late J. Emory Round, was for a number of years president of the school. He was succeeded by Rev. Francis J. Wagner.

Twenty years ago Dr. J. O. Spencer came as president of a "name"—after twenty years of incessant labor he has a college.

Ten years ago the college received a gift of $50,000 and raised $550,00 which enabled it to secure a fine location of about fifty acres on Arlington and Hillen road.

Since moving to its present location the college has erected Carnegie Hall and an Assembly room. Several large buildings have been remodeled.

Another $50,000 has been promised the college by the Rockefeller Foundation, provided an additional $150,000 is raised by the friends of the school. President Spencer and friends of the school are waging a campaign to raise this amount. The students and teachers have paid in $15,000 of this amount. The men of the conference, lead by Bishops McDowell and Clair and Dr. W. A. C. Hughes, made large pledges toward this $150,000.

Bishop McDowell is deeply interested in the college, said he: "We want to make Morgan College a good college, not a good Negro college—we want an educated Negro Ministry and Morgan College is the place for them to get their foundation work". Dr. L. H. King lead the Washington Conference in a loud "amen". We felt like saying an old fashioned Methodist "Hallelujah".

The college has 194 doing full college work; 100 city teachers are taking the extension work. The college offers twenty-three courses in chemistry and physics. Ten courses in sociology. Over four hundred students were registered there last year.

This is the only institution for the higher education of the race in the state of Maryland and will receive $7,000 a year from the state.

Many of the leaders of the race are graduates of this college. Among these are: Bishop M. W. Clair, Bishop W. Sampson Brooks, Rev. Nathaniel M. Carroll, Julius S. Carroll, W. A. C. Hughes, the late I. L. Thomas, Dr. W. A. Warfield, Surgeon-in-Chief at Freedmen's Hospital; Dr. S. B. Hughes, Dr. Thomas S. Hawkins, and Phil Waters, clerk of the Supreme Court of West Virginia.

Sidelights on the Delaware Conference

The Sixty-First Session of the Delaware Conference convened Wednesday, March 26, at East Calvary Methodist Episcopal Church, of Philadelphia, the largest Methodist church in the world.

Dr. C. A. Tindley, the entertaining pastor and noted preacher, came to this church April, 1902. He had served for two years as sexton of the church of which he is now pastor. The pastor started with a handful of members, today he has 9,000. There are 4,000 Sunday School scholars; fifty-one Class Leaders and 153 Unit Leaders; there are twent-six other organizations. The Delaware Conference made no mistake in bringing this historic session to this, our largest church.

Bishop M. W. Clair was the presiding Bishop. The men all love and respect this big brother. The men hear this man when he speaks not because he carries a big stick, but because he loves his way into the hearts of the brethren rather than beat and bulldoze his way. He has enshrined himself in the hearts of all with whom he has come in contact.

This, like the Texas, is a conference of great preachers. Tindley, Handy, Henry, Thompson and Butler, are members of this conference.

Dr. Titus Lowe of the Board of Foreign Missions made a great speech.

The secretaries were present and made their usual speeches. Drs. D. W. Henry and J. W. E. Bowen made the "hit" of the conference—one in a sermon, the other in an address. Dr. Bowen spoke on, "Wanted a Man", he was at his best and completely captivated his hearers

The conference is doing its part by Morgan College and Princess Anne Academy. The state of Delaware has given Princess Anne $40,000 toward her greater program under the leadership of Dr. T. H. Kiah.

The commodious building was not able to accommodate the crowds that attended each session. East Calvary is erecting a larger church adjoining its present site.

Drs. C. A. Tindley, T. H. Kiah and Fred Butler had been chosen delegates to the General Conference when the Horizon left, with one other to be elected.

There was a large delegation from the Washington Conference present and enjoyed the sessions.

Did You Know

That the Washington Conference gave $230,000 to the Centenary during its five-year period?

That a $1,000,000 temple for the Knights of Pythias of North America, South America, Europe, Asia, Africa, Australia and District of Columbia, will be erected by the lodge in the City of Chicago?

That at a recent meeting of the Virginia State Board of Education, Virginia Union University was approved as a standard Senior College. And that it is the first institution in the state to receive this recognition?

That 100 ministers of the Inter-Denominational Alliance of the city of New Orleans, La., entered a protest against dancing in the Negro Schools of that city?

That a $600,000 annex has been added to the Douglas school of Chicago which will accommodate 864 more pupils, and that this school is situated in a section of the city where many of the new-comers from the south have the privilege of sending their children?

That out of the 3,500 lady garment workers on strike in Chicago, 400 are Colored girls?

THE ADVOCATE QUESTION

(Continued from Page 4)

Advocates? A whole year of loss on the Advocates, two years in fact, is a far less amount than the loss on this one book! Let us charge the Advocate losses to publicity, and then complain no more.

Take the proposal just made by the special committee which is now before the public. We have read it with care and we do not find that any mention is made of the stress which is everywhere placed in the business world on the increased costs of present day publishing. Comparing the present with the past, the typesetters, pressmen, and all others connected with the printing trades have a wage scale which is more than double that of a dozen years ago. The paper, ink, and all other materials have doubled also. How can you issue an Advocate as you did then when your compositors and pressmen get $50.00 per week instead of half that amount a few years ago? No General Conference can regulate wages in this country.

The proposition is that there shall be one Christian Advocate printed at a central point, like Cincinnati, to consist of 24 pages of the same matter. These are to be shipped in shells each week to be printed where the Advocates now are printed and in addition 8 pages to be added containing local matter. An Editor-in-Chief with two assistants is responsible for furnishing and sending out the 24 pages each week and the local editors make up and furnish the local pages at the place of issue. To us it seems impracticable to reach the Pacific Coast papers the same week as at the center. The general Editor is to "supervise" the local eight page issues which may be issued from a point thousands of miles away. Suppose a local editor, under "supervision" does not agree in his convictions with the things the chief has said in his 24 page part, then he must either stultify himself and keep silent or he must have a rupture with his chief, and there will be trouble in Zion. How can that work well? How can money be saved in large amounts by any such common sense in disposing of the deficit of the

plan? Very little calculation would show the certainty of increased cost and therefore of annual deficiency rather than the saving of money. This is the expression of those who are in the business world.—Pacific Christian Advocate, Portland, Oregon.

GROUP MEETING OF GULF DISTRICT SOUTH FLORIDA MISSION CONFERENCE

Friday, March 21st, at Foster Memorial Methodist Episcopal Church, Lakeland, Fla., was a high day with the pastors and laymen who came to listen to Dr. J. M. Moultrie, Area Secretary of the Atlanta Area, Dr. H. W. Bartley, the able District Superintendent of the Gulf District and Dr. J. H. Simpson, a 20-year Missionary in Liberia and now the successful District Superintendent of the Atlantic District, South Florida Mission Conference.

Dr. Moultrie was the main speaker who proved that he knew the "World Service" Volume from the title-page to the last cover. Everyone who did not have a copy of the book, was sold one. Much inspirational information was gained from that one hour schooling by Dr. Moultrie. The entire membership of the Church, choir and a few other officers of the Church were present and were highly elated over all that was said and done. Mesdames R. A. Bell, Joseph Robinson, two very estimable lady members from Ft. Myers Church and Mr. A. J. Prince and others from Tampa, accompanied Dr. W. O. Bartley, the pastor. It would have been very profitable to every layman to have been present. The work then would not have been hard to put over. The pastors all left enthused over the "World Service Program."

Many special points were stressed by Dr. Moultrie. It will be an easy matter for the Gulf District to retain leadership in a financial way, in proportion to her membership, in Florida Methodism. With the young giant, Dr. H. W. Bartley, District Superintendent at the head and with the number of stalwart pastors and laymen at his back, this District is compelled to go over the top.

Easter Day was stressed to raise at least 60 per cent of Centenary money. It will be done. The following pastors were present, Dr. W. O. Bartley, Bowman, Tampa; Revs. A. L. Jackson, Clearwater: W. L. Jenkins, Felix Goodwine, Plant City; E. W. Garrison, Arcadia; Wm. Brown, Ft. Myers; A. W. Williams, Taft; S. P. Rutlege, Orlando, H. R. Morrison, Woodbridge; H. H. McCray, Leesburg and the Lakeland pastor, W. Pericles Pickens. The Revs. A. K. Rutledge, Geo. Tyer, J. W. Zanders were detained on account of illness in their families. Revs. J. W. Wesley and D. S. Selmore were also absent.

Rev. H. A. McCray was elected Secretary of the meeting with W. Pericles Pickens as reporter to the Southwestern Christian Advocate. Meals were served at the Parsonage and at Mr. and Mrs. Edgar Rainy's. The day was happily spent and all left for their homes elated over the day's work.—W. Pericles Pickens, reporter.

FOOT PRINTS OF THOBURN IN THE PHILIPPINES

By Otto H. Houser

Bishop Thoburn was in London when the battle of Manila Bay was fought on May first 1898. But as fast as boat would carry him, he hurried to the scene of the fighting, and while the bullets were yet falling on Manila from the engagements around the city, he began the first skirmishing for Protestantism. When the quarter centennial of his work in the Philippines rolled around, the saintly bishop was in heaven. But seventy thousand Methodists, the fruits of his labors, looked back to him during a noteworthy week in January 1924, with the consciousness that "he being dead yet speaketh."

Plans for the celebration of the twenty-fifth anniversary of the beginning of Methodism in the Philippines were set in motion back in 1920, when a commission was appointed to this end. Through these years the celebration program slowly grew until with a Philippine Islands Annual Conference aroused to the significance of the plans, thousands of people from Manila and the Province assembled morning, afternoon and evening in Knox Memorial Church, Manila, during the week of January 21 to italicize the significance of a great event with proper observance.

Dr. J. F. Cottingham, Superintendent of Manila District, was the chairman of arrangements. Bishop Charles Edward Locke, presided at all meetings with his customary grace. Felicitations were received by the celebrating conference from sister missions, representatives of the government and prominent citizens. The city dailies punctuated the secular news of the period with items, which, together with the enthusiastic reports of the visitors, gave the city to understand that a most important event in Philippine life was being observed.

One of the prominent features of the celebration was the five episode pageant written by Dr. Cottingham and presented on several evenings to portray the evolution of the faith of the Filipinos from a simple paganism of hundreds of years ago into the freedom of a Christianity that blesses body, mind and soul. Culminating as it did in the final episode with representatives of schools, hospitals, dormitories, Sunday Schools, Epworth Leagues, Boy Scouts, Campfire Girls, Bible Women, deaconesses and ministers crowding about Wesley and Thoburn on the platform, the pageant impressed the audiences in a forceful way with the fact that the church has made a great impact upon the Islands in a very short time

In all there were about twenty different pageants shown, each to crowded houses. They presented all phases of mission work from the labors of the village preachers to the social activities in the chain of student dormitories.

Of great importance in portraying the work that has grown in the footsteps of Thoburn were the steropticon lectures of the province missionaries. In one week there poured in upon the people who filled the large church to capacity scenes from all parts of the Methodist territory. Half the Islands of Luzon was brought into the church auditorium in pictures to show the wonders of the Methodist advance. The impact of such concentration of missionary effort was marked in its effect on the audiences.

Still another strategic element in the celebration were the exhibits housed in the building next door to the Church. Here were gathered models of the churches where the people worship . Here too could be seen the type of produce that is the result of the daily toil of the members. Embroideries, shoes, fishing equipments, farm implements, products of the soil, basketry—these and other fruits of labor interested the visitors who crowded in by the hundreds. The effect of the industrial exhibits was to show that the people called Methodist were from the ordinary life of the Islands and were no different from other folks except in the freedom of a full faith in Jesus Christ.

On any day or night of the eventful week of the celebration an interesting scene would have presented itself to any casual visitor out to see what the Methodists were about during these days of the observance. But had he gone into any one of the three chief churches of the city on Sunday morning he would have found each filled with worshippers whose presence in the services was a silent tribute to the effectiveness of a new type of preaching introduced into the Islands twenty-five years ago by the saintly Thoburn from India. Acorns never do remain acorns. Oaks grew out of them. And out of that movement born in the soul of a man of peace during the days of war, and launched in prayer to carry defeat to the Camp of sin, has come the large beginning of a growing church. Seventy thousand members. One hundred one preachers! One hundred forty-four deaconnesses! One hundred twenty-seven nurses! Two hundred seventy-six churches! These are some of the results attained by a church that is self-supporting, and, with a forward look, is going on in the spirit of its saintly founder. American Methodism may well pause amid the problems it faces home to lift a prayer of thanksgiving for missionary results that have been achieved through the men and women sent to the Philippines where a developing nation is struggling into a new life under the directing principles of the Sermon on the Mount and the Cross of Calvary.

VICKSBURG DISTRICT GROUP MEETING

The World Service Group Meeting of the Vicksburg District, Mississippi Conference, was held at Wesley Chapel Methodist Episcopal Church, Vicksburg, Miss., and at Adams Chapel Methodist Episcopal Church, Fayette, Miss., March 11 and 13, 1924, respectively.

The attendance was good. Most of the pastors on the district and a number of laymen were present.

The meeting was opened by devotional exercise conducted by the District Superintendent,

Rev. J. C. Hibbler, D. D., after which the District Superintendent with his usual eloquence made the introductory address stating the real object of the meeting.

Rev. M. P. Johnson, Pastor of Wesley Chapel Methodist Episcopal Church, Vicksburg, Miss., was appointed reporter to the Southwestern Christian Advocate.

The class was instructed by the District Superintendent, Dr. J. C. Hibbler who had the subject well in hand. Everyone present was helped and returned to their various charges with a much enlarged vision and greater determination to put the program over.

The entertainment which had been provided for by a special committee, was enjoyed by all present.

Tuesday night, March 11, at 7:30, the Rev. J. C. Smoot, pastor of the Bolton Charge, preached an inspiring and instructive sermon from I Cor. 3:9. All were benefitted.—M. J. Johnson, reporter.

DURANT DISTRICT GROUP MEETING

Thursday, February 21st, 1924, the Durant District Group meeting met at Durant in the Wesley Methodist Episcopal Church. Devotion conducted by D. E. McNair, Hymns sung "O For a thousand tongues to sing", and "Just as I am with out one plea"; and prayer by Rev. J. H. Wesley

The District Superintendent, Doctor J. M. Walton, made some brief remarks, and then presented Dr. M. S. Davage, President of Rust College who had come to instruct the men in the study of the World Service Program of the Methodist Episcopal Church.

Revs. D. E. McNair, and C. V. Heffner were nominated as Secretary: D. E. McNair received a majority of the votes and was announced elected by the Chairman.

Then Doctor Davage took up the study of the World Service Program with the men, who were given a chance to read certain portions of the chapters, while their comrades looked on and the Doctor commented, and explained. The book was gone through in this way, and when through for the evening the World Service Program prayer was read in concert by all.

Because of the deep impression made through the study of the book the following brethren made impromptu speeches expressing how much they were benefitted, also some said that they would do anything in their power to have Doctor Davage come to their respective churches, and speak to their people as he had spoken to them namely W. P. Ashford, J. M. Funches. (Laymen), Revs. J. T. Cannon, F. J. Talbert, J. W. Gaston, A. A. Wright.

The District Superintendent called the roll of the District, and the following brethren answered to their names, O. W. Crump, F. J. Talbert, C. V. Heffner, D. E. McNair, J. T. Cannon, J. W Gaston, D. Green, N. H. Williams, G. W. Weatherby, G. W. Hunt, A. A. Wright, and J. H. Wesley.

Our study in the World Service Program was inspirational and educational. We were greatly inspired to go back to our charges with sleeves rolled up to the elbow and coats off if need be, to put the program over in God's name. We are educated to the fact that we are everybody's neighbor that we can help, therefore our slogan is, "Go forward."

Night Session. According to the hour fixed we reassembled and were favored with an appreciative audience. After a short devotion by Rev. F. J. Talbert, the District Superintendent spoke in a very interesting way regarding the circulation of the World Service Volume, several copies were sold during the session.

Doctor Davage aided by the Rev. C. V. Heffner portrayed and illustrated his lantern slide pictures upon the canvass which showed the church in many of its various activities both home and abroad, and the approved needs of the World Service Program. During the night session Mrs. Professor Williams presided at the piano, and rendered very appropriate selections.—D. E. McNair, C. V. Heffner Reporters; J. M. Walton, District Superintendent.

COMMENCEMENT

Morristown Normal and Industrial College, Morristown, Tenn., April 25-29, 1924

April 26—Class Day Exercises.

April 27—10:30 a. m.—Baccalaureate Sermon by the Reverend Doctor H. Marquette, of Chattanooga, Tenn.

7:30 p. m.—Annual Sermon by the Reverend B. J. Martin of Pulaski, Va.

April 28, Monday—10:30 a. m.—Presidents' Day Exercises.

2:00 p. m.—Meeting of Alumnae Association.

7:30 p. m.—Play by members of the Senior Class.

Awarding of Diplomas, Medals, Announcements.

All are invited to attend these exercises.

CLARKSDALE DISTRICT WORLD SERVICE GROUP MEETING

Met at Clarksdale, Mississippi, in Haven M. E. Church, February 19, 20, 1924. The meeting was attended by all the pastors of the District, except two or three on account of illness, also several laymen were present and took an active part in the discussions.

We were favored with the presence of President Davage of Rust College who gave us one of the most helpful and inspiring stereopticon lectures that we have ever heard. It gave us a broader and more comprehensive view of the World Service Program to be put over by our Church.

The following is a list of pastors present and the subjects which they discussed: N. G. Crawford—New England States; P. A. Lemons—South Atlantic States; M. L. Ross—Christian Missions in Africa; J. K. Halfacre—Liberia; C. W. Evans — Home Missions and Church Extension Needs; H. L. Jones—Eastern Asia; A. Marsh—South Eastern Asia; J. H. Bynum—East South Central States; Z. T. Powell—East North Central States; J. H. Everett—Board of Sunday Schools; F. H. Henry—Foreign Missions in next ten years.

We were delightfully entertained by the ladies in the basement of the new church.

The pastors of the Clarksdale District under the leadership of the Rev. J. M. Marsh, District Superintendent, left the meeting determined to put the program over. Rev. F. H. Henry, Pastor.—J. H. Bynum, reporter.

METHODIST MEN'S CONVENTION

Springfield, Mass., May 10-11, 1924

The convention of Methodist Men now being arranged by the Adult Department of the Board of Sunday Schools, promises to be one of the most notable Methodist Men's gatherings which has ever been held. The most important issues now before the Christian men of the United States will be presented by different speakers of national reputation. It is a delegated convention and only 3,000 registrations will be sold. None but registered delegates will be admitted. A nominal fee will be charged for registration.

Some leading features of the program are as follows:

SPEAKERS

Honorable Simeon D. Fess, United States Senator from Ohio, "Church and Law Enforcement."

Sherwood Eddy, World Traveller, Lecturer, Author, "Challenge of Present World Situation."

Edwin H Hughes, Bishop Boston Area "Religion and Home Life."

Robert E. Jones, Bishop New Orleans Area, "Inter-Racial Adjustments."

George Elliott, Editor Methodist Review, "The Minister and the Modern World."

Francis J. McConnell, Bishop Pittsburgh Area, "Education and Christian Experience."

Fred B. Fisher, Bishop Calcutta, India Area, "At the Threshold of a New World."

To make application send $2.00 and name, address, and church to Methodist Men's Committee, 809 Garland Building, Chicago, Illinois.

EVENING SESSIONS, GENERAL CONFERENCE

The Following is the Present Schedule of the Evening Sessions of the General Conference at Springfield, Massachusetts

Wednesday, April 30, 8 p. m.—Reception to Bishops and delegates.

Thursday, May 1, 8 p. m.—Report of Bishops —Europe and Africa.

Friday, May 2, 8 p. m.—Entertainment.

Saturday, May 3—Anniversary— Deaconess Board and Bible Society.

Sunday, May 4, 3 p. m.—Episcopal Address.

Monday, May 5, 8 p. m.—Report of Bishops —Asia.

Thursday, May 8, 8 p. m.—Anniversary—

Tuesday, May 6, 8 p. m.—Fraternal Delegates Church South, Japan, and Methodist Protestant.

Wednesday, May 7, 8 p. m.—Anniversary—Board of Sunday Schools, together with older boys, if possible.

Board of Home Missions and Church Extension.

Friday, May 9, 3 p. m.—Woman's Foreign Missionary Society; 8 p. m.—Entertainment.

Saturday, May 10, 8 p. m.—Board of Conference Claimants.

Sunday, May 11, 3 p. m.—Memorial Service in charge of Bishops.

Monday, May 12, 8 p. m.—Fraternal delegate, Presbyterian, report of Federal Council Churches of Christ.

Tuesday, May 13, 8 p. m.—Board of Foreign Missions.

Wednesday, May 14, 8 p. m.—Fraternal delegates, British, Wesleyan and Canadian churches.

Thursday, May 15, 3 p. m.—Woman's Home Missionary Society, 8 p. m.—Epworth League.

Friday, May 16, 8 p. m.—Entertainment.

Saturday, May 17, 8 p. m.—Fraternal delegates, Colored churches.

Sunday, May 18—Board of Education.

Monday, May 19, 8 p. m.—Report of Bishops—South America, Mexico, and Philippine Islands.

Tuesday, May 20, 8 p. m.—Entertainment.

Wednesday, May 21, 8 p. m.—Board of Education for Negroes.

Thursday, May 22, 8 p. m.—Board of Temperance, Prohibition and Public Morals.

Also, Saturday, May 10, 8 p. m.—Men's Delegated Body (with Conference Claimants).

Sunday, May 11, a. m.—Men's Delegated Body (Registered Delegates only who pay fee for registration); 8 p. m.—Men's Delegated Body. General Meeting.

AMERICA AND HER NEGLECTED CHILDREN

III. Spiritual Illiteracy of Our Children

By William Watkins Reid

"'He must have a heart thrice bound with bronze, who puts forth on the world's wide sea' (Horace) is my favorite Latin quotation," said a little girl to her teacher.

"Why did you choose that," asked the teacher.

"Because life is like being on a ship that has no captain."

"But there's always God," said the teacher.

The little girl shook her head and sat down. She knew Greek mythology and Latin verse, but nothing about God, or the Bible; she never went to church or to Sunday school and never said her prayers.

"That was the saddest thing I ever heard a child say," the teacher murmured, after school. And she proceeded in the days that followed to unfold to the girl the story of God and of Christ.

That little girl was Honore Willsie, today a noted author. She is bringing up her own children in the knowledge of God, for she does not want them to experience that "curiously insistent loneliness" that characterized her own childhood.



The Church School is the Open Door leading away from Spiritual Illiteracy

But there are in America today 27,000,000 boys and girls, under 25 years of age and nominally Protestant, to whom "life is like being on a ship that has no captain." There are 27,000,000 young people not enrolled in church or Sunday School and receiving no systematic religious training; youths who have a spiritual ignorance that will make for unrest and loneliness all through life.

Our public school system aims to make the child intelligent—but it does not teach righteousness as such. Religion has little or no place in our public schools. The result is that we are raising our young people to lead lives of spiritual illiteracy. The various Christian denominations are endeavoring to curb this spiritual illiteracy through the Sunday School and young people's organizations; but the results have been far from satisfactory.

"Non-Education of the 'Desire'"

"To educate the reason without educating the desire is like placing the repeating rifle in the hands of a savage", said Herbert Spencer. Much of the evil that is rampant in the world today is due to our failure to educate the desire. We have great schools and foundations and research laboratories developing new means of strengthening men's bodies, prolonging their lives and studying the intellectual processes whereby they acquire knowledge. We know much more than did our fathers about our children's minds and bodies. But there are few men and women endeavoring to know and to develop the soul of the child—to train the desires and motives. We do little more for the dissemination of spiritual truths, the development of spiritual and religious values, than did our fathers.

Twenty-seven million young people growing up in spiritual illiteracy is a blot on the name of American Protestantism. Protestant denominations are not alone in this neglect. Catholics complain of the spiritual ignorance of their youth; New York City Jews complain that three-fourths of their children of school age—206,000 in all—do not attend religious schools. This illiteracy is not confined to any group of denominations, to any race or nationality, to any geographic center: it is America-wide.

It would be of interest for you to consider the situation in your home community. How does the enrollment in all your local Sunday Schools compare with that in the public schools? How do they compare in your country? Your state?

Methodist Sunday Schools

Methodism is proud, and justly so, of the fact that it has the largest Sunday School enrollment and the largest number of Sunday schools of any Protestant denomination in the land. Some are small and poor, others large and prosperous.

But let not our apparent strength make us lose sight of the general facts: That many teachers are ill-prepared, that not more than 20 hours per year is given to actual instruction in class, that most lesson material is far behind that of the public schools in pedagogical value, that half of the students attend less than half the time, that most church buildings are not adapted for class work.

In other words our Sunday School children are receiving but a small fraction of the religious instruction necessary for good Christian citizenship. Is it different in *your* church and *your* community?

An investigation of a rather typical small town indicates the manner in which the churches spend each of their dollars:

2c. for Sunday School expenses.
1c. for Sunday School benevolences.
4c. for janitor.
5c. for music
17c. for benevolences, or missions.
71c. for pastor's salary and expenses.

They spend more for the janitor and more for music than on the early training of children. The church and the pastor are more interested in the building and in the adults of the community than in the *possible future members* of the church. Such a procedure is contrary to every known principle of education. It is as if we say to the children: *"We cannot spend much to bring you up right, but when you go wrong we'll spend our money to drag you from the gutter."*

A Glimpse at America's Sunday Schools

A recent survey of Sunday Schools in 63 rural counties gives some interesting sidelights on the lack of adequate religious training in those parts of the country from which America has in the past secured a large percentage of its

VALUE OF RELIGIOUS TRAINING

"It would be a great and lasting benefit to the Government if weekday religious instruction were faithfully given by all religious bodies."—Calvin Coolidge.

"The future of the nation cannot be entrusted to the children of America unless their education includes their spiritual development."—Warren G. Harding.

"The true test of a civilization is not the census, not the size of its cities, nor the crops, but in the kind of men the country turns out."—Ralph Waldo Emerson.

"We can preserve our liberties only by religious education of our youth."—Geroge Washington.

"Instruction in things moral and spiritual is most necessary to the making of the highest type of citizenship."—Theodore Roosevelt.

church leaders and many of its statesmen and industrial leaders:

"Between 20 and 25 per cent of the town and country churches have no Sunday Schools". (The Federal Religious Census indicates that throughout the United States 25 per cent of the churches maintain no Sunday schools).

"The attendance averages two-thirds of the enrollment."

"In equipment, both physical and pedagogical, the rural Sunday schools are woefully lacking . . . the contrast between weekday and Sunday instruction is of the sort that would impress the pupil with the idea that the latter is of little relative importance."

"The assets of the average Sunday School teacher are a certain amount of loyalty, piety, consecration, and a lesson quarterly."

"Less than one school in eleven has a teacher-training class of even the most elementary character."

"Barely half the ministers of country churches are able to attend their Sunday Schools."

"Most schools are ungraded save roughly as to age. . . Only 30 per cent of the schools use graded lessons.

In a yet more exhaustive survey of religious conditions in the State of Indiana, made under the direction of Dean Walter S. Athern of Boston University, it was found that "87.7 per cent of all the Sunday School teachers of Indiana fall below the lowest standards (of education) which are accepted by the state for rural public school teachers in Indiana. . . Counting 50 per cent for general education, 35 per cent for professional training, 15 per cent for teaching experience, the typical Indiana Sunday School teacher would grade 39.9 per cent."

The Epworth League and the Junior League are endeavoring to give religious instruction to our children and youth through religious meetings, mission study and stewardship classes, institutes and social and recreational facilities; yet the Epworth League is reaching only 700,000 children and young people—a small percentage of our Protestant and Methodist constituency. And not all of these are actively engaged in the organization's work.

Sunday Schools and Leagues and other young people's organizations are indeed doing a needed work for the religious training of boys and girls,—a work we do not wish to minimize. But the church as a whole and individual congregations must give for greater attention and time and money to the development of these agencies before they are able to do their just share in combating present spiritual illiteracy.

Children's Church

The development of the Sunday School into a "children's church" is one of the modern methods meeting with favor and success throughout Methodism. It is adaptable for large and small city and rural schools.

This "Junior Church" usually meets about 9 a. m., and closes at 10:15 or 10:30. It includes all children up to the senior classes. Three periods are for *study, worship, instruction*. The first is a half-hour of actual, supervised class study; then a worship period in the auditorium with a ten-minute sermon, songs and prayer; then class sessions for recitation of lesson, drills, discussions, etc.

Provision is made for regular examination, promotion and graduation; for a trained teaching force, and for graduation from Junior Church into the regular church service.

Vacation Church Day School

The "Vacation Church Day School" has grown into prominence during the past decade as a means of using summer months for religious and moral instruction. Many city churches, especially in the less favored tenement districts, are using these free days as an opportunity for Christian service.

The four-fold nature of children of kindergarten and school age is developed: *physical* in games and exercises; *mental,* through lesson and story and handicraft; *social,* through comradeship and play; *spiritual,* through definite religious instruction and Bible stories.

These schools usually run from four to six weeks, five days per week, two hours each forenoon.

Week Day Church School

The "Week-Day Church School" is perhaps the most promising movement for religious education. This week-day instruction is supported by the church and not the state; the curriculum is selected by the church authorities; the teachers are selected by the church.

The usual method is to have an hour or two set aside each week when the children gather in groups, according to their religious faith, and are given instruction by their church representatives. School credit is given for such courses.

Almost every large city in America has proven that week-day religious training can be undertaken successfully. Such schools work, too, in the suburbs, the towns, the villages and the rural fields. And the interesting story is that they reach not only the "partially neglected" of the Sunday schools, but the "wholly neglected" outside the churches. In one Michigan township, where three Sunday Schools reached fifty boys and girls, the week-day church school equalled the public school in enrollment. Ninety per cent of the children enrolled in week-day classes in Hammond, Indiana, had not been attending Sunday School.

"Wesley Foundations," or Methodist religious-social centers at non-church colleges, are helping meet the needs of hundreds of other Methodist young people away from their home churches. A group of 54 students at the University of Illinois have dedicated themselves to Christian service; seven are prospective ministers.

Wesley Foundations enroll 5,000 college young people in religious education classes; 5,000 in Epworth Leagues; 10,000 regularly attending church. Here Methodism is securing some of her coming leaders.

"My Service"

"What may I, as an individual church member, contribute to the cause of religious education in my church and community?" you ask. And we suggest:

1. *Train to teach* a Sunday School class.
2. Be a scoutmaster or leader of Girl Pioneers.
3. Be a "Big Brother" or a "Big Sister."
4. Organize a Junior League.
5. Make the Epworth League a young people's organization—with a purpose.
6. Influence church officials to provide: religious education, Vacation Church Day School, educational classes, clinic, nursery, summer outings, recreation rooms, gymnasium.
7. Support Methodism's benevolent work for children by prayer, personal service, a tithe of income.
8. Work for adequate public schooling for every child.
9. "Suffer the little children to come unto me."

Perhaps there is no better statement of the seriousness of the situation confronting the young people of our churches and our land, and of the need of each one of us *to qualify ourselves for the teaching of the young,* than that of Dr. William P. Merrill:

"We must take more seriously than we have the work of religious education in the church. In the present confused state of religion in our day schools, it is impossible to overestimate the importance of the Sunday School, slight though its contribution may seem to be. It is a very grave fact that it is becoming increasingly difficult to get cultured, trained people to engage in this work of teaching the young. It is becoming harder every year to provide for the proper doing of this work in the Sunday schools of our affiliated churches. Christians ought to leap at such opportunities. Every one ought to be eager to get into this work of the religious training of the young."

REVIVAL MEETINGS IN WALDEN COLLEGE

"All Walden for Christ" was the effective slogan in a week of evangelical services recently held in Walden College. Certainly there was not one in the school who did not, at some time during this series of inspiring meetings, feel the spirit that prevailed "to give all to God." Those who had not known Jesus Christ were filled with an understanding of what His life has meant to them. In the meetings a number of the students accepted the Christian religion.

Adding to the effectiveness of the meetings were the devotional services held at 6:30 every morning in the dormitories by the student Christian organizations. Here the young people met to pray, sing, think of God and prepare themselves for the other meetings of the day.

In the main services, greatly inspiring were messages and appeals given by District Superintendent J. B. Booth, who directed the meetings, and Rev. C. K. Brown, Rev. W. E. Mitchell, Rev. D. T. Burch and Rev. J. O. Dixon, who ably assisted. They pointed out that the inevitable expression of real Christianity was a life of sacrificial service and urged that religion be made an ever-present part of life. On Sunday afternoon at Vesper Services, Dr. J. A. Martin concluded the meetings of the week. He asserted that Christianity is not passive, but active, and that the essence of religion is in the conscious presence of a living God in the hearts of men. He made a strong appeal to the entire school and especially to those who, in the meetings, had accepted Jesus Christ as their personal Savior "to do" not simply "to be."

Not only did these evangelical services result in the winning of a number of students for Jesus Christ, but they provided spiritual uplift, caused many to understand and made all desirous and determined to do more as Jesus would have them do.—Stella Brewer.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--Elisha, Teacher and Statesman.

(I Kings 19:15-21; II Kings 2-10; 13:14-21.)

APRIL 20, 1924.

We have an option hetween this and an Easter lesson. Most Sunday schools, we are quite sure, will use the Easter lesson. But we will briefly discuss this lesson about Elisha in order to keep the connection in our treatment of the struggle hetween the "Church" and State in the northern kingdom of Israel, or between the religion of Jehovah and the heathen government. Elisha was easily one of the three greatest prophets of his country, and, indeed, one of the greatest characters of all the Hebrew propheis. But for the present we will confine our attention to his part in the fight against heathenism in his country.

When Elijah died Elisha passed straightway into his place as the leading prophet of the country and the most outstanding champion of the interests of those people who were opposed to the heathen religion introduced hy Ahab. We saw in our last lesson that Elijah had heen moved to select Elisha to continue the fight against heathenism which he himself had initiated. We saw also that he had decided upon a coup d'etat to bring about the overthrow of the government of Jezehel and Ahab's progeny. But he did not undertake to put this policy into effect during his life, for one thing, because the time did not seem opportune for it. Doubtless no competent man was available who could be depended upon to drive out heathenism should be succeed in overthrowing the administration. And probably also the administration had things so well in hand that he saw that an armed rebellion against it at that time would be as much of a failure as was his attempt to change the administration's religious policy hy persuasions, denouncements and threats. There is no law forhidding a prophet to he practical, prudent and cautious. A good deed undertaken at the wrong time is hardly hetter than a had deed so far as results are concerned.

But when Elisha saw the time fitting to have the hlow struck, he had Jehu, one of the king's captains, secretly anointed king, with instructions as to what he should do to become king in fact and after becoming king. And Jehu did it. He wiped out the entire progeny of Jezehel and Ahah, all the prophets of Baal, and thoroughly extirpated Baalism from Israel. Jehu's act was hardly more humane than ihe acts instigated hy the cruel and wicked Jezehel against the prophets of Jehovah. And the thoughtful reader is very apt to enquire if the end justified the means—if the end sought changed the moral quality of the acts. Others may think otherwise. But as for me, I think that it did. Jezebel was imposing her foreign religion upon an unwilling people, while with Jehu Israel was casting off this imposed foreign religion for their own higher one. And this seems the only way by which the desired end could reasonably have heen realized. All other methods had failed.

But, mark you, Jehu only destroyed Baalism, but not the heathen worship of Jehovah instituted by Jeroboam. Neither did his son and successor attack the idolatory of the worship of Jehovah. And so far as we know, their neglect to do it did not meet with any condemnation from the Prophet Elisha or any other of the prophets of Israel. The prophets of Judah condemned the idolatory, but not the prophets of Israel after the time of Jerohoam. It must he that this idolatory had become so popular that it was deemed, even by the prophets, inadvisahle to attempt to interfere with it for political reasons. And it is prohahle that the people had become so accustomed to it that it ceased to he an issue even on the part of the prophets. It was so great a triumph and relief to get rid of Baalism, that idolatory in itself did not appear any evil, except to a negligihle few, so long as the idols were used in the worship of Jehovah. But we agree with the prophets of Judah that this idolatory was an evil in the sight of Jehovah. But, as we suggested ahove, there was an element in Israel to which this seemed a grave evil. From this element we shall have a prophet coming forth in our next lesson to attack vehemently this evil.

THE RISEN CHRIST.

(Mark 16:1-15.)

Suppose, as was the case, Jesus had arisen from the dead, but, as was not the case, nobody had believed that he had arisen. What importance of any kind would his resurrection have been for mankind either here or hereafter? It is clear what the answer must be. Now suppose, as was not the case, that he had not arisen from the dead, hut, as was the case, the Apostles had come to helieve with all their heart that he had arisen. What practical importance would his supposed resurrection have heen for mankind either hero or hereafter? The answer is clear again: it would have had the same influence which the Apostles' helief in Jesus' resurrection has had on the history of Christianity and human welfare. What we are driving at hy these suppositions is this: the great practical importance of Jesus' resurrection for the world is not the mere fact of the resurrection, but the great influence which the conviction that he had arisen, a conviction based upon the most unquestionable evidences to the Aposties, has had in the history of the world: the great moral, social and religious values which their conviction has contributed to and established in the world. Before they were convinced of his resurrection they did not believe; they were in despair. With Jesus' temporary death died temporarily for all practical purposes his teachings. Died also temporarily for all practical purposes his spirit; that is, the spirit which was characteristic of him—the beacon light of his character. In other words, the Christ-ideal, the moral, social and religious ideal for which Jesus stood and which he exemplified, died a temporary death. But with the helief in his resurrection, came also a resurrection of his teachings through the Apostles, and either a resurrection or a begetting of his spirit, his ideal in the Apostles themselves. And throughout the Christian centuries these great epochs which have been marked hy outstanding accentuations of moral, social and religious values have been caused hy a re-resurrection of Jesus, of his teachings, his spirit, and his character-ideal in the life and heart of men. I am thnking of such epochs as the religious reformation, of the great Wesleyan revival, etc. Hence, our final statement: The outstanding need of the world today is not so much for any rational proof of the bodily resurrection of Jesus, but for a re-resurrection of Jesus in the life of men.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, April 20th, 1924.

"Go ye into all the world."
(By Rev. D. D. Martin, D. D.)

No brighter day has dawned for humanity since the morning stars sang together, than the day on which Christ rose from the dead. In his triumph we have our hope. The resurrection of Jesus is the most definite assurance to any mortal of immortality. It hrings to the world the new glad song of deliverance from the grave, and all the world should know it. He arose for every race, and trihe, and kindred, in all parts of all the world, and the announcement must be made every where. "Go ye into all the world."

The disciples took it seriously and personally, and went into their world. Their world is not our world. We have been from pole to pole, have surveyed every continent and explored every sea. The peoples and languages in every part of the globe are known to us. Our world is the world of the Chinese, plus the world of the Indies, plus all of Africa, and every island of the sea. Our world is the western world. Our world is the Eastern world. Our world is the dark world, and our world is the hright world.

We are to go where we are needed, and that is everywhere. We are to go where we are most needed, and that is in the world's darkness and shadow. We are to go to the man or woman fartherest down, and to the child of least promise. Out of the shadows of Africa hands are outstretched to us, and we are heing held hy this Easter message to Africa's need, and the claims of the Great Commission will not be met until we go to Africa's help. There may he a significance in that Providence which shuts some of us up to this one field. It is our world. "Go yo."

The Eastor lesson is our ground of hope of ultimate triumph. Africa must and will be redeemed and the whole world shall be hrought to the knowledge of the Easter truth. The Commission is rather an announcement of what will take place. The Gospel is for the whole creation, and there will be no defeat in heaven's purpose that all shall share in its blessings. If we hesitate and delay, God will raise up others and we shall be the losers. A royal priesthood of prophets and teachers shall carry the Gospel to all the world. Shall we each have a part. Let us do our best.

Gammon Seminary.

District Rounds

HATTIESBURG DISTRICT
Second Round

Bay Springs, May 3-4; Stringer, 5-6; W. Enterprise, 10-11; Pauiding, 17-18; Heidleberg, 24-25; Hattieshurg St. Paul, 30-June 1; Bentley Chapel, 31-June 1; Collins, 4; Hattiesburg Mission, 6; Mailalieu, 7-8; Laurel (Wesley), 10-11; Ellisville, 14-15; Sumrall, 2122; Laurel, St. Paul, 28-29; Pachuta, July 3; Enterprise, 5-6; Desoto, 10-11; Stateline, 12-13; Quitman, July 15-16; Matherville, 19-20; Diamond Grove, 22; Salem, 23; Shubuta Circuit; 24-25; Shuhuta, 26-27.

Dear Brethren:—We are now facing the call of our Area Council for the Easter gathering. I am sure you did organize your forces and are pushing the World Service quota with this motto "Over the Top on Easter." Remomber hrethren this is our test year. Let us not fail but put it over at any cost. Now the District Conference will convene August 6 to 10, at Laurel, Miss. Pastors are expected to push Southwestern drive. Friday will be Southwestern Rally Day. Let each, pastor report 10 subscribers each local preacher and exhorters hring at least one subscriher with his renewal. Brethren let every department of your church he fully represented. Let nothing lag since we hope to make a round report on the District this year.—Rev. W. H. Smith, District Superintendent.

MARION DISTRICT
Third Round

Mt. Sterling Circuit, April 26-27; Gainsville Circuit, May 16-18; Eutaw and Springfield, 23-25; Clinton Circuit, June 1; Union Circuit, 6-8; Mantua Circuit, 13-15; Akron Circuit, 22; Bessemer and Reeders, 27-29; Tuscaloosa and Buhl, July 4-6; Oak Grove Station, 11-13; Newhern and Walthal, 12-13; Marion Station, 18-20 Marietta Circuit, 19-20.

My dear Pastors and Laymen of the Marion District: In my third message to you this year, allow me to thank you for past favors, most of you have tried very hard to stand by every cause in the past and up until now this year you have done well. We pledged ourselves, at the World Service meeting, that we were going

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"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Principal of Morgan Academy Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC. APRIL 20TH.

Subject: The Heart of Our Faith—The Living Christ.

(I Cor. 15:14; Matt. 28:1-10, Easter.)

They that worship God, Jesus once said to a woman, must worship Him in spirit and in truth, for "God is a spirit." And so our deep concern should be to have the spiritual presence of Christ in our lives and His Lordship in our hearts.

Physically, Abraham Lincoln is dead, but spiritually he lives in the heart of every true American, and spiritually his influence is felt at the heart life of a nation.

So it is with Christ, only in a truer and more real sense, for God is not dead but liveth and will be far more personal to you than Lincoln ever can be. Spiritual life is none the less real though we cannot see it and touch it as we can the physical.

Drop an apple and it falls to the ground. It responds to the "law of gravity," we say; but who has seen the law of gravity? The engineer who builds the great sky scraper knows just how much steel and mortar will hang together. He is absolutely dependent upon the unseen law called "cohesion." With the returning springtime the sap begins to flow up through the trees to the farthest twig, and we say it was due to "capillary attraction." The great poet writes a poem and stirs the emotions, but had he failed to write down his thoughts, even though he may have had them in his mind, we should never have known what they were, though they were none the less real.

Yet, who will dare to say that the spiritual, because it is not seen, is not real? Here is a mother who has been separated from her only babe, eleven months old. Weeping because of the hurt in her heart, she yet smiles through her tears, and we see the great light of faith in the living Christ shining from her eyes, and know that to her there is a steady, controlling power, spiritual but real. The Christ lives in her heart. A mother is separated from her son by seven hundred miles of land and water, yet they are knit together by such a bond of affection and understanding that they live, one in the heart of the other. If one should die without again seeing the other, that one would still live in the other's heart.

We may think of Christ in two ways.. We may think of Him as the historical Christ, and perhaps say to ourselves. "We should love to have been with Him then," and we may think of the eternal Christ. As a historical Christ we see Him moving about among men in Palestine over nineteen hundred years ago. But in Luke's Gospel we hear Philip questioning Jesus, saying, "Show us the Father." Jesus replies, "I am in the Father and the Father in Me." As we read between the lines, His face appears—the face of the eternal Christ. The resurrection is a blending of the historical Christ with the eternal Christ.

Consider, then, what the resurrection means. It means that life was reborn. It means the eternity of God, of the soul of man; it means eternal life. Many may say with confidence, in answer to the question—"If a man die shall he live again?" "He is not here but risen." It means that we may walk and talk with Jesus; that we may really know it. That means real companionship, real friendship, and that we may get that strength that we need to overcome life's temptations or discouragements; that we may get that comfort that we need in times of deep distress, utter loss. We may get that love that helps us to be kind and considerate as we bump elbows with the crowd, as we become impatient because of the stress and strain of life. All of this the resurrection means. There is nothing else so important to our faith as the fact of the living Christ. Paul says: "If Christ be not raised from the dead, then is our faith vain."

Benjamin West, the great painter, speaking of Gilbert Stuart, a brother artist, famed for his beautiful coloring, used to say to his pupils: "It's no use to steal Stuart's colors; if you want to paint as he does, you must steal his eyes." When we are baffled in our efforts to live as Christ lived, we feel that the record of His life, however wonderful it is, will not enable us to be like Him. What we need is His heart.—Epworth League Quarterly.

DISTRICT ROUNDS

(Continued from Page 11)

to raise the first year's World Service Quota by Easter. Kindly keep that pledge and report as fast as you raise the money, we will only have a few days to get the rest of the money. I hope you have already raised it by the time you read these lines in the Southwestern Christian Advocate. Take notice the District Spring meeting will be held at Akron, Ala, April 21-22, which will be Monday and Tuesdays after Easter day. I shall expect every Pastor there Monday, by all means; you will soon get the program for the occasion may be you will have them when you see this in the Southwestern Christian Advocate. This is to be a great Educational as well as missionary meeting for the District. Every pastor and treasurer will report the World Service and Centenary Collections. Hoping to meet each one with a round report not later than Tuesday, April 22, as I must go to New Orleans on the 24th of April. Yours with much gratitude. Robert R. Williams, District Superintendent.

DICKSON DISTRICT.
Third Round.

Springville and Paris, April 5-6; Howard 10-11; Mount Pleasant, 12-13; Clifton, 15-16; Mansfield, 26-27; Cumberland Furnace May 3-4; Dickson, 10-11; Franklin, 13-14; Lawrenceburg, 17-18; Farmington, 24-25; Lewisburg and Anes 26-27; Springhill, 31-June 1; Shelbyville Circuit, 5-6; Shelbyville Station, 7-8; Gordon Memorial, 14-15; Brentwood, 21-22; Dover, 25-26; Waynesboro and Flatwood, 28-29.

Pastors and Members of the Dickson District: I hope you are planning well for a great Easter rally Easter Sunday for our World Service collection; you have had your every member canvass and your quotas have been subscribed of the church, Sunday school, Epworth League, and every department of your church, so that you can raise your full quota on this great celebration of our blessed Redeemer, who made it possible for our salvation and resurrection, and gave this command: "Go ye, therefore and teach all nations; teach them to observe all things whatsoever I have commanded you: baptizing them in the name of the Father and of the Son and of the Holy Ghost."

Monday morning after Easter Sunday please send your World Service collection to me, so I can make my report as required at headquarters. Let's do our best and God will do the rest.

Finish your quotas for our paper, The Southwestern Christian Advocate, so all of the members of the Dickson District will be reading about the General Conference which will be in session during the month of May.

Brother pastors and members, I am depending on every one of you to do your whole duty to every department of our great church.

I am yours sincerely, for the Master's cause.—Eli J. Guthrie, District Superintendent, 130 Lafayette St., Nashville Tenn.

TUPELO DISTRICT
Second Round

Amory, April 11-13; Amory Circuit, 12-13; Easter Sunday, 20; Aberdeen, 25-27; Athens, 26-27; Corinth, May 2-4; Corinth Circuit, 3-4; Okolona, 10-11; Pylard, Mis., 1516; Okolona Circuit, 17-18; Houston, 24-25; Houston Circuit, 23-25. Aberdeen, 2nd Ch. May 30-June 1; Strong, May 31-June 1; Nettleton, 7-8; Wren, June 14-15; Prairie, 21-22; Tupelo, 27-29; Verona 28-29; Bellfontaine, July 5-6.

Dear Brethren:—We are in the shadow of the Easter Season. Will we not remember the gravity of the responsibility of this day? Systematic pushing backed up by Divine aid, will win. Let us pay the price and make this period of the year's program stand for itself. The needs and the claims of the Church are before us and we can not fail. Following our victory on Easter, let us claim the great Spiritual blessings and engathering of precious souls. The Southwestern Christian Advocate must have a larger distribution among us. The pastors will please meet at Tupelo for our Easter Reports, Wednesday, April 23. Yours in Christian Bond, E. R. Miller, D. S. After May 1st, World Service Volume will cost $1.00. Get number you need for your charge now with my endorsement.

Quarterly Conferences

BOND, MISS.—The First Quarterly Conference of the Bond and Wiggins Circuit, was held March 15-16, with the District Superintendent, the Rev. P. H. Rembert, in the chair. Many of the officers were present with splendid reports and in his kind and brotherly way he made each one of us feel that we had a part to play to make the Church, District, and the cause of Christ what it should be. He is a great preacher and a safe leader. Raised for the quarter $125.00.—W. R. Walker, P. C.

HILLTONIA, GA.—The second quarterly conference was held at Leete's M. E. Church with Rev. R. L Nunally, pastor of St. Mark M. E. Church, Augusta, Ga., in the chair. All officers were present with written reports. A very interesting report was read by Sister Sallie Watkins, representing the Woman's Home Missionary Society. Rev. Nunnally spoke on the program of the church which was enjoyed by all. Eleven dollars were raised for the district superintendent. Rev. Nunnally was at his best on Sunday. The Bishop made no mistake in sending the Rev. J. W. Watkins back for the second year and we are planning to do more this year for all causes of the great church.—Ida Zeigler, Reporter.

PHILADELPHIA, MISS.—Our first Quarterly Conference was held at Mt. Zion M. E. Church March 8th, at 3:30. District Superintendent B. T. McEwen, the pastor, and most of the officers were present. Song, prayer and Scripture reading by the pastor, after which the Superintendent made a great talk, showing how important it was for every member to be interested in church work. All reports were good and showed the work in a prosperous condition. The Superintendent preached an inspiring sermon to the delight of all present. He was paid in full. Raised for this quarter $125.—F. L. Woods, Reporter.

BONITA, LA.—Our first Quarterly Conference was held at Lawson Chapel M. E. Church, March 17-18, with Dr. J. A. Lindsay, District Superintendent of the Monroe District, presiding. All of the officers were present with written reports and the Superintendent was well pleased with them. The Ladies' Aid Society and the Woman's Home Missionary Society were the first on the Monroe District to give Dr. Lindsay a reception. The project was led by Sisters Alice Carr, Rosa Jones, Watson, Lumpkin, Rebecca Williams, Mollie Parson and others. We are grateful for our new pastor, Rev. Jarrett Green. He knows how to put the program over. We paid Dr. Lindsay in full. This church has taken on new life and it must be built larger to accommodate the people who come at the morning and night services.—Sham King, Reporter.

HAMPTON, GA.—The first quart-

erly conference was held at Wardwell M. E. Church, Hampton, Ga., March 22-23. Sunday at 11 o'clock, sermon waa preached by the District Superintendent, Dr. M. M. Alston; cbose for his text, Acts 10:14, and preached a wonderful sermon. Collection reported by units, communion and Benediction. Afternoon service: 6:30, Epworth League; 7:30, prayer; 8 o'clock, Dr. Alston chose for his text Matt 5:13-14-15 and lifted the congregation to their feet. All day we witnessed an outpour of the Holy Spirit upon us. Collection for the day $44.25. We are satisfied with our District Superintendent, who comes to us as a big Brother. Our pastor and his good members are expecting Sunday, March 30th, to be a high day in raising funds to eliminate the debt now resting upon our church. Also to do some general work that must be done before the date of the District Conference, as it will be at the above named church. We are looking forward to make Easter worth the while in raising our claims. Our slogan this year is World Service Program, dollars for the church.—T. W. Walker, reporter.

VICKSBURG, MISS.—The first quarterly conference of the Vicksburg charge was held at Wesley Chapel M. E. Church, March 7-9, 1924. The business session was held Friday night, March 7th at which time many if the officials read aplendid reports. Sunday, March the 9th was s high day at Wesley Chapel. The District Superintendent, Rev. Dr. J. C Hibbler, seemed to have been at his best. He preached two very strong soul stirring, and instructive sermons. All were benefitted. The Lord's Supper was administered. About aixty communicants partook. The District Superintendent was paid in full $28. W. R. Johnson, Pastor.

GATESVILLE, TEX. — Our first Quarterly Conference was held March 8-9 with our beloved District Superintendent, Dr. S. E. Jones, in the chair. Dr. Jones gave us a wonderful lecture on the World Service Program; when he was through, we all rose to our feet and pledged anew to stand by the program of the great church of our choice. The roll was called and every officer was present with written reports. On Sunday Dr. Jones spoke to the Sunday school on Life Service. At 11 a. m. he spoke to his earnest hearers from Acts 1:8, subject: "Start at Jerusalem." At night his subject was "When Work Becomes Worship." This was an old-time pentecostal meeting; one converted and many came forward for prayers. Dr. Jones is the right man for this district, and we are thankful that he has been returned to us. Total collection for the day, $127.60. We will go over the top Easter. Our pastor, Rev. McRice, is a wide-awake young man and we all love him. One new subscriber for the Southwestern. —Mrs. E. B. Jones, Reporter.

CARROLLTON, MISS.—Dr. E. F. Scarborough, our District Superintendent, held his first Quarterly Conference at Jones Chapel M. E. Church March 8-9. Tho Superintendent made a very touching lecture, which was enjoyed by all who heard him. Dr. Scarborough is the right man for the district, a man of knowledge, also a Christian gentleman. The business was taken up and the report showed that the whole church was intcrested iu helping to put the program of the church over. Rcv. R. D. Gerald, P. C., prescnted Rev. Wm. Jones, Secretary. All officers made splendid reports; call for the report of class leaders; $26.40 was laid on the table. On Sunday the weather was awful bad, but a few people camc. Dr. E. F. Scarborough preached a wonderful sermon. A small crowd raised $3.60 for the Superintendent and $2 for the pastor. Total $32.—Rev. W. M. Jones, Reporter.

Woman's Column

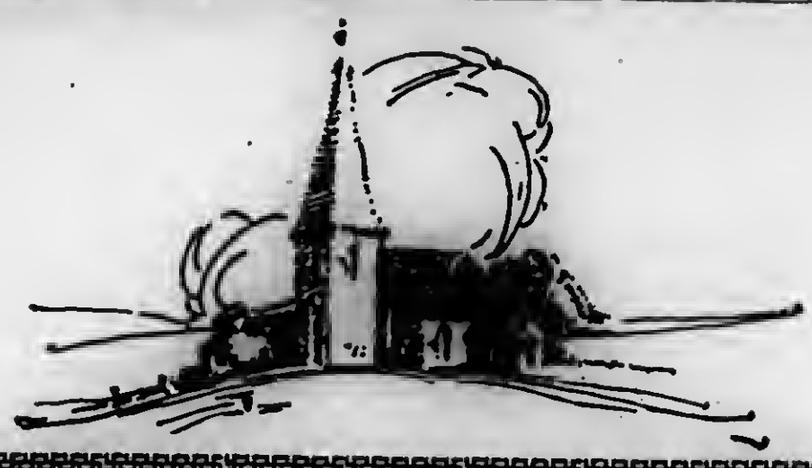
Report of Woman's Foreign Missionary Society of Lexington Conference for quarter ending March 15, 1924: Chicago District, $111.96; Columbus District $150.67; Indianapolis District, $109.25; Lexington District, $131.92; Louisville District, $53.10; Total cash, $556.90; District Cont. $22.75; Grand Total $579.65; Banner Auxiliary, St. Mark, $83.86; 2nd Honor, Asbury, $51.00; 3rd Place, Springfield, $32.00; Banner District, Columbus, $150.67; 2nd Honor, Lexington, $131. 92; 3rd Place, Chicago, $111.96. Let us try to double our report in each auxiliary for June quarter, snd I am sure we will reach our quota by October. — Mrs. C. D. C. Mebane, Conference Treasurer, Elmont, 134 W. 8th Street, Paris, Ky.

MORTON, MISS.— The Woman's Home Missionary Society met at the home of Sister Lipscomb February 29. All members were present. Scripture lesson was read by Sister Lipscomb, prayer by Brother W. B. Rogers. Brother Jesse Moore opened the meeting with some timely and good advice in regard to the Woman's Home Missions. Miss Annie Taylor, who is a graduate of Haven Academy, and also the principal of Morton High School, was present and read resolutions on the church and the Woman's Home Missions; what progress they had made. Response by E. A. Moore and W. B. Rogers. Miss Annie Taylor is the oldest daughter of Rev. P. A. Taylor.—E. A. Moore, Reporter.

MARRIAGES

QUINN—HOLLAND— St. Paul M. E. Church, Milford, Delaware was the scene of a most up to date and beautiful wedding when on Wednesday. February 20th at 8 o'clock, Miss Esther Catherine Holland, eldest daughter of Rcv. and Mrs. John R. Holland became the bride of the Rev. Flitchey H. Quinn of Cambridge, Md., Thc Rev. John W. Jefferson, B. S. District Superintendent of Easton District, Delaware Conference, performed the ceremony which united this happy couple in the bonds of holy wedlock. He was assisted by the Rcv. T. H. Woodley, D. D., District Superintendent, Wilming District and the Rev. W. R. A. Palmer, D. D., Pastor, Pocomoke City, Md. The bride wore a simple dress of white canton crepe, with veil of tulle and orange blossoms. She carried a shower bouquet of sweet

(Continued on Page 16)



WHAT THE CHURCHES ARE DOING

HOUSTON, TEX.—Sunday night, March 16, the Rev. T. M. Jackson, pastor of Sloan Memorial M. E. Church was filled with the spirit. He took for his text, 2 Sam. 12:13. Prayer was offered by Brother Eldridge. Collection for the week including all, was $104.26. Rev. Jackson is the right man, and we do not regret his return to us. The church is moving along smoothly. We hope to make a round report Easter. God bless our pastor.

ECLECTIC, ALA.—The third Sunday March 16, was a busy day at Chapel M. E. Church on the Benson Circuit, Opelika district. We were conducting a rally for the pastor. At 9:30 a. m., Sunday School was opened by the Superintendent, after which devotional services were conducted by the writer. At 11 a. m., Rev. D. G. Toney, pastor, took for his text, 2 ings, 4:1. Rev. Toney in his masterful way, held the congregation spellbound. At 3 p. m., the Rev. Mose Malone of the Electric circuit and his members paid us a visit and he preached for us from Rev. 4:3. The following visitors were present: Rev. L. Nolen of the Baptist Church, Prof. Jos. F. Hines, teacher in our Rosenwald School, who made some remarks, Mrs. Annie May Toney, the pastor's wife, aiso spoke. Totai amount raised from the rally and pubiic collection, $19.60. Sister Matilda Thompson having raised the highest amount, received the prize, a World Service Volume. Our pastor has purchased a two passenger Ford car.—S. A. Thompson, Reporter.

ELLISVILLE, MISS.—February 17th was a high day at Dudley's Chapel M. E. Church. Our new pastor, Rev. G. W. Hawkins preached three soul stirring sermons. We are very grateful to the Bishop for sending us Rev. Hawkins, as he is a wide awake pastor. He moved his family here on March 11, and they were given a great reception with one hundred members present. The program was conducted by Mrs. Bettie Faulkner, pastor and family were welcomed by all auxiliaries of the church. Welcome in behalf of the church, by Brother Ed. Pickens; in behalf of the Trustees, Brother T. Johnson; Sunday School, Brother W. T. Pruitt; Class Leaders, Sister Ella Muddy. These read papers welcoming the pastor and family to their new field of labor. Solo by Mrs. B. Faulkner. The pastor responded in fitting words, after which a delicious supper was served—Mrs. B. Faulkner, reporter.

LOUISVILLE, KY.—The Swastika Home and Foreign Missionary Society of Calvary Methodist Episcopal Church, formcrly Lloyd Street, held a Birthday Rally Sunday, March 16th, for the benefit of the building fund, with twelve young ladies of the societies, each representing a month of the year. Morning service was spiritually conducted by our pastor, Rev. L. R. Starks. The sermon for the rally at 3:30 o'clock was preached by an able evangelist in the person of the Rev. Mrs. Claudia E. Forman, who brought us a wonderful and timely message, her subject being "A Better Home." On Sunday evening we were treated to another wonderful sermon by the Rev. W. M. Forman, the husband of the evangelist, who is a young miuister in the cause of Christ, but is a very able speaker. The former Lloyd Street membership was very small when we moved to their new church on Walnut street, but by faith and humble prayer we are being strengthened spiritually and souls are being added to the church from time to time. Our collection for the raily was $77.07.—Rev. L. R. Starks, Pastor; Delia Simpson, Reporter.

ABINGDON, VA.—The Charles Wesley M. E. Church of Abingdon, Va., is moving on very nicely. The people and pastor arc working together for the common good of the kingdom of Christ. We have planned to do some real constructive work this year; within a few months we hope to repair the church to the extent that it will be a new Charles Wesley. The forces are all at work. The Ladies' Church Improvcment Club gave a leap year social on Feb. 14th, 1924, and it was grand. The ladies complimented the gentlemen; it was something unusual; the ladies bore all of the expenses. When all was over and the money counted, the ladies had cleared above all expenses $104.35. The men returned the compliments on the 4th of March. We hope to makc this the



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hest year in the history of the church.—F. D. Johnson, Pastor.

REIDSVILLE, N. C.—Wiley Chapel: It is with great pleasure that wo report a very successful year and the church is moving onward in love and harmony, with our heloved pastor. On the fourth Sunday in January we paid the district superintendent up for the first quarter and on the second Sunday in February, we paid to the pastor, $151.20. For this reason, all can see that he is loved hy the members. On February 28, death claimod Rev. J. H. Daggett. He was horn in 1872, joined the church in 1881 and lived a christian until death. Rev. G. M. Phelps preached the funeral sermon. Revs. Moorehead, W. T. Lomax, R. W. Winchester, J. E. Boykins, all of Greensboro, spoke on the life of Rev. Daggett. —J. H. Moore, reporter.

FERRIS, TEXAS—Quarles M. E. Church: Sunday, Mnrch 23, was a high day. Sunday school was conducted hy our belovod Superintendent, Bro. S. P. Gahriel; Rev. D. F. Vance, pastor, revlewed the lesson. At 11:30 a. m. the pastor preached an able sermon. At 4 p. m. the Junior League was conducted by Sister L. F. Newsome, president. Scripture reading, 77th Psalms, Master M. Sprlggs. Prayer hy Bro. R. Turner. Remarks were made hy the pastor. At 8 p. m. we had a crowded house and an inspiring sermon hy the pastor.—J. P. Allen, Reporter.

LAKE CHARLES, LA.—On Sunday March 16, the Epworth League met at its usual meeting hour 6 o'clock, under the direction of Mr. Lewis Dervis, Secretary and acting President during the illness of Mrs. Naomi Caroline, President. Mrs. Caroline was present after many weeks' absence hut did not take charge of the League. Under the direction of Rev. T. A. Hamilton, a great drive has heen started to raise $1500.00 for the purpose of paying off some of the church's deht and to aid in its completion; the goal will he reached by Easter Sunday if all advance notices are correct and Easter will he a red letter day for Warren Chapel M. E. Church. Mr. Will Jones has hoen elected President of the Sunday School Missionary Society and Miss Georgia Mitchell is the Epworth League's new treasurer.—Lewis Dervis, Secretary.

SHELBYVILLE, KY.—March 26, 1924, the financial drive on pastor's cnims and conference henevolences, resulted as follows: Mrs. Vernor Chinn, cluh No. 1, $53.10; Mrs. Jennie Green, No. 2, $11.06; Rev. Mrs. Annie F. Hinton, No. 3, $39; Mrs. Malinda Baxter, No. 4, $20.65; Mrs. Minerva Lilly, No. 5, $16.99; Mrs. Ettie M. Roland, No. 6, $29.25; Mrs. Lula Thomas, No. 7, $18.10; Miss Elizaheth Womack, No. S, $17.05. Grand total, $205.30. All members were asked $5 in this rally; many were not ready to pay last Sunday, hut will do their hest to pay up all they cnn on the 1st Sunday in April, 1924. The above money was applied as follows: To pastor, $160.40; for coal, $14.30; for printing, $3.50; for Episcopal Fund, $12; for Genoral Conference expenses, $10, and for Conference entertainment fund, $5. We are trying to do our hest. Evangelist Mrs. Claudia Farmer, of Jeffersonville, Ind., was with us, and rendered splendid service.—Rev. W. Hinton pastor; Mrs. Vernor Chinn, Secretary.

MARION, ALABAMA.—Zion Chapel M. E. Church: Wo want to thank our good Bishop for having sent us this year Rev. G. W. Brown for our pastor. He made no mistake in his choice. This is what the church has done since the annual conference. We havo taken in church twenty-four members. The attendance has heen immense at practically every servico. Our pastor has preached at the Court House twice. Sunday, March 1, was a high day with us spiritunlly and financially. The services were closed Sunday night having raised $326.95 and five now members. We have also given our pastor a car nnd a suit of clothes.—Miss Callie Walker, reporter.

PHILADELPHIA, MISS.—We came to this work one month ago and found the work in splendid condition. We organized at once; the faithful members went to work. Sister Fannie Rodgers, president of the Ladies' Aid Society, with the aid of the following sisters, L. L. Anderson, Fannie Comh, Dora Catinhead, T. A. Johnson, Lizzie Johnson, Mary Anderson nnd others, hought a $25 heli for Mt. Zion. We are planning for n great year's work.—G. Rodgers, Reporter.

ENTERPRISE, MISS.—On Feb. 24, 1924, we were surprised hy a party of friends, members of Wesley Chapel M. E. Church. They gave us a storm of more than 75 pounds of choice groceries as a token of love and thanks for our belug restored to them the fourth time as pastor. God hless these good people; may they live long to do work for God's church.—A. B. Britton, Pastor.

MEMPHIS, TENN.—Sunday, March 16, was indeed a high day at Warren Chapel M. E. Church, heginning with an excellent Sunday school Sunday morning. The Sunday school was largely attended. Mr. John Gillard, our faithful Sunday School Superintendent, was on time and he is hulding up the Sunday school each Sunday. The hanner class is No. 6, Mrs. Annie Bowers the faithful teacher. We had with us Mr. John Cleave, memher of Gordon Memorial, Nashville, Tenn. Mr. Cleave made some very encouraging remarks to the Sunday school. Then, at 11 o'clock, our heloved pastor, Rev. J. W. Satterfield, took his place in the pulpit. After opening his service, he took his text from Nehemiah, suhject: "We are doing a great work." He preached a wonderful sermon. The spiritual fervor ran high. Attendance was good, with anxious hearers who hadn't heard this man of God. Rev. Satterfield launched a little project which lasted a little over two weeks, selecting four of his tireless church workers as captains. Mrs. Matilda Wilson, captain No. 1, reported $30.56; Miss Lillian Land, captain No. 2, $51; Mrs. Doshia Hoskins, captain No. 3, $28.62, and Mrs. Lula Johnson, captain No. 4, $41.55. Grand total, $151.73. Warren Chapel is moving on to success.—Rev. J. W. Satterfield, Pastor; Mrs. Lula Johnson, Reporter.

HARRISBURG, TEXAS—Asbury Memorial, under the pastorate of Rev. C. H. Pemilton, is moving along nicely. The attendance at 11 o'clock services seems to be permanently estahlished. Despite the rain and cold throughout tho season, not a service has heon suspended. The night services are largely attended also, and several have heen brought to Christ, of which four have united with Asbury. No revival as yet has heen conducted. The Sunday school raised $10 Dec. 23 for the Japanese fund. The church has raised $10 for the District Superintendent's parsonage and hought twenty-one volumes of "The World Service." The pastor has planned for the church to begin the study of this book soon, covering a period of thirteen nights to complete it. The first and last nights of the period will he made prominent hy the serving of refreshments. Other denominatious are invited, that they, too, may know what the great church is doing. We have on a Thousand Dollar Rally. There are ten tribes and each is expected to raise one hundred dollars. On Tuesday night after service Bro. Daniels asked Rev. Pemilton to come hy his house and get n package. The night heing cold he was usherod into the dining-room to the warm fire. Near-hy was the dining table, covered snowy white. A representative in a few words expressed to the reverend the great esteem the members held for him as a pastor nnd for his unstinted service. The white cover was removed and to his great surprise there lay hefore him ahout 80 pounds of all kinds of groceries. He stated that he could not respond as the surprise was so complete. With gratitude and tear-dimmed eyes he asked all to how while he meekly invoked God's hlessings upon saluts and sinners. The District Superintendent, Rev. A. R. Carr, was with us Sunday night and preached a practical sermon from Psalms 18:29. We have paid the Superintendent up to date and have paid the pastor $265.96 in less than three months' time.—Mrs. S. G. Kay.

BLACKSHEAR, GA.—Not in the history of Scotts Chapel has she enjoyed such a treat as the coming of Bishop E. G. Richardson. The church was packed to its capacity. Ministers, Doctors, Bankers, Teachers and the common people, all heard heard him gladly, also many of the white citizens went out to hear him. The choir was at its hest. Welcome address was delivered hy little Laurine Wesley, which was enjoyed hy all. Pastor D. R. Cooper introduced the Rev. E. J. Kimhall who in choice words introduced the Bishop, and in his usual manner his message was laid on the hearts of his hearers, which shall not soon be forgotten.—Reporter.

LAUREL, MISS.—The members and congregation of St. Paul M. E. Church are very much elated over the pastor. Bishop Jones made no mistake in send to St. Paul and Laurel the Rev. J. S. Williams. He was met with open arms. He found a full set of officers to make him welcomo. Before you hear from us again he will have moved in a newly-made parsonage. He has preached several stirring sermons, which seemed to revive the church to such an extent that we fellowshipped five members into the church on the first Sunday night. Rev. Williams has already hegun the year's work with all departments functioning under his direction. The entire church has heen organized into two hives—namely, the Young Bees and the Old Bees. All members who have heen connected to the church over six years helong to the Old Boes, of which Mrs. Georgia Jones has been selectod as queen and Mr. Turner Jones as king; also Mrs. Hartfield has been selected as queen for the Young Bees, while Mr. Alex Spencer was elected king. A great time is expected from the two swarms. Tho congregation is larger than what it has heen for the past 24 months. "Long scattered thy children, oh Zion, has heen, hut now they are gathering home. Sectarians divided and scattered the flock, and hirelings ruled over them for gain, hut now they are coming to Mt. Zion's fair heights, and there to forever remain." Rev. Williams knows how to speak and what to say. Every thing tends to look upwards. Our choir will compete with any Methodist singer. If the Lord will still lead us this year under Rev. Williams there will he no defeat. All Christians who are in good standing in their church, and are in followship with their neighbors, are cordially invited to attend and worship with us. We were much delighted to have the pastor's wife to visit us on Sunday, and also two of the Williamites. Tho parsonage is undergoing n modern reconstruction. We raised for all purposes, including pastor's support, over $490. The outlook is very encouraging.—Mrs. Lizzie Turner, Reporter.

MORTON, MISS.—On March 7, 1924, a great storm arose in our little city of Morton, Miss., ahout 10 p. m., and struck the parsonage of Christian Banner M. E. Church, passed through the dining room and left there many pounds of choice groceries. Leaders of the storm were: James Thomas, Fannie Champeon, John Overstreet, Mary Overstreet. Remarks of thanks by the Pastor and his wife. Judge A. Williams, Pastor.

STURGIS, MISS.—We the people of Liherty Hill M. E. Church, are very proud of the return of our pastor, Rev. J. H. Gaston, for another year. Brother Gaston is a man that will always stands for the right thing. He comes from the conference with a renewed mind to put the whole program of the church over as never hefore. And we know that he is a man well equal to the task to do great and greater things, so watch this space for us in the future and pray for our success.—I. R. Bardwell, reporter.

HATTIESBURG, MISS.—St. Paul M. E. Church: The adult Bible class is successful in each meeting. We were hlessed on last Thursday night to be present at the home of our heloved teacher, Mr. J. A. G. Coleman, which was a joint meeting. After the class meeting adjourned, we had a social affair, which was his birthday. The pastor, Rev. Ross, presented him a parasol which was given by the class. We hope to grow stronger.—O. L. Meyers Reportor.

BOYCE, LA.—St. Paul M. E. Church: After listening to a great sermon hy the Rev. S. C. Williams a storm struck the parsonago. Many visitors were heard singing, "Some one is knocking at your door", led hy Brother Pink Adams, followed by a host of young people. The door was opened and sixty or more pounds of select groceries were laid on the table. A nice

purse of money was also given. Remarks were made by the pastor and wife. We are expecting a good year's work. We had 34 to commune on the first Sunday in March. Paid pastor, $13.45. We are pleased with our pastor, Rev. T. J. Bridgett.—Horace Jones, reporter.

CLAY CENTER, KANS.—It is said that a burned child fears the fire. When living at Creushaw, Miss., a storm blew a house down that I was in, and since then I have been careful when the wind is blowing. But this time a storm struck my house without a wind, and brought many good things. The parsonage table swayed under its load. Those participating were: Mr. Mat Holmes, John Mosley, Ike Worford, Mrs. H. Holmes, Mr. and Mrs. Davy, Mr. and Mrs. B. Lawton, Mrs. M. Ramsey and family, Mr. and Mrs. D. Thomas, Mr. and Mrs. Ferguson, Mr. and Mrs. B. Kirks, Mr. Nicholas, Miss Russell, Mr. and Mrs. Abbott and Mrs. Alice Steward. It was such a surprise, I thanked them with a song, "Be not dismayed, what e'er betide" Prayer by brother Wilkins. You may come again.—Rev. O. G. Moss.

BOND, MISS.—May God bless the good Bishop R. E. Jones for sending me to Bond and Wiggins from the Annual Conference held in Jackson, Miss., to a people who received me cordially and have pledged to stand by the church and its pastor. They are awaiting the captain's orders, and I am ready to give marching orders, as I am here to do real church business.—W. R. Walker, Pastor.

THOMPSON, TEX.—We are very grateful to the kind and thoughtful members and friends of St. Matthew M. E. Church who stormed the parsonage with so many good things to eat for the family; also for wood to keep the parsonage warm; sugar, ham, butter, and many other things. Those who participated were: Jane Shaaks, Herman Edwards, Bell Edwards, J. V. Jones, Willie Watts, Beatrice Jones, Mary Watts, Reed Hill, Henry Hill, Eliza Edwards, Maggie Brantley, Will Edwards, M. Shanks, H. Brantley, J. Humphrey, R. Johnson, T. C. Hill, J. Hargrow, E. Smith, M. Jones, M. Lamply, A. Taylor, S. Calhoun, W. Lamply, L. Rose, A. Webster, W. M. Canner, C. Petway and wife. A cash purse was presented by M. W. Shanks. God bless the good people; come again.—R. C. Coffin, pastor.

FLORESVILLE, TEX.—St. Paul M. E. Church has taken on new life under the leadership of our present pastor, Rev. M. Majors and wife. We have built a new parsonage with three rooms and sleeping porch. Our first Quarterly Conference was held March 22-23, with Rev. A. L. Carper, our worthy District Superintendent, presiding. We had a round report; raised $33.20; paid District Superintendent $25 and $3 to General Conferencs fund, pastor $2.50, and $5.75 in the treasury. Rev. A. L. Carper preached a wonderful sermon Sunday morning, subject: "Pressing Forward," taken from Philip 3:14. League at 3 p. m. with the president presiding. Rev. A. L. Carper preached again at night from Matt. 25:46. We are expecting to go over the top Easter Sunday with our World Service apportionment.—Rev. M. Majors, Pastor.

SMYRNA, TENN.—We are glad to say that our charge has taken its place in the front row. February was a month of great success. We can not find words to express our thankfulness to our good Bishop Bristol for returning to us our District Superintendent, Rev. F. N. Collier, and our dearly-beloved pastor, Rev. J. H. W. Barham. This is Rev. Barham's fourth year with us as pastor, and we can truthfully say that he is much more popular and we all love him better than we have at any previous time. February 3rd was a great day with us, Rev. Barham preaching two great sermons, at 11 o'clock and at night; four souls accepted Christ and joined the church, and the service closed with a great spiritual feast. The greatest storm ever given any pastor in this place was pulled off, led by Mrs. Maggie Elder and Mrs. Queen Gregory. Everybody joined in. A big wagon was loaded and was driven to the parsonage, where they unloaded the choice groceries and left the pastor's good wife astonished and smiling. The storm consisted of everything, from meat to live chickens. Our pastor has put on an intensive drive for the **Southwestern**, and says he will not close the drive until the paper is in every Methodist home. The Group meeting was held here 14-15 with great results. It was a real school and closed by a strong sermon, preached by Rev. W. B. Crenshaw, pastor of Murfreeshoro Station, and two souls confessed Christ and joined the church. Our District Superintendent has won the hearts of all and is a wonderful preacher and looks after every interest of the church, and Rev. Barham, our pastor, has some big plans for much more. We expect to make this our banner year.—Mrs. Maggie Elder, Rec. Steward.

FAYETTE, MISS.—At the last annual conference, Bishop R. E. Jones appointed me to this charge. In obedience to the great head of the church, we immediately moved to the work to begin the year's work Not many days after we had moved, we were surprised to hear singing on the outside. The door was opened and a host of friend came in, led by Mrs. Clara Drayton, Mrs. A. M. Hall, Hiram Wells, Clinton Harrison, Lula Harrison, Mrs. Kate and many others. They filled the table with many pounds of choice groceries. After some remarks by the pastor, prayer was offered. A cash purse was also presented. A standing welcome is given to the visitors to come again at any time.—W. L. Mills, Pastor.

TROY, ALA.—Joyce M. E. Church: Our Epworth League is alive under the leadership of Mrs. J. B. Jackson. The league met Sunday evening at 5 o'clock, March 16. We had a very interesting subject and an excellent paper was read by Miss Effie Stephens, subject: "The Farthest Reach of Divine Love." Solo, "Love," by Miss Mertie Stephens. Quite a number were present and were inspired by the subject. Pray for our success.—Reporter.

GALVESTON, TEX.—Wesley Tabernacle M. E. Church, Rev. E. W. Kelly, Pastor. It gives us great pleasure to say that this church has grown by leaps and bounds under the leadership of this great Christian man. The new church is being pushed to completion and all auxiliaries are working diligently in order that the plans of the Pastor with God's help must not fail. Our Sunday School, with Mr. T. W. Patrick, Superintendent, and his corps of officers and Teachers are also doing a splendid work and making a strenuous effort to play its part as usual in helping the church put over its Easter Program. Our Class meetings are alive with the spiritual fire each Tuesday night and have an average attendance of 150. We have thirty Classes, two of which are composed of the children and young people of the church. Our Epworth League is one of the best in the Texas Conference. All departments art fully organized and working faithfully. The church has launched its drive for Easter on which day we will have the Corner stone laid by our own Bishop Robt. E. Jones. We have an Ushor Board composed of 50 men who are wide awake along all lines. They presented a drama, "The Betrayal of Christ", to a crowded house February 27, and it was a decided success along all lines, more than $140.00 was realized. The Senior Choir presented a beautiful Cantata entitled "Jeptha and his Daughter" on March 27, which held its audience spellbound from start to finish. More than $150.00 was realized. Thus it can be clearly seen that our beloved Pastor leads when it comes to putting over the Church's program. We can truthfully say that Rev. Kelly has the love and respect not only of his church but of the entire town.—J. D. Butler, reporter.

MERIDIAN, MISS.—Rev. W. P. Ward, our pastor of South Side, and his officers, joined Sister D. A. Houston, Evangelistic Secretary of the Woman's Home Missionary Society of the Mississippi Annual Conference, in general services at Charity Hospital Sunday, March 16. The services were very inspiring.—T. H. Dantzler, Reporter.

BELLVILLE, TEX.—Jackson Chapel M. E. Church: We began our work four months ago at this place to renovate the parsonage and to pay off an old debt of four years' standing; and with the membership, we went to work cleaning and repairing the parsonage. We were kept very busy for more than a week before we could move in. We have re-papered the parsonage and put in new windows; we have also reduced a $400 debt to $90. We held our first quarterly conference January 26-27. Dr. R. Reid, our district superintendent was present with us. We paid him $18, paid pastor $10.50. We have been kept very busy reorganizing the auxiliaries of the church and putting them to work; we are planning to raise our World Service quota by Easter. On February 29-March 1, a reception was given at the A. M. E. Church in honor of the pastors and their wives, conducted by Brother Wm. Bumpus and the members of all the churches. It was greatly enjoyed by all. Rev. C. J. Smith of the Baptist Church, Rev. W. H. Hicks of the A. M. E. Church, and Rev. Chas. Wofford of the M. E. Church and their wives were guests of honor. The members and friends spared no pains in making this a grand affair—Chas. Wofford, P. C.

HOUSTON, TEX.—St. Mark M. E. Church: On March 18th, after a splendid class meeting on Thursday night, the pastor, Rev. E. Micheaux, and wife, had gone into the parsonage, when we heard many voices singing "Let the Light Shine In." A large number of members with Sunday school children filed into the parsonage. Fifty pouads of groceries were left on the parsonago table. The party was led by Mrs. Vella Lawrence, E. L. Thompson. Others particlpatpating were: A. Y. Lemans, H. Miller, Martha Miller, John Miller, S. Vandusen, Chas. Miller, Rev. J. E. Thompson, L. Johnson. Remarks by J. E. Thompson. The pastor offered prayer and invited them to come again.—E. Micheaux, P. C.

CARD OF THANKS

Mrs. C. W. Reeves wishes to thank her family and friends who entertained her so royally in a surprise party on her birthday, Friday, March 29th. There were many beautiful gifts presented.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

TAYLOR—Sister Katie Taylor, of Harrisburg, Tex., departed this life February 9, 1924. She got up as usual and began the duties of the day. With her hoe in her hand she met the Reaper Death in her garden. Having walked with Jesus forty years, she knew no fear. She was a faithful member of Ashury and was highly respected. She leaves a son, sister, brother and a host of relatives and friends to mourn her loss.—Mrs. S. G. Kay.

LANES—Sister Ella Lanes, a faithful members of Mallalieu M. E. Church, New Orleans, La., died in full triumph of faith Feb. 26th, 1924, and was buried Feh. 27th, same week. She died as she lived, a consistont Christian. She was the niece of the Rev. B. R. Jackson, pastor of Alexandria Mission, Alexandria, La. She leaves a daughter husband and a host of relatives and friends to mourn. The funeral was conducted by the pastor, assisted by Rev. Moore, pastor of a Baptist Church this city, who is the pastor of Bro. Lane, husband of the deceased.—J. O. Richards, Pastor.

BELTON—Bernard Belton, age 3

(Continued on page 16.)



SPECIAL NOTICES

The address of the Rev. B. W. Robinson has been changed from Bude, Miss., P. O. Box 163, to Tylertown, Miss., P. O. 334. Persoas desiring to write me will address letters to Tylertown, Miss, not Cheney Grove, which is my pastoral charge.

To the pastors of the Lake Charles District: You are hereby called to meet at Crowley, La., April 22-24, to get your reports in. I shall expect you to be there for 2 p. m. on that day. Pray that God may guide us. I am your brother in Christ. C. W. Reeves, 220 Fraaklin Street, Lake Charles, La.

West Division of Hattiesburg, Missionary Conference, Epworth League, Sunday School, Ladies Aid, Woman's Home aad Foreign Missionary Societies, will convene at Bay Spriags, May 8 to 11. Dear pastors, we hope you will endeavor to make this convention a success. Now, to do so, be present yourself and have a representative from each departmeat of your church with a full report. Come prepared to take a part in the discussioa from start to finish.—J. R. Ross, President, W. H. Smith, District Superinteadent.

CRESCENT CITY NOTES

The District Meeting and Leaten service of the Woman's Home Missionary Society will be at People's Church Friday, April 18. Business meeting at 2 p. m., sharp, Lenten Service at 3:00 p. m. Sermon by Rev. W. T. Handy assisted by all the pastors of the city. All the Presidents and members of the Local Auxiliary are asked to be present and bring in your Lenten envelopes. Mrs. E. Oliver, District President, Lucy D. Walker, Corresponding Secretary.

GRACE M. E. CHURCH.—The Ladies Aid Society of Grace M. E. Church, met with Mrs. Dora Mitchell, Thursday night, March 27. Quite a few members and visitors were present and enjoyed a delightful evoning. We were favored with a vocal solo by Mr. O. D. Owens. Plans were set for a "Three Cent" Social to be given at the home of Mrs. F. B. Smith, 535 S. Dorgenois Street, Friday night April 11. All are cordially invited to attend. Delicious refreshments were served by Mrs. Mitchell.—Mrs. F. W. Brown, President, F. B. Badgett, secretary.

SCOTT CHINN—Sunday, March 30, Scott Chinn Church was graced with the presence of Bishop and Mrs. R. E. Jones. After devotions conducted by the Pastor, Bishop Jones was introduced and preached us an inspiring sermon that will live in the memory of those that heard it. The pastor and members are always glad to have the Bishop and wife visit us. The Bishop was well pleased with the work begun under Rev. Cooper's leadership. He spoke words of encouragement to the members and said: "I hope to see, in the near future, a fine brick church completed." We have planned to make the first Sunday in April our high day. General speaking meeting at 11 o'clock; communion at 7:30. The public is invited to attend all services.—A. Mitchell, reporter.

MARRIAGES.

(Continued from Page 13.)

peas, carnations aad Mexican ferns. Her attendants were Miss Christiana Quinn of New York, maid of honor and sister of the groom. Mrs. Archie Holland of Milford, matron of honor and sister of the bride, Miss Eva Hilton of Farmville, Va., and Miss Emma Woodson of Staunton, Va.. The little Misses Walls, twin sisters, Milford, Del., were flowers girls.

The groom, had as best man, Prof. Theophilus Antonio Burton, S. A., St. Paul School, Lawreaceville, Va., Groomsmen—The Rev. King S. Steward, Pastor, Port Peuh, Del., aad Messrs. Donald Scott aad Fred Billups of Milford.

The bride is a graduate of Princess Anne Academy and Pratt Institute, N. Y. The groom is a graduate of St. Paul School, Lawrenceville, Va., and Lincoln University, Pa., aad is a successful pastor in the Delaware Conference, now pastor at the Rock Cambridge, Md.

ASKEW-DICKENS—At the home of the bride's parents, Sardis, Miss., Rev. W. T. Askew and Miss Oddie T. Dickens were recently joined together ia holy wedlock March 23. Miss Oddie T. Dickeas is a graduate of Henderson Business College of Memphis, Tenn., and a member of Methodist Episcopal Church. We wish for them a happy life. The ceremony was performed by Rev. W. H. McCarty.

HAYNES-SIMMS—The marriage of Miss Edna Simms to Mr. W. D. Haynes, Jr., took place at Camphor's Memorial M. E. Church, Scotlandville, La., Feb. 28th. The church was beautifully decorated. The wedding march was played by Prof. Porter, music teacher of Southern University. Miss Hills of Baton Rouge, La., was bridesmaid. Mr. Robert Simms, brother of the bride, was groomsman. The impressive words of the ceremony were read by Rev. Robert Wilkins, assisted by Rev. Wheeler of the Baptist Church. After extending congratulations and partaking of the repast, the couple left the next evening for Peoria, Ill., where they will make their future home.—James Bradford. Reporter.

MOORE-KNIGHTON — Mr. Russell Moore and Miss Martha Knighton on Feb. 28 were united in holy wedlock at Macedonia Church, Clinton, La. We wish for them many rich blessings. Rev. J. C. Clark officiated.

BARNES-JACKSON — Mr. Russell Barnes and Miss Alma Jackson were married at the home of the bride's parents, Mr. and Mrs. L. Jackson, Handsboro, Miss., on March 5th. A splendid reception was given the conple, and their many friends wished them success and happiness. Rev. S. L. Harrison performed the ceremony. —Edward Smith, Reporter.

LIVELY—BRAZILE — On March 20th, 1924, Miss Callie Brazile, a member of the Sunday School, a faithful member of St. Mark M. E. Church of Washington, La., a public school teacher of Garland, La., was married to Mr. Johnie Lively of Garland, La. The church was beautifully decorated by a committee of the Sunday School, assisted by Miss M. Dodson, public school teacher of Garland, La. The wedding march was played by Hattie Boles. Rev. J. L. Augustus, officiated.—Hattie Boles, reporter.

McCLENDON—BROWN—The marriage of Mr. Moaroe McClendon and Miss Alice B. Brown was solemnized at 8p. m., March 19, at Manchester, Ala., by Rev. C. L. Dunn, District Superintendent, of Birmingham, Ala. The church was beautifully decorated in white and blue with green ferns. The bride was attended by Mrs. E. L. Threatt; the groom by Mr. Lee Dubose. The bride was dressed in a beautiful costume of white georgette crepe. Mrs. McClendon had lived in our community for three years and is held in high esteem by all. Mr. McClendon is a member of the M. E. Church, and is reporter to the Southwestern. He is a native of Mississippi. The reception was fine at the home of Mr. and Mrs. O. Hamilton. The couple received many valuable presents. We pray a special blessiag on the couple.—Mrs. Lillie May Hill, reporter.

OBITUARY.

(Continued from page 15)

years, 6 months old, the son of Odel and Mamie Belton, passed to his final reward Wednesday night, March 19, 1924. His mother, Mrs. Mamie Belton, is a faithful member of our church at Macedonia, of the Brookhaven Circuit; his father a member of our church at Bude, Miss. He leaves mother, father, uacle and a host of relatives to mourn his loss. Fuaeral services were conducted by the Rev. J. B. Campbell at Macedonia M. E. Church.—Reporter.

BROWN—Sister Almetia Browa, of Enterprise, Miss., died March 3, 1924. She was a member of Little Zion M. E. Church and was the secretary of the Sunday school. She was 19 years old. Almetia will be missed in the home, church and community. A great youag woman has died. Funeral conducted by her pastor, Rev. A. B. Britton, assisted by N. Toole.—A. B. Britton, Reporter

HARGIS—Sister Mary Hargis was called from labor to reward February 22, 1924. She was a member of Little Zion M. E. Church, Enterprise, Miss., aad was a faithful one for many years. Funeral services were conducted by Rev. A. B. Britton, assisted by Rev. N. Toole.—A. B. Britton, Reporter

JOHNSON—Jesse Johnson died at his home in Morrilton, Ark., February 21. He was born in Grenada, Miss., in 1848, age 76. He professed a hope in Christ when but a young man. He joined the M. E. Church in Holly Springs, Miss., and was a member of the church for 51 years. At the time of his death he was class leader, and a member of the trustee board. He loaves a wife, three grandchiidren and a host of friends to monrn. Wesley Chapel has lost a faithful member and the home a loving husband and father. —Reporter.

CURTIS—Brother Richard Curtis was born in Selma, Alabama, November 6, 1831, and departed this life at Chetopa, Kansas, January 11, 1924, he was born a slave and moved with his people to Brazos, Co., Texas, in 1857. He was uaited in marriage to Miss Dollie Curtis of that place in 1859, to this union twelve children were born. His wife died at Chetopa, Kansas, October 27, 1919, after a wedded life together of 62 years, he and his wife, united with the Methodist Episcopal Church over 60 years ago, and both lived Christiaas of that faith until death. Funeral services wore conducted at St. Paul Chapel M. E. Church of Chetopa, Kansas. The Rev. W. H. Hamilton Pastor, assisted by the Rev. Star, Pastor of the Little Flock Baptist, also Rev. Charles Dalery of the Bethlehem Baptist Church. He leaves to mourn his loss one son, and three daughters.—Rev. W. H. Hamilton, Pastor.

WILLIAMS—Died, Sister Ella Williams, one of the veterans of Wesley M. E. Church, Baton Rouge. Sister Williams, long a Christian, died in the full triumph of faith. She leaves a loving daughter to mourn her loss. She was faithful to her Master's work. Servant of God, well done. Rev. D. S. Sloan, pastor, officiated.

SMITH—Died, February 16th, 1924, at the Lady of the Lake hospital, Baton Rouge Bro. Dudley Smith, a faithful member of Wesley M. E. Church. Bro. Smith was converted quite young, grew to be a strong Christian and useful worker in the Master's vineyard. He was held in high esteem by his employer, Mr. Kannaa, for whom he had worked for about twenty years, and who when death took this faithful servant from him, did not stop, but looked after every detail of the funeral and followed the remains to the grave. Bro. Smith leaves a faithful wife and many relatives to mourn his loss. Well done, thou good and faithful servant earth has lost but heaven has gained a precious soul. Rev. D. S. Sloan pastor, officiated.

POLK—It is with profound sadness that we learned of the death of Sister Rachel Polk, which occurred Feb. 2[illegible] 1924, age 63. Sister Polk had been a faithful member of Hamilton Chapel M. E. Church, Hearne, Texas, [illegible] years. She was always ready to stand by her pastor and church she was much loved; and just a few moments before she diod she expressed her willingness to go. The children have lost a loving mother and the church a faithful member. Our hearts go out to all the bereaved family.—Rev. A. R. Luster, P. C.; Mrs. Eva Luster Reporter

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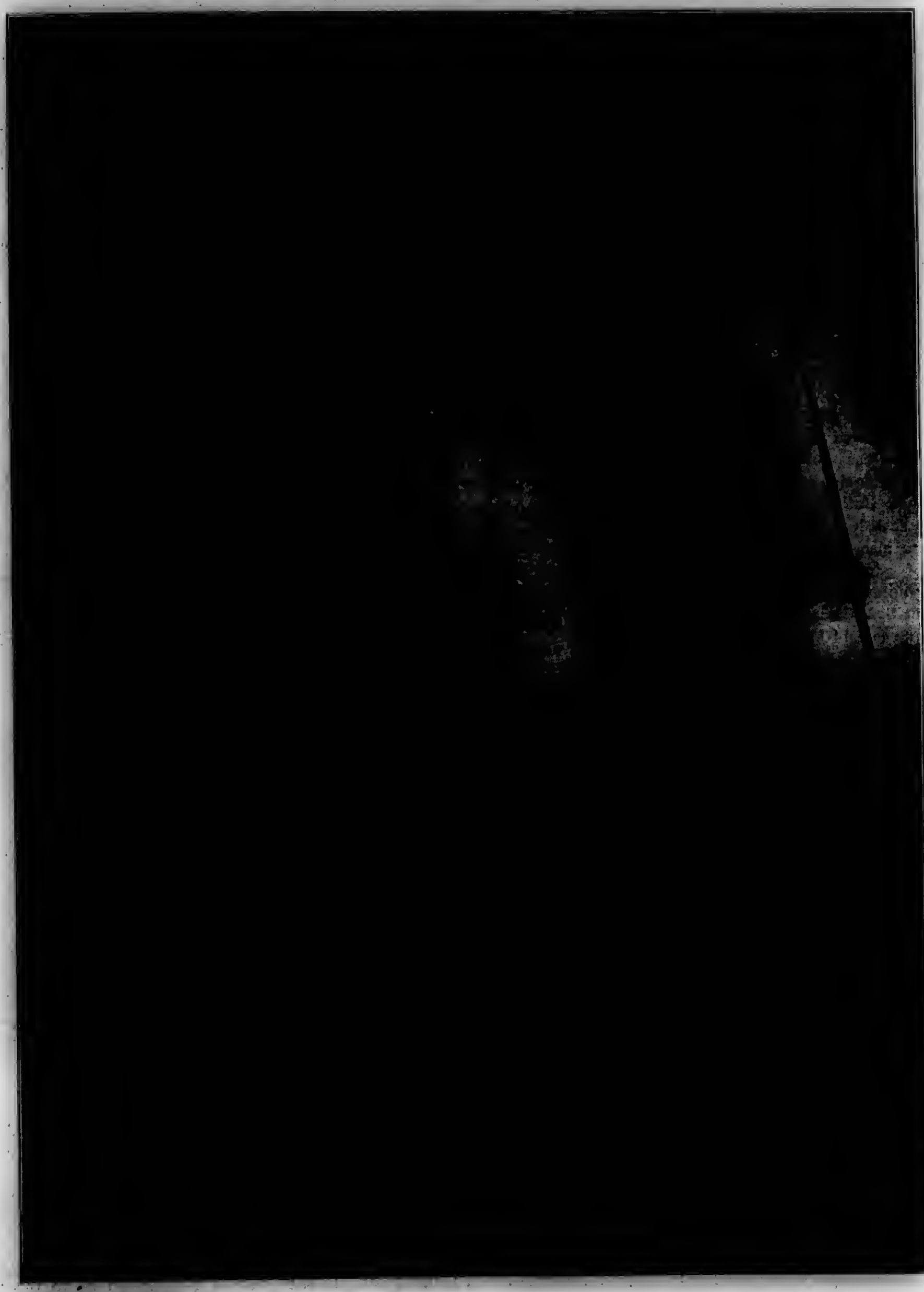
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Southwestern Christian Advocate

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"Mary!" said Jesus.

She turned to Him.

"Rabboni!" she cried in Hebrew: the word means "Teacher."

"Do not cling to me," said Jesus, "for I have not yet ascended to the Father. But take this message to my brethren: 'I am ascending to my Father and your Father, to my God and your God.'"

AT THE OPEN TOMB

Easter again brings us to the open tomb of history; to that insoluble group of mysteries involved in the evangel and its divine subject—the historic Christ.

To-day, as ever, Jesus Christ is the chief and most baffling enigma of the rationalistic mind. The "how" of his human-divine person is an unanswerable question for the faithless student of events. Whether we attempt to explain this marvel and mystery by terms of the "virgin birth", the "immaculate conception" or what not, still the mystery remains of his dual and yet uniquely singular personality both in its physiological aspects and as to the facts of his divine-human consciousness.

The moral and spiritual aspects are equally as baffling. In him was no sin. His inherent sinlessness wins from humanity prompt confession of our inescapable guilt before him. The universal experience of mankind is voiced by that prophet of rarest insight who proclaimed "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Because he was sinless he willingly became the bearer of our sins. Only the sinless One could thus be the minister of for the sinful.

Still the mystery deepens. The sinlessness of Jesus provoked such a storm of worldly opposition as culminated in his death. But when the sins of humanity had thus reached their full fruition and hate had buried and scaled the sinless Christ in the tomb, where also were entombed the blasted hopes of admiring friends and believers, another miracle of the ages ensued.

The Crucified Christ Arose!

In this supreme fact of history the theme of humanity's heart song, visualized and attested by art and incorporated as the essential basis of human religious experience. lies the significance of this Easter-tide and the only hope of an adequate objective for human life. To Mary standing, and to the successive millions of those who have stood. and now stand with blasted hopes, weeping over the sealed and sad and silent grave of buried hopes—spiritual and otherwise—the resurrected Christ. the risen Master calls out in resonaut reassuring voice:

"Why are you weeping; who are you looking for? Do not cling to me. for I have not yet ascended to the Father. But take this message to my brethren: 'I am ascending to my Father and to your Father, to my God and to your God' ".

The fact of his resurrection thus attested by Jesus, was emphasized by his pledge of ascension to the Father. Both form a basis for our faith and hope of eternal life. Previously, in consonance with this prospect, Jesus had given ample assurance of his departure and return, saying to them "Let not your hearts be troubled. Trust in God: trust in me also. In my Father's house there are many resting-places. Were it otherwise. I would have told you; for I am going to make ready a place for you. And if I go and make ready a place for you, I will return and take you to be with me, that where I am you also may be."

Accordingly, fundamental in the character as well as in the life and words of the Master, was his insatiate loving passion that men be won to that type of character and life which would eventuate in that experience which he declared and exhibited to be progressive beyond the confines of the grave. In short He strove and yearned, as a weeping Mother, that men should become transformed into characters and live lives like his own. The evangelists report him as beginning his ministry with preachments to men that they repent, exhorting them to holiness and perfection like that of himself and the Father.

Next to his own testimony and that of his immediate followers of the fact of his resurrection, with all the hopes that fact inspires, must be added the acquiescence of nineteen hundred years of critical and largely hostile history. Easter, the world around, is humanity's tribute which cannot be gainsaid, that the Resurrection of Christ is the pole-star of human progress. Every evidence supports the fact that civilization is Christo-centric. It is from the cross and the open tomb that the lines of hope and substantial human progress diverge to the uttermost parts of the earth. Different nations and types of mind may differ in their interpretation of the big spiritual facts of the universe such as God, his manifestations, human destiny, etc., but civilization harbors at its heart and husbands to its bosom the fact of God somehow manifesting himself in the flesh as incarnate Love finding and forgiving and salvaging mankind.

Of this fact, outstanding at Easter-tide, no evidence to us is more conclusive and satisfactory than the data of our own consciousness reflecting our personal spiritual experience. To the Christian, no sort or amount of destructive evidence can disturb faith in the fact of Christ's resurrection or of our own resurrection and progressive life beyond the grave. That we cannot formulate a scientific formula and satisfy rationalistic philosophy of the process of this hope in mathematical terms, amounts to nothing. Such limitations on our powers of expression are common and numerous as related to a thousand other mysteries of our practical everyday experiences that are nevertheless facts that we live by. Mysteries of the resurrection and the open tomb are not more insoluble than those of the ether, the planetary orbit, the electron, the velocity of light, the categories of space and time. Though the bulk of our life experiences are mysteries, we go on nevertheless living by and through these series of mysterious facts, working out our destiny, thereby positing all our hopes in their favorable results for us.

In addition to such conclusive evidence as our personal experience offers, is the outstanding fact of the total existing Christian enterprise embracing some five hundred fifty-seven millions of believers and adherents to the resurrection story. Upon it the Christian millions build their hopes, their ideals, their lives; from it they draw their inspiration, their strength; without it, life would be for them an adventure in the dark. To them there comes this Eastertide, no message so reassuring, enheartening, none to which they so completely abandon themselves as the voice of their living Lord.

This Easter shall find us weeping no longer over the supposed impotency of our Christ. To our consciousness he is potent and all powerful. We seek no more among the dead for our Lord. He is alive forevermore. From assurances revived by the recurrence of this Eastertide we will take this message to the brethren of every nation and of every clime: "I have seen the Master."

WHY TWO EDUCATIONAL BOARDS

Many members within the Church as well as observers without the Church are looking rather critically at the existence of two separate boards of education within the church. The one is The Board of Education, the other, the Board of Education for Negroes, of the Methodist Episcopal Church. The line of cleavage here seems purely one of color, and unnecessarily accentuates in our church the color discrimination. For there appears to be involved no essential interest to be conserved by maintaining these two educational administrative units separate.

Both in historical position and in her vigorous advocacy, our church is uncompromisingly committed to equality of educational opportunity for all men. This applies to educational content and method as well. Our Negro youth may attend any Methodist institution of learning under auspices of the Board of Education, but under present arrangements our total educational enterprise within the Church, for administrative purposes must be conducted under a separate board for Negroes. In the church, there are no two separate Home Mission Boards, or Epworth League Boards, or Sunday School Boards, one for Negroes apart from the regular Board. And why should there be two boards of education. It is impossible to put color into the content of education; nor is there any royal road to learning. Education is education, knowing no color line. Why invoke the color line into the machinery of administration? Is it not an accommodation to an unchristian traditional race psychology?

In the Methodist Episcopal Church there is no board whose ministries are denied the Negro except The Board of Education. Though we have in that Board inalienable historical and constitutional rights, these are invalidated by the present arrangement and our group shut out from the advantages that Board is designed to give members of the Methodist Episcopal Church. It is questionable whether there exists anywhere the Constitutional right to deny to our group the administrative advantages offered through The Board of Education by restricting our development to that type of educational enterprise afforded us through The Board of Education for Negroes. No question is here raised as to the merit or demerit, the efficiency or lack of it by The Board of Education for Negroes, or any of its personnel; what is raised here is simply the question of the Negroes' constitutional

right to enjoy the educational provisions of their Church through its regular Board of Education. So far as we know this arrangement seems to be the most glaring instance of legislative lapse and dangerous discrimination within the Church.

Strongly almost solely in defense of the present arrangement its advocates urge its value for making "a unique and distinct appeal" throughout the Church. But the old "unique appeal" is woefully less effective than is supposed nowadays. A group that in five years can raise one and three quarters of a million dollars for benevolences, thus destroys the virtue of any appeal on the basis of charity, and shifts the basis to that of merit. In the Centenary the Negro gave freely to others, excelling others in the percentage of his contribution. Hereafter all appeals for his education should be on the basis of, and motived by, the same considerations that initiate and conclude successful drives and campaigns for adequate educational endowment, and not on the basis and in the spirit of a merciful and necessary charity. And besides, the former Centenary, now World Service Adventure of the church excludes the possibility of making the old appeal and the "scramble" for funds. In the distribution of the church's income, conscience and the sense of fair play in the church can be implicitly trusted to apportion to the Negro his equitable share of funds without any special appeal on the basis of race. The time was when such a policy was prudent but not now under our newly developed church machinery and unfolding Christian consciousness.

The bold fact must also dawn upon the church at large that the present arrangement may easily become promotive of divergent policies and of possibly inferior academic standards of education itself and in the type of institution maintained.. There is pretty general widespread feeling among our group that in regard to academic standards and the type of institution, our schools suffer in comparison with others, because of their severance from The Board of Education. There is no conceivable reason why the identical education standards should not obtain for every youth within the Methodist Episcopal Church. A college under The Board of Education for Negroes should rank equally with a college under The Board of Education. Any thing other than this is a tragic injustice to the Negro for which the church must be held culpable. The intelligent young Methodist of the Negro group cannot understand why there should be maintained in his church a separate scheme for his education; he is suspicious of it; he is restive under it; and desires such an arrangement terminated. To hold this thinking young Negro and to win other valuable assets like him to the church and her schools, the church's policy must be consistent.

In this same problem also is involved the question of administrative expense. This the church cannot overlook just now when there is the most insistent demand for curtailment of expenditure. If the present arrangement of two Boards is more costly to the Church, the Negro membership repudiates any responsibility therefore, and no longer wishes maintained in his interest a system that unduly taxes the church; if the present arrangement is less costly than a merger of the two Boards of Education would be, still the Negroes would prefer and urge that the church do not maintain a system that through its financial saving offers us impaired academic standards while at the same time it violates the essential polity and idealism of the church by emphasis on racial distinctions.

Taking it in the large, the Negroes of the church, the forward looking ones, those who are looking and leading into the to-morrow, are desirous of dispensing with every barrier in the church that retards Kingdom coming on the plain basis of Christian brotherhod. To this group no adequate reason has yet been given justifying the existence a Board of Education and a Board of Education for Negroes within the Methodist Episcopal Church.

A NOTABLE GATHERING

More than twenty organizations of the Methodist Episcopal Church, including 150 colleges, academies and seminaries are to meet in a conference of Methodist students to convene April 18-20 at Chattanooga, Tennessee for discussion of world problems and their relations to the Church. This conference promoted by Stanley High of Boston University School of Theology has the backing of both the Methodist Episcopal Church and the Methodist Episcopal Church, South. From the announcement of the subjects to be discussed it can be inferred that no more timely and prophetic gathering of students has been proposed in recent years.

"World Peace and the Elimination of War;" "The League of Nations;" "Nationalism and Internationalism", and Social and Industrial Problems of America," all would seem to indicate that the Conference discussions will center around the practical social problem of human relationships, of individual and group reciprocity. While there is at present a subsidence in the tide of surging human passions, it is well that the attention of society be captured and made to reflect on the awful horrors of the slaughter method by means of which men satiate their selfish ambitions and undertake to realize their pagan purposes among their fellowmen.

Somehow war must be eliminated as an unethical solvent of the problems that vex humanity. Whether this can be effected by the League of Nations is a much mooted question, but by some world-machinery, which shall be the expressions of the surely evolving international mind apparent on all sides, some agency must be set up, some concert of powers arranged whose wisdom and sanctions shall make war and its tactics an obsolete dream never more to be realized among civilized nations.

In the realization of such an ethical ideal for our world order, that much vaunted exaggerated sense of nationalism that feeds itself on sentiments of inherent superiority of racial stock must give place to a reasoning and reasonable sense of values that are discoverable in every race group and in every national and political unit. There must be keen realization and prompt acknowledgement of the fact that there is no group a complete monopoly on the moral values of mankind. Under no single government and wrapped within no exclusive skin pigment are all the values and virtues of humanity; these are distributed throughout the human race; discoverable in proportion as each has its opportunity unhindered to develop these under providential provision.

Of similar significance will be the discussion of America's industrial problems. Our industrial order has reached a marvellous stake of development; but there exist yet still ampler altitudes where amelioration should take place. Class and caste strife must give place to mutual respect, mutual good-will and co-operation.. Our whole industrial machinery must be utilized on the basis of stewardship. The service motive must displace the profit passion. Men must be led to look clear through the outward accident and clearly behold in each personal unit of manpower a brother created of God and redeemed through Jesus Christ to the enjoyment of the same social benefactions as their fellowmen covet for themselves.

That such a conference is to be held under the urge of such reflections, as a part of Methodism's program for human betterment is extremely interesting. In social reform Methodism has always been foremost in the progressive development of our National life from Revolutionary times to the present, her labors have been given without stint, that ours might be a vigorous republic and a godly nation; it is characteristic of the Church that she interest herself in every movement that makes for right adjustment of the jarring and jostling social elements about us. Thus it is gratifying to find her leaders approaching in this practical way this huge task of social service to the nation and to the world. Much of the world history has been written by Methodism and much of the world drama yet to be enacted will be effected through and by this church's agency.

That Methodist students are to be thus engaged for three days studying such ponderous problems is gratifying. These Methodist students, with the students of other denominations, are they who are to give Christian interpretation to world events, and who are to focus and release upon vexing world situations and tasks the moral and spiritual forces that shall ultimately effect a correction of our social ills. It is the trained minds and the consecrated hearts and wills of the students of the world, especially of our Christian institutions, that are to be relied upon to shape the ideals and thus the civilization of the nations of tomorrow. Permanent beneficial results should ensue to society at large as a result of this conference of Methodist students at Chattanooga.

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Personal and General

The Board of Hospitals and Homes will have its Anniversary, Sunday evening May 4th. 8:00 o'clock in the Auditorium at Springfield, Mass. Addresses will be delivered by Bishops and members of the Board.

Tuskegee Normal and Industrial Institute observed its Annual Founders Day, April 5th. The Founders Day address was delivered by Dr. Talcott Williams, Dean Emeritus of the Pulitzer School of Journalism, Columbia University, New York City.

George R. Smith College, Sedalia, Missouri, is conducting a vigorous drive for $50,000 with which to enlarge their plant. This drive is in commemoration of that institution's 30 years of service in building Christian character. The slogan of their campaign is that they desire to "Put the Christian stamp on learning and living."

General Conference delegates from the New Hampshire Conference are: Revs. H. W. Took, W. B. Locke, both pastors; laymen, B. W. Gillet and John Bishop. Of the New England Conference, Revs. C. O. Ford, L. H. Murlin, J. E. Coons, Geo. H. Spencer, Geo. Heath, L. O. Hartman; laymen, Frank Dunn, H. Selby, E. P. Bliss, F. P. Luce, Miss Clementina Butler and Edgar C. Lynn.

Parties desiring round trip identification certificates with which to purchase reduced fare tickets to and from the General Conference, may receive such certificates at the Southwestern Office until the supply is exhausted. This applies to laymen who are delegates or those who plan to go to Springfield as visitors to the General Conference. It is expected that ministers will use their permits to and from Springfield.

Centenary receipts for March show decrease $359,763.63, below March last year, March 1924, income $543,452.89, five months loss reaches $932,483.99. This makes desperate situation for home and foreign boards interest alone on compulsory borrowings by two boards, will greatly decrease amount available for missionary work at home and abroad. Most urgent appeal for tremendous Ester outpouring for Benevolences.

The Quarter Cetennial celebration of the founding of Methodism in the Phillipine Islands was held January 21-29. During this period, among the noteworthy incidents was the effect of the celebration upon the large number of visitors who crowded to every session of the exercises. Dr. Otto H. Houser, pastor of Students' Methodist Episcopal Church, Manila, is to be congratulated on the marked success of his efforts in the promotion of such a celebration.

Dr. Robert Basin Stansell, pastor of the Grand Avenue Methodist Episcopal Church, Milwaukee, Wisconsin, has been preaching for several Sunday evenings on "Protestant Saints." Ministers of the various denominations took part in these services, and the attendance was large. The climax was reached, both in attendance and interest, in the presentation of three Methodist saints, John Wesley, Thomas Coke, and Francis Asbury.

Under Charles P. Ford, Esquire, as Most Worshipful Grand Master, there is being erected at the corner of 10th and "U" streets, N. W., Washington, D. C., a beautiful new Masonic Temple to cost $350,000. Attorney Ford recently received unanimous vote for re-election as Grand Master, breaking a record of seventy-five years in the history of the Order. He was re-elected at the recent session of the Washington Annual Conference for the thirteenth time as president of the Washington Conference Laymen Association.

Dr. Judson S. Hill, President of Morristown College, writes us that the three new buildings on that campus have just been completed and are now occupied to full capacity. There are no finer buildings for school purposes to be found anywhere in the South. So that this school, both in beauty of surroundings and in modern up-to-date equipment in literary and scholastic work, ranks among the highest in the South. Dr. Hill expects an increase to overflowing in student enrollment for the ensuing year.

W. G. Parker, delegate to the General Conference from the Malaysia Conference, arrived in the United States, March 29. For the last five years he has been superintendent of the Federated Malay States District and principal of the Boys' School at Kuala Lumpur, which has over seven hundred students. During the last year seventy-four of these have become Christians. In addition to these duties, Mr. Parker has been pastor of the English congregation and Executive Secretary of the Centenary Committee. His present address in the United States is Medicine Lodge, Kansas.

Our readers will be pleased to learn that The Daily Christian Advocate will be published at Springfield, Massachusetts, every day throughout the session of the General Conference. The first number will appear Thursday morning, May 1st. It will be of great advantage to every Methodist to read the full stenographical report of the proceedings of this General Conference. The Daily Christian Advocate will carry these more fully as the official report of the Conference. Subscriptions may be sent with $1.50 either through this paper or direct to The Daily Christian Advocate, Springfield, Massachusetts.

The Woman's Auxiliary of the Southern Presbyterian Church will hold a conference for Colored women June 7-13 in Strait College, New Orleans. Delegates of all denominations are invited to attend. Ample boarding arrangements have been provided for out of town delegates. The conference will offer studies in Bible, Health Talks, Lessons in Domestic Science, Sewing, Play Ground Activities, Tolks on Local Problems. The Sessions will be notably devotional, as there will be Community Singing and lectures on popular subjects. Mrs. W. K. Seago, the promoter of the conference, may be addressed by interested parties at 1017 General Pershing Street, New Orleans.

A remarkable revival has just been concluded at Bradford, Pa., under the auspices of the Ministerial Union and the Young Men's Christian Association. The slogan of the crusade was "Christ for Bradford and Bradford for Christ." Eight churches united in this movement, conducting services for six weeks. It is reported that 2500 people accepted Christ as their personal Savior and consecrated their lives to His service. All the Christian forces of the city formed a parade which marched through the strects of the city, making a spectacle that will long be remembered in that community.

Dr. W. H. Jernagin, President of the National Race Congress of America, has issued a call for the Inter-Racial Session of that Congress to meet at Mt. Carmel Baptist Church, Third and Eye Streets, N. W., Washington, D. C., April 29-May 2. The general theme of this Congress will be enforcement of all of the amendments to the Constitution. Citizens of every state are urged to send delegates; $5 to accompany each delegate for registration. Interested parties will write Mr. G. Pelham, Executive Secretary, 153 Tea St., N. W., Washington. D. C

Gammon Theological Seminary will hold its Commencement Anniversaries beginning Sunday, April 20th and concluding Wednesday, April 23rd. The annual address will be delivered by Dr. J. R. Van Pelt; the Baccalaureate sermon by President Phillip M. Watters. The Alumni address will be delivered Tuesday, April 22nd, by the Rev. Dr. C. K. Brown. The Commencement Orator is the Rev. C. Albert Tindley, D. D., pastor East Calvary Methodist Episcopal Church, Philaledphia, Pa. Twenty-eight persons will receive certificates, diplomas and degrees at the hands of President Watters. During this Commencement, among the few honorary degrees which the Seminary is accustomed to confer is that of Doctor of Divinity, to be given the Rev. Alexander Preston Shaw, A. B., B. D., pastor Wesley Methodist Episcopal Church, Los Angeles, Calif., and the Rev. Channing H. Tobias, A. B., B. D., Senior International Secretary of the Young Men's Christian Association.

NEWS FROM NEW YORK

Dr. I. Garland Penn delivers Notable Address Before New York Annual Conference on What Methodist Church is Doing for the Education of Negroes—St. Mark's M. E. Church Holds 47th Annual Re-Union—Harry T. Burleigh honored at St. George's P. E. Church—Marion Anderson to Sing Here

By Cleveland G. Allen

One of the features of The New York annual conference of the Methodist Episcopal Church, which was held at Calvary M. E. Church, during the week of April, was the brilliant and stirring address of Dr. I. Garland Penn, one of the secretaries of The Board of Education for Negroes, at the session on Saturday evening. The session marked the anniversary of The Board of Education for Negroes, and the conference heard what the M. E. Church is doing for the education of the Negro. Dr. Penn made a gripping address, and made a review of the growth and progress of Methodism as it relates to the welfare of the Negro in this country. Rev. Willis Odell pastor of Calvary M. E. Church presided at the session. The music for the evening was furnished by the choir of St. Mark's M. E. Church, of which Rev. Dr. J. W. Robinson is pastor. The choir made an impressive picture as it entered the church fully robed. Dr. Robinson gave the evening prayer

Dr. Odell in presenting Dr. Penn told of the marvelous progress of the Negro in America, and said that the Methodist Church had always stood for the rights of the Negro. He said that Calvary Church had always taken an interest in the education of the Negro, and given liberally through the Board of Education for Negroes. He said that he was glad to welcome Dr. Penn. Dr. Penn began his address by making a survey of the growth and progress of the church. He said that it was 187 years ago that John Wesley founded Methodism.

Dr. Penn stated that the church had gone through a struggle, but it has survived that struggle. "The M. E. Church" he said "is the greatest protestant body in the world.' Dr. Penn further stated that the Methodist Church came to preach "Christianity in Earnest."

John Wesley was a friend of the Negro said Dr. Penn. He said that he looked up everything that pertains to the early struggle of Wesley, and found a true friend. Continuing Dr. Penn said: "In his early struggles he was interested in the Negro. It is not at all surprising that in all of these years the M. E. Church has been a friend of the Negro. The M. E. Church always finds a place for The Negro." Dr. Penn said that it was a Methodist in person of Bishop Simpson who urged Lincoln to sign the Emancipation Proclamation "Wherever you find a statesman, an abolitionist" said the speaker" you will find a Methodist. The Methodist Church has done more than any other organization for the advancement of the Negro. "Speaking of the Board of Education for Negroes Dr. Penn said that it had



MR. CLEVELAND G. ALLEN

an endowment of $2,500,000, and supported nineteen schools. He said that these schools were run on the highest standards. The speaker praised the Centenary Movement in the M. E. Church and said it had been the means of saving the Educational System of the church. Dr. Penn told of the peril that faced Meharry Medical College, when it was on the threshold of being reduced in grade. The Centenary Movement, stated Dr. Penn, helped to save Meharry. Through this movement declared the speaker $10,000.00 was raised which went to Meharry Medical College, thus raising its standards and causing it to get an A ranking.

Dr. Penn said that Meharry Medical College was educated half of the Negro physicians, dentists, and pharmacists, and that all denominations were enjoying its benefits. Dr. Penn told how the Board had taken over the Daytona Normal School which was done at a cost of $350,000, and which was one of the finest educational plants in the south. He said that Mrs. Mary McLeod Bethune the principal of the school had joined the M. E. Church as an expression of her gratitude to the Board of Education for Negroes.

Dr. Penn referred to the school at Meridian, Miss., which has been taken over by the Board and said that it is the only Negro Conservatory of Music run by Negroes in the South. The school he said had already made itself felt in the state, and that at the vesper services at the school some of the leading white people of the community attend. Dr. Penn said that when it was learned that Negroes were going to take over the school there was a general opposition on the part of the whites. But he said since the school has been established it has broken down all prejudice and had become a center for interracial good-will. Continuing he said: "The Methodist Church is doing a great deal to bring together the two races in the south. The Board of Education for the Negroes of the M. E. Church is making him an asset instead of a liability."

The address of Dr. Penn won favor at the conference. The conference was one of the most successful held in this state. Some of the most vital problems touching the life of the church and the nation were taken up among them being the attitude of the church towards dancing, lynching, prohibition and other problems. Bishop L. B. Wilson presided at all of the sessions. The various departments of the church, viz. The Woman's Home Foreign Missionary, Woman's Home Missionary, World Service League, The Temperance Society, The Sunday School, all made excellent reports. The Laymen's Association held a special session at St. James M. E. Church.

Colored Delegation Well Represented

The colored members of The New York annual conference were well represented and made fine reports of the year's work. The colored churches in the conference are: St. Mark's M. E. Church, Rev. Dr. J. W. Robinson, pastor, Salem M. E. Church, Rev. Dr. F. A. Cullen pastor, Butler Memorial Church, Rev. Richard A. Bolden, pastor, and The Epworth M. E. Church, Rev. Andrews pastor. The colored members took active part in the proceedings of the conference. The music for several of the sessions were furnished by the choirs of St. Mark's M. E. Church, and Salem M. E. Church. An important thing in connection with the conference is the fact that Calvary M E. Church (white) the seat of the conference, will soon pass into the hands of Salem M. E. Church a colored congregation. Many of the white delegates to the conference had an opportunity to see the Negro section of the city which has a population of close on 200,000. Harlem came in for a great deal of discussion from the conference. Dr. Robinson of St. Marks referred to its problems several times.

St. Mark's M. E. Church holds 47th Annual Re-Union

St. Mark's M. E. Church, one of the leading churches in Methodism, held its forty-seventh annual re-union on Thursday evening March 27th. It was one of the most unique events in the history of the church, and measured up to many of the former re unions when the late Dr. W. H. Brooks was pastor. Rev. Dr. John W. Robinson the present pastor took a keen interest in the re-union, and organized the church into groups that joined under the various pastors of the church.

One of the novel and new features this year were the photos of the various pastors of the church which were worn by the members who joined under those respective pastors. Most of the photos worn were those of the late Rev. Dr. W. H. Brooks which tested to his great service during his twenty-six years pastorate. The church was beautifully decorated for the occasion, and the writer has never seen a more united spirit than manifested at the re-union The first member who came in under the first pastor, up to the youngest taken in by Dr. Robinson was there. It was a real old fashioned reunion, that did much to revive the old St. Mark's spirit. One of the features of the reunion was the brilliant musical and literary program in which the leading concert artists of the race were present. The program was under the direction of Garfield

Warren Tarrant. Those who appeared were: vocal solo, Garfield Warren Tarrant, violin solo, Eugene Mars Martin, dramatic readings, Richard B. Harrison, piano solo, Tourgee De Bose, and vocal solos by Mrs. Charlotte Wallace Murray.

Melville Charlton was the accompanist. After the program the assemblage retired to the banquet room where a splendid supper was served. Cleveland G. Allen correspondent of The Southwestern Christian Advocate acted as toastmaster. Addresses were made by Rev. Richard A. Bolden, pastor of Butler Memorial M. E. Church, Mrs. M. C. Lawton, of The Empire State Federation of Clubs, Rev. G. M. Oliver of Rush Memorial A. M. E. Zion Church, and Miss Myrtle B. Anderson. The reception committee of the re-union was made up of Nathaniel Townsend Chairman, Jessie McGrue, Arthur Scotland, Charles Johnson, Storer Baltimore, Thomas Stokes, Ralph Lee, and Robert Shired. The members of the Ladies Aid Committee were: Mrs. Emma Bell, Chairman, Mesdames J. E. H. Frazier, Mollie Stokes, Minnie Dyer, Rosa V. Lee, Sarah Crafton, M. Worlds, Lavinia Skinner, Misses Phoebe Bell, and Mayanna Clarke. The reunion will doubtless be the last one in old St. Mark's Church. Within a few weeks building will begin on the new edifice, upon the site purchased at 137 Street and Edgecombe Avenue. The structure will doubtless be completed within a year, and will be one of the most complete edifices under the leadership of Negroes in the country.

Harry Burleigh Honored

Harry T. Burleigh the noted Negro composer and singer, who has been foremost in preserving Negro Folk Songs, was honored at the fashionable and historic St. George's P. E. Church (white) on Sunday aftrenoon, March 30th. It was one of the most unique and pronounced tributes that has ever been paid to a Negro in America, and the oe casion marked the thirtieth anniversary of Mr. Burleigh's membership in St. George's choir. The feature of the occasion was the singing of the Negro Spirituals, and other music arranged by Mr. Burleigh, by the choir, and this was the first time in the history of New York that a white choir sang Negro spirituals in honor of a Negro.

It was interesting to hear this choir sing the Negro spirituals, which was done with a fine and sympathetie approach. The spirituals that were sung are: Nobody Knows the Trouble I've Seen, Weepin' Mary, Deep River, Couldn't Hear Nobody Pray, I Hope my Mother Will Be There, and Oh, Lord What a Morning, and Let us Cheer the Weary Traveler.

Before the choir sang, Miss Carlette Thomas gave an organ recital in which she played Negro spirituals. Mr. Burleigh's Southland Sketches were played by Miss Mozelle Bennett. One of the impressive features of the service was when Dr. Karl Reiland the rector of St. George called Mr. Burleigh to the front and paid a personal tribute to him.

Dr. Reiland told of the esteem in which he is held at St. George and referred to him as the creative genius of his race.

Mr. Burleigh was born in Erie, Pa., in 1866, and most of his life was a struggle against poverty and hardships. While attending the public schools of his native town his musical talents became apparent and his early teachers gave him encouragement.

He was so fond of music that he attended all of the concerts given in his town, and the story is told of how he was found one night standing in snow up to his knees listening to a great artist play. He came to New York and won a scholarship at The National Conservatory of Music of which he is a graduate. In 1894 he was one of the several applicants for a place as baritone soloist at St. George's P. E. Church. He was selected from many applicants as one best fitted for the place. He has served in this capacity with fine success and distinction. He has traveled extensively in this country and Europe singing the Negro spirituals and has received many honors. 3000 people representing the best New York families attended the service held in his honor. It was a magnificent tribute and should be an inspiration to the youth of the race.

Marion Anderson to Sing Here

Music lovers of New York are watching with keen interest the appearance of Miss Marion Anderson of Philadelphia who is to sing here at Town Hall on Friday evening, April 25th. The recital will be one of the outstanding events of the season and will give New Yorkers an opportunity to hear a gifted singer, who has been singing with marked success this season. She will offer a program that will give test to her powers, and to show the extent of her training. She has been praised by critics as being one of the most accomplished singers on the concert stage. She is being presented in her New York recital by The Donald Bureau of Music a group of energetic young men. Miss Anderson will be greeted with a large audience when she sings here on the 25th.

REV. H. Y. SAULTER HAS FALLEN

Rev. H. Y. Saulter a member of the Upper Mississippi Conference for 27 years, was born in Columbus, Miss., more than fifty years ago; died in Shuqulak, Mississippi, April 5th, 1924, after several months of illness.

He was admitted into the Upper Mississippi Conference in 1899, and served faithfully the following appointments Cedar Bluff, Grenada Circuit, Byhalia, Starkville Circuit, Vaiden, Carrollton Circuit, Ruleville, Moorhead, Kilmichael, Verona Circuit, Cotton Plant Circuit, and Shuqulak; at each of these places he did effective work. At the last named place. he built a nice frame church, which will be a monument to his memory. He was a hard worker, a true friend, and a faithful husband. He leaves a wife, two daughters, one brother, and a host of friends to mourn his loss. His funeral was conducted by the writer, Drs. C. W. Walton, S. M. McCloud, and M. D. Troupe. His body was laid away to rest in the cemetery at Shuqulak, Miss.

"Servant of God well done,
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

—B. F. Woolfolk, reporter.

EASTER NOTES

By Dr. E. M. Jones, Area Secretary

Easter comes this year on the third Sabbath in April, which will be the 20th. For four years the New Orleans Area has made this our great climax day for raising our Benevolences to help extend the Kingdom of God.

It is most fitting that Easter should be made our great Victory Day. The work should really be planned and done before Easter, and Easter should be the day we celebrate our achievements in raising every dollar of our full apportionment.

Every auxiliary in the local church should take part and do its bit in raising its full quota of the church's apportionment. This gives the Sunday School, Epworth League, Ladies' Aid and Woman's Foreign and Home Missionary Society their opportunity to do their full share. It is the opportune time to call for all the individual pledges to be paid on the General Benevolences of the Church. All members and friends who have made no pledges should seize this opportunity to contribute liberally to assist the church in the Salvation of the World.

Area Council April 24, 1924

Right on the heels of Easter will come our Area Council, which will meet Thursday, April 24th.

The reason for holding this meeting so closely after Easter is because some of the District Superintendents and the rest of us must be at the General Conference by May 1, 1924.

Only the District Superintendents will be at the Area Meeting for just one day to make their reports. We will meet at 10:00 o'clock a. m., Thursday, April 24th. and adjourn at 5:00 p. m.

Our Goal

The following amounts are expected to be reported:

Central Alabama Conference	$19,323.99
Louisiana Conference	23,971.00
Mississippi Conference	29,032.00
Texas Conference	24,369.00
Upper Mississippi Conference	27,944.00
West Texas Conference	18,841.00

FREE TITHING LITERATURE

We hereby offer free, postage paid, to any minister or church worker who asks for the number needed, a sufficient quantity of the new pamphlet "Winning Financial Freedom" to furnish one copy to every member of the official boards of his church and to the Presidents and Secretaries of both the Women's Home and Foreign Missionary Societies; also, a reasonable number for the more influential private members.

This offer will stand until July 1st. Please give your denomination and mention the **Southwestern Christian Advocate.**

The Layman Company, 35 N. Dearborn Street, Chicago, Illinois.

WHERE THERE'S A WILL THERE'S A WAY

By Bishop R. E. Jones

In putting over our Centenary drive for Easter, as in most of the tasks that face us in life, the achievement is one-half accomplished when there's a determined purpose to accomplish the task. When one thinks it can not be done, it will not be done, but when one has faith, that it can be done, he will exert himself to the limit and it is the exertion to the limit that counts.

During the Civil War, Admiral Dupont failed to enter the Charleston Harbor and when he met Admiral Farragut he was explaining the reason of his failure to enter the harbor. The conversation continued to some length, and Admiral Farragut replied to Admiral Dupont, "Ah, Dupont, there is one more reason."

"What is it sir?" asked Dupont.

Admiral Farragut replied, "You did not believe you could do it."

The subsequent circumstances show that Admiral Dupont would have been successful if he only had faith and determination to have entered the harbor with his fleet of ironclads.

If we believe we can put over the Easter drive, it will be done. This has been demonstrated over and over and over again. I am thinking of one pastor who told me that a certain church could not be completed under five or six years; that the capacity of the giving of that church was not more than $1200.00 a year. I disagreed with the pastor and asked him to consent to a change so that I might place another man at the church referred to. The pastor in question readily consented and another man was appointed to the charge and now within three months, the new pastor has raised $5,000.00 and is still going. He had faith that it could be done! He inspired his people! We need never to under-rate the ability of the people to do; they will always find some way when they have the proper inspiration.

The task before us for Easter is not very difficult when we think about it. An average $5.00 per member in the New Orleans Area would give us a round one-half million dollars. There's scarcely a Sunday School scholar who could not give and solicit $5.00. I have known many a boy who raised his church money by doing odds and ends, selling bones and rags. If $5.00 were the minimum, and if every person set out to give that much in this desperate struggle, we would have glorious success.

One hundred and sixty-nine thousand dollars (169,000.00) would give us a one hundred per cent Area. I know there are individuals and churches who are complaining about quotas, but, all that we are required to do is our level best, individually, every man and woman. There will be cases where some folks because of illness or misfortune who will not be able to do very much, but there is an equal number and may be a larger number who have had prosperity and who could do more. It would be easy for a number of our laymen who could give $100.00. An average of $5.00 per member would send us to the General Conference in good shape.

Is it not singularly strange, that without discounting all that we have done, we have never reported in an Area Meeting an average of $1.00 per member? An average of $1.00 per member would give us $115,000.00 and no one believes that $1.00 per member is anything like hardship.

Have you no faith in this big achievement? You can do it if you will.

Make the New Orleans a 100 per cent Area.

REMINISCENCES OF THE 61st SESSION OF THE DELAWARE CONFERENCE—SOME OUTSTANDING FEATURES

By Jolley T. Harris

It is generally conceded that the 61st session of the Delaware Annual Conference, presided over by Bishop Matthew W. Clair, D.D., L.L.D., which was held in East Calvary Church, Philadelphia, Pa., March 26-31, 1924, Doctor C. Albert Tindley, D. D., Pastor, was one of the best and from many viewpoints, the best in the history of that Conference.

Bishop Clair, the latest one selected to to that high office and thus the youngest (in point of service) of all the Bishops in the Methodist Episcopal Church, was perfectly at ease and presided with such dignity, accuracy and withal Christian Fraternity as becomes that high office; and his general deportment would give the impression that he is a veteran in the Bishopric.

On Thursday evening, March 27th, the Delaware Conference Lay Members Association held a banquet in "Mother" Zoar M. E. Church, which occasion was graced with the presence of the good Bishop who spoke briefly yet effectively of conditions, and his heart interest in the work in Africa; short speeches were made by some of the Lay-delegates, prominent among which was one from Mr. Herbert Wilson from the Salisbury District, who has been elected Lay-delegate to the General Conference for the seventh consecutive time.

At the close of the speech-making a collection of $50.00 was taken and in a few appropriate words by Doctor Henry was presented to Bishop Clair to aid him in his work in Africa; and the Bishop's touching words of acceptance gave the assurance that he has completely abandoned himself to work in the redemption of Africa.

His Sunday morning sermon based upon Psalms 84:11, was simple, forceful and helpful and the great audience of approximately 4,500 souls, was eager to catch, and hang on his every word.

The Lay-electoral Conference assembled at 10:00 a. m., March 28th, in Metropolitan A. M. E. Zion Church and elected the following Lay-delegates to the General Conference: Mr. James H. Lewis of the Philadelphia District; Doctor William Henry of the Wilmington District; Mr. Fred S. Jewett of the Easton District and Mr, Herbert Wilson of the Salisbury District. In the election of Mr. James H. Lewis, "Mother" Zoar M. E. Church will be honored for the first time in her 129 years history in the Lay-delegation in the General Conference. Mr. Lewis is one of the most outstanding Laymen in the Delaware Conference. Last September at the 26th session, he was elected for the tenth consecutive time to the Presidency of the Philadelphia District Lay-members Association, and during the most of these years he has labored unsparingly and given himself without reserve in the interest of establishing a home for the aged and infirm of the Delaware Conference, and his labors have been rewarded in that the Delaware Conference, sensing the wisdom of such a project, has taken over its interest and made it a part of its Annual budget and will receive the same financial consideration as do others of the Conference benevolent enterprises. The home is being established in beautiful Lawnside, New Jersey.

That feature of the 61st session of the Delaware Annual Conference which makes it the most outstanding in prophetic import of all previous sessions is that of the "Older Boy's Conference" which, for the first time in its history, was made a part of the Delaware Conference program. On Saturday, March 28th. at 10:00 a. m. in the Metropolitan A. M. E. Zion Church, gathered a great concourse of boys, high-spirited and full of life among which were many of the future leaders in Church and race-life.

Under the direction of Dr. F. H. Butler, the "Big-Boy" of the Epworth League who directs the young peoples' work in the colored wing of that organization, the "Older Boy's Conference" was organized with the following officers: Warren Scott, President; J. T. Harris, Jr., Vice-President; Monroe Purnell, Secretary. The morning program was carried out and the Conference adjourned until 2:15 for dinner, at which time it was re-assembled in East Calvary Church, the seat of the Annual Conference; here Rev. John Bieri, D.D., was introduced who led the boys through a process which prepared them for the great "keynote address" by Doctor W. E. J. Gratz of the Epworth League General Office in Chicago. A lasting impression was made upon the boy's most of whom we believe will carry them out into whatever line of endeavor they may pursue in life, to be spent in deeds of noble service.

A fitting climax to the boy's Conference, and what is generally conceded to be the best speech made during the entire session of the Delaware Conference because of its prophetic reaches, was the ten minute speech of the President of the boys' Conference, Warren Scott; he spoke of the "indelible impression" he "believed was made upon all the boys" and expressed the "hope that these boys' Conferences may be made a permanent part of the Annual Conference" and concluded with the significant statement "that we should here and now dedicate and re-dedicate our lives to Christian service."

Here the Bishop arose and signaled the Conference to arise and a roarious applause

and hand-clapping in greeting to the statement lasted several minutes.

Warren is the son of Dr. James H. Scott one of the outstanding leaders in the Delaware Conference. Warren has decided to enter the Gospel Ministry as his life work and he has completely abandoned himself to the work of preparing for this high calling; he is now a senior in the University of Pennsylvania from which Institution he is planning to enter either Drew or Gammon Theological Seminary. Standing as he is upon the shoulders of his illustrious father, observing the future responsibilities and possibilities looming before his vision, he is destined to become a mighty force in the onward march of the advancing kingdom; and may God grant that from these "Older Boys' Conferences" may go forth many others who will consecrate their lives and lay themselves upon the alter of the Church as a means to the end that the "kingdoms of this World" may speedily become the Kingdom of our Lord and His Christ.—Phila. Pa.

APPOINTMENTS OF THE CENTRAL MISSOURI CONFERENCE

Hannibal District

C. S. Webster, District Superintendent, (P. O. 412 N. Wade Street, Mexico, Missouri,) Bowling Green, M. L. Jackson; Columbia, W. C. Ellis; Curryville Circuit, J. C. Grady; Fayette, Albert Poston; Foristell Circuit, Monroe Dennis; Fort Madison Iowa, A. C. White; Fulton, W. A. Bohannon; Hannibal, F. D. Avant; Louisiana, E. F. Pate; Mexico, E. W. Hannah; Moberly, Spencer Ray, Jr.; Moscow, To Be Supplied; Montgomery, E. A. Graham; New Bloomfield, D. E. Simmons; Sturgeon Circuit, C. C. Reynolds; Troy, W. H. Smith; Truesdale, W. D. Rivers; Wellsville, Corneluis Cato.

Kansas City District

A. H. Higgs, District Superintendent, 647 S. Redson Avenue, Marshall, Missouri; Armstrong, A. L. Woolfolk; Blackburn Circuit, R. N. Ward; Des Moines, W. H. Wheeler; Gilliam Circuit, Supplied; Independence, T. J. Jones; Kansas City Centennial, W. L. Lee; Clark, O. A. Johnson; St. Mark, W. J. Deboe; Lexington, H. T. Kirkpatrick; Malta Bond Yates Circuit; R. H. Young; Marshall, F. S. Bowles; Marshall Iowa, J. C. McGinty; Mason City Iowa, J. H. McAllister; Oskaloosa, Iowa, Supplied; St. Josephs Missouri, W. F. Walker; Slater C. N. Wright; Sioux City, Iowa, A. E. Diggs; Wellington Circuit, F. H. Gray; Glasgow, R. G. Williams; Glasgow Circuit; L. F. Payne.

Sedalia District

E. L. McAllister, District Superintendent, P. O. Sedalia, Missouri; Beemon Circuit, A. M. Sommerville; Booneville Circuit, Supplied; Butler Circuit, D. J. Mitchell; California Circuit, H. L. Overton; Carthage, A. W. Roland; Clinton, H. W. James; Dresden Circuit, Supplied; Georgetown Circuit, E. T. Carrington; Greensfield Circuit. Ernest Scott; Holden Circuit, Supplied; Joylin, D. M. Cole; Knobnoster, R. G. Smith; Lebanon, Supplied; Neosha, Supplied; Osceola Circuit, Supplied; Rolla, H. J. Harrison; Sedalia, M. L. Mackey; Springfield, L. R. Grant; Sweet Springs, A. A. Tolson; Versailles, C. D. Hester, Warrensburg, W. A. Paton. Special appointments: F. D. Woodford, Conference Evangelist, Des Moines Quarterly Conference; S. J. Saxton, Professor in George R. Smith College, Sedalia Quarterly Conference; J. R. Guyton, left without an appointment to attend some one of our schools member of Sedalia Quarterly Conference.

St. Louis District

Leroy Woolrich, District Supcrintendent, P. O. 208 N. Leffingwell, St Louis; Buffalo, Ill., Supplied; Clarksville Circuit, Clarence Glaspie; DeSoto Circuit, W. H. Huston; East St. Louis, Ill., H. T. Reeves; Ellsberry, H. C. Shaw; Farmington, Robert Woods; Fredericktown Circuit, James McKnight; Festus, J. C. Jackson, Jacksonville, Ill., A. M. Todd; Peoria, Ill., A. E. Miller; Poplar Bluff, Supplied; St. Louis Asbury Memorial, W. W. Goff; Gratiot Street, Supplied; Howard Place, T. H. Parrish; Kinloch, G. D. Hancock; Lasalle Street, J. H. Boone; Union Memorial, B. F. Abbott; Webster Grove L. E. Vincent, J. L. Brooks; Samaritan, A. L. Reynolds; St. Charles Bridgeton, J. C. Guyton; Sikeston, Supplied; Springfield, Ill., C. W. Simms; Quincy, Ill., A. J. Williams.

THE DISTRICT SUPERINTENDENT—THE MAIN MAN IN OUR METHODIST MINISTRY

By the Rev. L. H. Richardson

The Methodist Episcopal Church is itinerant in its ministerial functions, and this has been spoken of by other denominations as a fine plan and we Methodists glory in the middleman that can't be dispensed with without a set back to our church. This is unquestionably true. There is great unrest in the church now, as is the case just before every General Conference; and justly, there are causes for this unrest. I do not want the office abolished. It is the most useful part of our ministry. I wish to give some few reasons why we can't get on without this important office.

The District Superintendent comes in direct contact with the working forces of the local church, and knows what the churches and the pastors need, and what they want. He is the eyes, ears, and mouth for the Bishop and the church, and as such he should be the best and fairest man in the conference. They can do more to help build or tear down a conference than any set of men in the conference. There are many supply pastors in our Annual Conferences who cannot get on well without the help of the District Superintendent. The young men depend largely on them for their promotion in the conference; in other words he should be our big brother, too large at heart to stoop to low and little things. He knows better than any one the real strength and growth of his conference, from the fact the great burden rests on him to recommend to the Bishop the men that can do the work; not the men that he likes, but the best qualified men for some place that needs to be built up.

He should be perfectly fair with men on his district and when a pastor asks to be sent to a certain appointment, if he cannot deliver the goods he should not promise it; if he gives the pastor to understand that he is going to be sent to a certain place and the district superintendent finds that something has turned up in the cabinet that prevents the man from being sent to the desired place, by all means, it is the duty of the District Superintendent to so inform the pastor, and not have him expecting to go to one place and the Bishop planning to send him elsewhere. Sometimes it is such a shock to the poor fellow that he is a failure, not on his own accord, but because he has been deceived, and his morale crushed.

I never did think any man should be sent to a place without previous knowledge of the fact. He may not want to go, but after he has been informed that it is the best the cabinet can do, nine times out of ten the preacher goes to the appointment determined to do his best, knowing that he is a Methodist preacher. We all know that the men over the districts know before the Bishop reads the appointments where every man on his district is to go. Now, why not tell the men? This is one of the causes of the great unrest.

To my mind moving the time limit from the office of the District Superintendent is another cause of the unrest. I think the time limit should be restored, allowing only six years, and then back to the pastorate, for it spoils some men to thus honor them for a number of years, they grow monarchial. Men who are studious and do their work think there is little chance for them as long as there is no time limit, and in some instances there is a possibility of such conditions being existent in some quarters.

The appointments in a Methodist Conference should not be done in a corner, but taking the facts and the needs of both men and churches under consideration, and in the fear of God, these needs should be met by the cabinet as best they can be under the existing circumstances. However, this is not always case. I have in mind an appointment that was made to humiliate a pastor. Just here I will relate the case. The pastor had some considerable trouble in his charge, he was forced to recommend the removal of a trustee for insubordination at a third quarterly conference, which was voted unanimosuly in the conference. The trustee was not in any way responsible for any debts of the church, for there were no debts. When the Annual Conference met, a strong petition was sent up for the pastor's return; there also was a petition sent in against his return, led by the said trustee and his friends. There were also some members that had been expelled, and that according to the law of the church.

Just before the appointments were read the pastor was called by his District Superintendent to the platform, he and another member of the cabinet; the two said to the pastor: "The

Bishop is going to send you back to ————, under the following conditions. This trustee the Bishop restores to office as trustee, and rules that the members' names must go back on the roll. All of this the Bishop said must be done in a public meeting of the congregation, and we two have been appointed to see that you carry out his wishes in this matter, now will you do it?" The poor fellow knew that this was an open violation of the law of the church, but to save himself from further humiliation, humbly consented. The two men came. The pastor had made the public announcement at two of his Sunday services. At the appointed time the District Superintendent of the district showed up. The church was indignant, and publicly voted to sustain the actions of the previous quarterly conference, and voted to sustain the committee that expelled the members from the church. What was said about the actions of a good Bishop and his cabinet for trying to run things over the local church contrary to the laws of the church, would embarrass me to say, but it lowered the standing of the cabinet and Bishop with the people. This point alone justifies the clamor for some form of an elective District Superintendency. But as the law stands the Bishop alone appoints the men to the districts, and that without a single word from the Annual Conference.

Men will not endure such oppression long without resisting. These kind of actions will drive the best of men from our pulpits, and the undesirable class will come on the scenes.

To my mind things like the above, or similar actions have brought the spirit of unrest that will not down, for right must have a hearing. I do not think that there should be a radical change from our present laws, but I do know that there is a need for change just here. I do not think it best to take the appointment of the District Superintendent entirely out of the hands of the Bishop, but I think a plan like this would work fine. On the first day of the Annual Conference let the Bishop state that there are one or more District Superintendents to be appointed; let the men be nominated by a two-third, or majority vote by the Annual Conference, by ballot, allowing the conference to nominate twice as many men as are needed, and let these nominations be made without debate. This having been done the names are placed by the Bishop before the cabinet, and by a majority vote of the cabinet, the Bishop of course voting as a member of the cabinet; the man receiving the majority votes of the cabinet, let the Bishop appoint him over the district, and if there are two or more districts, let the Bishop suit himself as to which district John Brown shall go to. I know some will say that this plan will bring politics in the conference. I answer yes; but it is politics by the masses, and not by the classes, the latter of which is more dangerous. This will cause the District Superintendents to have respect for the men of the conference, and this is more democratic.

Another reason why we cannot do without the office, is, that the District Superintendent is the financial agent of the church on his district, or at least he should be. This calls for honest dealing with the general funds of the church. This office has been crippled by the men in some instances during the Centenary period, by telling the people that if you raise so much, you will get so much from the board to help you build your church. Hundreds of such pledges were made by the District Superintendents and nothing coming to help the church, the people rangle with the pastor, but say little or nothing to the District Superintendent. Thus the poor pastor is put to his trumps to raise the claims, and often fails, then goes to the Annual Conference and receives a demotion. I know the Board would gladly help every church if the collections warranted it

Another reason for the unrest. The District Superintendents in these latter days have used the Bishop as a lash, to lambast the preachers, if they do not do so and so, the Bishop will do so and so; or, if not, that strong Bishop says that so and so must be done. I am 30 years old in the ministry, but I never have seen preachers driven so hard before in my life. They are now demanding relief, and little as is thought of it, the people are with them.

As a financier of the church the District Superintendent has almost exclusive power, in their recommendations to the boards as to what places shall receive help from the maintenance fund. There are some pastors that believe that we have wasted money, in some instances, by placing three and four hundred dollars to help a place, not that the place did not need the money, but the trouble is that it too often happens that an incompetent man was sent to the place, who could not advance the church.

As a financial agent the Superintendent should see to it that the church gets a return for the money it invests on his recommendation, for he alone is responsible. I know that the men in the church who stand for these things are called radicals, but let it be understood that the so-called radicals bring about reformations when most needed.

As a financial agent the District Superintendent looks after the Centenary money and his own salary, but seldom says anything about the veterans that are half starved, shivering from the cold, friendless and penniless. The facts in the case are, the law as it now stands is good enough for all time to come if the Bishop and the District Superintendents would do in every case which comes before them, as they would that others should do unto them, but it happens too often that for some reason they can't, don't, or won't; thus the UNREST!

THE EPWORTH LEAGUE—A STATEMENT

Authorized by the Board of Epworth League at its recent meeting in Chicago

The Epworth League of the Methodist Episcopal Church is closing the most successful quadrennium in its history. The young people handed together in the Epworth League, the official Young People's Society of the Church, have responded with gratitude and enthusiasm to the larger recognition which the General Conference of 1920 gave to their organization when it was constituted one of the Boards of the Church. Our Church has expressed a trust in her young people such as no other church has shown, with the result that she is receiving a contribution in substance and in service that has never before been approached.

The essential character of the League as an institution for training young people, for cultivating self expression in Christian service, for developing loyalty to the ideals and doctrines of the Church, and for making possible the training of young leaders in the Church, has caused an unprecedented expansion of League activities throughout Methodism.

The Summer Institutes have grown in number since 1913, from twelve to one hundred and forty-six, while the Winter Institutes have become even greater in number, making possible through these Institutes of the League, development of Methodism's chief source of new recruits for the ministry, deaconess and missionary work, and other forms of Christian service; while to the local chapters the young people have returned with the Institute inspiration and intensive training, equipped to work in their home churches with greater intelligence, consecration and loyalty.

Mission study classes, a part of the League program of training, have increased in number from eight hundred and fifty-six in 1917 to 1918, the year before the Epworth League was entrusted with this Department, to five thousand five hundred and fifteen this last year; and a more popular interest in other study classes, such as The Bible, Stewardship, Christian Citizenship, and Social Service, is being reflected in the life of the League.

An Editor has estimated that the Methodist Episcopal Church during the past eight years has lost in preparatory members not less than 1,125,000 souls. If this statement be correct, it is sufficient to cause our church leaders great concern and to bring to our pastors a deeper appreciation of the work the Junior League is doing in training preparatory members, as evidenced by the fact that during the last six months of the year 1923, 1,050 new Junior Leagues were reported to the Central Office, as against 1,029 for the entire League year 1920-21, for wherever the full program of the Epworth Leagues has been established, it has invariably proved to be an antidote to this condition and has developed intelligence and loyalty to the Church among the younger group.

During recent years there has developed a noticeable deepening of the sense of world relationship along our Epworth Leaguers everywhere. Linked with this there has come an increased recognition of the principle of stewardship, its ideals and its practices, both as to service and money. This is evidenced not only in the enrollment of large numbers of Christian stewards, but also in the eager consecration of young lives to Christian service and in the rapid spread of the Twenty-four-Hour-Day plan of League giving to Foreign work and to general organization development, as well as

to local needs. Thus the ideal of "the whole program of the whole church for the whole world" is gripping the hearts and lives of the young people of Methodism.

On behalf of the 800,000 Epworth Leaguers of the Methodist Episcopal Church, the Board of Epworth League has authorized and instructed us to express their gratitude to the church for the fuller recognition and wider opportunity for service which the Church has extended to the League and to pledge anew their steadfast loyalty and their co-operation in the great mission of our church in doing its share of labor to hasten the coming of the Kingdom of God upon earth.

A. W. Leonard, President of the Epworth League. Carl F. Price, Recording Secretary.

TO OUR PASTORS

We are on the HOME STRETCH NOW, with less than Fifteen Days till the General Conference when we are anxious to make a splendid report. Our Records show that a large number of Our Pastors have not reported for the SPECIAL EDITION COPIES that we mailed to your address LAST YEAR. It was our wish that you report for them within TEN DAYS, but some of our friends have forgotten. Now that you are being reminded, kindly get Money Order and make your remittance today. Erase your own name from our books by paying your account.

Southwestern Horizon

Negro Girl Leads in White Beauty Contest

Since Beauty Contests are the fads of the day, Flushing, a little quiet suburb of the city of New York decided to hold one. Some of the daughters of the Village's leading society families entertained the contest. The color line not being as pronounced as in the city. a young Colored girl, Miss Dorothy Derrick, 18-year-old school girl entered the contest. There were many white girls in the contest: one Colored. Black versus white. Is there any color line to Beauty nature and the result of the contest says "No."

The results of the contest are published daily in the Flushing Journal, from the beginning Miss Derrick took the lead in the contest. She won the highest free prizes, consisting of a large number of extra votes, which were offered the contestants during the course of the contest.

The contest is conducted by the Green Twigs, one of Flushing's oldest and most exclusive organizations. The winner of the contest will preside over a Spanish Fiesta, to be held by the Twigs in the State Armory of Flushing the last of this month. Beauty has made her abode with Miss Derrick and is leading her to victory. Beauty is saying, "I know no race nor color."

Miss Derrick is the daughter of Mr. and Mrs. James T. Derrick, and the grand daughter of Bishop Derrick.

She graduated from the Flushing High School last January and at present is a student at Hunter College. Miss Derrick plans to major in history and will teach that subject when she completes her course. We say in the language of the Great One speaking to his servant, "Go Forward."

Negroes and White Dormitories Again

Some months ago there was a mighty battle on between Prof. Bruce and the "Big men" at Harvard College over the point whether Harvard, America's oldest and largest University should accept the dictations of her Southern students and eject from her dormitories the son of a prominent educator and the grandson of former Senator B. K. Bruce of Mississippi. Prof. Bruce brought the matter to the attention of the President of Harvard who found it convenient to say nothing. The professor raised so much fuss that the Board of Overseers took the matter up with the president and asked him in the language of the wise man of old, "How can these things be." The president said the Southern students requested it. The Board of Overseers answered him and his Southern pals by retaining Bruce in the dormitory.

Again there is trouble over a Negro in a white dormitory. Frederick W. Wells, came from Union City, Tenn.; to Columbia University, New York City, to study law. Wells was placed in Furnald Hall with the other students. The white students got mad and said, we can sleep with you in the trenches of France fighting for world democracy but when it comes to putting the theory into practice and sleeping with you under the same roof where you are trying to develop your mind—we draw the line.

One hundred of the residents of the building sent a petition to the Dean Hawkes requesting that Wells be not allowed to stay in the building. Dean Hawkes said to the insurgents, "If a student finds his surroundings uncongenial there is no need for him to stay." The insurgents were angered by the assertion of the human Dean and set up on the campus a Fiery Cross. It was set up and fired by a group of white robed and hooded men. Wells remained in his locked room heedless of the calls and knocks of his neighbors. After the cross was burned out the hoodlums cried out, "Down with the Negro"; of course Wells as every other Negro has heard these cries for ages but in spite of them they are going forward.

Being unable to intimidate Wells with the burning of the cross they wrote him two letters threatening death, purporting to have been sent by the Ku Klux Klansmen. One of the letters was scrawled in pen, enclosed in a plain envelope and the second was typewritten.

In spite of the protests Dean Hawkes has stood by his assertion and for the proection of Wells placed police of the bomb squad in the dormitory. This is a courageaus stand on the part of the authorities and is the only way to let Southern students know that they can not dictate the policies of Northern Universities which have been democratic in their spirit for centuries. The sooner other Universities take a like stand the sooner it will be broken up. We say to Wells in the language of the great one, "having done all stand."

Pullman Porters Win Wage Increase

Some months ago Pullman Porters and Maids inaugurated a wage increase campaign which terminated in a satisfactory agreement a few days ago. Led by E. W. Willis, of St. Louis district and Ashley L. Totten of New York, who were elected by nearly 10,000 porters and maids of twenty-five Pullman districts laid their request for high wages before the employers. The conference revealed the fact that the workers had won out on every point with the management.

Considerable improvement in hours and working conditions were granted together with a four per cent increase in pay. The time which men put in at the yards preparing cars for the reception of passengers is to be paid for as well as over time put in on late trains. Every matter brought to the attention of the management is said to have been satisfactorily adjusted by the men in conference.

This is a notable achievement for the porters since they have been so faithful in the performance of their duties.

Did You Know

That George R. Perry, 31, graduate of Harvard Dental School last year has been awarded a graduate scholarship?

That the Fisk University, after receiving $250,000 from the Rockfellow Board and $950,000 raised by Paul Cravath, son of a former president, is today the best endowed college of the race?

That Editor Abbott of the Chicago Defender, recently addressed the students of Northwestern University, Evanston, under the auspices of the Race Friendship League, a body of professors and students interested in race relations and that Dr. Abbott used for his subject, "Friendly Race Relations"? And that the Race Friendship League was organized on Thanksgiving day two years ago on the occasion of a dinner in honor of a Race student Oliver G. Williams?

That Aaron E. Malone, president of Poro College, St. Louis, Mo., has been elected to the Republican National Convention to be held in Cleveland, from the eleven district and that Mr. Malone served as a member of the executive committee during the campaign of 1920 and 1922?

That Mrs. Emma L. Woodward, white, has left to Miss Amelia Stuart, her servant an estate estimated at between $40,000 and $50,000? And that Mrs. Virginia W. Armstrong, sister of Mrs. Woodward contested the will and that Judge Wells overruled the contest and awarded the will to the colored servant?

That the Negroes of Youngstown, Ohio.; have organized a Ku Klux Klan and celebrated its organization a few days ago with the burning of a fiery "L" and that the organization is known as the Loyal Legion of Lincoln?

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--Amos & Hosea Pleading for Righteousness

(Books of Amos and Hosea.)

APRIL 27, 1924

Amos was a citizen of Judah, hut a preacher to Israel, though he did refer to Judah in his sormons. It would seem that he was called to he a foreign missionary, and after he had performed that service he returned to his home and retired from the ministry. He peached at a time when Israel was enjoying the greatest prosperity of any period during her existence as a separate kingdom—during the reign of Jerohoam II. But it usually happens that too much prosperity for a nation as well as for an individual results in social and moral corruption. So it happened in israel at this time. As the financial condition of the kingdom was at its hest, the moral and social conditions of it were at their worst. There was a superahundance of religious enthusiasm and ceremony. But religion was completely divorced from social and civic morality. It had no restraining and constraining influence over the conduct at least of the ruling classes. All the upper classes were out for riches and a good time at the expense of the helpless poor. And those who were financlally ahle vied with each other in immorality and general dissipation. Tho religion of Jehovah as taught hy Moses was intended as much for the social welfare of all tho people as for anything else. Observe that exactly half of the ten commandments given hy Moses are concerned with the social relations of the people. But from the social standpoint no difference could be observed hetween Israel and any other heathen people unless it he that israel outdid all the others in social degradation.

These are the conditions which Amos was called forth to denounce. He did not hy any means condone the idolatory of which the rank and file were guilty and which Jerohoam I had estahlished as the State religion. Here and there he spoke of it in no approving terms (see especially 5:26). But his great concern was with social reform. He was the champion of the rights of the helplessly oppressed poor. In a general sense he was a religious reformer. But in a special sonse he was a social reformer. He was a religious reformer inasmuch as he challenged the people to a reform of the social condition and practices in the name of Jehovah—because the life which he called upon them to live was the life for which the religion of Jehovah stood. In other words, he called upon the people to express their religion ia social conduct rather than in idolatrous ceremonies. His was the same thought which Jesus had in mind when he said "By their fruits ye shall know thom." With some slight changes these same sermons of Amos could with much propriety he preached to us today—a reform of our religion through a reform of our social conduct; a pacticing of the teachings of our religion. But fix this clearly in mind: Amos regarded thoso social conditione as an outstanding manifestation of the samo thing. And between the two manifestations he (rightly, we think) regarded the social one as tho more lamentahle and important. We shall presently see whether this also was Hosea's viewpoint.

Unlike Amos, Hosea was a citizen of Israel and a preacher to his own people. He began his ministry some years after Amos had retired—during the last years of the reign of Jerohoam II. The first part of his sermons (chapters, 1-3) helong to this reign. He tells a story of his faithless wife. Whether this story actually comes from his experience or whether it is merely a literary one, it makes no difference: the meaning is the same. Israel's idolatry is prostitution from Jehovah. The second part of his sermons (chapters 4-14) helong to the decade after Jerohoam II. These were very troublesome times hoth within and without for Israel. Jerohoam's son and successor was assassinated within six months after he ascended the throne. Within the next month the usurper Shallum was killed. The second usurper, Menahem, ruled for a half dozen years, but only hy huying at an enormous price the aid of Assyria. And from now on until the fall of Assyria, is to bo a sore thorn in her side. His son and successor was assassinated the second year of his reign. Not only was there this instahility of government which hordered closely on anarchy, hut, if we take Hosea's descriptions for it, the highway rohbery and murder and thieving and what not were sufficient to cause any serious-thinking man to helieve that a great social and national crisis or calamity was near.

Hence, conditions were even worse than when Amos preached. These conditions, according to Hosea, were not, as Amos thought, a manifestation of religious backsliding, hut a consequence to it—a penalty on account of it. Therefore, to change these conditions while the religion remained the samo he considered an impossihility. But to change them hy giving up the idolatry and returning to Jehovah was for him a veritahle certainty. Amos had centered his attack against the social life of the people hoping to reform their religion by reforming their social life. But Hosea centered his attack against the people's religion hoping to reform their social and civic life by reforming their religion. We remarked in our lesson on the struggle of Elijah with the Baals that where the religious worships are essentially the same, in the popular mind there is no way of distinguishing hetween the gods worshipped. Thus it happened in Israel. Hosea was justified in considering Israel's idolatry as a worship of tho Baals. The reader can find ahundant evidence that the idolatrq, and not the social conditions. was the centre of Hosea's attack. But see especially 2:5, 13; 3-4; 4-12, 17; 5:4; 8:5, 6; 10:2, 5; 11:2; 13:1, 2; 14:3.

Hosea has, therefore, renewed the fight against idolatry initiated hy the prophet Ahijah at the time of its establishment in Israel by Jerohoam I. Ahijah failed in his efforts. Tho prophets of Judah who attacked this evil failed in their efforts. Elijah and Elisha failed to hring the people hack to the teaching of Moses. And, as we shall see in our next lesson, Hosea also failed in his efforts. But what of that. It was a cause worthy of their efforts. And they are greatly to bo praised for their fight on hehalf of the ideal even though they were unsuccessful in it.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lessons for Sunday, April 27, 1924.
"Woe unto them that are at ease in Zion.
(By Rev. D. D. Martin, D.D.)

How any one can be happy and remain indifferent to the claims of God and humanity it is difficult to understand. Amos is crying unto Israel when sin in high places had perverted the worship of God, until the altars of Jehovah had heen torn down, and the corrupt religions of the heathen and worldly had taken all passion out of prayer, all meaning out of song, and the people had relapsed into a pitiahle indifference. Their doom is certain. The woe is heing pronounced hy God's servant, and in it there is an appeal which only the patience of the infinite would have extended to a rehellious people.

The prophet saw the impending doom, and his cry is tho cry of a hoart hreak for Israel. He saw heyond this God's high purpose heing unfulfilled, and this is the greatest cause of concern. Israel was called to fill a place among the nations, and their utter failure calls forth invectives from the prophet that should have startled Israel. They heeded not, for they were at ease in comfort of indulgence and cared not for the things which appealed to the heroic and the true.

There is danger in ease, and there is safety in toil and sacrifice. Woe to them who are at ease; hut to tho alert and eager of soul, "joy cometh in the morning." The new day of the world's deliverance is soon to dawn. Those will rejoice then who toil now, who struggle now, who pray now, and upon whom the world's redemption rests as a mighty ohligation to God. These are days of exacting requirements to meet all the calls of the Church of Christ. It is no time, and there is not any time to he at ease in Zion.

The neglected opportunity always hrings into view neglected souls. Men and women are now perishing hecause so many are at ease in reference to these claims upon them. God's people should lift up their voice in protest, and they are silent. They should offer the hand of help and they recline in ease. God's strong right hand will be brought to hear, and then will the woe come to all who are at easo in Zion. The heauty of Zion shall shine forth in spite of those who are indifferent.

Gammon Seminary.

District Rounds

MERIDIAN DISTRICT.

Second Round.

Hickory, April 25-27; Lako, 26-27; Chunkey Circuit, 30; Preston Circuit, May 2; DeKalb, 3-4; Lauderdale Circuit, 10-11; Electric Mills, 16-18; Scooha Circuit, 17-18; Union Circuit, 24-25; Philadelphia, 31-June 1; Burnside Mission, 30-Juno 1; Philadelphia Circuit, June 7-8; Daleville Circuit, 14-15; Rose Hill Circuit, 14-15; Montrose Circuit, 14-15; Fort Stevens Circuit, 21-22; Garlandsville Circuit, 21-22; North Side, Meridian, 27-29; South Side, Meridian, 28-29; Rose Hill, Meridian, July 5-6; Haven Chapel, Meridan, July 6-7; St. Paul, Meridian, 13-14; Meridian Circuit, 16.

Brethren: Push every phase of the work with all of your might. Put to work every ounce of energy you have for Christ's sake.—B. T. McEwen, District Superintendent.

HANNIBAL DISTRICT.

First Round.

Hannihal, April 12-13; Mexico, 19-20; Curryville Ct., 26-27; Moherly, May 3-4; Fayette, 10-11; Foristell Ct., 14-15; Troy, 17-18; Sturgeon Ct., 24-25; Columhia, June 1-2; Louisiana, 7-8; Bowling Green, 14-15; Montgomery, 21-22; Wellsville, 21-22; Fort Madison, Iowa, 25-26; New Bloomfield, 28-29; Truesdale, July 5-6; Fulton, 12-13.

Dear Brethren: We have just closed a splendid year with many things done in tho name of tho Master; there are many more to do. We are expecting greater things this year. Start now; plan well for the World's Service Program, the Southwestern quota, the George R. Smith apportionment, and the other claims that are to be paid. Our presiding Bishop, Matthew W. Clair, is expecting to hear great things of you. Can you afford to disappoint him? Make your report 100%. The District Stewards meeting will he held in Mexico, Mo., April 22, 1924, at 1 p. m.—C. S. Webster, Dist. Supt.

GULFPORT DISTRICT.

Second Round.

McNeil, April 26-27; Lumherton, 28-29; Richton, May 3-4; Gulfport, St. Mark, 10-11; Gulfport, Haven and Mt. Pleasant, 13-15; Handsboro, 17-18; McLain, 21-22; Merrill and Bendale, 21-22; Basin and Vernal, 24-25; Bay St. Louis, 27-28; Bond and Wiggins, 29-30; Biloxi, May 31st-June 1; Waveland, June 3-4; Pearlington, 3-4; Kiln and Delisle, 7-8; Ocean Springs, 14-15; Mosspoint, 21-22; Three Rivers, 26; Escatawpa and Pascagoula, 28-29; McHenry, July 1-2; Stillmore and Texas, 3; Pass Christian, 5-6; Bothwell and Wadotown, 15-16.

(Continued on Page 12)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Principal of Morgan Academy Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC.

April 27, 1924.

Subject: "Taking Paul's Advice."

(11 Tim. 2:15; 1 Tim. 4:11.)

These two passages contain about all that a fellow needs, in the way of direction, to make him a "tip-top" fellow.

God's Approval.

Paul tells a young man to set his purpose on pleasing God. Failing to heed this injunction, a young man sets himself straight towards the shoals and quicksands. God is not an optional luxury. He is an absolute necessity. The young man who hasn't his life predicated on God, is on a treacherous, short-lived foundation. What does God approve in a young man? Paul helps us out again: "Whatsoever things are true, whatsoever things are just, whatsoever things are good reports, etc." Let the young man tie to the things that come in some of these categories; he is safe; he will be God's man. God wants in a young man a mind rightly cultivated, a body sound and healthful, an upright heart. Study, young man, to show thyself approved in these matters.

Man's Approval.

Let no man despise you because of your youth. Don't be a young "Smart Alec," a conceited, sophomoric upstart. Young fellows are in great danger of being wise in their own conceit. There is a sort of malignancy of the perspective that is characteristic of youth. The youth thinks he sees all of a thing, when, as a matter of fact, he sees so little of it that he can't tell that there is any more to be seen. When we had only twelve-inch telescopes, astronomers concluded that the few stars they saw as they swept the heavens, were all there were. At Lick Observatory they turn on the heavens a ninety-inch glass and discovered undreamed of constellations, millions of light-years away. Remember, young fellow, you are looking at life through a twelve-inch glass; we older fellows are sweeping the field with a ninety-inch lens. You had better hear us on most of the things that concern you. "Let no man despise thy youth, but be thou an example in word, in faith, in purity." You don't have to sow "wild oats." Don't let that fool notion find lodgment with you. You can, and ought to be, sober, upward-looking, forward-striving. If you are a young crook, you will be an old crook. The child is father of the man, says an old adage. I add, the youth is much more the father of the man.

"Study to show thyself approved unto God,

Let no man despise thy youth."

J. W. HAYWOOD.

Baltimore, Md.

DISTRICT ROUNDS

(Continued from Page 11)

Dear Pastors and Members: As we are now on the World Service program, let us study the program and together put the program over. We are truly proud of the work that is being accomplished on the Gulfport district, but we must not stop until we put the World Service program over the top. Our district meeting for receiving Easter reports will convene at Handshoro, Miss., Tuesday, April 22nd, 10 a. m., and each pastor must be present with a cashier's check or money order for money collected on Easter. Every church on the district must be reported in this meeting. Please bring an over-the-top, World Service, benevolent report. Also send in your General Conference expense money at once.—P. H. Rembert, D. S.

BROOKHAVEN DISTRICT.

Second Round.

Lampton, May 3-4; Crystal Springs, 10-11; Columbia, 14-15; Brookhaven and Calos, 17-18; China Grove, 24-25; Hazlehurst, May 30th-June 1; Crystal Springs Ct., May 31st-June 1; Cheraw and Tilden, June 4-5; Bush, 7-8; Summit and Magnolia, 11-12; Brookhaven Circuit, 14-15; Barlow, 19; Wesson, 21-22; New Home Mission, 25; Bridgeville, 28-29; Liberty and Fernwood, July 5-6; Florence Circuit, 9-10; Kenolia, 12-13.

Dear Brethren: The Area Council will meet in New Orleans April 24, and the pastors are requested to meet at Brookhaven on the 23 to make report of the Easter collections, and I trust that each pastor will be able to report his charge over the top, not only with his benevolent collections, but will also be able to report at least three new subscriptions for the Southwestern. Don't forget to call attention to the Clean-Up Week and decision day on Palm Sunday.—I am, sincerely yours, G. W. Smith, District Superintendent.

BLUEFIELD DISTRICT.

Third Round.

Pearisburg, May 3-4; Anawalt, 10-11; Gary, 11-12; Graham, 17-18; Bluefield, 24-25; North Fork, May 31-June 1; Pocahontas, 1-2; Freeman, 7-8; Princeton, 8-9; Tiptop, 14-15; Tazewell, 15-16; Beckley and Raleigh, 21-22; Davy, 27-29; Welch, 28-29.

The convention of auxiliaries will meet in Pearisburg, Va., April 30th to May 4, 1924. Area Secretary, Dr. J. C. Sherrill, Dr. Judson S. Hill, president of Morristown College, and Dr. F. H. Butler, secretary of Epworth League are expected to be present and play their respective parts, as usual. The District Conference will convene in Welch, W. Va., June 25 to 29. All general officers, college presidents and the Area Bishop are invited to be present. Brethren, let us make these dates a glorious occasion for the spread of the kingdom. Try and report all benevolences, even minute money, by District Conference.—B. J. Martin, District Superintendent.

ST. LOUIS DISTRICT.

First Round.

Clarksville, April 12-13; Elsberry, 19-20; Buffalo, Ill., 26-27; Springfield, Ill., 27-28; Peoria, Ill., May 3-4; Jacksonville, Ill., 10-11; St Charles, 17-18; Webster Grove, 24-25; U. Memorial, June 1-3; Grattiot St., 1-2; Howard Place, 7-8; Kinloch Park, 8-9; E. St. Louis, Ill., 14-15; Poplar Bluff, 17-18; Sikeston, 19; Fredericktown, 20-21; Farmington, 22-23; Desoto, 27-28; Samaritan, 29-30; Festus, July 5-6; Asbury, 6-7; Lasalle, 12-13; Quincy, 15-16.

The District Stewards will meet in Kinlock Park, Mo., May 1st, 1924. Dear brothers and co-workers, we are beginning another conference year, and I trust that this may be the best year of our Central Missouri Conference. The conference just closed was the most remarkable in our history in many respects. Bishop Matthew W. Clair is a prince among men. He presided over our conference with as much dignity as any Bishop that it has been my pleasure to meet, and I trust that our work will be better for having had with us this worthy servant of God and the great Methodist Episcopal Church. Let us put in the day at Kinlock Park with the laymen, studying the World Service Volume and such other matters as pertain to kingdom business. Complete your every member canvass, and whatever I can do to assist you, let me know, and I am at your service. May the blessing of God and of His Son, Jesus Christ, be upon you. The date of the District Conference will be announced later.—I am your brother in Christ Jesus. LeRoy Woolrich.

ATLANTA DISTRICT.

Second Round.

Grantville, April 4-6; Fairburn, 11-13; Newnan Ct., 12-13; Battle Hill, 13, 7:30 p. m., and 14; Easter Sunday, 20; Hogansville Ct., 26-27; South Atlanta, 27-28; Burns Circuit, May 3-4; Hogansville Circuit, 10-11; Peoplestown Mission, 18; Wallace Missions, 18; Central Avenue, 25-26; Edgewood, May 30-June 1; Rockdale Park, June 1, 11 a. m., and 2; Newnan, 8-9; Warren Mem., 15-16.

Dear Brethren: We are entering the quarter of opportunities and possibilities. Let us accomplish much for the kingdom. Organize the forces.

1. Evangelism.
2. Ministerial support: The pastor is the key-man. He should be well paid. Brother Stewards, remove the embarrassment. Meet the claims.
3. World Service: Our pastors are interested in the program. Collect World Service money weekly and send it monthly to Dr. Morris W. Ehnes, 740 Rush St., Chicago, Ill.

Decision Day, April 13th. Present the Life Service program. Interest the young people in this. Easter Sunday, April 20th. Make your World Service collection the objective. Send Easter collection to Chicago. In your Quarterly Conference, report conference claimant money. Push the Southwestern Christian Advocate to dignified self-support. I am ready to help in every way. Call upon me for service. May grace, peace and the love of God, which passeth all understanding, be with us to guide all this work.—Yours sincerely, J. W. Queen.

SOUTH BALTIMORE DISTRICT.

First Quarter.

Asbury, Balto., April 1, 8 p. m.; Ashury Mission, 8, 8 p. m.; Prince Frederick, 10, 11 a. m.; Mutual, 11, 11 a. m.; Lusbys, 12, 11 a. m.; John Wesley, Balto., 15, 8 p. m.; Huntingtown, 17, 11 a m.; Mt. Hope, 18, 11 a. m.; Chesapeake Beach, 19, 11 a. m.; Weems 25, 11 a. m.; Centennial, 29, 8 p. m.; Churchton, May 2, 11 a. m.; Mt. Zion, 3, 11 a. m.; Davidsonville, 9, 11 a. m.; South River, 10, 11 a. m.; Eastern, Balto., 12, 8 p. m.; Catonsville, 13, 8 p. m.; Glenburnie, 15 2 p. m.; Ellicott City, 16, 11 a. m.; Atholton, 17, 11 a. m.; Waterbury, June 7, 11 a. m.; Sparrows Point, 10, 8 p. m.; Balnew, 11, 8 p. m.; St. Paul, Balto., 12, 8 p. m.; Broadneck, 13, 11 a. m.; Magothy, 14, 2 p. m.; Brooklyn, 16, 8 p. m.; Annapolis, 17, 8 p. m.; Eastport, 18, 8 p. m.; North Point, 19, 8 p. m.; Gillis Memo., Balto, 26, 8 p. m.

Dear Brother: We have begun another conference year. Let us plan our work with a well-defined program for the year's work. Make an every-member can vass during the month of April. Remember the pledges are made for the year only. May you start the year with an effort to "win some one to Christ at every service." Praying God's blessing upon you, I am—Faithfully yours, Julius S. Carroll, Dist. Supt., 322 North Strick St., Baltimore, Md.

NEW ORLEANS DISTRICT.

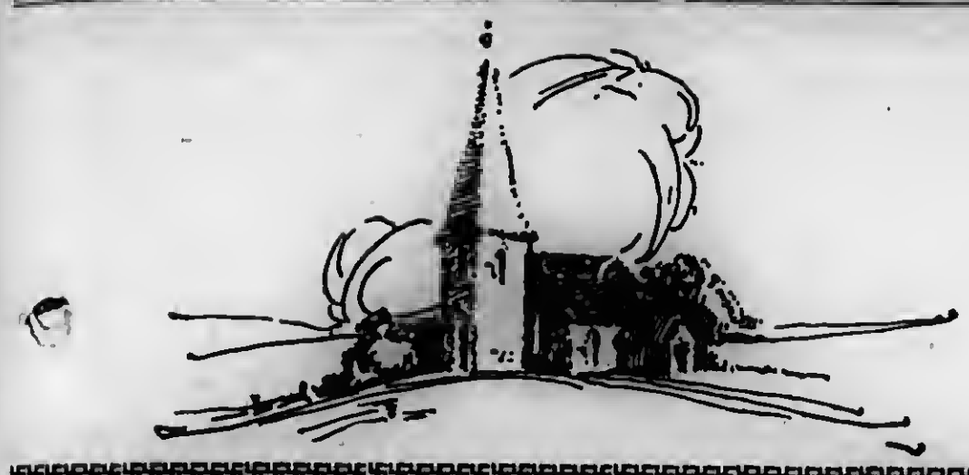
Second Round.

Thomson, May 4-7; Haven, 4-6; Scott China, 11-12; Mallalieu, 11-13; Angie, 16-18; Mt. Zion, 20-25; Williams, 22-25; St. Phillips, 26-June 1; People's Church, 27-June 1; Trinity, 28-June 1; Grace, June 3-8; Peck, 4-8; First Street, 10-22; Wesley, 11-22; Asbury, 12-22; Bogalusa, 14-15; Lee's Creek, 13-15; Franklington, 18-20; St. Matthew, 24-29; Gretna, 25-29; Mandeville, July 4-6; Holly Grove Mission, 8-13; Slidell, 1920.

Dear Brothers: The District Conference will be held in Slidell, La., July 23. Every church is expected to have each auxiliary represented. Let us come with good reports, for we expect to have an old revival and camp meeting. This will be a splendid outing for some of our church folks. Begin to prepare now. I want to thank every man who has done his duty in the World Service, and if you have not as yet raised all the apportionment, please do so at once.—Yours truly, M. R. Walker, Dist. Supt.

INQUIRY.

Any information as to the whereabouts of my sister, Dorothy Kirk, who when last heard of was in Elkhart, Indiana, will be greatly appreciated by her brother, Willie Wilkson. Please send all information in care of Rev. D. D. Reid, Box 255, Lambert, Miss.



WHAT THE CHURCHES ARE DOING

FARMINGTON, MO.—St. Paul and its good people have come to the close of their year's work with good round reports. She goes in this year 100% to Annual Conference. This closes three successful years for Rev. Woods with his people. He and wife have worked ardently to bring things to pass. The Sunbeam Club with its twenty-five babies has raised $52.30; the Centenary chairman raised his quota of $90; raised for pastor $550; raised in Sunday school $67.28. Sunday, March 30th, marked a great epoch for Rev. Woods and St. Paul Church. In the morning the pastor preached a wonderful sermon to an appreciative audience. In the afternoon he preached the annual sermon of the K. of P. Order and Court of Calanthe. He was presented at that time with a purse of $5. At night Rev. E. O. May and his congregation, together with St. Paul, made him a present of $5.05. Then, to the surprise of all, up came two splendid ladies of the church, in the persons of Mrs. Vellars and Mrs. Annie Turner, and made the pastor and wife a present of $6. Total presented to pastor. $17.55. Grand total raised by the church for year, $1,196.80.—Bessie Woods, Reporter.

HARDINSBURG, KY.—Tolbert Chapel M. E. Church: Our church is moving forward under the Rev. E. E. Crawford, our efficient pastor. Dr. R. L. Broaddus, our able District Superintendent, held the Communion services on the 16th of March; he delivered two grand sermons on that day to an appreciative audience. Our church has installed a new pulpit and altar, and each has been paid for. We have laid plans for extensive church and ground repairs. We have an active Woman's Home Missionary Society and Ladies' Aid. Woman's Home Missionary Society has set apart April 14th of each year as Flower Day. On said day we meet and plant flowers in the church and parsonage yards, thereby adding much beauty to the grounds. We are now preparing to celebrate our second annual Flower Day.—Reporter.

SOUTH RADFORD, VA.—Mt. Olive M. E. Church: Rev. F. D. Thomas, our beloved pastor, and his new church committee, Brothers H. Field, A. P. Armstrong and C. C. Alexander, put on their first rally for the new church March 30. The pastor was favored by getting the following divines to assist him: Rev. J. M. Watson, who held the 11 a. m. service, preached us a great sermon to the delight of all who heard him; at 3 p. m. the Rev. E. M. Rupe (white), of our church, preached to the children from 5 to 14, known as the "Cement Society," who reported $148.42, Brother C. C. Alexander leader. At 7:30 p. m. the Rev. J. F. Prigmore brought to us a great message to the delight of all. Total collection for the day was $384.18. Our pastor is bringing things to pass and showing himself to be the right man in the right place and the church has pledged to follow.—Mrs. M. J. Jones, Reporter.

HEFLIN, ALA.—New Bethel M. E. Church: The pew rally was a great success. The pastor, Rev. G. W. Reeves, used for a subject "Call of Labors." He preached a great sermon and crowned himself with glory. After the sermon the three contestants, Misses Jessie May McEldery, Nellie Trammell and Freeman, came forward and lifted a collection of $45.85. This is only the beginning of the great Easter drive which will continue till the third Sunday in April. Miss Jessie May led in the contest by raising $23.41. She won the first prize, Miss Freeman the second, and Trammell the third. Sunday was a great day in Heflin.—J. P. Williams, Reporter.

DOLBIN, TEXAS—The Woman's Home Missionary Society of Pleasant Grove M. E. Church, Dolbin, Texas, has taken on new life under the leadership of the wide-awake president, Mrs. Laura Donald. Sunday, March 30th, was a high day at the above named church. A short program was rendered. Paper on Woman's Home Missionary by Mrs. Millie Felder; solo, Mrs. Eliza Glover; duett, Mrs. Willie Pitts and Jane Starks. Each played their parts well. Sermon by pastor, O. C. Tolbert. Text, Acts, 9:40. The spiritual tide ran high; everybody seemed to have enjoyed the service. Collection lifted by Mrs. Florence Jones, Mary Dupre, to the amount of $12. Then dinner served, after which all left for their homes rejoicing in the God of their salvation. Watch us grow.—O. C. Tolbert, P. C.

MARION, ALA.—Oak Grove Station: We want to thank the good brethren and sistors for the surprise storm party which struck the parsonage on March 27th, 1924, which left many pounds of groceries. The storm was led by Mr. W. L. Reid. We want to thank the brothers and sisters of Rendall Chapel for their gifts. The following persons gave in the storm: Messrs. N. L. Reid, Primas Banks, Will Goodeu and wife, John Gooden and wife, Mrs. Maria Smith, Mrs. Alabama Hill, Mr. W. L. Avery, Mr. Andrew Norfleet, Rev. Wagstaff, Mr. W. L. Parker and others. May God's blessing go with these good people. We are making every effort to put our Centenary over. By the help of God we are going to do so.—G. W. Washington, P. C.

OLD TOWN, FLA.—Our pastor, Dr. J. H. Madison, who was sent to us this year, has taken hold of the work as no pastor has in the previous years. Already much good has been done. Members have been baptized and added to the church and plans are set for a great revival and a new church building. Dr. Madison is honored and loved by all. He is the progressive pastor. Our church is honored in having him as our pastor. It is a school of education to be in his presence, if one did not hear him preach. Our pastor directs the recreational plays for more than two hunded scholars and young people are being taught the methods and doctrine of the M. E. Church.—Julius McCoy, Reporter.

TUPELO, MISS.—The members of Saint Paul Church and the friends of the other churches of the city gave Dr. E. R. Miller and wife a reception of welcome February 12th that surpassed anything that ever has been given here. Dr. B. F. Woolfolk and Mrs. Georgia Rowan stood with Dr. Miller and Mrs. Miller in the reception line and introduced all the friends to Dr. and Mrs. Miller as they came in the church. After the introductions a spicy program was rendered by Miss Lelia Clifton and Miss Julia Smith and others. Welcome addresses were delivered by Mr. M. J. Shannon in behalf of Saint Paul Church, By Miss A. O. Johnson in behalf of the Sunday school and Epworth League of Saint Paul Church, by Rev. W. H. Davidson in behalf of Rising Star Baptist Church, of which he is pastor; by Prof. W. I. McDonald in behalf of Spring Hill Baptist Church, and by Mrs. F. L. Konichm in behalf of Lane Chapel C. M. E. Church, all of which was responded to by Dr. Miller in fitting words. After the addresses, Mrs. F. L. Ross entertained the friends with a selection from Dunbar. The friends were then invited to the social room that was beautifully decorated to a well-prepared table that was served in courses, which was enjoyed by all who were present.—Frank Edwards, Reporter.

ALEXANDRIA, LA.—The Alexandria District preachers' meeting convened at 12 M. in the Newman Memorial M. E. Church, Alexandria, La., Rev. Cornelius Johnson, District Superintendent of the Alexandria, presiding. The devotional service was conducted by Rev. R. A. Walmsley, the pastor, and Rev. W. L. Dyas. After which the District Superintendent addressed the meeting relative to the work and stated the object of the meeting, and asked that the secretary of the last year call the roll, and the following brothers were present: R. A. Walmsley, S. M. Garner, S. C. Williams, I. H Large, W. R. London, M. C. Harrison, B. R. Jackson, T. J. Bridgett, O. J. Harvey, Wm. Jarrel, J. A. Landry, W. L. Dyas and Zacharias Smally. After which the District Superintendent declared the organization in order. The following were elected: Rev. M. C. Harrison, President; J. A. Landry, First Vice-President; O. J. Harvey, Second Vice-President; B. R. Jackson, Recording Secretary; R. A. Walmsley, Corresponding Secretary; S. M. Garner, Treasurer; S. C. Williams, chairman Program Committee; W. L. Dyas, chairman Transportation Committee; W. R. Loudon, chairman Ways and Means Committee; T. J. Bridgett, Chairman Recreational Committee; W. R. London, I. H. Large and T. J. Bridgett, Committee on Resolutions: The regular meetings of the district preachers of Alexandria District are to be held on the Wednesday preceding the third Sunday in the month, the next meeting to be at Pleasant Hill Church—Cornelius Johnson, Dist. Supt.; M. C. Harrison, Pres.; B. R. Jackson, Sec.

ST. JOSEPH, MO.—At the last session of Central Missouri Conference, Bishop Charles L. Mead made no mistake in assigning Rev. E. L. McAlister and wife to St. Luke M. E. Church. We feel it incumbent upon us to publish to the world that his services have been invaluable to us. The church has been strengthened beyond our most sanguine expectations. He found us hesitating and scattered; he left us 2nd of April for conference full of hope for his return another year. The trustees had an outstanding debt of twelve hundred and fifty dollars; more than eleven hundred dollars have been paid. On Thursday evening the trustees, helpers and friends gave the pastor a new suit of clothes for conference and tendered him and wife an informal reception.—Reporter.

PINE BLUFF, ARK.—St. Mark: We have been wonderfully blessed by the return of our beloved pastor, Rev. W. D. Lester, who so faithfully served us for nine months last conference year and was reassigned to us by Bishop Homer C. Stuntz in the last session of the Little Rock Conference. Rev. Lester spared no time in preparing a year's program for the church, putting the Sunday School in A-1 class, received the Senior League and all clubs as well, and organized a Junior League. He has raised the standard of the church above that of all previous years; also adopted and put in action a plan to dispense with all public collections on the Lord's Day. He is very young but a strong and wise leader; above all, a Christian gentleman. With his brotherly and Christian way has gained for him many friends. The plans have been perfected and put in action for our new church, in which the Pine Bluff District Conference will be held some time in the month of August. Our slogan for the year, "Raise our full quota, one hundred souls for Christ, and a **Southwestern Christian Advocate** in every home." His motto: "A chance and by the help of God, I'll make good."—Reporter.

LAKE CHARLES, LA.—On Sunday,

CHURCH FURNITURE
Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Communion Ware—MEMORIALS. The finest furniture made. Direct from our factory to your church. Catalog free. DeMoulin Bros. & Co., Dpt. 42 Greenville, Ill.



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March 23, a large crowd was present at Warren Chapel to hear Rev. S. A. Hamilton preach one of his wonderful sermons. Rev. Bihha (retired) conducted devotional exercises. The Epworth Leagua met at 6 o'clock. A very interesting musical program featured. Aside from the singing of the Junior choir, paper hy Miss Georgia Mitchell, and Mr. Clarenco Laws received much applause. The class was highly elated over the return of its superintendent, Mrs. Naomi Caroline. Mra. A. C. Washington, ex-second vice-president, was also present and conducted the Bible class. Mr. Sylvester Green announces the engagement of his daughter, Elnora, to Mr. Lewis Dervis, secretary of the Epworth League. Miss Green is also very prominent among the younger aet of church workers. June 25 has heen set as the date of the wedding.—Lewis Dervis, Sec.

WINONA, MISS.—On March 30th, at Haven M. E. Church, a program was given under the auspices of the Woman's Home Missionary Society, Mrs. F. C. Cauthon president. Mra. W. S. Leakes apoke on "Why the Negroea Do Missionary Work;" paper hy Mrs. L R. Wadlington, "Look Forward to Mission Work;" pnper hy Miss Q. V. Hnrper, "How to Help the Missionary," and many other good papers were read. A duett waa rendered hy Mesdames A. G. Grissom, B. F. Vaughan. Messrs. W. R. Canthon, Artie Fullilove, Brother W. Harper made remarks on how to make the mission go. Rev. C. W. Maxwell also made inspiring remarka.—W. R. Canthon, Reporter

MANDEVILLE, LA.—There was given a cake feast at this place March 23, hy the King'a Daughters, Miss Mary Rohinson, president. The meeting was a great success. The reverends who helped in the meeting were Rev. H. Reed of the Baptist Church and Bro. Ganey a local preacher of our church. The meeting was given for the henefit of the pastor. The King's Daughter have also put a bowl and pitcher in the parsonage. Total collection, $4.33.—Rev. E. W. Jackson, P. C.

VICKSBURG, MISS.—On Monday night, March the 10th, a atorm struck Wesley Chapel M. E. paraonage, Vicksburg, Miss., but did no serious damage. The members and friends of Wesley Chapel M. E. Church, led hy Mra. E. F. Scott, Mr. and Mra. R. N. McAllister, Mr. and Mra. James Smith, Mr. J. K. Wright, and othera, came to the door of the parsonage singing "Blessed Aasurance," filed into the paraonage and loaded the table with many ponnds of choice groceriea. It is an ill wind that blowa nohody good. That kind of storm never doea much damage, hnt a deal of good. Please accept my heartfelt thanks and appreciation. Come again. You are alwaya welcome.—M. P. Johnson, Pastor.

FLEMINGSBURG, KY.—Strawherry M. E. Chnrch is moving on nicely nnder the direction of our present pastor, the Rev. H. M. Marhley, he has served us faithfully this past year and we are very grateful to the good Bishop and cahinet for sending us snch an excellent leader. His sermons are sonnd and practical, they have pnt new life into the Chnrch and many souls have been added. We are confident that we will be able to do great work nnother year under his leadership. The departmenta of the Church have heen organized nnd nre doing effective work. In aplte of the many oppositions, the past year haa proven to he a very successful one for us. All henevolences are heing looked after eapecially the centenary, officera and membera are working faithfully to go over the top yith all departments hy conference February 11, marked the closing of our rally, which was a very successful one. At this time we raised $518.75. We are now planning to remodel our huilding in the near future. We have heen able to pay the Church out of deht nnd have more than $200.00, in the huilding treasure. Many of our membera who went to tho Baptist Church somo years ago, have come hack home again. We aro puhlishing a church paper which is known as "The Strawherry Seachlight." Prof. E. L. Moore, editor, the Pastor, Rev. H. M. Marbiy, manager.

MERIDIAN, MISS.—South Side Charge: This is the beginning of our third year, and we can truthfully say that its beginning is the hest in the history of the church. Through the leadership of our moat heloved pastor, Rev. . P. Ward, who is now heginning his third yenr, the church is well organized. Finding no organizaton when he came, hut hy hard work and prayer, every wheel now seems to move. Since he has heen with us one new church has heen huilt and we are now huying a new lot in a more desirahle place for our church in the city, at a coat of $1000, of which the groater part haa been paid. Our pastor has heen very ill since his return from conference, hut through his organization every item has heen carefully observed and looked after. We had our first Quarterly Conferenco March 26th. Raised for all purposes up to the quarter, $120. A storm struck the paraonage and left many good thinga. We are hut few in membership hut we mean to put it over in fine style. You may count on us for Easter to go over the top. Inasmuch as Bishop Jones was with ua and returned to us our desire, we shnll he with him alao in his desire. A pastor atudy room has also heen installed, given hy one of the members, Nick Hodges, which is very much appreciated hy the pastor.—Mrs. W. M. Terrell, Reporter.

BELZONI, MISS.—Our first Quarterly Conference was held March 28-30, Dr. E. F. Scarborough, our District Superintendent, preaiding. The conference was well attended and the reports showed that the work was in fine shape. Dr. Scarborough is a new man in a new field, hut the right man for the task. He spoke to the conferenco in his usual way, which thrilled the audience, and among the many things that he said, he gave the loyal membera to know that he would atand hy them in their atruggle for their new church which will soon he completed. On Sunday night he proached to a crowded house who were awaiting hia message, and the hearts of his hearers were filled to overflowing. We are praying that he will live long to do the great work which haa heen assigned to his hand. Total raised, $36.10.—Alex Cade, Reporter.

Quarterly Conferences

OLIVIER, LA.—The first Quarterly Conference of the Olivier Circuit was held March 23-25, with our District Superintendent, Rev. C. W. Reeves, in the chair. His sermon brought gladness and joy to the hearts of all. All officera were present with splendid reports. At Huhertville, Jeanerette, La., Thursday night, a great surprise was given at the close of the services, led by Sister Amelia Carpenter and others. They presented the paator and family with one hundred pounds of choice groceries. Dinner was served at the parsonage for the District Superintendent, Rev. A. Brown, Rev. Allen Roherson, pastor and wife, by the Steward Sisters. Collection $30.—Rivers Carpenter, Reporter.

MORTON, MISS.—The first Quarterly Conference was held at Morton March 22-23, with Dr. J. W. Price, District Superintendent, in the chair. The quarter was well attended and reports were very good. Most of the officera were present. Dr. Price gave same timely remarks in the interest of the church. He laid out all of the plans for this year. Dr. Price spoke from Mal. 3:8. Raised this quarter $34.87; paid District Superintendent $20; pastor $12.60; visiting preacher $2.22. Rev. McKeeton, of Jackaon, Miss., was with us Sunday at 11 a. m. and the District Superintendent asked him to preach. His suhject was: "Is your heart right with God." Rev. J. S. Williama preached Sunday night at 7:30 from Luke, 5:10, after which the Lord'a Supper was administered hy Dr. J. W. Price to 48. Pastor'a aalary was estimated at $1000, District Superintendent $100. We are planning great things for this year.—E. A. Moore, Reporter.

GREENEVILLE, TENN.—Our second Quarterly Conference for Tate Chapel M. E. Church was held March 8 and 9, with our able District Superintendent, Dr. J. A. Pickett, presiding. Quite a numher of the conference membera were present and made good reports. The District Superintendent preached two great sermons on Sunday to the satisfaction of the congregation. We are now getting ready to launch out into the World Service Program. Our church huilding, which haa undergone remodeling to that of almost a new and larger church, is getting ready to put on the finishing touch, and hope to have it aeated and dedicated by the 15th of June, 1924. Our Annual Conference was organized in this church in the year 1880, and a large conference memorial window is heing put in in memory of thoae dear old heroea who made np the conference at that time. The Rev. W. A. Webber, a well-known church huilder, is our pastor. Pray for us.—A. C. Ripley, Reporter.

SYLVANIA, GA.—The Second Quarterly Conference of the Sylvania charge of the M. E. Church waa held at Oak Grove Chnrch March 1-2, with Dr. J. S. Stripling, District Snperintendent, presiding. The paator, Rev. W. H. Odum, had made all necessary preparation to make the occasion a success. The officials who reported on Saturday almost made the roll-call complete. Both sermons delivered hy the District Superintendent on Sunday at 11 a. m. and 7 p. m. were spiritual feasts, and the large and loyal audience took with them food for the soul for many days hence. After the great sarvice a most luxurioua dinner was spread, containing many good things to satisfy the inner man. The good people of Oak G[illegible] made themselves famous for the manner in which they entertained at these servicea. Collection $52.—W. S. Lawton, Reporter.

MORTON, MISS.—Our first Quarterly Conference convened March 22 and 23, 1924, in Christian Banner M. E. Church, Dr. L. W. Price presiding. All officers reported. Dr. Price gave many helpful suggestiona to the conference and seemed well pleased with the plans presented hy the pastor. The committee on estimation reported as follows: For paator's salary, $1,000; for District Superintendent, Superintendent. $100. Paid for the quarter, to pastor, $80.20, to the District Superinteudent, $20.05. Total, $100.25. Sunday at 11:40 a great sermon waa preached hy Rev. McKelpin of the A. M. E. Zion Church. Subject: "To him that knowa to do good and doeth it not, it is sin." 5 p. m. the Epworth League entertained with the following program: "The Work of the Sunday School," Mr. E. A. Moore; "The Stewardship of Evangelism," Mra. L. O. Williams; "Christian Stewardship," Miss Annie Taylor; remarks hy Rev. McKelpin; closing address by Dr. L. W. Price, District Superintendent. 7:30 p. m. sermon hy Rev. J. A. Williams, pastor. Suhject: "The world a great fishing pond." Members received in the church 14. The Lord's Supper was administered.—L. O. Williams.

COLUMBUS, TEXAS—"New" Saint Paul M. E. Church: We have just closed our second Quarterly Conference March 24th. We hegan the quarter Thursday preceding the fourth Sunday with a program in the intereat of Ladies' Aid and Home Missionary Societies. Friday night was the Sunday school interest; Saturday night business session of the quarter, with Suparintendent J. G. Brown at the heim. All the Auxiliariea were represented and reported with one dollar to bear the expenses of the quarter. Sunday waa a high day. We hegan with early morning "watch," 5:30; Sunday school, 9:30; preaching, 11 a. m.; administration of Lord's Supper in afternoon, 3:30; 78 partook. Bro. D. L. Mosby preached at this hour. Both the Superintendent at 11 and Rev. Mosby at 5:30 were at their hest and preached wonderfully strong sermons that moved the hearera to great joy and ecstacy. The climax in attendance was reached Sundny night, when the District Superintendent faced a crowded house. His text was, "Preach the word," 2 Timothy, 4:2. Bro. Brown was at his hest, and the "word" hit the "mark," and as the result, when the paator, Rev. Maye, opened the doors of the church and gave opportunity for those who wished to accept Christ, there was one converaion and accession to the church. Total for quarter, incinding Monday night's lecture hy the Superintendent, $81.37. The suhject of lectnre was "The Wo[illegible] Service." At the close of lecture [illegible] Home Mission Sisters served tha en-

tire congregation to refreshments. Total Centenary raised in quarter and included in above figures, $25.11. —Joseph William Maye, Pastor; U. S. Dawson, Reporter.

WEST POINT, GA.—The second Quarterly Conference of the West Point charge was held March 29-30 at Piney Grove M. E. Church and ending at Cannon Chapel M. E. Church. The session was grand from every angle. Sunday night nt 7:30 p. m. the District Superintendent, Rev. E. D. Giddens, spoke out of God's Word and selected for his text Neh., 6:3, subject: "Unanswerable Answer to the Christian Critic." The attendance was good. The Holy Spirit found an acceptable place in our hearts. As is the custom at this particular place, the Superintendent was paid in full. Collection for the day, $35. After the main service was completed the pastor had each captain to boost his or her club for the coming Ten Virgin Rally that will terminate Easter Sunday. Every report was indeed encouraging..—Rev. E. D. Giddens, Dist. Supt.; Rev. Wm. M. Melton, Pastor.

MERIDIAN, MISS.—Haven Chapel: Our first Quarterly Conference was held March 30-31, with our District Superintendent, Rev. B. T. McEwen, in the chair. All officers were present showing everything to be in excellent condition by their splendid reports. Rev. McEwen brought the World Service Program home to all present; he also preached a wonderful sermon and administered the Lord'a Supper to about 150 persons. The District Superintendent was paid in full at the end of the conference session. Thus bringing to a close one of the most successful quarters in our history.—J. D. Wheaton, P. C.; Reese Jimerson, Reporter.

ARDMORE, OKLA.—Our fourth Quarterly Conference convened in Warren Chapel Methodist Episcopal Church March 23-24, 1924, with the Rev. C. R. Ross, District Superintendent, presiding. The business session was largely represented; all of the officers were present, and had written reports which showed a general growth throughout the charge. On Sunday morning the Sunday school was favored with the presence of the Superintendent and enjoyed a helpful review of the lesson conducted by him. On Sunday night the District Superintendent preached a strong sermon and administered the Lord's Supper to about 65 persons. Our beloved pastor, Rev. W. L. Darius, with the assistance of his wife, has done a great work this year. Forty-seven members have been added to the church during the year. Paid pastor this quarter, $3; paid District Superintendent in full; raised for all purposes since the last Annual Conference, $2,495.90. Benevolences raised in full. The pastor is well pleased with the membership and the membership loves their pastor.—Mrs. C. G. Graham, reporter.

BAY ST. LOUIS, MISS.—Our first Quarterly Conference was held March 29th and 30th, Rev. P. H. Rembert, District Superintendent, presiding. We had a great conference. The District Superintendent spared no pains in looking after every interest of the church. All had good reports; all pledged to put over the World Service program on Easter. On Sunday the District Superintendent was at his best and preached a great sermon, which was enjoyed by all. The sermon will long be remembered here. All are determined to do their very best this year.—Reporter.

BELZONI, MISS.—The trustees, members and friends are rejoicing over the results of the rally on March 23rd; $159 was the amount. We are determined to complete our new brick veneer church in the near future, by the help of God. The Bishop made no mistake in assigning back to us our pastor, the Rev. M. J. Stalling, who has been with us for the past four years. He has proven himself the man for the task and is always wide-awake on the job. He has the confidence of the people to the extent they are willing to follow where he leads. We are going to stand by him and see that he does not want for anything that will retard his progress. Total raised locally up to date and paid out on project of building. $2,191.85. Pray for us.—W. H. Nunn, Secretary.

MARRIAGES

JONES-WADE—Mr. Patrick Jones and Mrs. Lena Wade, of Meridian, La., were joined together in the bonds of holy wedlock by the Rev. Robt. A. Walmsley, of Alexandria, La., Thursday evening, at 8:30, at the bride's home. Many were present to witness the occasion as evidence of the high esteem in which the happy pair was held by both white and colored. Both are industrious and we predict for them a very successful voyage on the sea of time. Mr. Jones is a member of the Methodist Episcopal Church and Mrs. Jones is a member of the A. M. E. Church. Rev. R. A. Walmsley officiated.

DUNCAN-MOORE—Mr. Ray Duncan and Miss Bertha Moore were married at the parsonage March 16, 1924.

RETHERFORD-SUGART—Mr. Willy Retherford and Miss Dimple Sugart were married at the parsonage March 16, 1924, just one hour from the time the above couple married. Both couples were members of Kynett Chapel, Sparta, Tenn. We pray for both couples a happy sail through life. Wm. T. C. Travis, P. C., officiating.

INQUIRY

I wish to find my brother, whose name is Oliver Boone; last heard of in Georgia. My name was Elizabeth Ann Boone and afterwards Elizabeth Ann Joiner. Also, I want to find my son, Johnny Amhut. I last saw both 36 years ago in 1888. I would be glad to hear from either of the above. My present name is Mrs. Elizabeth Ann Swanson, Marianna, Ark., R. F. D. 1, Box 75.

I want to inquire for my sister, M. A. Matlock. She left her sisters, Lucinda Huddleston and Fannie Lofton, R. 1, Marianna, Arkansas, in 1917, for Muskogee, Oklahoma, with her daughter Alice. She hasn't been heard of since, and her two sons, Johnny Matlock somewhere in Cincinatl, Ohio, and Willie Matlock. Any information of either of the above persons will be greatly appreciated by Fannie Lofton, R. F. D. No. 1, Box 72, Marianna, Ark.

I wish to inquire for my son, Joe Alex Mathews, who was residing on Dr. Mym Bailey's plantation several years ago when I last saw him, several miles from across the iron bridge from Columbus, Miss. Any one giving any information concerning him will be highly appreciated by his mother, Caroline Mathews, Winona, Miss.

I wish to inquire of the whereabouts of some dear friends, when last heard from in Pineville, La., and they were all members of the Methodist Episcopal church. Their names are Hannah, Julia, Lilla, Kittie, James and Rosetta Robinson. Auy information that can be given will be thankfully received by Mrs. Helen Davis, 2223 E. 24th St., Oakland, California.

I wish to inquire of the whereabouts of my sister, Mattie Williams. When last heard from she was in Shreveport, Louisiana. Any information that can be given will be thankfully received by Alberta Mason, P. O. Box 1005, Electra, Texas.

I wish to inquire for the whereabouts of my two brothers, John Jiles and Ransom Jiles. When I last heard of John Jiles he was in Bloomingville, Texas. Any information concerning them will be greatly appreciated. Rev. Mrs. Elnora Harrison, P. O. Box 1005, Electra, Texas.

I wish to inquire through the **Southwestern Christian Advocate**, of the whereabouts of my uncle, Oliver Atkinson who has been gone for over 25 years. When last heard of, he was living on the plantation of Carey Grimes below Natchitoches, La., one sister, Hattie Burk, lives at Natchitoches and I had two brothers, Sam and Charlie Timmons. Any information will be gratefully received—William Timmons, Routo 1, Box 61, McDade, La.

I wish to make an inquiry of some of the 66th U. S. Colored Troops of the Civil War. A letter from any of them will be appreciated by—E. E. Cooper, Oakland, Texas.

I wish to inquire of my niece. Her malden name was Flora G. Melvin. When last heard of she had married and was living near Fodoche, La. She was then known by the name of her husband, Shepard. Any information concerning her will be thankfully received. Write Rev. B. W. Robinson, Tylertown, Miss., P. O. Box 334.

I wish to know the whereabouts of my brother, Eli Newton, Jr. Our father's name was Eli Newton, and mother's name was Aria Newton. We lived in Little Rock, Ark., but moved to Texas some years ago. When last heard of, my brother was in Little Rock. Any information concerning him will be appreciated. Write Joe Newton, R. F. D. 2, Box 32, Calvert, Texas.

CARD OF THANKS

After filling my appointment as local preacher at Mountain Ridge on the Pelehatchie Circuit, after a successful year along all lines, I wish to thank Sister Pinnie Collier and her host of friends for a $7.00 beaver hat. May God continue his blessings on these good people of Mountain Ridge. —J. H. Flowers.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

JONES—Mrs. Lucy Jones, the wife of John Jones, was born November, 1864, and died March 1424. She leaves a husband, sisters, four sons, five daughters, seven grandchildren and a host of friends to bewail her departnre. For forty-five years she lived a staunch Christian and a faithful worker in Stryctland Chapel M. E. Church. Servant of God, well done, thy glorious warfare's past, the battle's fought, the race is won, and thou art crowned at last.—John L. Glenn, Pastor.

PARKER—Little Helen Parker, of Poplarville, Miss., was burned on March 21 and died on March 23. Helen was only 5 years old, the daughter of Brother D. Parker, class leader in Merrill Chapel M. E. Church. She was loved by all and will be greatly missed. Rev. R. Jordan, pastor, conducted the funeral.—H. J. Johnson, Reporter.

RANDOLPH—Sister Beulah Randolph, of Baton Rouge, La., departed this life March 22 at 4:30 a. m. She was a life-long members of Wesley Chapel Sunday school, a member of the church for eleven years, also a member of the Epworth League, Queen Esther Circle and Class No. 2. Surviving her are one brother, aunt and grand mother and many friends. —H. A. Nelson, Reporter; Rev. D. S. Sloan, P. C.

TERRY—In accordance with his wishes, Almighty God saw fit to call from our midst on February 13 our beloved sister and mother, Mittie Terry, of Lovelady, Texas. She was born in Alabama, October, 1847, dying at the age of 76 years. She was a member of the church 60 years; her highest aim always was to save sinners. She leaves six children, 40 grandchildren, 28 great grandchildren and many friends to mourn her departed life.—Wm. O'Neal, Reporter.

JONES—Alonza L. Jones, of Hernando, Miss., died in full triumph of faith. He was born Jan. 28, 1908, and died March 13, 1924. He was converted September, 1920, under Rev, E. L. Wilson, and joined Stevens Chapel M. E. Church. He was the son of Brothor J. W. and Sister H. L. Jones, also members of the M. E. Church. The funeral was conducted by Rev. L. W. Washington, pastor. Students of Prof. T. Young were present and presented the bereaved parents $5.50. Surviving him are father,

(Continued on page 16.)



SPECIAL NOTICES

The Spring District Preacher's Meeting of the Pittsburg District, Washington Conference, will convene at Piedmont, West Virginia, April 24th, at 10 a. m., and adjourned the following day at noon. Attendance upon this meeting, judging from past experience, has become a necessity. Each pastor is urged to be present with full report on number of World Service volumes distributed and prepared to discuss the district program for the year.

The Pittsburgh District Conference will be held at Camphor Memorial Church, East End, Pittsburgh, July 30, to Aug. 3rd.—M. J. Naylor, Superintendent.

The pastors of the La Teche District are called to meet in Thibodaux, La., Tuesday, April 22, at our World's Service convention. Each pastor will be expected to report his full quota of World Service collection in this meeting. Dinner will be served at twelve.—W. G. Alston, Dist. Supt.

The Rev. N. R. Clay, our pastor at Amory, Miss., has employed the Rev. C. A Jordan, one of our retired ministers of the Upper Mississippi Conference, to take care of his church while away attending the General Conference. All correspondence will reach him at Amory, Miss., Box 515.

The City Federation of Colored Club Women will meet May 25-26 at Central Congregational Church. All women's auxiliaries of the various churches are invited to send delegates.

The special work of the Federation for 1924 is "Helping the City Blind Commission" by securing membership fees of one dollar.

The general public is earnestly asked to help in this cause.

The Sunday School and Epworth League Convention of the Birmingham District, Central Alabama Conference, will convene at Collinsville, Ala., Jan. 5th and 8th.

This promises to be a great convention from every angle. A number of the general officers of each department will be with us to help in this important work. It is expected that each pastor and his Sunday school and Epworth League workers be present. The good people of Collinsville are looking for us in large numbers, and it is a duty we owe them and our great Methodism to carry our delegated Church Body into this section of the State and Annual Conference.

I am urging that each Sunday school and Epworth League will send in the full amount that has been assessed to them. Seventy-five per cent of your assessment will be credited to the Church Benevolence and the other to the expense of the convention.

Let the district be represented 100% at Collinsville June the 5th and 8th.—Yours for success, J. H. Redrick, P. O. Box 327, Gadsden, Ala.

To the Laymen of the South Carolina Conference:

Dear Brethren—There has recently come to me from the treasurer of the General Conference Commission on Entertainment, Mr. Oscar P. Miller, Rock Rapids, Iowa, a letter which calls our attention to the fact that there is a large deficit in collection of General Conference expense funds from our conference. This is a matter of vital importance and should not be neglected. I desire, therefore, to solicit the co-operation of progressive laymen on every charge with a view that the pastors may be given ample assistance in bringing this matter before our people. A small collection of about five cents (5c) from each member will be sufficient to cover this claim.

At no time in the history of our great church has the Negro Group enjoyed fuller recognition than at present, and it would be a bad reflection upon us if we failed to bear our full share of this responsibility. Permit me, therefore, to urge that you give this matter prompt and adequate attention.

Wishing for you a successful year of service, I am, yours in His name.—Chas. W. Caldwell, President Laymen's Association, South Carolina Conference.

OBITUARY.

(Continued from page 15)

mother, 5 sisters and 3 brothers. Many friends and schoolmates mourn his death.—Reporter.

ARMSTEAD—Sister Rosa Armstead, widow of the Rev. Armstead, departed this life Tuesday morning, March 11th, at 2:30 o'clock. Sister Armstead was a faithful member of Peck Memorial M. E. Church for more than thirty yesrs. She was always ready to lend a helping hand in the community as well as in the church. Peck has lost one of her best. She leaves a host of relatives and friends to mourn her loss. The funeral services were preached by the pastor, Rev. Cornelius Spears, assisted by the Revs. M. R. Walker, District Superintendent of the New Orleans District, T. F. Robinson, pastor of First St. M. E. Church, C. S. Stanley, pastor of Wesley. "Servant of God, well done, thy glorious warfare's past, the battle's fought, the victory's won, and thou art crowned at last."—Reporter.

BROOKS—Sister B. Mae Brooks, of Clarendon, Ark., born October 5, 1905, died Feb. 8, 1924. She joined the M. E. Church in 1921. Sister Brooks was a student of Philander Smith College and was loved by all. She leaves a mother, sister, and many friends to mourn her departure. The funeral services were conducted by Rev. J. A. Brown, pastor, assisted by Rev. Gilidge, pastor of the A. M. E. Church.—W. M. Crosby, Reporter.

RAMSEY—Brother Melvin Ramsey, brother-in-law of the Rev. E. W. Rogers, our pastor of Lauderdale charge, fell asleep in Jesus on March 14. He left a wife, father, brother and a host of friends to mourn his loss. The Rev. J. D. Wheaton conducted the funeral. Our loss is heaven's gain.—W. C. Carter, Reporter.

HARRIS—On the morning of March the 10th, 1924, Sister Amanda Harris, age 75, one of the oldest citizens of White county, Sparta, Tenn., fell asleep in death. She was a member of the Christian Church, was an exceptional Christian and loved by all the old citizens that knew her. Surviving her are eight children and grandchildren, and a great grandchild, one brother, one sister. The funeral was attended at the residence of Mr. Walter Leftwich, her son-in-law, by Wm. T. C. Travis, P. C., Methodist Episcopal Church.—Reporter.

SIMS—Mrs. Geneva Sims, of Sardis, Miss., departed this life on March 19. She was ill only three days when death claimed her. On March 24th the Death Angel came into her home and claimed her devoted husband, Saul Sims. They both lived to an old age. She died at the age of 78 and he at the age of 97, leaving eight children, four sons and four daughters, and a host of grandchildren and friends to mourn their passing. They were loving parents and always cheerful to the end. They were laid to rest at Pope, Miss.—Mrs. Cornelia Sims, Reporter.

COLEMAN—Mrs. Mattie Coleman, wife of Mr. Cammie Coleman, passed away Tuesday night, March 18, 1924. For three years she was a faithful member of our church at Lucien, Miss., of the Brookhaven Circuit. Her death came as a shock to the community. She leaves to mourn her loss a baby two months old, a husband, mother, father, sisters, a brother, a host of relatives and friends. The funeral services were conducted by the Rev. J. B. Campbell, P. C.—Reporter.

LARKS—Jake Larks was born in Point Coupee Parish March 15, 1848, died March 14, 1924, age 76 years. He married Miss Mary Stephen Feb. 10. 1876. He was a member of the Progressive Baptist Church; has been an active member in the service of the Lord for 58 years. He leaves to mourn his loss nine children, eighteen grandchildren, one sister and two brothers, and a host of friends and relatives. His loss to our community, is heaven's gain. His son, Adan Larks, of the M. E. Church, Little Rock, Ark., and family, and three sisters, were summoned to attend the funeral. Rev. Forrest Butler preached a noble sermon and cheering words of sympathy.—S. J. Dotson.

RICE—On March 1 death entered the home of Bro. W. Rice and took from the home his oldest daughter, Sallie, aged 40 years. She joined the church 20 years ago and proved a faithful Christian to the end. The funeral was preached by the pastor, Rev. J. W. Byrd, Brooksville Charge, Miss. She leaves to mourn her loss mother, father, sisters and one brother.—Reporter.

BROOKS—Rev. A. M. Brooks, of 1262 John St., Nashville, Tenn., formerly of Waterford, Miss., departed this life March 23, 1924. Rev. Brooks was a highly educated man, receiving his literary education at Rust College, Holly Springs, Miss., his theological education at Gammon Seminary, Atlanta, Ga., in 1902; was married to Miss Bessie Melton in the same year; to this union were born three children. They lived happily together twenty-two years. Having transferred from Arkansas Conference in 1907, on account of ill health, he was forced to give up his work in the ministry. His funeral was held from Hubbard Chapel M. E. Church March 26, 1924, conducted by Rev. J. B. Booth, District Superintendent of Nashville District, Rev. C. K. Brown and others. Music by Walden College. He leaves to mourn his loss, a wife, son, two daughters, mother, sister, and a host of friends.—Reporter.

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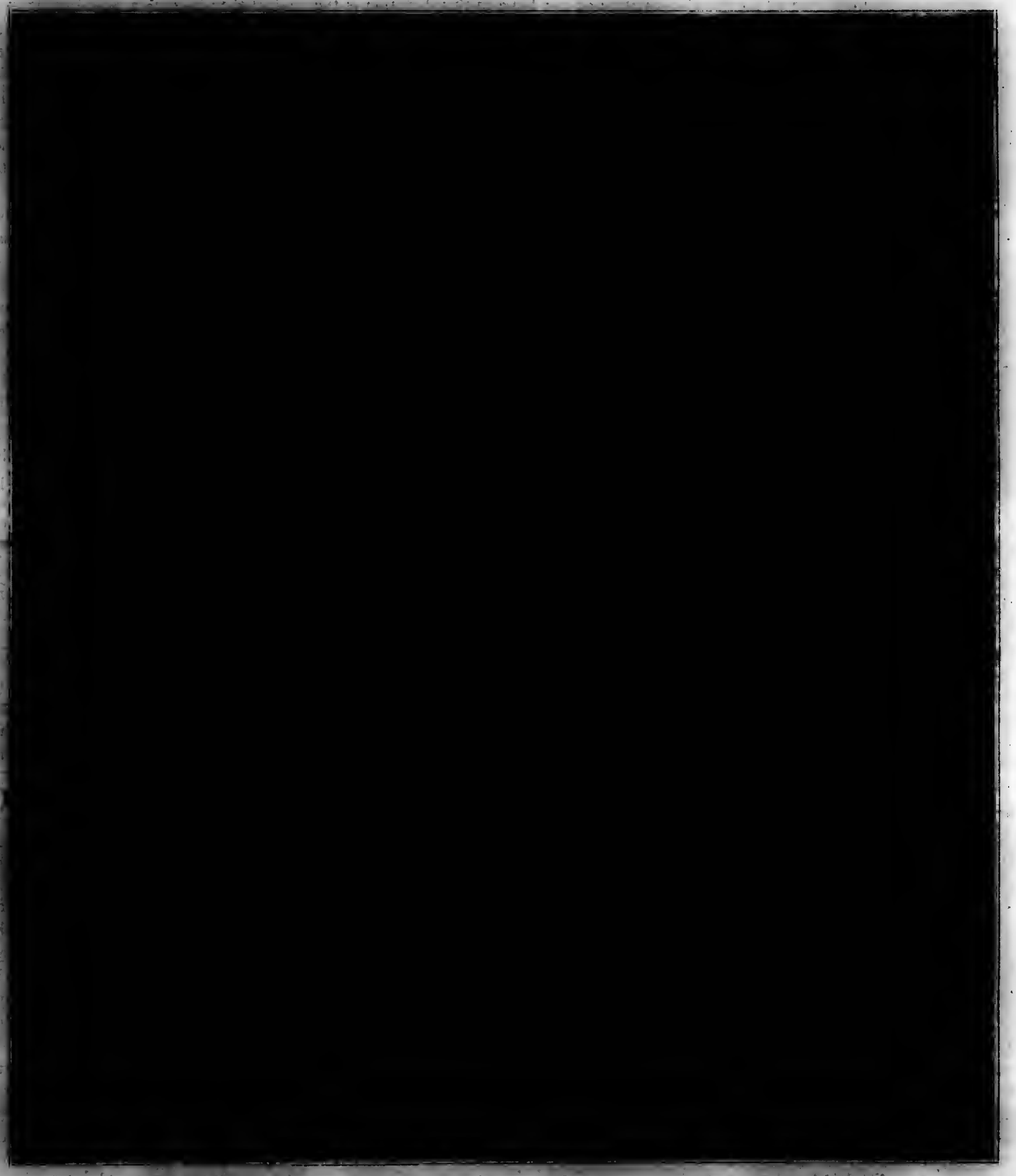
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Southwestern Christian Advocate

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METHODIST UNIFICATION

"Have we not all ONE FATHER? Hath not ONE GOD created us? Why do we deal treacherously every man against his BROTHER?"

"He caused to spring from ONE forefather people of EVERY RACE, for them to live on the whole surface of the earth, and marked out for them an appointed span of life; THAT THEY MIGHT SEEK GOD."

"Behold, how good and how pleasant it is for BRETHREN to dwell together IN UNITY!"

UNIFICATION OF METHODISM

Negro members of the Methodist Episcopal Church object to the spread of opinion, either implied or expressed, that we stand in the way of the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South. While we regard the last Plan of the Commission as defective and, although we do not agree with it in certain particulars, thus far it seems to be the best Plan yet devised; and until a better one is submitted, we will make the most of the present one.

Even should the present Plan be disapproved by us we are not opposed to unification of these two Christian communions on the plain basis of Christian ethics. Whether this specific Plan does or does not go through both General Cenefcrences, the Negro membership of the Methodist Episcopal Church believes in, advocates, and yearns for, the early dawn of that day when these two, and all the other Methodist bodies shall be welded into one unified militant organization mediating to the world our Methodist type of Christian ideal and religious experience.

It has been thought by some that the attitude of the Negro in the Church toward unification would be dictated by emotions of fear or motives of selfishness. But we are not dominated by fear. Of what can we be afraid? We have inherited in Methodism an inalienable heritage. Not only is this ours by suffrage and will of the church, but by her constitutional obligation which is inviolable. Methodist Episcopal Negro members believe in no organization quite as implicitly as they do in their church and in the essential fairmindedness of our white brethren within the church.

We have faith in our church's ideals. No where else do we find an organization with ideals more in consonance with those of the New Testament standards of doctrine and life as we interpret them. To us this church is the highest type yet evolved among religious organizations committed to the task of human uplift.

We have confidence in her loyalty and high devotion to the Negro's legitimate advancement among his brethren. Of this, her past history of suffering and sacrifice is ample evidence. For a hundred years, the Negro has been held and husbanded by this church as an invaluable asset in the ranks of her parti-colored constituency. Whatever legislation is proposed, whatever plan is adopted, Methodism will set up her critique, will scrutinize to see that it comports with her lofty Christian idealism which is the genius and dynamic of her body, of her existence. She has ever been true to all races. She will not fail the Negro now. Inasmuch as this church has gone through her Gethsemanes with, and for, the Negro, he will resolutely go with her now upon the mountain of vision and transfiguration, where he will witness Divine sanctions to her unique character and mission, and will realize it is good to be associated with her in this unification experience.

We are of course aware that those who take counsel of their fears are apprehensive lest in the process, our brethren of the Church, South, will transfer to the new organization their total psychology, and that this will make such an impact on the psychology of the Methodist Episcopal Church as to effect a reversal of her long cherished ideals, her sentiments, her standards, her attitude toward her Negro members. Is it not equally as probable that Methodist Episcopal ideals will effect a change for the better in the mental furnishings of our Southern brethren? Some Negroes, because of their mental backgrounds, think of this contact in terms of the old "chestnut" concerning a defective apple in the barrel. But chemical processes and mental and spiritual processes are very dissimilar. We believe more firmly in the potency of the good than in the pungency of the evil. In confirmation of our hope in this direction is the fact that our Southern Church brethren, many of whom a few brief years back openly expressed their utter disgust at even the thought of membership of Negro Christian in a church with themselves, are now as open and courageous in their willingness to become part of an all-embracing unity of all complexions of Christians.

Besides, there is evidence of an evolution of the spirit of tolerance and good-will among men; and, rather than indulge suspicions, one must take note of the gains being made in the spirit of justice and respect of group for group throughout the world—auspicious signs of the growing possibility of union of spirit as well as of formal organization. Should such a union be effected then, what ground could there be for fear. In this union it would not be possible to enjoy less than a parity of membership privileges. It is unprecedented in any Christian body, and could not be legalized by any Christian legislation that there should exist in a Christian Church such a thing as an inferior class membership with restricted rights. Henceforth in any and every Christian organization in Christian America, not the pagan concept of class, but the Christian concept of Christ must form the basis of our legislation.

Nor do we allow selfish considerations to oppose us to the Plan of unification. It may appear to be a highly abstract conception but the total interests of the Kingdom of God are of greater moment than are the interests of any single class or racial group. We would not dare clamor for racial advantages as against Kingdom interests. Our endeavors are for Kingdom ends rather than for advantageous race position in the social order. Whatever may be the procedure of other groups we are called of God to seek placement and relation where we can be of largest service to the Kingdom. We believe United Methodism will afford such a position for our group.

More than ony other institution we know, the Methodist Episcopal Church is uniquely adapted to become a world clinic in the process of Christian race adjustment. For such a time and mission she has come into the Kingdom, and the Negro will not be found offering opposition to what seems the probable will of Providence that there shall be the integration of all Christian forees based upon a common religious experience whose essential characteristic is a consciounsess of a common Divine Fatherhood realizing itself in terms of human brotherhood. This is the only allowable and ultimate formula of human relations: Fatherhood of God, therefore brotherhood of man. All the Negro asks is that the new church, resulting from the Unification, honestly and in conscientious fear of God, shall give itself to the progressive realization of the ideal and will of God, as revealed in Jesus Christ, in all our race and human relationships.

The Negro asks not the impossible. He does not expect cataclysmic and capricious or miraculous transformations of human nature to be effected by the union of two formal organizations into one; but he does expect, and his membership in the new organization will put him in position as never before to contribute his every effort to, the realization of Christian tolerance, mutual good-will and Christian co-operation in the task of bringing all men to a knowledge of the values which Jesus Christ in his life-experience and philosophy set forth as of eternal worth for mankind. Let Christian union come.

METHODIST EPISCOPAL CHURCH LOSING HOLD(?) ON NEGRO MASSES

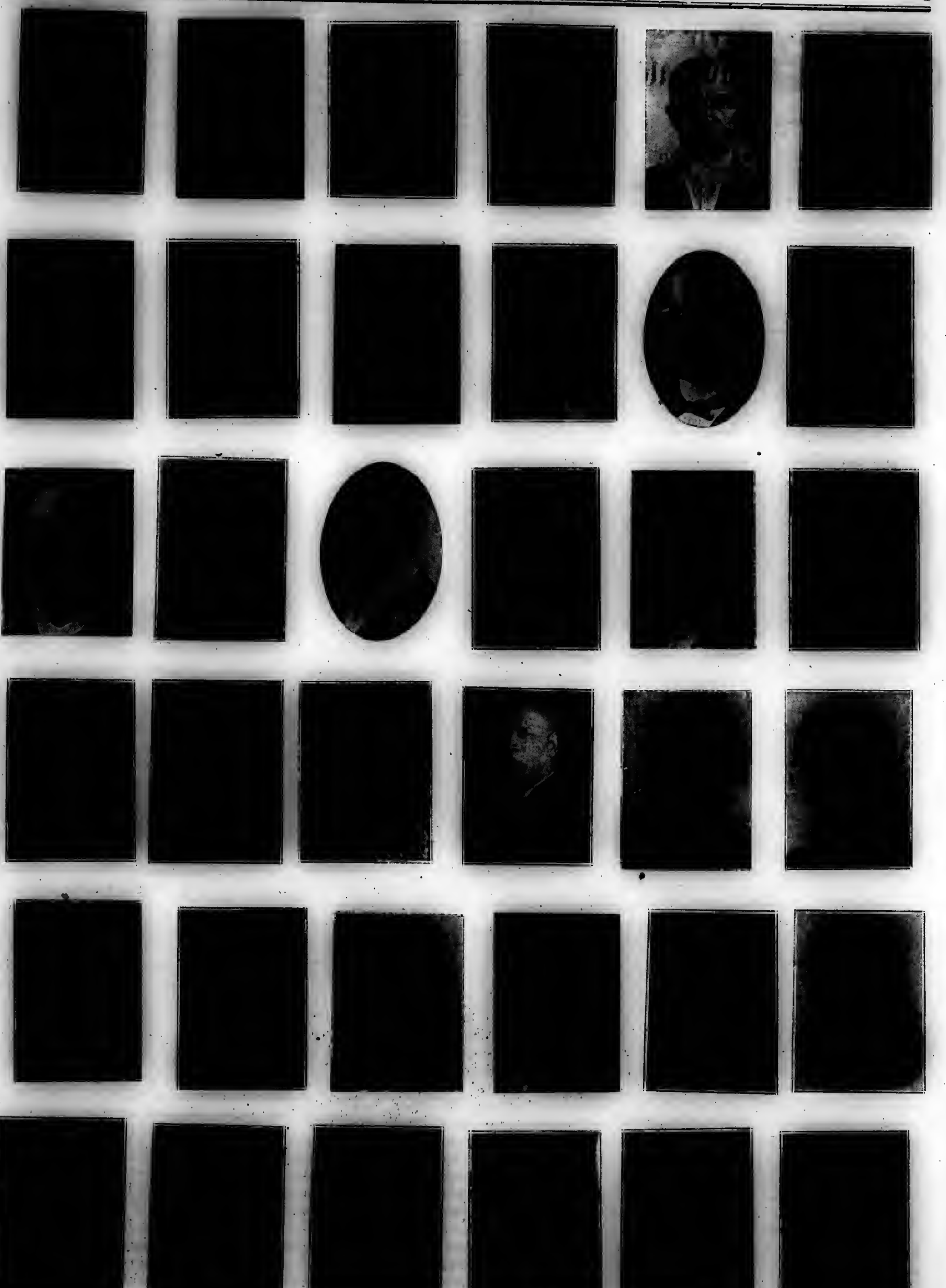
Opportunity for Commanding Leadership Among Negroes Growing Less. Other Religious Denominations Profiting By Methodism's Mistake.

While Methodism is caviling over the cost of maintaining episcopal residences and the necessity of carefully preserving the nice racial proportions and equilibrium in the number of their leaders per group within her ranks, the Church is drifting dangerously near, if it has not already arrived at, the verge of loss of her opportunity for commanding position and recruiting in a large way among the masses of the Negroes of the country. This will be increasingly true of the present and coming generations.

In order to obviate this impending experience, the Methodist Episcopal Church must multiply and vitalize her points of contact with the Negro race. As is the policy of the large and growing Negro denominations, she must provide adequate Negro leadership within her folds. Time was, shortly after emancipation, when the Negro in large numbers flocked to this church for reasons, many of which do not now obtain. And the church must be sold to him now from a considerably altered point of view. With the New Negro the value of the appeal of any organization, especially of the church, lies chiefly in the opportunity it affords for his completest self-expression and self-determination. Whatever else may be afforded by it, this has emerged now as the chief value which any organization must offer in order to render any very effective appeal to the Negro. In the nature of the case, the church can make such an appeal most effectively through Negro Episcopal leadership.

The exigencies of present circumstances make it necessary that at this particular crisis in race adjustment in the nation, the Methodist Episcopal Church must increase the number of her Negro Episcopal leaders for Negroes. The mental attitude and mood of the group makes this an imperative policy immediately necessary for Methodism. The

(Continued on Page 4)



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METHODIST EPISCOPAL CHURCH LOSING HOLD ON NEGRO MASSES.

(Continued from Page 2)

sole purpose of this article, therefore, is the awakening of the church to the crisis confronting it in this opportunity to strengthen her position for commanding leadership and for direction of the life currents of twelve million Negro people. If Methodism is wise and alert at this point, at this time, she can capture the position of director of the total enterprise of Negro religious and moral activities for the next half century; and it may be, for all time to come. This challenge should be met at this General Conference. On a large and adequate scale our church, for the sake of the Negro himself, should make provision and effort for larger recruiting of Negroes to her ranks than ever in her history.

This is being done by other denominations, which according to indications seem to be profiting by our weakness at this point. In both flexibility of their policy, in adaptive machinery, in strategy of approach, they seem to put us to grief. One of the most startling discoveries made by us in making the recent rounds of our several Annual Conferences this season was the relatively low percentage of increase in membershio reported throughout our Methodist borders. Increase in membership was not commensurate with the gratifying increase, in most cases, of benevolent collections.

In the South, this condition must be largely accounted for by the wholesale exodus of many thousands from this section to the North. From this same cause other denominations likewise show losses. But our church membership records in the North do not show corresponding gains from ranks of the non-church folk or of our own members who have gone there. Many, to be sure, are lost to any church life. Yet the fact remains that many thousands have somehow eluded the recruiting net of our own Methodism. This, too, despite the fact that in the great northern field we can boast of as faithful, watchful and efficient ministers as are to be found anywhere; and these are not by any stretch of imagination to be blamed for the loss of these thousands to our Methodism.

Not indeed in our men, but in our ecclesiastical system, is to be found the defect. In our church we have not sufficient contacts in kind with these masses of shifting Negroes. We must accommodate our machinery to the Negro's rapidly developing race-consciousness, or lose a position of commanding influence with him. Nothing short of Negro Bishops for Negroes can capture the interest of the New Negro in his new environment and turn him to this church. This is the bold secret of the success registered in the other churches in his hectic enthusiasm and sacrificial loyalty to these organizations. Our Methodism seems to be awakening to this tremendous fact all too tardily.

Meanwhile, as over against our practical standstill in recruits, others are maintaining their vigorously operating and finely adapted recruiting machinery with telling effect. This is strikingly true in all that vast stretch of territory, East, North and West, where our church maintains not a single point of contact of Negro Episcopal leadership with the unnumbered thousands of Negroes exposed to the irresistible influence of purely Negro denominations. To continue such a policy is suicidal for the Methodist Episcopal Church among Negroes.

We pass by the innumerable flock of Baptist ministers everyone of whom is a bishop in his field, to observe that among our African Methodist brethren, their eighteen Bishops fall into three different groups as to location of their Episcopal Residences, as follows: those who live in the South and administer southern territory. Of these there are only four, with one exception—Bishop Fountain, who administers, besides Alabama, the entire Pacific coast, together with California and South America; another group of five, who though ministering in the South hold their residences in the North, thus maintaining double contacts with the field. These Bishops are thus personally acquainted with or known to thousands of people in the South who may or may not be church members but who, moving to the North, will connect themselves, if at all, with the church of the Bishops of their acquaintance. In this way these Bishops place in their northern churches thousands of former parishioners and acquaintances going North from their churches and denominational districts in the South; the other group of Bishops, consisting of seven, are those who both live and minister out of the South. Included within this group are two venerable Retired Bishops.

Of the ten Bishops of the Colored Methodist Church only four are domiciled in the extreme South, while two reside in the great Central West, with areas covering the District of Columbia, Pennsylvania, Missouri, Illinois, North and South Dakota, Kansas, Kentucky and Ohio, whither untold thousands of Negroes are migrating and will continue to go.

Our brethren of the African Methodist Episcopal Zion Church have not a single active Bishop resident in the far South; their stalwart leaders are distributed northward from North Carolina to New York and westward from Pennsylvania to the Mississippi river at St. Louis.

A network of Negro Episcopal leadership for Negroes is thus sustained by these great denominations from Cape Cod to the Golden Gate and from Mexico northward to Canada. Illustrating their method of intensive cultivation, witness, the C. M. E. Church has in Texas 4 conferences, 2 in Oklahoma, 3 each in Georgia and Arkansas, and 5 in Mississippi. The A. M. E. Church has in Georgia alone 8 conferences.

What is the meaning of this wise strategy and what its effect? With the millions of Negroes of this country exposed to such a distribution of Negro leadership and all that this implies, it is easily discernible what will be the effect by way of augmenting recruits to those communions.

These Bishops become strong centers of racial as well as denominational pride. They afford community contacts of a civic and general nature that are invaluable in giving prestige to their denomination; they enter

(Continued on Page 13)

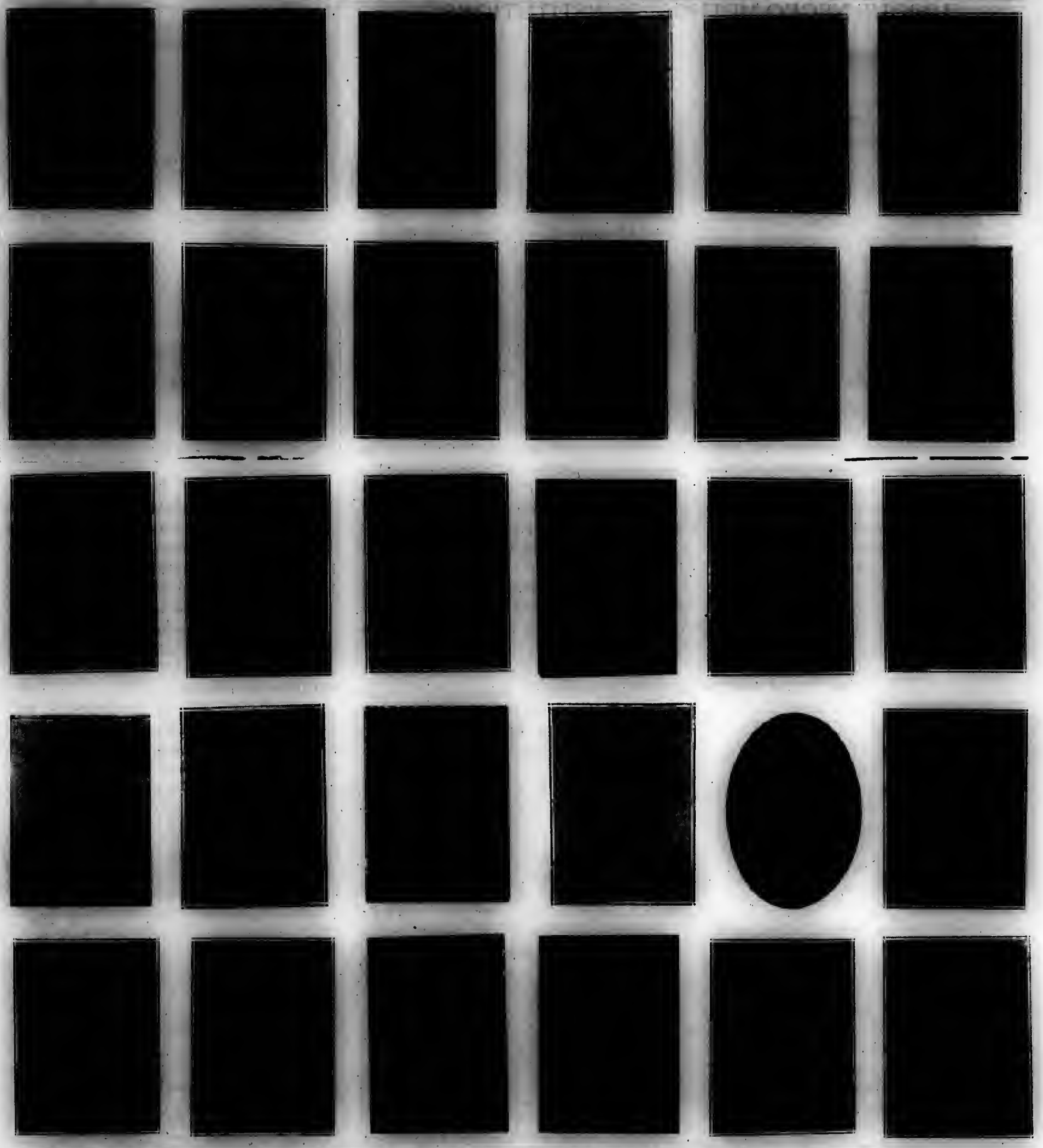
OUR CIRCULATION LIST

The circulation figures of the Southwestern Christian Advocate during this quadrennium have been highly gratifying. In another column of this issue will be seen an exhibition in detail of the facts, as set forth in excerpts from our annual report to the Book Committee in its regular session in March.

Our readers will be gratified to know that *the net circulation increase during these four years was about one-half of the total net circulation increase for the four preceding quadrenniums, covering sixteen years.* But for the higher subscription price charged for the paper during these last four years, we believe our list would have been increased at least a third more.

Such a splendid showing has been due wholly to the generous sympathetic support by the Bishops of our territory and the hundreds of our District Superintendents and pastors backed by their official boards, and by an awakening and eager laity throughout every section of our great Methodism. Added to this must be that growing number of interested friends outside of the church, who find in the paper a unique racial appeal and service. These regard the paper as a necessity in fostering that national and racial confidence and good-will indispensable to Christian social adjustment between the races in this country.

The Book Committee and the Publishers with all their associates have been marvellously considerate and helpful without reservation in facilitating such gains in the development of this important enterprise. And now, in closing the work of the quadrennium, surrounded by such a group of unselfish helpers; the Editor, the Business Manager and all associated with us in this enterprise, extend exuberant thanks and lasting gratitude.



NOTE: 1. Identification of delegates may be had by reading cuts beginning on page three, from left to right; delegates being arranged in alphabetical order of conferences.

2. Dates indicate years of membership in General Conference.

3. Names of Laymen printed in boldface type.

ATLANTA CONFERENCE.

L. H. King, Editor, New Orleans, La., 1920; J. N. C Coggin, Secretary, Washington, D. C.; A. M. Wilkin, Banker, Atlanta, Ga., 1904-08-12-16; James C. Arnold, Secretary, Atlanta, Ga.

CENTRAL ALABAMA CONFERENCE.

E. M. Jones, Area Secretary, New Orleans, La., 1896-1900-04-08-12-16-20; G. W. Lewis, Pastor, Anniston, Ala., 1916-20; W. J. Echols, Contractor, Birmingham, Ala., 1920; J. H. Redrick, Shipping Clerk, Gadsden, Ala., 1912.

CENTRAL MISSOURI CONFERENCE.

B. F. Abbott, Pastor, St. Louis, Mo.; L. R. Grant, Dist. Supt., Sedalia, Mo.; R. B. Hayes, Educator, Sedalia, Mo.; A. C. Maclin, Insurance, St. Louis, Mo.

DELAWARE CONFERENCE.

C. A. Tindley, Pastor, Philadelphia, Pa., 1908-12-16-20; T. H. Kiah, Educator, Princess Anne, Md., 16-20; F. H. Butler, Epw .League Sec., Chicago, Ill.; J. E. A. Johns, Dist. Supt., Salisbury, Md.; James H. Lewis, Philadelphia, Pa.; F. S. Jewett, Packer, St. Michaels, Md.; Herbert S. Wilson, Supervisor, Colored Public Schools, Upper Fairmont, Md., 1900-04-08-13-02-16-20.

EAST TENNESSEE CONFERENCE.

Judson S. Hill, Educator, Morristown, Tenn., 1896-1900-04-12-20; Mrs. Hattie Walker, Teacher, Morristown, Tenn.

FLORIDA CONFERENCE.

J. S. Todd, Dist. Supt., Jacksonville, Fla., 1916-20.

LEXINGTON CONFERENCE.

J. B. Redmond, Pastor, Chicago, Ill., 1920; H. S. Carroll, Dist. Supt., Lexington, Ky.; J .H. Carroll, Physician; W. W. Cooke, Architect, Gary, Ind.; Mrs. C. D. C. Mebane, Teacher, Paris,, Ky.

LITTLE ROCK CONFERENCE.

J. M. Cox, Educator, Little Rock, Ark., 1892-96-1904-08-12-16-30; G. T. Saxton, Dist. Supt., Texarkana, Ark.; Mrs. H. M. Nasmyth, Superintendent,

(Continued on Page 12)

UNIQUE NEGRO METHODIST INSTITUTIONS



President P. M. Watters

Assets of no inconsequential value and looming large in our denominational pride and holding a secure place in our affection are our educational institutions fostered by the Church for our intellectual and moral development.

Among the most typical of these is Gammon Theological Seminary located in Atlanta, Georgia, for the training of an efficient ministry. Fuller, Warren, Rust, Hartzell, Gammon: these were the human links in the chain of Divine Providence that assured our group of this institution that should stand for all time to come as a school of the prophets. Asked how he came to establish such a benefaction for Christian education in the South, Mr. Elijah Gammon, our school's founder, wrote Dr. Hartzell, "I wanted to use what means I had to accomplish the largest amount of good. I carefully investigated the matter for two or three years, and I became clearly convinced more good could be accomplished with the same amount of money in educating the colored people of the South than in any other way; and that first of all, they should have intelligent Christian leaders; hence I decided to do what I could to establish a school for the purpose of educating their ministers." This prophetic utterance found reflection and counterpart in the magnanimous moral sentiment of the South expressed by the sainted Bishop Atticus G. Haygood, in these words:

"If any man in the world needs to know his business, it is the preacher of the Gospel. If any preacher most needs to know it, it is he whose ministry is to the most needy and ignorant of God's children. If theological schools are good for white people with a thousand advantages, they are necessary to colored people with a thousand disadvantages.

"The Christian people of this copntry—I speak to both races—can not be faithful to God and leave Africa out of their thoughts, and prayers, and plans. This country is *under bonds to the Dark Continent.*"

Developing a Trained Ministry

On May 12, 1883, the cornerstone of Gammon Hall was laid and in June of the same year Secretary Richard R. Rust of the Freedman's Aid Society secured the services, as Dean, of the Rev. Wilbur P. Thirkield, A. M., S. T. B., who assumed his official duties in October. For the next decade under Dr. Thirkield the new Gammon School of Theology, chartered as such, March 24, 1888, grew rapidly and substantially. Events followed fast. In January, 1888, Mr. Gammon gave the institution an endowment of $200,000, its charter changed to "Gammon Theological Seminary; four Professors' residences were constructed and signal additions made to the Faculty, the Rev. W. H. Crawford, B. D., being elected to the Chair of Historical Theology.

Mr. Gammon of sainted memory was translated to his final reward on July 3, 1891, Mrs. Gammon following him on the 22nd of December, 1892.

The Rev. J. W. E. Bowen, S. T. B., Ph.D., in point of service the oldest member of the Faculty came to the Seminary in 1893, on resignation of Dr. W. H. Crawford, as Professor of Historical Theology. Seven years afterward



The Rev. E. H. Gammon

1900, President Thirkield, called to the General Secretaryship of the Epworth League severed his official relation to the Seminary, having brought it to a basis of standard excellence and nation-wide recognition among the educational institutions of the country.

Since that time the institution has had the services as President, of Dr. L. G. Adkinson, now deceased; Dr. J. W. E. Bowen from 1906 to 1910, when a change in policy was determined upon by the management and Dr. S. E. Idleman was elected as President of both Clark University and Gammon. This arrangement



The New Gammon Administration Building, Atlanta, Ga.

was of brief duration, however, and in 1914, the Rev. Philip M. Watters, D. D., was elected fifth President of the Seminary.



Miss Grace McCormick

Already the Rev. C. H. Haines, B. D., D. D., had been added to the Faculty as Professor of Practical Theology, and the Rev. George H. Trevor, Ph.D., D. D., Professor of Exegetical Theology. The Rev. W. J. Yates, Ph.D., D. D., now deceased, filled the chair of Systematic Theology, long held with such distinction by Dr. E. L. Parks now Professor of Sociology and Economics in Howard University. Besides Dr. Trevor's valuable services on the present Faculty President Watters fortunately has recruited the services of the Rev. D. D. Martin, B. D., D. D., as Professor of Christian Missions and Secretary of the Stewart Missionary Foundation for Africa; the services of the Rev. W. J. King, Ph.D., D. D., Professor of Old Testament and Sociology filling the place vacated by the Rev. Pezavia O'Connell, Ph.D., D. D., called to Morgan College as Professor of Sociology; the Rev. J. R. Van Pelt, Ph. D., elected in 1922 Professor of Homiletics, Public Speaking and Sacred Rhetoric.

Under the administration of President Watters the Seminary is making rapid strides forward. Besides strong faculty additions, increase has been marked in amount of productive endowment and it is anticipated that large advantages will accrue to the Seminary in company with Methodist Theological Seminaries in general as a result of legislation which it is hoped the present General Conference will enact to strengthen these outstanding church institutions.

During President Watters' first year as president, the much needed new dining hall, Bowen Refectory, was built, and dedicated as part of the notable inauguration exercises of the new President which were held January 16, 1916, an academic event participated in by representatives of leading institutions all over the land. Just completed and ready for occupancy is the new Administration Building costing $125,000. It is a handsome brick structure with stone trimming amply commodious for class rooms also and for Chapel purposes.

Gammon maintains with very slight exception, the regular three-year course for men who are prepared scholastically, up to the standards of the best theological seminaries. For those applying for admission and who cannot master



Thayer Home, Atlanta, Ga.

the regular course, the Seminary wisely carries preparatory and special courses for which certificates are given those completing them . Evidencing the strictness with which her standards of excellence are guarded, the Seminary has conferred only 68 "B. D.' degrees and 14 honorary doctors' degrees in all of its history.

The Seminary has drawn its student body from 40 colleges and universities, 25 academies and 35 high schools and a large number of private and public institutions of varying grades. Denominations represented during the year are, besides our own, the Baptist, the Congregrationalist, the African Methodist Episcopal, the Zion African Methodist Episcopal, the Colored Methodist Episcopal, the Episcopal, the Presbyterian, Wesleyan, and some smaller groups.

In its forty years of history there have been 1,455 registrants nearly a hundred of whom were women and seven hundred of whom have graduated or received certificates. Of graduates, 572 were members of our church, others being from other denominations with the African Methodists in the lead.

It will be observed that the Seminary is exerting a remarkably uplifting influence not among Methodist Episcopal Negroes only but on the entire Negro group, lifting churchmen of other denominations as we ourselves climb, and affording a leavening influence for the thousands not within the folds of any particular denomination. As Bishop Richardson says, in whose Episcopal Area the Seminary is situated: "Gammon Theological Seminary continues to do very valuable work for the Negro preachers of our own and other churches. About onesixth of all the Negro ministers of our church have received training in this Seminary. The influence of this school on the Negro ministry and membership of our church is incalculable."

And as Dr. Bowen, Senior Professor of the Seminary aptly remarks: "Gammon Theological Seminary has a larger mission than simply to train leaders along technically theological lines. It has ever stood for the broadest classical training and Biblical culture; "that the man of God may be perfect, thoroughly furnished unto all good works." And in order that he be not ashamed. In addition to the class room work many modern agencies have been employed. Thus making the Seminary a city on a hill giving light to its vast constituency upon the practical questions of the day."

If there is any missionary activity of which Methodism should be proud above others it is



Eliza Dee Home, Austin, Tex.



Superintendent T. R. Heath

her unequalled provision for training in a large and thorough way the young Negro womanhood of the nation for Christian service as leaders among their people. As Mrs. Woodruff says, "Our's is not a sectional, but a national service." This service is being rendered through the channel of that premier Methodist Women's Organization—the Woman's Home Missionary Society, born and dedicated expressly for this Christly mission.

Training Negro Womanhood

In practically every Southern state this society has established and is maintaining at large expense centers of training in domestic science and art, known as Industrial Homes, where hundreds of Negro girls wend their way for real discovery of themselves, of their latent possibilities as homemakers and spiritual leaders among the lowly and needed peoples where their life's lot is cast. Of this system, Bishop Richardson says: "The Woman's Home Missionary Society is doing a valuable work of education in the Atlanta Area. In several of our schools it maintains Homes where girls are taught housekeeping duties. It also maintains three schools where most excellent work is being done. In addition to this the Woman's Home Missionary Society conducts a hospital which does a very humanitarian work. The self-sacrificing spirit of the workers in these Homes and schools is greatly to be commended."

The first of such Homes established was Thayer Home, Atlanta, in 1883. Inseparably connected with this name is that of Miss Flora Mitchell, now at Bancroft Taylor Rest Home, awaiting the final reward surely hers for the unparalleled service which in this capacity for forty years as Superintendent she rendered her "girls." This Home is located on the campus of Clark University and under the thoughtful, efficient management of the present superintendent, Miss Grace McCormick, is undergoing a period of truly wonderful expansion. The teaching force has been enlarged and courses multiplied and strengthened. The long needed new building project of $55,000 has materialized and ampler accommodations there are opened now for the scores of young women who keep constantly on the waiting list for their opportunity to receive the best touches afforded by such a wholesome environment. The total physical valuation of this home is $75,000.

Standing, a striking sentinel for an exalted Negro womanhood, at Austin, Tex., in connection with Sam Huston College in the far southwest is Eliza Dee Home, whose value in dollars and cents is set at $70,000, but whose moral and spiritual value for the race and the nation can never be adequately estimated. Established in 1904, it has enjoyed two decades of uninterrupted ministry and favor in the midst of a most loyal constituency. Its ample buildings and grounds, its comprehensive courses of training in handicraft, technique of home-making, and in the ideals of community betterment make this one of the most far reaching influences for race uplift in the entire southland. Miss Clara I. King who during all its history has been its Superintendent is rendering in silence a highly significant, successful and consecrated service to the girls.

Adeline Smith Home

In the needy field of the state of Arkansas, where successful Philander Smith College towers so high, shines another one of these Homes—Adeline Smith, under the wise and consecrated Superintendency of Mrs. Hilda M. Nasmyth, who for twelve years has been justly rewarded by the Little Rock Conference as its representative in the General Conference. This home is valued at $40,000 in monetary units. But in moral inspiration and influence, incalculable is its worth for social upbuilding. During his last visit to Little Rock, when he held that Conference in December, Bishop Stuntz, now afflicted, sad to reflect, was royally entertained as guest at dinner by Mrs. Nasmyth and her fine group of girls, who for an hour entertained the Bishop and Mrs. Stuntz with their rare singing of Negro melodies and other classics. In these the Bishop frequently joined with buoyant The writer was honored to be present there. All thr out Arkansas and other sections where its girls ar tributed, this Home is the cynozure of the eyes of young women.

E. L. Rust Home

In befitting memory of Elizabeth Rust, whitesoule sionary to Negro womanhood of yesteryear, hersel of the original founders of the Woman's Home Mi ary Society of the Methodist Episcopal Church, the Rust Home stands at Holly Springs, Mississippi, o far-famed beautiful campus of Rust College. In lied interest of that splendid school does President D take greater pride than in this Home. Its value of 000 is easily surpassed by the rich moral and spiritu posits in the young Negro womanhood which this



Flint-Goodridge Hospital

CLOSELY BOUND

is so notably discovering and developing under the tactful, efficient management of Miss M. Rebecca Barbour, Superintendent, and her Associate Superintendent Miss M. Ella Baker. Here at Rust Home hundreds of young Negro women from the dark places of Mississippi have come and been enlightened and inspired; and from here these same young women by the score have gone forth into the dismal delta of their native state, and elsewhere to live nobler lives and to enlighten other hundreds less fortunate than they.

A summary of the number and value of such homes and properties would show 12 in all with a total property valuation of $815,000.00. Their annual budget is $145,000.00 with an appropriation of more than $90,000.00 annually. Herein 8 employees give their full time to the training of the womanhood of a race in morals, aesthetics, and the practical science of home making and community betterment. Nearly 1,500 young women are receiving such training at present in these unique institutions.

Besides these practical far-reaching values here hinted at, these institutions and this long drawn out labor of love on the part of these and other such workers reflect the exceptional type of Christian womanhood that the Methodist Episcopal Church for a half century has been laying on the altar of sacrificial service for the Christian uplift of the backward race. Moreover such a program reveals clearly that wise discrimination characteristic of the Church in the selection of policies and means of social regeneration and adjustment. The practical results of such a beneficent ministry will never be known here but are recorded accurately and will be revealed fully on High.

FLINT-GOODRIDGE HOSPITAL AND NURSE TRAINING SCHOOL

A Christ-like Work

By Dr. C. M. Melden

The Flint-Goodridge Hospital and Nurse Training School ministers to the one hundred thousand Negroes of New Orleans and the one million in contiguous territory. It is the only institution of its kind within a radius of three hundred miles in which a Negro girl may be trained as a nurse, in which a Negro physician may practice his profession or a Negro able to pay, can secure a private room. These facts sufficiently justify its establishment and maintainance. It meets a supreme need.

The work of the hospital has received the highest commendation from its patrons and medical authorities. Some of the best physicians and surgeons of New Orleans and vicinity avail themselves of its advantages. Last year one hundred twenty-three treated their patients in its wards. The American College of Surgeons has placed it upon the accredited list of hospitals.

The hospital has in its wards and private rooms fifty-six beds. This includes a maternity ward where unfortunate girls and expectant mothers are cared for and a semi-charitable



Miss Eola V. Lyons, R. N., Head Nurse

ward where the poor are given treatment at a nominal price and, if unable to pay, without price in four years $35,000 worth of free service has been rendered to the deserving poor.

The training of nurses has from the beginning been an important feature of the work. The school complies fully with the requirements of the State Nurse Board of Examiners. The inspector of this board reported, "The Flint-Goodridge Hospital was inspected by Dr. John T. Crabbin and was found in the usual orderly and clean condition. It is with pleasure that we report that an up-to-date laundry has been installed also, that an out-door clinic has been erected."

The vocation of nursing opens before the young Negro woman an avenue of honorable usefulness almost unequalled. She finds not only a comfortable living for herself, but an opportunity for a Christ-like ministry of healing. The demand for such service far exceeds the supply. Graduates from the school are eagerly sought after. The twenty-five young women now in training should be doubled.

The institution has been brought to its high degree of efficiency by the wise and tireless activity of the Superintendent Dr. T. Restin Heath and his excellent wife. The state examiner said, "The Superintendent is eminently qualified for the position he occupies. Our relationship has been most satisfactory. We have always found him ready to comply with the rules and requirements of the Board." In Dr. Heath there is a happy combination of medical skill, business ability and evangelistic fervor. Trained as a physician he felt called upon to preach and surrendered a lucrative practice to take up the work of the ministry. He is a member of



...g School New Orleans, Louisiana



E. L. Rust Home, Holly Springs, Miss.

the Kansas Conference of the Methodist Episcopal Church. In his superintendency of the hospital he has found a fruitful field of Christian work as he has ministered to the souls as well as the bodies of the patients. During the four years of his incumbency he has led four hundred and forty-six individuals to Christ.

At his side, a cheerful and efficient coworker, is Mrs. Heath. She is a trained nurse with hospital experience. Both together make a happy and unusual union of talent and adaptation to this work.

That so much has been accomplished with such limited means is a tribute to the devotion and skill of these good people. Their success is their embarrassment. The facilities of the institution should be increased to meet the growing needs. A new building with enlarged and modern accommodations and a new nurses' home with twice the present accommodations are imperatively demanded. No better investment of the Lord's money can be made than to meet these needs. Who will act the Good Samaritan to these deserving people?

New Orleans, La.

THE BISHOPS AND THEIR COLORED CONFERENCES

As an index to the solid service the Methodist Episcopal Church is rendering the Negro through our twenty colored conferences, we have sought a brief expression from the Bishops of these several conferences as to the achievements of those conferences during the present quadrennium. From several of them we were not able to get statements in time for publication. Beloved Bishop Quayle lingers amid the silences of his pathetic affliction.

Of his own single colored conference, Bishop Mead speaks in the most commendable, encouraging terms. This conference, the Lincoln, not very old, covers wide stretches of territory west of the Mississippi River extending as far West as Denver, embracing all our colored work north of Texas and Arkansas. Its work is carried on on virtually a Home Mission Basis.

But these brethren are exhibiting intense devotion to Methodism and are "struggling with courage undiminished which is characteristic of the patience of their people." In Kansas City, Oklahoma City, Tulsa and Ardmore, new and representative churches have been erected, and there are in many cases sure signs of permanent development and progress. These brethren are "accomplishing almost impossible tasks in practically impossible situations."

The great Lexington Conference is administered by Bishop Leete whose sympathetic contacts with our group during his eight constructive years of residential supervision in Atlanta Area enabled him to bring to the Lexington Conference his characteristic efficiency reinforced by "close up" knowledge.

During this quadrennium, this single conference has registered the startling membership gain of 6,315. Property gains in valuation have mounted to $582,526.00. There has been a proportional gain in Disciplinary and Annual Conference Benevolences, the former by the sum of $147,988, the latter by $27,026. The territory of this conference comprises a large part of the "promised land" of the thousands of migrants from the South and affords unlimited and unexcelled opportunities for expansion of our work therein. As Bishop Leete remarked at the last session of that conference, it ranks just a fraction below the two largest colored conferences in Methodism and he is resolved that soon it shall be the premier conference in every point of excellence. That he commands their affectionate confidence necessary to such a feat is evidenced by their presentation to him of a beautiful loving cup at the last Conference session.

Bishop Richardson administers the largest group, save one, of colored conferences within the church. If any observer is credulous as to the high esteem in which colored Methodists hold their white Bishops and brethren, Bishop Richardson of Atlanta Area embracing these four Annual Conferences and a Mission Conference, will tell them "I have been treated with the utmost kindness all over the Area. I cannot recall a single discourtesy on the part of any minister or layman in any one of the eight conferences (including white) of the Area."

It is therefore not surprising that the colored conferences of the Atlanta Area have contributed more than $300,000 through the Centenary during the quadrennium. Increase in the value of school property within the Area was $600,000, the Board of Education for Negroes contributing a half million dollars. Marked increases are reported in atendance at the schools with stronger and enlarged faculties, and outstanding building projects.

Methodism's greatest educational institutions for Negroes are located in this Area—her only University, Clark, and her one professional school, Gammon Theological Seminary, which is the premier Negro Theological Seminary in the world. Clark has finished during this quadrennium a $225,000 building, and Gammon a $125,000 Administration Building.

Due to the migration which hit Georgia harder than almost any other Southern state, very materially disrupting our church life in Atlanta and Savannah Conferences, there was a slight decrease in membership. This was largely counteracted by splendid revivals marked by the ingathering of many members.

The New Orleans Area embracing the wide stretch of territory from Alabama to the western boundary of Texas includes in its membership more than one-third of Methodism's entire colored membership, with a total valuation of $4,000,000 in church property, an increase of $1,000,000 during the quadrennium. Serving these thousands of loyal Methodists are seven great institutions of learning, Haven, Sam Huston, Rust, New Orleans, and Wiley, including Flint-Goodridge Hospital and Nurse Training School. In these institutions there is a total registration of college students numbering 450; Wiley leads with 230 and has the "A" class rating by the State Board of Education of Texas.



Adeline Smith Home, Little Rock, Ark.

This area records 26,000 conversions during the quadrennium thus almost offsetting the reported membership decrease occasioned largely by the exodus of more than 18,000 Methodist members from these six conferences. Under

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WHAT THE CHURCH MAY DO FOR THE NEGROES IN THE NORTH

By Rev. B. F. Smith



The Rev. B. F. Smith

Let us not, just now, discuss whether the migration of the Negroes from the South should stop, nor if, on the whole, it is the best thing for all concerned. "Part of the host has crossed the flood, and part is crossing now". But there are enough Negroes in the North already to challenge the sincerity of the church. For example, there are, within twenty minutes' walk of our down-town church in Cincinnati, twenty thousand Negroes. Many of these new comers are members of our church in the South. If it is the policy of the church to follow its members, then it is a plain business proposition to save these members by providing churches.

If one-half of the membership of any one of our churches in these large northern cities should decide to go to church on any one Sunday, seats would be at a premium. There are always many visitors. Again, if I may use Cincinnati, the combined seating capacity of the Negro churches in the down-town district is about five thousand. Ordinary services fill these churches to the limit, and often turn people away. Nothing extraordinary need be staged, since the people can not get in. These conditions are worse in Chicago, Detroit and Cleveland. Clearly, the first need is more seating space—larger churches.

Churches With Social Service Departments.

If ever churches needed to keep their doors open seven days in a week, these churches should. Not only should our members be gathered into the churches, but unconverted men and women must ever be our highest aim. To reach them rapidly, we need a point of contact. The church which is equipped with a gymnasium, shower baths, reading rooms, etc., will surely get in touch with young men and young women who would never be reached otherwise.

There should be one or two social workers who can direct these new-comers to the Workmen's Compensation Bureau when necessary, tell them of the Mothers' Pension Laws, Child Labor Laws, and the Board of Health, occasionally, and get them in touch with the various social agencies of the city, as well as look up these strangers and see that their children get into the Sunday School, etc., this is the kind of church which is needed in every large northern city at present. Such a church is a worthy representative of our Lord and Savior.

Moulder of Public Opinion.

Since her beginning, the church has been a maker of public opinion rather than a victim of it. It appears that in these days, when the Spirit of Christ should be truly exemplified and lived, cowardice has siezed the church and she is afraid to speak out on great moral issues. She acknowledges, for example, the "brotherhood of man", but she has not the moral courage to tell the American people that the "brotherhood of man" and the "Ku Klux Klan" are contradictory terms. The church knows that to combine 100% Americanism with religious intolerance is as inconsistent as to speak of a righteous devil. The thing that attempts to destroy universal altruism, the very foundation of American institutions, is allowed to go unchallenged. Whatever the future sentiment towards the new Negro in the North is to be, it should be moulded by the church. There are many captains of industry of the Roger W. Babson type, who are church men, who can solve the housing and employment problems.

No Special Favors.

The church should expect no more and no less of the Negro members than any other group in the same financial condition, and laboring under the same or similar handicaps. Help him to help himself, and demand of him to measure up to common standards and ideals. I believe this is the way, and sure way, of uplift. If a half million people of any other group should change homes as the Negro has done, would the church make haste to aid them in getting adjusted in their new homes?

On his way from the South to the North, the Negro has fallen largely among thieves who have robbed him of his high aims, beat him out of his earnings which should have gone to support his family and educate his children, stripped him of his religious inclinations, leaving him half dead physically and spiritually. Will the church pass by on the other side? God forbid! "In as much as ye did it not unto the least of these . . . ye did it not unto ME".

Cincinnati, Ohio.

THE NEGRO METHODIST EPISCOPALIANS' SUPREME CHALLENGE

By Dr. J. B. Redmond.

The Methodist Episcopal Church is a world-church. She lives out today what John Wesley proclaimed when he said: "The world is my parish." Methodism knows no race but one, and that is the human race. She accords a place in her communion to all members of the human family who desire to flee the wrath to come. She is no respecter of persons because of race, color or condition. Her Negro constituency is not unmindful of her labors of love for and with the race continuously. Neither are they unmindful of the challenge such privileges as we have had present to us. We live in the best civilization the sun sees and form an integral part of the foremost evangelical church extant today. Our fathers saw it and chose to remain with the church and bequeath to their posterity a heritage worthy of possession. The wisdom of their choice is seen in the fruitage of the race's redemption both in America and in Africa. The church has ever rung true to us on every moral question. She suffered herself to be rent in twain, rather than submit to a compromise in trying to operate an institution with a membership part slave and part free.

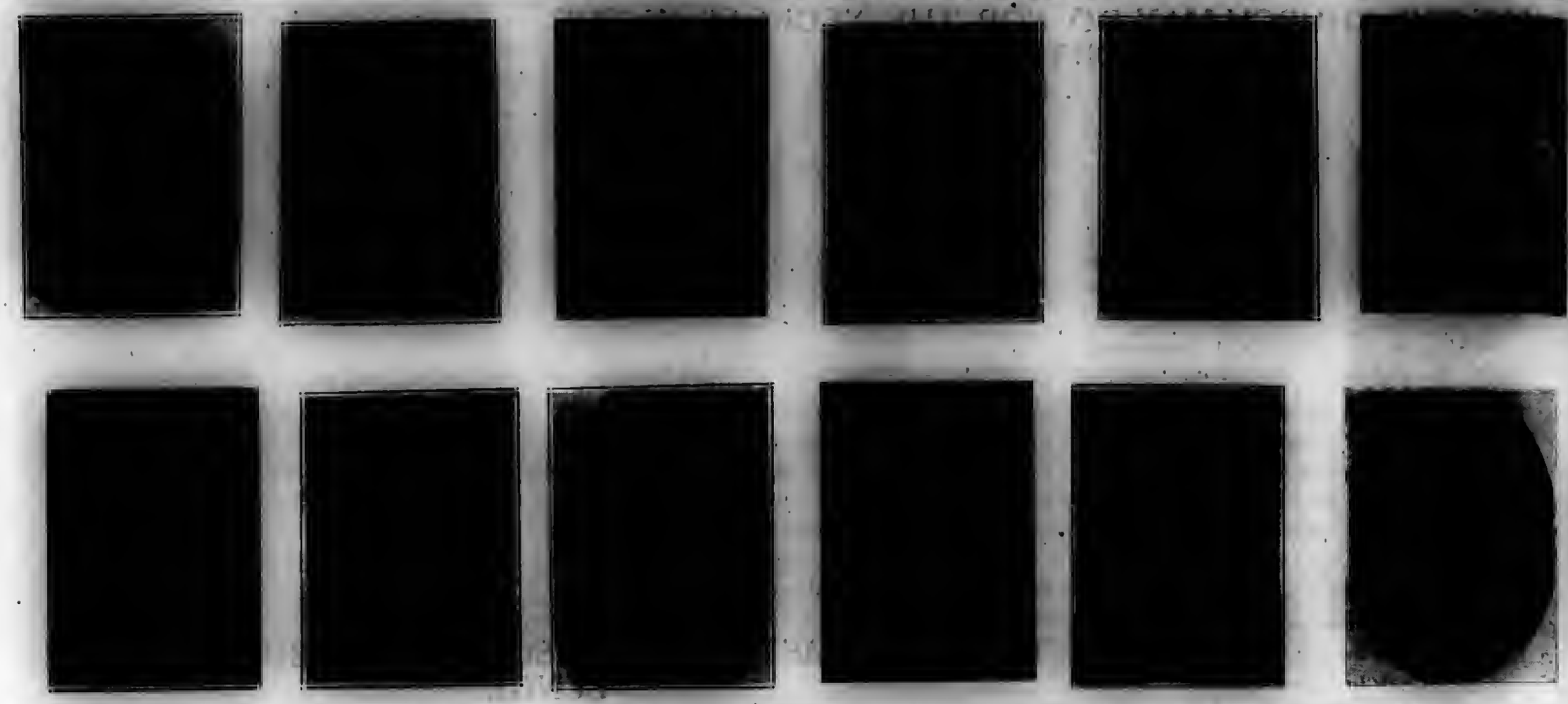
The aftermath of the Civil War found Methodism in the far South with teachers, ministers, missionaries and funds for the emancipation of the Negro, mentally, morally and spiritually, following immediately upon his recent physical emancipation. The awful days following the world war, the Negro's status in church and state appeared to be in jeopardy. In the face of serious comment and grave questioning, the General Conference of 1920 elevated two Negroes to the chief pastorate and placed one in America and the other in Africa. This thing, without doubt, was the biggest, most significant and far-reaching single event in the life of the race since the issuance of the Emancipation Proclamation by that first and greatest American, Abraham Lincoln.

It is selfevident to all right-thinking and reasonably informed people, that the Methodist Episcopal Church has not been wanting in her fidelity to our constituency through our many and varied experiences for the past half century. Methodism challenges the race by offering unparalleled opportunities for heroic achievement and race determination. The present General Conference should elicit from us an expression both of our appreciation of past opportunities and our willingness to follow the gleam without reservation. The mind of the church is in the making for pending legislation necessary for the next quadrennium. Observations relative to pivotal objectives, destined to make the Negro a permanent asset, rather than, a liability, we believe, to be appropriate at this time. The general church will be vitally interested in the reports which the two Negro General Superintendents will make this year. It is our cherished hope that they will be gratifying and that the Church will see her way perfectly clear to continue the operation and elect others this year for more adequate supervision.

The shift of population from the South into the North, East and West of large numbers of Negroes demands at least three General Superintendents in America. Without these it will not be possible for us to adequately compete with distinctively Negro denominations which are striving for the mastery in the mass movement which means so much to us. This can be done by the election of but one additional General Superintendent and leaving the two elected in 1920 in America. Relative to Liberia, unless the Secretary of State can get permission for our participation in other territories in Africa than Liberia, and funds procured to put our representatives on parity with the representatives of other denominations doing business in Africa, we can well afford to ask the Church to give us a missionary Bishop for Liberia.

The home field can be adequately manned by three men strategically placed. One of them should be placed in the South. He should be a man possessing good poise, safe and sane in policy, direct and definite in action, who will be able to rally recruits suffi-

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(Continued from Page 5)

Adeline Smith Home, Little Rock Ark., 08-12-16-20; **Mrs. A. C. Freeman**, Teacher, Pine Bluff, Ark., 1912.

LOUISIANA CONFERENCE.

T. F. Robinson, Pastor, New Orleans, La., 1916; C. S. Stanley, Pastor, New Orleans, La., 1920; J. W. Turner, New Orleans, La., 1908-12-16-20; W. G. Alston, Dist. Supt. New Orleans, La.; **Thaddens Taylor**, Physician, Natchitoches, La.; **Mrs. T. B. Cooper**, Housewife, New Orleans, La.; **J. T. Miller**, Physician, Monroe, La.

MISSISSIPPI CONFERENCE.

J. B. F. Shaw, Meridian, Miss., 1904-08; W. L. Marshall, Pastor, Ocean Springs, Miss.; M. T. J. Howard, Director Rural Work, Atlanta, Ga.; **R. H. McAllister**, Business Manager, New Orleans, La.; **M. C. Collins**, Undertaker, Hattiesburg, Miss., 1912-20; **R. B. Williams**, Insurance, Bolton, Miss.

NORTH CAROLINA CONFERENCE.

H. L. Ashe, Dist. Supt., Raleigh, N. C., 1916-20; R. G. Morris, Pastor, Gastonia, N. C.; **J. A. McRae**, Teacher, Reidsville, N. C., 1912-16; **W. B. Windsor**, Educator, Greensboro, N. C., 1920.

SAVANNAH CONFERENCE.

J. S. Stripling, Dist. Supt, Millen, Ga.; **Mrs. Bessie C. Daughtry**, Bookkeeper, Brunswick, Ga.

SOUTH CAROLINA CONFERENCE.

A. R. Howard, Pastor, Sumter, S. C.; J. W. Moultrie, Sumter, S. C., 1912-16-20; R. H. Harrington, Pastor, Florence, S. C.; J. F. Page, Dist. Supt., Florence, S. C.; **J. B. Randolph**, Educator, Orangeburg, S. C., 1920; **C. W. Caldwell**, Railway Mail Clerk, Orangeburg, S. C., 1916; **E. J. Sawyer**, Attorney, Bennettsville, S. C., 1892-96-00-12-16; **S. J. McDonald**, Railway Postal Clerk, Sumter, S. C.

TENNESSEE CONFERENCE.

J. C. Sherrill, Area Secretary, Chattanooga, Tenn., 1920; S. M. Strayhorne, Pastor, Nashville, Tenn., 1916-20; **W. E. A. Forde**, Physician, Nashville, Tenn.; **W. D. Hawkins**, Banker, Nashville, Tenn., 1908-12-16-20.

TEXAS CONFERENCE.

M. W. Dogan, Educator, Marshall, Tex., 1904-08-12-16-20; W. J. King, Professor, Atlanta, Ga.; J. O. Williams, Pastor, Marshall, Tex., 1916-20; **J. L. Robinson**, Druggist, Orange, Tex.; **Deaconess Rosa Simpson**, Missionary, Marshall, Tex., 1920; **T. W. Patrick**, Letter Carrier, Galveston, Tex.

UPPER MISSISSIPPI CONFERENCE.

J. W. Golden, Area Evangelist, Greenwood, Miss.; B. F. Woolfolk, Pastor, Tupelo, Miss., 1904-20; N. R. Clay, Pastor, Amory, Miss., 1912-16; **M. S. Davage**, Educator, Holly Springs, Miss., 1908-12-16-20; **E. H. McKissack**, Insurance, Holly Springs, Miss., 1896-00-04-08-12-16; **R. L. Williams**, Insurance, Lexington, Miss.

WASHINGTON CONFERENCE.

Ernest Lyon, Pastor, Baltimore, Md., 1920; W. A. C. Hughes, Bureau Secretary, Philadelphia, Pa., 1916-20; M. J. Naylor, Dist. Supt., Sharpsburg, Pa. 08-12-20; A. J. Mitchell, Pastor, Annapolis, Md.; **I. G. Penn**, Sr. Secretary, Cincinnati, Ohio, 1896-1900-04-08-12-16-20; **J. H. Love** Attorney, Montgomery, W. Va., **Geo. P. Beason**, Clerk, Washington D. C.; 1904-20; **Mrs. Helen Jackson Muse**, Teacher, Baltimore, Md.

WEST TEXAS CONFERENCE.

R. N. Brooks, Educator, Austin, Tex.; L. H. Richardson, Pastor, San Antonio, Tex.; **D. W. Kirkpatrick**, U. S. Gov. Inspector, Ft. Worth, Tex.; **Mrs. D. Novella Swann**, Housewife, Victoria, Tex.

GREAT YEAR FOR SOUTHWESTERN. CIRCULATION AT HIGHEST PEAK IN FIFTY YEARS' HISTORY

From Editor's Quadrennial Report to The Book Committee March 5, 1924

This report terminating the fiftieth year of the Southwestern's history, and the present editor's quadrennial period of service, will bring to you the intelligence that in at least two respects, the year just closing has been the Southwestern's best year.

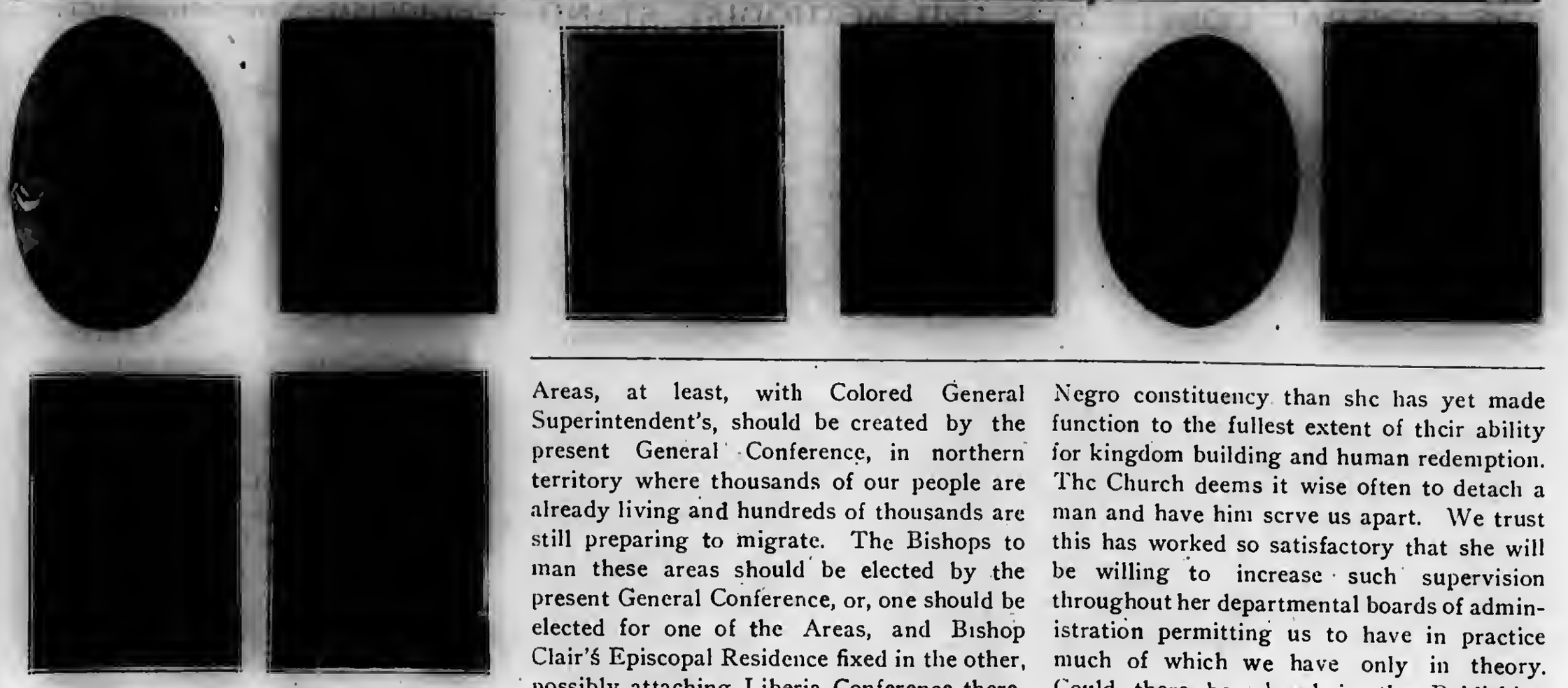
The Fiftieth Anniversary of this journal was observed with befitting emphasis and with gratifying results. Due publicity was given by both church and associated press. The service and value of the paper as religious literature was the major note sounded in that most far reaching campaign ever carried on by the paper. Coupled with this was exploited its value at the present time in the huge task of Christian race adjustment. Its constant, never-failing service as a purveyor of denominational information and as pastor's assistant in fostering local church and general denominational activity and loyalty, was kept constantly in the foreground of that campaign. The moral result was a remarkable awakening of our whole constituency as to the desirability of giving the Southwestern first place in the homes of our people and the determined purpose on the part of large groups of our leaders to make this so.

Circulation results from the Anniversary were very gratifying, as shown by the following comparative table:

Month	Subscriptions		Amount	
	1921-1922	1922-1923	1921-1922	1922-1923
June	335	418	$ 474.12	$ 469.70
July	338	402	377.85	536.88
August	2,222	1,273	2,344.11	1,543.75
September	943	928	1,169.77	1,321.90
October	741	684	892.71	968.67
November	1,143	1,790	1,423.71	2,503.72
December	710	630	827.60	923.28
January	853	1,336	1,382.82	1,889.17
February	223	593	309.86	905.52
March	299	650	435.68	921.50
April	385	809	487.65	1,110.50
May	705	435	599.34	609.26
July	...	575	.....	768.12
August	...	2,359	.....	3,483.02
June	...	1,132	.....	1,582.22
Totals	8,897	14,014	$10,725.22	$19,537.21

The other outstanding feature of the year and the quadrennium is that *the present circulation, 17,400, is the highest in the paper's history of fifty years,* despite that we have also experienced the largest total number of cuts in our history. On May 1, 1920, our list was 15,376.

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METHODIST EPISCOPAL CHURCH LOSING HOLD ON NEGRO MASSES

(Continued from Page 4)

with the race into their group struggle for larger civic opportunities for the group; thus fostering pride of race. To aid the process of recruiting, mass psychology is invoked. Like all other race groups the Negro follows the crowd. Few will of course discriminate and, by a sort of selective process, hesitate to be herded with the mass; but the majority will readily react to this racial type of leadership. Around these Bishops is built up also a social preference nucleus which cuts deep into the life of any given Negro community, affecting even the church life therein. In many Negro communities, Methodist Episcopal Negroes are socially ostracised from the bulk of Negroes therein because by the community standards, they lack that dignity of social prestige afforded by contacts with such outstanding Episcopal leadership.

The Methodist Episcopal Church should put itself and its colored membership in a similarly startegic relation to the Negroes of the country by supplying particularly in the Northern territory this necessary nexus of racial Episcopal supervision. It is not fair to the church herself or to the Negro, that he, normally seeking such leadership, should not find it to hand within the Methodist Episcopal Church. If our church will exercise her power of prophetic vision, she can for the next half century, become the most potent influence and agency in the nation, shaping and determining the life and ideals of the Negro into those of her own. We believe failure at this point by this General Conference means loss of the church's supreme opportunity to ally the Negroes of the nation with herself, leaving them to be captured by other agencies.

To supply this imperative need, two Areas, at least, with Colored General Superintendent's, should be created by the present General Conference, in northern territory where thousands of our people are already living and hundreds of thousands are still preparing to migrate. The Bishops to man these areas should be elected by the present General Conference, or, one should be elected for one of the Areas, and Bishop Clair's Episcopal Residence fixed in the other, possibly attaching Liberia Conference thereto. In this latter case, it would seem feasible that each of the Colored Bishops could alternate in the visits to Liberia, thus affording that conference diversity of leadership and contact with the home base. Because of its unfortunate isolation as a missionary outpost, Liberia needs some such arrangement and its leaders are requesting it. In any event, the situation requires at least two General Superintendents of Color to man Northern Areas to conserve the interests of the church in Northern territory and to afford a more vital and extensive connection between the Negroes of the Country and the Great Methodist Episcopal Church.

THE NEGRO METHODIST EPISCOPALIANS' SUPREME CHALLENGE.

(Continued from Page 11)

cient for the depleted ranks in our church membership, due to the exodus, to keep up the morale of our Church forces and to conserve our Church interests and institutions.

One of them should be placed near the border line between the North and the South. He should be a man conversant with and adaptable to peoples of different attitudes of mind on matters of great significance, who will supervise, give first aid, information and wise direction to our transient group. One of them should be located in the North. He should be a man of vision, influence, tact, courage and diplomacy, who will ever listen in and tune in on the changing conditions and relationships for the helpful and healthy assimilation of the migrants, and at the same time preserve for us the time-honored dignity and prestige which made our group acceptable hitherto.

The Negro Methodists have shown conclusively that they can be depended upon in a supreme test by the way they have kept pace during the five years' Centenary Drive. They stand equally ready and anxious to efficiently answer the S. O. S. call for the World Service program. Be it known, however, that the Church has a much larger asset in the trained hand, head and heart of her Negro constituency than she has yet made function to the fullest extent of their ability for kingdom building and human redemption. The Church deems it wise often to detach a man and have him serve us apart. We trust this has worked so satisfactory that she will be willing to increase such supervision throughout her departmental boards of administration permitting us to have in practice much of which we have only in theory. Could there be placed in the Publishing Houses enough persons in the various departments to give working knowledge of the institutions, we would soon be able to man a house should it become necessary to operate one in New Orleans, where we now have a beginning. The same is no lesstrue regarding the boards doing special work among us. There was a time when the Board of Education for Negroes needed two secretaries, one from each race. Then the appeal was made to the annual conferences for funds for operation. Since that is no longer true, why so now? Two secretaries of our group and an office force mostly of our group under direction of the Board of Managers, as that board now functions, would train for us a reserve force and send a thrill of enthusiasm throughout our schools and colleges. Such persons should be carefully selected, merit the standard, efficiency the test for promotion. This, it seems to me, might be done without occasion for embarrassment to any well-meaning and fair-minded Christian person.

The writer does not presume to speak for the group. He does not think that he has the last word on the matter. He would not eliminate other Bishops from conference supervision among us. Quadrennial visitations to all our conferences would be both helpful and healthy. There is no thought in my mind nor fear that we are to leave the Church in the future. But who knows but that in the dim unknown—the time may come, when, by mutual preference, a new order of things may make it desirable. The point of view is simple racial preparedness to function efficiently as an integral part of the church, and at the same time be prepared to operate successfully for the conservation of our interests in whatever position we find ourselves. We are perfectly conscious of the fact that the aforesaid privileges carry with them corresponding responsibilities. Therefore, we are ready, for the accomplishment of these ends, for the assumption of any task the Church may delegate to us, and for the making of our own racial life in the Church the achievement of a perpetual triumph—to pledge our unqualified allegiance, our honor, our fortunes and our lives.

THE GENERAL CONFERENCE AND METHODIST STANDARDS

By Bishop Frederick D. Leete.

Before a shower, the wind often fusses about, and fills the air, sometimes with considerable objects, but certainly with small trash and dust. This is somewhat analogous to what occurs before the meeting of a great Church council such as coming Methodist Episcopal General Conference.

The quadrennial meeting is now so near that it is almost time for the hush and bated breath which presage the falling of the first big drops. It is a good time to pray for such a down-pour of divine wisdom and grace as will refresh parched ground and cause new plants of Christian life and influence to spring up and flower.

The event at Springfield might prove a crisis and turning-point in Christian history. The Church which soonest finds the way out and up from present chaos and unrest will lead the march of progress. It is fairly certain that future Methodist history will be measurably determined by the thinking and by the acts of the more than eight hundred delegates from all lands who participate in this assembly.

My own hope and daily prayer is that some greater task than small tinkering may be accomplished next May. Do to the Episcopacy what the Church thinks best, or even desires. The bishops are yours, but are only a few officials, whose deepest thought is at whatever cost to themselves to serve and not to injure the Church and the Kingdom of Christ. Look after other such details. This one I name—to get it out of the way. Even the least items of the Lord's business should be patiently and well done. Weighty issues sometimes hang on periods and commas.

Let us get on. The Church has far to go, and must be moving. The work is vast, and none too much time is given in which to plan it. What is the great business? What does the world expect of the Church? Elections must take place. Committees must be appointed. Plans for getting dollars will be devised. This society and that has a scheme to put through. Is this all? Shall we see a week of organizing, a week of elections, a week of hurry, a week of packing and departure—all this or most of it on the plane of what has been and what is?

God send that the coming General Conference do far more than this, that it again set high standards for the people to follow—for our own people, and for others "who are not of this fold." The Sunday before the meeting at Des Moines four years ago, a pastor of another denomination in that city told his people what the coming conference might mean. Then he turned to a group of delegates present, and in an outburst of real oratory exclaimed: "The press is saying that the Methodists are going to lower their standards. Keep your banner flying. We are all looking at it. You are leading the procession. If you lower your flag, you will hurt us all."

A high standard of faith? Heaven so send! Methodists generally have not only what William James made reputable and famous—the will to believe—they have the desire and purpose, if no one prevents, and if the leaders aid. Is anyone thinking too well of Christ? Shall the Church take away or strengthen the beauty and wonder of Christmas, the wonder and glory of Easter? Is Jesus to be regarded as a precocious dead Jew—neither preexistent or existent—or is He the only begotten, ever-living Son of God? Tell us—tell the world what is the faith! Sound it forth as the intelligent, intuitive, reasoned, accepted, believed, assured deposit and trust of the Christian church.

A high standard of devotion? Why not? It is true that the old Adam, if there is one, revolts at the idea of hard service and sacrifice. Many seek to escape not only the apportionment, but the cross. Perhaps more would accept the cross, if its burdens might be voluntarily assumed, not laid upon them by others. At all events, what is needed is to get into the hearts of people the cause of Christ in itself, so that they will seek responsibilities and make offerings far more liberal than assessments of legal tithes. Willing, increasing activity and benevolence should displace and surpass what is fixed, unwelcome and decreasing. The Church is neither doing nor giving too much, but needs a new motivation and spur of purpose and determination.

A high standard of ethics? Are the divine laws obsolete or forgotten? How many corruptionists, how many immoral, how many exploiters of their fellowmen, how many dishonest and untruthful are in the Church? Quite too many, if there are any at all. Why blink the facts? All the lodges, corporations, political parties, and all branches of the Church and even the Christian ministry are afflicted with instances of corruption, dishonesty, personal immorality. It is time to give attention to this. It will not do to say, "This has always been true." Nor do we need so many pardons, excuses, palliations, compromises. "God is not mocked;" we are mocked. The canons of virtue, honor, even decency are assailed, and will avenge themselves by punishing those who make light of them.

> In vain to call old notions fudge,
> And bend our precepts to our dealing;
> The Ten Commandments will not budge
> And stealing will continue stealing.

So will all other sins continue what they are—the foes of God and the ruin of humanity. And is not the sin of over-charging, of greed for outrageous profits, of constantly rising demands for compensation, whether earned or not, one of the curses of the day. Many poor families are afraid to call lawyers or doctors or go to dentists. Salaries running up to myriads of thousands eat up wages of labor and the dividends due old age. Commissions, split fees, gifts without service deceive philanthropy. and tax necessity. Offices and officers with complimentary, useless or superfluous functions are multiplying. Years ago political economists and Christian teachers taught the law of justum precium—we must

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METHODISM IN NORTHERN CITIES

The Rev. G. R. Bryant, Detroit, Michigan.



The Rev. G. R. Bryant

In recent years more than a million Colored people in search of better conditions under which to live, left the southern states for the North and Northwest, where they found the various religious denominations, in many respects, unprepared for their coming.

In a number of these cities they found no organized church for the Colored people of the Methodist Episcopal Church, which caused some of them to seek shelter with the A. M. E., C. M. E., A. M. E. Zion and Baptist Churches. There are a large number, however, who have not joined any church at all.

Because of many of these cities not being in the Centenary askings and the lack of men with organizing ability to develop these fields, we are not getting the results that are possible for us to have, but in the cities where we have had the men with vision and a little money to help them, our work has gone forward in a satisfactory way.

If, in the future, we are to get the results which are possible for us, we should have not less supervision by our white General Superintendents, but a great deal more administration by Colored Bishops of our church. Though anxious to render the best service which is possible for them to give, with the many demands for their time and advice by the many groups of the white races, especially the foreigners who are coming to America, our White Bishops can not stay with us long enough to fully understand all our needs and conditions as a Bishop of our people can.

Let us take Detroit as a concrete example, and there are many more cities like it. In eleven months the A. M. E. Church has held one District Conference, one Annual Conference, and has sermons and lectures by another one of their Bishops. The C. M. E. Church has held one Annual Conference, at which time about all of their General Officers came and for one week studied conditions and planned for the extension of their churches. The A. M. E. Zion Church has taken care of their interest equally as well. These people are wise and they are laying the foundation for the generation to come as well as taking care of the unchurched people here without Church homes. We have not had a visit from any of our Area Secretaries, General Officers or Colored Bishops. Certainly, we have not enough Colored Bishops to go around. Then let us make more of them.

If we could have had the presence and help of one of our Colored Bishops, instead of two new churches organized in Detroit in eleven months, we could have had four. Bishop Henderson, whose residence is in this city, has rendered valuable help to the

Colored work. He has preached once in our church and spent one afternoon preaching with the pastor on the crowded streets of this great city while Mrs. Henderson directed the singing. But with the requests for his attention by the twenty or more races in the city for his time, this was about all the time that could be reasonably expected of him.

The present General Conference should give this phase of our work immediate attention, by giving us at least one Episcopal residence for a Colored Bishop in one of the Great Centers North of Mason and Dixon's line.

Methodism, O Methodism, lift up your eyes and look upon these Northern fields, which are already white unto harvest.

PERSONAL AND GENERAL

Rev. William R. A. Palmer, for seven years pastor at Pocomoke, Maryland, has been appointed by Bishop Clair at the recent session of the Delaware Conference in charge of our work in Buffalo, N. Y., and may be addressed there in care of the Buffalo Goodwill Industries.

Rev. and Mrs. W. R. Walker, of Bond, Miss., are very happy over the birth of a little girl weighing eleven pounds, while Rev. and Mrs. E. W. Rogers of Lauderdale, are also rejoicing over a twelve pound girl. Both are of the Mississippi Conference.

THE BISHOPS AND THEIR COLORED CONFERENCES

(Continued from Page 10)

the intensive leadership of Bishop Jones of this Area, 40 parsonages have been built, 83 churches erected, several of which, notably at Greenwood, Mississippi, San Antonio, Fort Worth and Dallas, Texas, would be creditable to any community. For the Centenary, the Area reports the highly creditable sum of $609,042.00 raised.

An impartial appraisal of the spirit and achievements of our Negro membership during the quadrennium will convince students of these facts that in no single group within her ranks has the church made wiser and more profitable investments of money and the spirit of Christian helpfulness than in her colored member group.

For this group, the quadrennium just closing has been a critical and, in some respects, cruel period. Restlessness, mental anxiety, the shift of population, ravages of violence at the hands of the haters of black humanity, political infidelity, practiced against them, the battle between religious factions on points of doctrine; these and a bulky catalog of retarding factors have hindered a more glorious showing. But the record is now written and gratitude vaults high in our hearts that the showing for our God and our Methodism is as good as it is.

Never did Methodist Bishops give themselves with greater abandon to the staggering tasks confronting their church, and never did a group of members rally more resolutely, loyally and sacrificially than have these stalwart leaders and faithful followers of these Areas during this quadrennium.

"REORGANIZING METHODISM FOR WORLD SERVICE"

By Rev. R. G. Morris.

This means more freedom of expression and of action in all matters pertaining to government, finance, and doctrine which relate to our great Methodist Brotherhood from the humblest member to, and including our exalted Episcopacy. As we are looking expectantly to the General Conference in Springfield, Mass., to chart the course in a program of World Service, on the one hand let us ever be mindful and appreciative of the illustrious and sacrificial services which the leaders of our present polity have rendered us in the various departments during this quadrennium, but, on the other hand, let us with equal enthusiasm effect such progressive and positive legislation that the Methodist Episcopal Church, a world Church, will not be handicapped in her endcavor to serve a world, rent with discord and in-harmony. We don't need any schism arising either from interpretation of doctrine or executing of polity. Let there be more democracy, more brotherhood, more charity and Christ-like sympathy for all concerned. As tolerance is one of the supreme virtues of democracy and brotherhood, why not cultivate it in all our discussion? "We are not divided, all one body we."

Our great and over-grown officialdom is but the child of our own nurture and tutelage. Then why should we upbraid it for *our* negligence? This method is not fair to our offspring, nor are we honest with ourselves as parents. He is ours and if abortive we have the power to amputate. It is easy and sometimes popular for a private to criticize and mercilessly upbraid an officer and it is also easy for an officer to abridge the human element or personal rights of the privte in his zeal to maintain the standard of "The Service." So after all in this situation we must be willing to bear and forbear but co-operate.

The Problem.

Judging from the many illuminating articles appearing in our church papers it seems to me that our trouble is in the overlapping and duplicating of effort and interest, at great expense in both dollars and men, so that we are "wonderfully and fearfully mixed." We need to simplify our church machinery in the interest of efficiency and economy. In times past we mixed up things because of the unprecedented call for service and corresponding growth in benevolent giving. This duplication is not necessary.

Democratic Government.

The Democratic form of government as it functions in America is divided into three separate and distinct branches, Executive, Legislative and Judiciary. Now there is no overlapping in these departments by men doing double or treble duty. If laboring in one branch, there is no thought of serving another at the same time. A Senator or Congressman can't function as President or as the Supreme Court Judge. This simple system preserves to us our Democratic institution. Why not adhere to this simple demonstrative form of government in the Methodist Episcopal Church. We can easily comprehend it and enthusiastically and loyally support it. The Methodist Episcopal Church has the Federal idea and ideals pretty thoroughly initiated in its system of government already.

Plan.

Organize our Methodism based on three fundamental and distinct branches of Democratic government yet functioning as a unit, Executive, Legislative, and Judiciary. We have all three of these elements existing now in our church polity. And it would take very little effort to breathe life into these latent possibilities. We believe in our great civil Democratic form of government which is fair and efficient, why not emulate it in our Methodism.

Executive Branch.

Now suppose we should have one Central Executive Branch composed of our General Superintendents. This Board would be paralleled in the government by President. In order that this Executive Board remain both democratic and executive, let the members composing it be General Superintendents elected for a term of years.

(a) We need an executive head and not a nominal one, if we are to go forward as a World Church.

(b) This Executivce Board then would take the responsibility of carrying into effect the will of the church as crystalized in the legislation made by the General Conference and expressed in the Discipline.

(c) The Executive Board then would have a secretary of each distinct line of work, such as Secreary of Education, Secretary of Finance, et cetera. These to be elected by the General Conference, but responsible to the Executive Board.

Legislative Branch.

Let the General Conference be composed solely of Ministers and Laymen who are not in the employee of either of the other two branches of the Church Government. This Branch shall enact all laws subject to the veto power of the Executive Board but with power of the two-third majority to pass a measure over the veto. This would make the Ministers and Laymen responsible for the program of the church.

There would be no handed down program.

Judiciary Branch.

Let the Judiciary Branch be composed of a Layman and Minister from each General Conference District. The Executive Board will nominate them and the General Conference confirm. Now this department being independent shall construe all relative to the Constiution and Legislation. This simple, plain and manifest method would obviate all duplicating and overlapping of effort and program on the part of many boards, and place responsibility of executing where it should be in the Episcopacy, simplify administration work for efficiency, unite us into a great advancing, democratic, religious church polity to put over the World Service program.

THE GENERAL CONFERENCE AND METHODIST STANDARDS

(Continued from Page 14

pay a fair price. Who now will teach fair price—fair play—not merely in paying but in charging? Does anyone honestly earn a hundred thousand dollar fee, or annual salary, or personal profit, except as he gets the latter to distribute to those who helped earn and who require the excess above just returns of brain and leadership? Who that toils carelessly, or forces from his employer unearned or disproportionate wages, is a whit more honest than the corrupt employer? Has the Church any teaching concering all this?

A standard of international relations? War must be outlawed. The settlement of disputes between nations should be by reference to the laws of God and to sound international principles. Past patriotism and vast sacrifices of property and life in behalf of liberty and righteousness should not be stigmatized by denunciation of those who have warred for conscience and justice. Future fidelity to human safety, to divine truth and to Christian civilization must not be weakened by decrying preparation for the defense or virtue and the preservation of peace, nor by the encouragement of rash vows of conduct under circumstances which have not arisen, nor by erecting cowardice in the face of peril into a Christian statue. Ought not the Church to carefuly weigh every item in this vast problem, and without giving the world any rash utterances, or expressing impractical sentimentality, cry aloud to the makers of law and the rulers of nations that war is beyond the pale of civilization, is contrary to the Christian spirit, and must be prevented by every device of wisdom, character and strength by which refractory leaders and peoples can be persuaded, awed or policed into just and fraternal relations with their neighbors and with the world. Does not such an expression as this call for the wise and adequate use of time and genius?

A high social standard? Methodism has this, and many pray that it may be maintained. We have emphasized and promoted healthful and profitable forms of fellowship and recreation, and should use our community buildings and Christian homes as centers of social life and power. But shall the Church open the way for increased indulgence in practices which are so widely destructive to time, talent and character? What does the dancing-master want? Whatever, as a dancing-master he wants, Methodists can poorly afford to give. Frightful revelations of vicious contacts in big city dance-halls are paralleled by facts which have been discovered in small towns and even in the country. This is a poor time to play with the tiger of social license and sexual promiscuity. Appalling destruction of homes and families are traced directly to unwise social relations and pleasures. A good friend and true says that ninety per cent of students in Methodist colleges are addicted to the amusements which the Church decrics. Does it follow, then, as he intimates, that all young people shall be given free rein in the pleasures of the world? The percentage claimed is too high, and even of the students who indulge, many do so with spiritual disaffection, and when they get out of school a large number go back to the Church and Christian habits. Are our children to dictate the laws of the family? Are questionable youthful practices to fashion the adult life of Christianity? Is every line of demarcation between Christian and un-Christian society to be wiped out? My own belief is that the Church should have and hold its law, whether or not it can be wisely enforced, and even if penalties must be left to be registered by the effects upon transgressors of their own conduct. God Himself does not, at least immediately, visit his just and proper penalties on those who do not keep his law. And He does not demean His statutes to conform to the practices of the people:

When the Great Sovereign would His will express,
He gives a perfect rule; what can He less?

Whatever Methodism may do at any time about the punitory phrases of its discipline, for the sake of social wholesomeness, for the sake of inexperienced youth, for the sake of immature races and simple peoples in all lands, let the Methodist Episcopal Church have and hold aloft a social standard to which beholders may look up and not down.

A high spiritual standard? Who now reads the Word of God? How many pray—really? What proportion of our people attend any testimony or prayer service, do any personal work for the salvation of others, enjoy the experience of daily communion with God, have repute or influence with their families and friends by reason of their evident association with Jesus? We have many, many splendid Christians—many and many. But all are not so. Too great are the numbers whose religion is a tradition, a respectable habit, an occasional and fragmentary experience.

Will the General Conference, doing little necessary things quickly, get to the great big business of lifting up high Christian standards? Will we be called near to God? Will the multitudes who look towards the leaders be pointed to the manger-cradle, to the wonder-working Savior, to the Cross of Calvary, to Gethsemane and Olivet, to the best on earth and to the expectancy and joys of Heaven? Let us hope and let us all pray that this may be the case!

GREAT YEAR FOR SOUTHWESTERN. CIRCULATION AT HIGHEST PEAK IN FIFTY YEARS' HISTORY

(Continued from Page 12)

On his retirement from office in February of the succeeding year, our former business manager made an unfortunate cut of 2,894 in one pruning. This left us in desperate straits. The most trying economic and industrial situation reinforced by the activity of the mobs and consequent restlessness through the migration of hundreds of thousands of our people kept up the downward pull. To these things add the rise in the subscription price from $1.25 to $1.50, made effective at the beginning of the quadrennium, and you have the group of determining factors which necessitated an aggregate cut of 7,421 during the quadrennium, or practically one-half of the total number found on the mailing list at last General Conference. So that there has been a net gain, above cuts, of 9,445 in the subscription list during the quadrennium, which is as much as the total mailing list nine years ago.

In the matter of revenue, we have been seriously handicapped by a change of policy in accepting advertisements, resulting in the cutting out of the bulk of our advertisements. This will be seen from the records. In 1920, from this source we derived $1,403.33; our 1921 advertising receipts ran to $2,264.34. But in 1922 they dropped to $293.45. While last year they went slightly up again to $693.00, yet this small income from one of the major resources in the newspaper enterprise, works on us a decided hardship. We are hoping the Book Concern will, in keeping with its policy toward our sister Advocates, give us more generously of the advertisement of its own "produce".

Still the constant factor in our enterprise is subscription increase and expense reduction at the same time increasing the quality and acceptability of the paper. We believe the Southwestern should be printed on our own presses, even if we should be reduced to the necessity of building our own printing establishment in order to do it. During the present quadrennium we have paid for printing alone at least $40,000.00. We believe there could be effected a saving of much of this should we publish the Southwestern Christian Advocate as herein suggested.

The item of expense for travel, which is absolutely necessary to build our subscription list, is considerable. If some effective plan could be devised to reduce this item of expense while at the same time such contacts were maintained with our constituency on the field as to insure their sustained interest in and support of the paper, very much of embarrassment from failure to make financial ends meet would thus be avoided. Otherwise we frankly confess we look for no very material improvement in the paper's ability to carry its own weight on the credit side of the ledger.

During the quadrennium now closing we have made 47 annual conference visits, including every one of the twenty conferences save the South Florida; we have visited 40 district conferences besides countless visits to local churches and communities, involving thousands of miles of travel, preaching, lecturing, pleading for larger appreciation and support of this paper as an indispensable factor in the church life of our group. Not one month or week or one day has been taken during the quadrennium for vacation or rest. We have labored to the limit.

Though the task has been an exacting one, in it we have experienced the joy of service for the church and the Kingdom. Such satisfactions could not have been possible had it not been for the sympathetic, uncensorious co-operation given us these four years by your honorable Committee, by the Local Committees, the patient Publishers, Drs. J. H. Race and R. H. Hughes, and the constant counsel and attention to our needs by Executive Manager, Mr. Arthur F. Stevens.

Garrett Biblical Institute
Evanston, Illinois
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EVANSTON ILL

Southwestern Christian Advocate

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The Opening Spring

Very beautiful, is it not?—the picture of the opening springtime which we gather from our Bible, catching here a glimpse and there a glimpse as it lies reflected in the song of psalmist and prophet, and of Jesus, who had so often watched it as a boy on hills of Galilee. Doubtless He used to go out to gather early lilies, and note the green garments of the fresh young grass. Ten million million tiny strugglers on our hills and in our fields today are trying to show us that ours, too, is holy land. The flowers have begun to greet us in our walks—dumb angels, with faces all ashine with the glad tidings that the Saviour—season hath arisen. Thank God for the resurrection thoughts which the spring months bring to us! We die to live again. We die THAT WE MAY live again. Nothing is quickened save it die. Mortality is the condition of immortality. What echoes we have wakened of this truth! The opening spring prints it off on every hillside in illuminated text of leaf and flower. We find, as always with these central facts of nature, that the best and highest meaning of the truth belongs to ourselves—so completely is man a part of all, so completely is all represented in man. Our word "resurrection" seems to concentrate the history of the universe, to whisper the secret of the life of God.

—Rev. W. C. Gannett.

SOUTHERN METHODISTS AVER RACIAL AMITY

That the normal attitude of the Southern Methodist Church "is not properly to be judged by the utterances of a relatively small group but rather by the statements and policies of the supreme bodies representing the whole denomination", is a just contention and one that must be given due and judicial consideration by those who seek a fair appraisal of the ideals, sentiments, and attitudes of the Southern Church.

Asserting that their church has been uniformly fair, earnest and brotherly in the matter of race relations, leaders of that church, who are also foremost in the work of the Commission on Inter-racial Relations, reaffirm their faith by a recital of their works. They are calling on the whole church to study and discharge its duty in this matter in the light of Christian principles.

They point out that in 1918, their General Conference, whose voice should be recognized as authoritative above the disconcerting disharmonies of reactionary minorities, adopted the following expression of opinion and attitude on race-relations:

"There must be real, sympathetic co-operation between the leaders of the two races. National, State, and neighborhood conferences should be held, at which there should be frank interchange of opinions concerning traveling, housing, educational, moral, and religious conditions; followed by an earnest effort to understand the cause of bad feeling and open friction, and the prompt and positive condemnation of all acts of injustice by whomsoever committed, whether white or black. The thoughtful Christian leaders of the two races must not permit the excesses of radicals and extremists to prevent the development of plans for larger sympathy and closer co-operation between the white people and the Negroes."

In 1922, the same body took the following action by unanimous vote:

"We recognize the seriousness of the question of the relations between the white and colored races, especially in our land. *It is our conviction that the Church should openly declare its responsibility and its duty seriously to set itself to the task of aiding in the solution of these perplexing problems by the application of Christian principles.*

"We believe it to be exceedingly important that our pastors lay this matter upon the consciences of our people in order that our relations with the colored people may be characterized by patience, justice, and Christian love.

"We think that our Social Service Commission should be authorized—indeed, perhaps instructed—to co-operate with the Commission on Inter-racial Co-operation in the South, and we ask all Methodist people to assist as they have the opportunity, in the formation of local groups which shall endeavor to establish better relations between the races." The Conference further advised the various Boards of the Church to incorporate the study of race relations in their general and local programs.

Quite in keeping with this line of argument, the leaders cite that their church uniformly has been contributing to Negro education giving through their Centenary alone $750,000 for this purpose; while thousands of dollars are being appropriated annually to supplement the insufficient salaries of underpaid preachers in the ministry of the Colored Methodist Church.

Such a record of high sentiment expressed and Christian service performed by this church in the interest of our group, elicits the highest commendation and creates sentiments of profound gratitude in the breast of every Negro throughout the country. We are of the opinion that it is on the basis of such a noble sense of Christian obligation and opportunity that the leaders of this church are making their approaches on the matter of Methodist Unification. No unholy ambitions, no chronic prejudices of any race group or suspicion-breeding propaganda should for one moment mar the harmonious, progressive procedure toward this desired goal.

In every field of endeavor, the basis of progress is confidence. Panoplied with Christian confidence, reinforced by this ringing record of sympathetic interest and helpful co-operation, looking toward a brighter, better day, Christian Negroes accept the representations of the Southern Church as to racial amity and give them every assurance that they can never succeed in excelling us in the practice of the Golden Rule of Christian comity and amity.

Personal and General

The Fifty-sixth Anniversary Exercises of The Hampton Normal and Industrial Institute, Dr. Jas. E. Gregg, Principal, were held Friday, April 25th, 1924, in Ogden Hall.

A fine baby girl was born to the Rev. and Mrs. O. C. Daigle in the parsonage at Franklinton, La., Tuesday, April 8. Both mother and nine-pound baby are doing well.

Bishop Leonard will deliver the Baccalaureate sermon at the University of Washington, Seattle, Washington, Sunday, June 15th. On the evening of the same day, he will preach in First Church, Seattle, of which the Bishop was pastor when elected to the Episcopacy in 1916.

Dr. W. Harry Barnes, of Zoar Methodist Episcopal Church, Philadelphia, will spend his vacation this summer studying in Paris, France. Already a noted specialist, Dr. Barnes is preparing for more efficient service among his people, which is highly gratifying.

The Methodist Ministers' Relief Insurance and Trust Association, Boston, has assets of $420,500.00. This organization has paid since its beginning, May 1, 1878, claims to the amount of $1,597,858.13. The Association is well equipped for its work and is run solely in the interest of Methodist ministers.

The Rev. J. H. Peters, Missionary to Liberia, now on furlough in this country, is undergoing treatment in a Brooklyn hospital. His recovery is progressing and he hopes to be out after May 2, at which time he will be available for ministerial service among the brethren. He may be addressed at 150 Fifth Avenue, New York City.

The Methodist Student Conference of the Methodist Episcopal Church and Methodist Episcopal Church, South, in session at Louisville, approved the plan of unification of the churches which is to be presented by the Committee on Unification to the General Conference at Springfield, and urged its adoption by vote of this General Conference.

The Rev. F. G. Snelson of the African Methodist Episcopal Church, was a welcome visitor to our office last week. Dr. Snelson is Presiding Elder of the Memphis district of his church and is a worthy aspirant for the office of Bishop to Africa under the flag of the great African Methodist Episcopal Church. Dr. Snelson is very favorably spoken of in this connection in the public press of his denomination.

Dr. S. B. Gordon, son of Prof. F. M. Gordon and brother to our ex-manager sectary E. L. Gordon, was seriously injured Easter Sunday evening in Chicago, by an auto sustaining two skull fractures and a broken leg. Secretary Gordon who has charge of the Y. M. C. A. at Gary, Indiana, is at the bedside of his brother at the hospital. While the injuries sustained are very grave our prayers go up for a complete recovery. The Doctor is a former student of Clark University, Atlanta, Ga., and a dental graduate of Meharry Medical College.

A very erroneous impression has been received in some quarters that there will not be sufficient rooms in Springfield for the accomodation of visitors to the General Conference. This report is entirely without foundation or fact. The Springfield General Conference Committee report that at the present time there are more than 800 houses listed where there are from one to three beds available, and that seven or 800 more rooms can be obtained on very short notice. At least 100 rooms in private residences will be kept throughout the month of May to meet any emergency. All inquiries should be addressed to the Springfield General Conference Committee, Springfield, Massachusetts.

"The Circuit Rider," commemorating the labors and achievements of the ministers of the Gospel who as Circuit Riders became the friends, counsellors and evangels to the pioneers on every American frontier, an equestrian statue of rare artistic beauty was unveiled with especial dedicatory exercises on the state capital grounds, Salem, Oregon, Saturday, April 19, 1924. Among the distinguished speakers on this occasion were the Honorable Joseph N. Teal, Rev. Carl C. Doney, D. D., President of Williamette University, His Excellency, Walter M. Pierce, Governor of the State of Oregon, the Rev. Bishop Wm. O. Shephard, D. D., LL.D., who spoke on the Christian Ministry and the State. The Rev. Dr. W. W. Youngson was chairman of the Official Commission appointed by the Governor for these exercises. The Rotary Club of Salem constituted the Local Reception Committee.

Dr. Laurence L. Doggett, president of the International Young Men's Christian Association College at Springfield, Mass., announces the addition to the faculty of Eugene C. Foster as director of the boys' work course, his work to begin May 1. Mr. Foster is one of the best known men in boys' work in this country. Three of the eight handbooks of the Presbyterian Board of Publication were written by him. Articles of his authorship are now running serially in four of the leading Sunday School publica-

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TOO MUCH LAW AND THE CHURCH AMUSEMENT

By the Rev. J. C. Houston.

We wish to express the hope that the article written by Bishop E. H. Hughes appearing in the Methodist Review September-October, touching church amusements, will be read with that profound attention due its logical merit. We are satisfied that such a study of the article is fully calculated to carry conviction to the mind of the impartial reader that the Bishop is right in his whole-hearted contention that a change should be made in paragraph 280. In this contention the Bishop and the writer shake mutual hands. Doctor Neff has perhaps said all that could be said for the retention of the paragraph, but notwithstanding, the best that can be said in its behalf, it will be seen that its weakness still abides.

In 1872, when the General Conference took action giving paragraph 280 its present penal form, the writer at that time expressed a deep feeling of doubt as to the wisdom that dictated the action of the conference. It will be generally conceded that the paragraph has almost totally failed in effecting the important end for which it was created. The failure in the effectiveness of the law may be accounted for in one or all of three ways.

1. It may prove to some extent that the young life of the church is too weak to honor a just claim on its Christian character.

2. It may mean that the church is too weak to support a law of its own creation.

3. It may prove that the paragraph itself is obviously defective in place and nature, and therefore fails to carry that convincing power necessary to prove the ethical necessity of its birth or the valued worth of its continued existence. The latter cause is evidently the main reason of the ineffectiveness of that law. It is too faulty to claim the just support of the church, and the minister himself finding it in vain to attempt its execution, has grown sadly indifferent respecting the matter and the law remains virtually a dead letter on the page of the book.

Law and New Testament Teaching.

Close students of New Testament teaching will clearly discover that the Gospel is not a code of compulsory law in the regulation of human conduct but a system of moral persuasion in its open appeal to the option of the human will in the full freedom of its predominant violation. For many reasons one may obey law without the sanction of the will, and such obedience would satisfy law, but it would not satisfy the Gospel for the obvious reason that the Gospel deals with the internal life of the individual—the will; while the law deals with the external act; the Gospel, dealing with the will, carries the individual by mutual consent. Law is penal force and often tends to excite, to aggravate, to drive. These facts furnish the larger interpretation of Gospel truth and brings us to the point to which we think the church should come in dealing with amusements. No one is saved from the practice of any sinful habit against his or her will. Many who kept the law against amusements were not saved from the guilt of the habit because of unwilling obedience, and thus the law was left empty and void. It takes but a casual study of Old Testament history to see the bewildering weakness of law as an exclusive controlling factor in church life. The Jewish laws, a gift of the lofty mind of Omniscience, were in the entirety of their sacred embodiment the most wife ever given to man, and yet under the marvelous sway of these laws the church sank almost out of sight.

In the confused state of polytheistic corruption, monothesim was so reduced as to leave but a staggering vestige of the lofty idea of the true God, and thus one may see with vivid conception the supreme reason for placing the New Kingdom under the persuasive clemency of Grace rather than the coercive arm of law. The great apostle Paul, rightly classed the Gospel logician, sought with a craving anxiety to get the Jews to see that the law was not to become a controlling element of power within the sacred realms of the Kingdom of Grace, the apostle declaring with spiritualized emphasis, that "Christ was the end of the law." "The righteous are not under the law."

Love and Fear.

The Christian life that carries with it divine sanction and the safe guarantee of heaven, is that life that finds its motive of action in divine lot and not in the fear of the law. There is absolutely no gospelized reward promised to human obedience based on fear. Statutory law naturally breeds un-Christian fear and thus tends to destroy that volitional freedom divinely guaranteed the children of the King.

It would seem then, that the paramount question at issue is, shall an effort be continued on the part of the church to drive the youth from dangerous amusements by the unholy fear of punishment through the threatening influence and action of human made laws, or shall we rather teach our youth to take the high ground of Christian service for love sake under the obvious persuasive powers of Gospel injunction? Here is where Christ stands. When our Sovereign King embodied the Ten Commandments in the word, Love, He thus brought them over into the Christly Kingdom and gave them a new place and meaning in that by that act he made the commendments divinely effective only as love is made the motive of action in the practical use of the commandments. He made the commandments the servants of love and thus lifted them to spiritual use.

The paragraph before us is clearly shrouded in an ambiguousness that endangers the justice of its wise execution and impartial application. As dancing is not intrinsically sinful, the sin, if found, must not be sought in the act, but in the manner of the act. This implies the possibility of the act without sin, for which the law does not make allowance. Take "games of chance." All games are games of chance, or may be so, from "craps" to golf. This leaves the so-called innocent games subject to the same temptations peculiar to those classified as sinful. And, too, note, "Other amusements." The scores of amusements not listed in the paragraph. The very fact that they are not listed implies their innocence and creates a plausible supposition that they are open to the social practice of public choice.

It will be conceded that any ecclesiastical legislation looking to the regulation of Christian conduct must of logical necessity find its basis in the human construction of biblical injunction touching the matter under consideration. Such a construction is the human letter without the Christly spirit, and, therefore, largely void of that spiritual binding power peculiar to the Gospel. In view of the vital fact that the social nature of man is of divine planting, and, therefore, has certain just demands that must be met, and in order to do this, it is clearly evident that the safe course is the abrogation of such parts of paragraph 280 as relate to amusements and the inauguration of a wise sytem of gospelized education suited to adolescent church life on the proper ethical use of social amusements with the lofty view of subordinating the social mind to the dictates of the spiritual will.

TUNE IN ON SPRINGFIELD!

Westinghouse Station WBZ, Springfield, Massaehusetts, To Broadcast General Conference

The General Conference in Springfield in May will be the first one to be broadcasted by radio. Millions of Methodists over the United States will have the opportunity of enjoying many of the finest features of the gathering. The motto for every Methodist with a radio during the month of May ought to be, "Tune In On Springfield."

The magic number is 337. Westinghouse station WBZ which will broadcast the proceedings, has a wave length of 337 metres. The daily program will have three principal features

1. There will be a summary of what the General Conference did each day. This will be broadcasted every night at ten o'clock, Eastern Standard Time. This will be eleven p. m., Daylight Saving Time at Springfield. By Central Standard Time, it will be nine o'clock. The broadcasting each day will be done by one of the General Conference delegates.

2. Many of the evening sessions of the General Conference including both music and addresses will be sent out by radio. Announcements will be made in the daily programs published all over the United States.

3. The addresses at the morning devotional services given by the bishops will be broadcasted.

The WBZ Station at Springfield is one of the most powerful in the country, and can be heard without difficulty all over the Middle West and the East. Naturally it will be more difficult to get Springfield on the Pacific coast, and, of course, it will be much more difficult in the day time than at night.

The morning devotional services will probably not be heard outside of New England, but the daily news announcement and the evening sessions can be received over most of the United States. —"Tune In On Springfield."

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3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

I OWE NO MAN ANY THING, but to love one another: for he that loveth another hath fulfilled the law. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—Romans 13:8, 10.

PERSONAL AND GENERAL.

(Continued from Page 2)

tions. He has had a prominent part in the leadership of a committee co-operating with Sunday School associations, mission societies and churches in work for boys. Mr. Foster is a graduate of Lafayette College. For six years he was Professor of Chemistry at Temple College and for several years thereafter a lecturer on scientific subjects. For a number of years he was connected with the editorial staff of The Sunday School Times. Before becoming connected with the International Committee from 1909-1916 he was City Secretary for Boys of the Detroit Y. M. C. A., leaving there to take up work with the International Committee.

INTERPRETATION OF THE RATES OF FARE ALLOWED THE CLERGY IN ATTENDING THE GENERAL CONFERENCE.

Clergymen from so-called Western, Southwestern, Trans-Continental and Southeastern territory will purchase ticket to the various gateways of the Central and Trunk Line territories, for example, Chicago, Saint Louis, Cincinnati or Washington, using clergy certificate to secure the reduction accorded to Clergy. From the gateway of the Central or Trunk Line territory a round trip ticket reading through to Springfield may be purchased at the clergy reduced fare upon presentation of Eastern Clergy certificate for year 1924. Round trip ticket must read via the same route in each direction.

Clergymen from New England territory will purchase round trip tickets on the convention fare basis upon presentation of Identification Certificate. The minimum round trip fare on this basis is $1.00.

Clergymen from points in Trunk Line Territory may purchase round trip ticket through to Springfield upon presentation of Eastern Clergy certificate for year 1924, provided the round trip fare between starting point and Springfield is not less than $7.26 when traveling via New York, $5.34 via Albany, and $5.56 Troy. Due to the minimum fares as quoted, this arrangement will not apply for clergymen residing in Albany, Troy, New York City or Brooklyn: round trip tickets at the convention fare will be purchased by these clergymen.

Clergymen from points south or west of Albany and New York desiring to travel via different routes on the going and return trips or to make various stop-overs, should use the Clergy certificates for transportation to Albany or New York and purchase at either point, upon presentation of Identification certificate, a round trip ticket at the convention fare of $5.54 from Albany, and $7.26 from New York.

PLEASE NOTE: Clergymen purchasing tickets from New York, Brooklyn, Albany and Troy must purchase on the Identification Certificate plan.

COLORED DELEGATES

In This General Conference



THE MUNICIPAL BUILDING, SPRINGFIELD, MASS.

Sitting officially in the present General Conference of the Methodist Episcopal Church is the largest group of Colored delegates ever sent up to a General Conference. The total number is ninety four.

Of this number 65 per cent are new comers, never formerly having been official delegates. Which fact indicates that our group was somewhat affected by the agitation that has been abroad through the Church generally.

Twenty-two of the ministerial delegates are graduates of theological seminaries, Gammon having sent forth twenty-one of these. Among the lay delegates there is a proportionate number of products of our schools, thus giving back to the Church large returns on her investment in the enterprise of Negro education.

This body of delegates will reflect credit upon the churches that have thus honored them and upon the great Church that counts them worthy to sit as brethren together with them in this notable ecclesiastical body. All are righteously devoted to the eternal interests of the Kingdom of God whose business will be uppermost in their minds. We venture to express the conviction that at all times and under all circumstances which may arise they will exhibit that practical poise, comprehensive consideration and judicial judgment characteristic of our group within the church during all the years of our incorporation in that body.

In unison with their brethren these delegates will give themselves unselfishly to the alleviation of those social ills that afflict humanity and to correction of those conditions which mar the spiritual harmonies of our present social order. Kingdom promotion is our chief business and to that task, in the fear of God and with an abandon born of love to Him and love to all men, the Colored delegates of this General Conference now bend their oars.

THE GENERAL CONFERENCE—SOME WORK SUGGESTED

By the Rev. J. W. Haywood, S. T. B.

The General Conference of the Methodist Episcopal Church is one of the most significant bodies that meets anywhere on the globe. The polyglot membership of our church, makes our General Conference in very truth, an ecumenical body. The presence of the various racial groups in our church, makes it necessary for each reeurring General Conference to face, in a peculiarly intimate way, all the problems of interracial relationships. It is due this body to say, that, for the most part, it has done this with commendable Christian courage.

The purpose of this article is to suggest some of the things, which, it seems to the writer, the 1924 General Conference ought to do.

Give us More Negro General Superintendents

I have already anticipated the first objection. "The Episcopal Budget will not allow that." This matter of pleading poverty when money is to be spent on our folks is old to me, so old, that it does not at all disconcert me and does not deter me one bit from making my argument. We have a public school situation right here in Baltimore, reference to which, is apropos in this connection. A high school built long years ago to inadequately accommodate eight hundred or a thousand pupils, now has from fourteen to sixteen hundred children sardined in it. Elementary schools built to house the school population of years ago, are all that we have today. The School Board has pled and is still pleading "The Budget will not allow it." In the meanwhile, there have been new Elementary Schools, new Junior and Senior High Schools going up in every section of the city for the white children. I taught school once in a municipality where the School Board claimed the budget would not allow the building of a coal house for the Negro school. This house would have cost not more than $150. Later that same year, an annex was built to the white school at a cost of $2,500. I know the flexibility of budgets. I know this, that, if the General Conference thinks there is need of additional white General Superintendents, the budget will not stand in the way of election. I am merely asking that the question of electing Negro General Superintendents shall be faced in the same temper.

Is there need of additional General Superintendents for our group? Let us look the question right in the eyes. The election of two Negro General Superintendents by the last General Conference indicates, I take it, that the church agrees to the proposition that indigenous supervision is the best. This principle being admitted, I do not need to argue in its defense. But, if the principle is admitted, I should like to raise the question, why were only two General Superintendents elected? Surely no one could think one for Africa and one for America enough. There are twenty Negro Conferences in America. Of these, all except the Central Missouri, the Delaware , the Lexington, Lincoln and Washington lie wholly in the South. If it be maintained that the Northern Negro Conferences can be best administered in Areas with the white conferences (a proposition that I only admit, here, for argument's sake) there are still enough Conferences in the South to constitute an Area comparable to the New Orleans. We have the North and South Carolina, Atlanta, Savannah, Tennessee and East Tennessee Conferences. Why not make these an Area and put a Negro General Superintendent over them? Some have said that the church had to try us out in the episcopacy. The two Bishops elected are, in other words, "sample Bishops." That statement is so puerile that it would provoke laughter if it did not contain some sinister implications that need refutation. Let me tell you, the Negro has been already tried out in Episcopacy. And the magnificent achievements of the distinctively Negro denominations are the fruits of this try out. Now, unless our association with the white brother in the Methodist Episcipal Church has in some mysterious way emasculated us, the achievement of the distinctively Negro churches ought to have been, ought to be, prima facie proof of what Negro Episcopal leadership can do. If anybody needed a try out in this matter, it certainly was not the Negro. It must have been the other folks in the Methodist Church. They, perhaps need a try out to determine whether they could be acclimated to a Negro General Superintendent.

Admit for argument, that, there was honest doubt. Is there now any ground for that doubt? What has been done in the New Orleans Area ought to dissipate every doubt. There is tangible proof for every Doubting Thomas.

But some one says to me: "Where is your man?" The other folks have asked this sinister question so much that the habit has been suggested to many of us. I could call a half dozen names, if I wanted to. I do not want to lose any of my friends, so I shall omit names. In naming my half dozen men, however, I would not pretend that there was a single "superman" among them. The fact is, I am far from convinced that we should expect to find anything but human beings for the Episcopacy. Theoretically, at least, any man who is fit to be an elder in the Methodist Church, has all the requisites for a Bishop. I know, of course, that the office of Bishop requires certain special gifts and graces, which, not all elders will possess. But I submit, that so far as I am able to understand the disciplinary requirements, the Bishop and the elder are on the same footing in matters of piety and morality. And while I think the General Conference has been singularly successful in the selection of its General Superintendents, I must at the same time confess that all the Bishops I have met showed unmistakable ear-marks of being just plain human beings. Personally, I think them no less worthy the office, albeit they display many of the common frailties of the race of Adam. I would not belong to a church that claimed super-humanity and infallibility for any of its ministry. And now I want to say right out loud that I, for one, am not ready to admit that the Negro ministry of the Methodist Church contains such a crowd of moral perverts and intellectual morons that it is impossible to find one or two for the General Superintendency. Reverting again to the budget argument, let me say, paradoxical as it may seem, perhaps the way to overcome the budget difficulty is to elect more General Superintendents. A newspaper reporter interviewed a mother of seventeen children. She told him that it was a much harder task for them to feed and clothe their family when it consisted of one child than it has ever been since the number increased. Strange economics? "Go to the hen, thou sluggard and learn of her." Did you ever notice that a hen with a brood of sixteen chickens takes care of them with the same ease that she does one? She scratches all day to feed one, she does not scratch any longer to feed sixteen. The increased stimulus that would be given our group, the increased efficiency that would result from close, sympathetic understanding Episcopal contact, might react on the budget in such a way as to make more General Superintendents less of a burden than the present number.

Make Needed Reforms in Administrative Machinery

In a gigantic enterprise like our Methodism, where there are so many and so varied interests it is easy to multiply administrative machinery to the point where it weighs down the enterprise. Abraham Lincoln described one of the boats on the Mississippi river as having such a large whistle that it took all the steam generated in the boiler to operate the whistle. It seems to me that we are reaching the point in the administrative machinery of the church where it requires too much steam to blow the whistle. We have Boards and Boards, overlapping and too often competing. It is certain that administrative expenses would be greatly curtailed and efficiency increased, by merging some of our church Boards. Let me specify two cases to make my point concrete.

1. Board of Control of Epworth League and Board of Sunday Schools.

There are two Boards whose field of operation is so much alike that I am utterly unable to see the need of them both. A merger of the two seems to me the only defensible thing. The Sunday School thru its various departments reaches all ages of young folks. It is, of course, the church school, its primary purpose, therefore, is Religious Education. But the educative process is no longer thought of as the process of siphoning information into a passive head. There are two well recognized, co-ordinate aspects of this process, namely, impression and expression. There seems no good reason for dividing these two processes between two different organizations. One Board looking after Religious Education of Young People, would do the work incomparably more efficiently. As a matter of fact, I do not see why all matters pertaining to the education of the church could not with tremendous gain be allocated under the Board of Education.

2. Board of Education and Board of Education for Negroes

My head has always been too thick to understand the necessity for two Board of Education in the church. So far as I am able to understand it, education is just education. There is no Negro education, there is no white education, there is just education. The educational desiderata are the same whether one contemplates the education of white folks or black folks. The same kind of buildings, equipment,

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THE CHURCH AND NEGRO MIGRATION

By the Rev. B. F. Abbott



Rev. B. F. Abbott

The migration of the Negro out of the South should be welcomed by all liberty loving citizens everwhere. The environments out of which he comes in many instances are deplorable and the attempt of any agency to relieve the bad situation in some sections where he now lives would meet with serious objections from the people who think they profit from the low level on which he is forced to live. In many communities he cannot lift himself because of limitations placed upon him. So, not to migrate, means that he is doomed if he remains in these sections where he has no opportunity.

I thank God for the breaking up of the old lines that have held him in a form of servitude that is indeed slavery and which now gives him a chance because of the breaking to find a better land of opportunities in the North and in the East and in the West whither he is now going.

This migration may not speedily settle the race problem in America as it relates to the Negro and the white races, but it gives a better opportunity to approach a solution of this vexing problem. One approach to the solution of our troubles between the races is a chance to work unhampered and to receive a living wage for your work, with the privilege for the Negro to educate his children. Another approach is that which gives to him the use of the ballot as a free man. These opportunities have been denied him in the sections from which he is migrating.

The migration of the Negro from the South in large numbers is not only helping the migrant, but it is helping the Negro who is left behind; for already there are reports from many sections in the South where conditions have begun to improve because of the migration. In some communities better schools have been provided for him and better wages paid for his service. In others, committees from both races have deliberated together to find a way to improve the condition of the Negro. The reduction of the crime of lynching seems to be simultaneous with this migration movement. The tide of better conditions is sure to rise, although it may come up slowly.

This migration out of the South, sometimes organized over night, into new environments in service, in education and in citizenship demands some immediate work of adjustment for this new relation of freedom and opportunity in a strange community for the new comers. There are reports coming from some quarters to the effect that the new comer has not been adequately trained to fit into the new situation.—Hence, a problem is being created that must be overlooked or neglected now, lest it grow into complex proportions.

The Church has been the one institution that has held the Negro out of pessimism and despair when there seemed to be no hope. His religion may have been crude and void of some of the elements of higher criticism and he may not have been able to discuss the merits of Modernism and Fundamentalism, but it has held him steady to the old faith and kept his spirit happy and music in his heart.

As the Negro moves up out of the swamps and bayous into the large cities of the North, the East and the West, the Church must keep her grip upon him for the Negro must be kept religious if these new opportunities are to avail him anything. And then, too, the Church must keep her grip upon his life if he is to be kept an asset rather than a liability to our citizenship. In the new territory to which the Negro is going our Methodism must manifest the same good interest in him that she has done when he was in Mississippi and Texas. Her purpose there has been to strive for an adequate program for education and sane leadership and she has accomplished wonders for the race, for the Nation and for the Kingdom.

Every large city and section into which the Negro has gone in large numbers should be provided with a type of leadership that will think for tomorrow and will head up a program that will challenge the respect and confidence of the people in general and guarantee success for the good of the entire community.

In certain sections of the North and West, the Church should provide a worthy and respectable educational program for our people. There is no place in the State of Missouri where a Negro can secure a college training for his children. The State of Oklahoma is in the same class of backward educational opportunities for him. The George R. Smith College at Sedalia, Missouri, a one building college; and a one building college sustains about the same relation to the realm of education as the one room log cabin would sustain to the real of family life today, is our only opportunity we have for a college, except we go out of the State into schools in surrounding states provided for the whites. This may be done today without much race trouble and too, there is greater feeling against this association together in college life today than there was five years ago, and this feeling will grow as the Negroes crowd into these colleges. The Church's duty is very plain in this matter and that is it should provide one first class college above the Mason and Dixon line to help take care of this problem that is rapidly developing race antagonism. We hoped that the Centenary program for this section would solve this growing problem, but the Centenary is about over and our situation has been intensified by the migration.

The Church must no longer think of her Negro membership as a sectional situation to be provided for, but as a nation wide proposition that must be handled today, not incidentally, but with Christian statesmanship. Business interests are scattering him everywhere to serve the nation's need of labor and comfort. While he served now faithfully and can be trusted because he is 100 per cent American and loyal to every institution of our Government, the Church can guarantee his continued devotion and faithfulness only, by holding him true to the old faith, and that by following him up and holding him to the Church.—St. Louis, Mo.

THE EPWORTH LEAGUE

Some Outstanding Features in Our Colored Work This Quadrennium.

By Secretary F. H. Butler

I. The promotion and maintenance of a devotional meeting that our young intelligent people can participate in in our local churches, thus giving a medium through which the spiritual life of this group may be conserved and strengthened.

II. Developing and strengthening of the League organization in accordance with the program of the Central Office, making the district organization of the Annual Conference the unit of activity.

This has been done in eighteen of our Conferences.

In districts where the distances are too great for the district organization to properly function a sub-division into sub-districts or groups is being made which is working out admirably.

III. The organization and holding of Institutes at the schools of the Board of Education for Negroes, so as to grip our student life for definite lines of Christian service each year. This has increased both in the number of Institutes and the attendance.

IV. The development and strengthening of our League work in our schools. We now have sixteen such Leagues with a membership of over 2,000. In most of these organizations the four departments of the League are carried on, and there are many striking instances of exceptionally fine work. These schools are our strategic points as far as our future leadereship is concerned. The Board of Education for Negroes and the faculties of the schools have rendered splendid cooperation in this work.

V. Increase in our Third Department activities. Good citizenship classes have been organized, health campaigns encouraged, cooperation with civic organizations in observing Clean-Up-Week, and many other works of social service. Particular attention is now being paid to the migration question and how to cooperate with established agencies to meet this new situation. In compliance with the request of Dr. Guthrie, our Secretary for Colored Work, has made a study of this movement for the purpose of linking the Leagues up with a program of Christian service to the newcomers in our great industrial centers. The Board of Home Missions and Church Extension has fastened the organization of three new Missionary districts in the border territory—namely, the Pittsburgh District in the Washington Conference, the

Hannibal District in the Central Missouri Conference, and the New York District in the Delaware Conference. The organization of new districts and churches among our Colored people coming to these sections has been closely followed by the organization of Leagues, and special emphasis is placed upon the work of our Third Department.

Concrete examples of how our Third Department work has developed may be given in the community activities of churches now doing institutional work in our industrial centers, like Boynton's Chapel, Houston, Texas; Warren, Pittsburgh, Pa.; St. Marks at Chicago; The People's Church at New Orleans, La.; Sharp Street Memorial, Baltimore, Md.; Ebenezer, Jacksonville, Fla.; Union Memorial at St. Louis, Mo.; Jackson Street at Louisville, Ky.; Salem, New York City; Asbury, Savannah, Ga., and many others. Just three or four years ago, work of this type was hardly known in the churches of our group. This new awakening to the social aspects of Christian work is one of the high spots in our church life this quadrennium. The Third Department has come for such a time as this.

The furnishing of modern equipment and the employment of social workers in many of our churches through the help of our Board of Home Missions and Church Extension has greatly aided the work of our Third Department. Each credit is due to the Department of Rural Work of this Board and the Bureau of Negro Work of our Board of Church Extension for the furnishing of equipment and opportunity and the employment of specialists. The League has more largely than any other organization furnished the personnel to carry out this plan of enlarged activity. Herein lies a splendid example of the working of our unified church program. In Christian instructions we have had the help of our Board of Prohibition and Public Morals. This Board has sent instructors to all our Institutes.

VI. The underwriting of the play-life of our youth by our Fourth Department in terms of Christian comradeship and character. The constructive positive program of substitution for the amusements and recreations that are doubtful in their ethics has given to our youth a new viewpoint in regard to play. Gradually they are laying aside the old and taking hold of the new. Many of our churches are doing away with the commercial side in their recreational activities and transforming this department into one wholly working for the benefit of their constituency.

VII. The promotion of Inter Racial Good Will.

The Epworth League stands for the Christ program in race relation. One of the most hopeful aspects in regard to race relations has been the greatly increased interest in the study of this question. Our Mission Study Classes have greatly aided in this and opened a new approach that is bound to increase the numbers of practical thinkers who will insist upon a show of the value of religion in helping men live together in peace and in justice to one another. The impact of this appreciation of fairness and the square deal on the part of our youth is being felt increasingly in race relations. We firmly believe that in the next few years we will witness some of the most outstanding achievements in Christian work to better race conditions. As long as there is the emphasis of the fraternal spirit and the stress of the sacredness of life, the hope for the better day will grow brighter. The League has endeavored to help race relations in more ways than one. In the border territory an attitude of friendliness and helpfulness toward the immigrant has been cultivated; in the South its voice has been lifted with no uncertain sound that the young Negro might have an equal chance with others.

During this quadrennium it has been our privilege to co-operate with several of the agencies to promote better race relations, including the bureau of the Federation of Churches, headed by Dr. Geo. E. Haynes in New York and Dr. Will W. Alexander in Atlanta, the National Urban League, the National Association for the Advancement of Colored People, the University Race Commission, and others.

If any progress has been made in Epworth League work this last four years among our group, it has been due to the splendid efforts of the young people themselves, the pastors, district superintendents, presidents and teachers in our schools, and the co-operation of our representatives in the other boards of our Church. May we say that Dr. W. A. C. Hughes of the Home Mission Board, Dr. J. N. C. Coggin of the Board of Prohibition and Public Morals, Doctors I. G. Penn and P. J. Maveety of the Board of Education for Negroes, and all our Bishops and Area Secretaries, have never failed to respond to our calls to assist. Dr. L. H. King of the Southwestern has kept open columns for us and given large publicity to the work. Mention and credit must be given the scholarly Dr. J. W. Haywood of Morgan College who has written the comments on Epworth League Topics this quadrennium without money and without price.

We want our young people to know they have an office at the headquarters in Chicago, 740 Rush Street. The Central Office crowd is a fine group. They are ready and willing to help. All through the quadrennium they have been thus.

Dr. Chas. E. Guthrie, our General Secretary, and one of the busiest men our Church, has an intensive interest in our Colored Work and has given careful and painstaking consideration to every phase of its operation.

We hope later on to give an article on the splendid progress that has been made in Junior League work. To do justice to this will require a separate account.

WORLD SERVICE IN THE MAKING

By Dr. R. J. Wade.

Cheering news comes from all over the field that the people called Methodists are responding "to the word of the Lord that they go forward." From far and near come messages of achievement.

Dr. George S. Connell, Superintendent of the Binghamton, New York, district, telegraphs that the larger churches of the district have their apportionments four-fifths underwritten. The outlook for full World Service subscription is favorable.

From Dr. Eli Pittman, Area Secretary at Syracuse, New York, comes this message: "Twenty-two per cent of all charges Troy Conference paid in full Centenary quota; thirty per cent of all charges are over the top in re-enlistment; many of them the best charges and many plus."

Similarly encouraging information is at hand from many individual churches. Centella Church, San Jose, California, registers an oversubscription in its World Service enlistment. Its apportionment was $1,845, but it has already reached $1,900 in its pledges, with more to come.

In the Oregon Conference, Amity—the name significantly meaning friendship—is the first to go over the top. On the first day of its World Service canvass it secured $1,017 on an apportionment of $996. When the benevolent canvass was completed, pledges totalling $1,503 had been received. This is a practically 150% record, one of the best yet made in the World Service canvass. In Portland, Woodstock Church, has considerably oversubscribed its quota of $1,878. The pastor, Reverend Walton Shipworth, writes: "It was the easiest piece of church work of considerable size that I have ever done for the church in my thirty-nine years' experience."

Rose City Park Church on the Sunday of its canvass over-subscribed its apportionment of $2,417, with many persons still to be seen. The pastor, Reverend J. C. Spencer, said that he was surprised to find everyone ready to cooperate in the work and that no one felt a backward step should be taken. Pledges came easily, he added, when the people were given a chance.

Whitesboro, in the northern New York Conference, has pledged $1,702 on an apportionment of $1,679, with other pledges still to come.

Grace Methodist Church, Sioux City, Iowa, has secured more than $5,000 in World Service subscriptions. In the North Indiana Conference, Trinity Church, Richmond, was the first church to go over the top. First Church of Mishawaka, one of the largest in the Conference, also has had a successful World Service Enlistment. Its apportionment was $8,182.

World Service pledges for fifteen months, covering the period from June 1, 1924, to August 31, 1925, were taken by Broadway Church, Dayton, Ohio. This was to insure no break in the missionary given of their people, because of the regular canvass for both local church support and benevolences coming in the fall. After an intensive educational program of six weeks, the full apportionment of $3,675 was secured. This church is in an industrial, downtown community with a very great problem because of the changing neighborhood.

Bartlesville, Oklahoma, First Church, has subscribed its full apportionment of $4,557,

after a period of preparation, beginning January 12. A little church of 97 members—Windsor Memorial Methodist Episcopal Church in St. Louis—has subscribed its apportionment of $418, with no pledges over $1.00 per week. This is in the face of the fact that it has a campaign on to pay off a church debt of $3,400 and improvements of $600.

These charges and districts are representative of Methodism—its problems and difficulties, its service and sacrifice, its consecration and devotion. Why, then, cannot all of Methodism respond to the great World Service call—the supreme challenge to the church of the Twentieth Century—and move out on a magnificently heroic year of achievement for the Kingdom of Christ? It can—and I believe it will.

PRODUCTION AND DISTRIBUTION COSTS OF THE WORLD SERVICE VOLUME.

Very erroneous statements have been published about the cost of the World Service volume. The following are the facts:

Four hundred thirty thousand volumes have been distributed. The manufacturing cost has been 63.16c for each volume. The cost of distribution has been 15c per volume. The editorial work was almost entirely done by the regular publicity staff of the Committee on Conservation and Advance. The total additional cost of editorial work was less than 1c per volume. The Committee on Conservation and Advance received 50c per copy. The total cost was 79c per copy. The net cost was therefore 29c per volume.

It is the unqualified judgment of this Committee and of all others who know these facts, that no such valuable publicity could have been secured in any other way at so small an expense.

Issued by order and on behalf of the Administrative Committee of the Committee on Conservation and Advance.

(Signed) E. G. RICHARDSON,
J. H. RACE,
W. E. CARPENTER.

COMMENCEMENT EXERCISES AT NEW ORLEANS COLLEGE

April 28, 1924, May 7.

Wednesday, April 30, 8 P. M.—Class day exercises Nurse Training Department.

Thursday, May 1, 8 P. M.—Class day exercises College Preparatory Department.

Friday, May 2—Junior-Senior Banquet.

Sunday, May 4, 3 P. M.—Baccalaureate sermon by President Charles M. Melden, Ph. D.

Sunday, May 4, 3 P. M.—Baccalcureate sermon by President Charles M. Melden, Ph. D.

Monday, May 5, 8 P. M.—Alumni Reunion.

Tuesday, May , 8 P. M.—Class day exercises. Teacher's College.

Wednesday, May 7, 10 A. M.—Commencement day exercises.

These exercises will be held, unless otherwise announced, at the College, 5318 St. Charles Ave., New Orleans, La.

You are invited to be present.

NATIONAL CONFERENCE OF METHODIST STUDENTS

Five Hundred College Men and Women Consider Problems of Interest to Nation and Church

By William Watkins Reid

The keen, far-visioned and undulled eyes of youth for three days in April, considered problems that face America and Methodism. The occasion was the National Conference of Methodist Students, representing 110,000 adherents of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in the various universities and colleges of the United States. It was held in Trinity Methodist Episcopal Church, Louisville, Kentucky, (John Lowe Fort, pastor), April 18, 19 and 20. Five hundred and two young men and young women were present, representing 122 colleges.

The observer—and there were 75 registered observers, mostly officials of the two sister churches sitting in cager attention in the galleries—found here no hasty judgments or opinions or conclusions. From the keynote speech to the last discussion these boys and girls applied but the one test,, "What was the mind and teaching of Christ about this?" as they discussed problems of Methodism, of industry, of race, of war, and of public opinion. As these observers expressed in a resolution they presented on the closing day of the conference, there came to every one of them new inspiration and new hope for the coming of Christ's Kingdom upon earth as they felt the true spirit of the Master permeating every discussion and every action of these future leaders of Methodism and of the nation.

Methodism

Several of the matters considered by the students resulted in the drawing up of resolutions memorializing the General Conference of the Methodist Episcopal Church, meeting this May, to take action on various problems; some are also memorials which will be presented to the General Conference of the Church, South, meeting in 1926. By a vote of more than four to one the delegates declared themselves in favor of the plan of unification of the two churches which is to be presented to the General Conference by the Joint Committee on Unification. There seemed to be a very general sentiment that the church fathers had not gone far enough in making the union, but that the proposed plan was a beginning of union and all that could now be certain of acceptance.

Bishop John M. Moore of Dallas, Texas, and Bishop Francis J. McConnell of Pittsburgh, addressed the Conference on the topic "The Essentials of Methodism", tracing the history of the sister churches and outlining some of the present problems, as well as offering suggestions for their solution. There was considerable discussion of several of the restrictive clauses of the questions which are asked for candidates for the ministry, and it was recommended that in the "new discipline of the American Methodist Church" that rules and regulations be consistent with modern thought, with the teachings of Jesus, and that more emphasis be placed upon modern problems with which the church must deal than with questions purely theological.

Howard McCluskey, of the University of Chicago, in presenting the subject of "The Investment of Life", scored the theory and sometimes the teachings of the church that the only field in which a Christian can fully invest his or her life is in the ministry or on the mission field. He urged that churches teach that all life should be an investment for Christ, and that his principles can be carried out in industry, in agriculture, in commerce and in labor as well as in the purely church vocations.

Industry

"We recognize and endorse as fundamental in a Christian social order the motive of humanitarian and unselfish service rather than personal gain and personal profit." This sentence from the preamble to the resolution adopted on "industry" may be taken as the summary of the student's opinion. Mention of the Social Creed of the churches, as set forth in the Discipline of the Methodist Episcopal Church brought the statement from the floor—and it was not denied—that with few exceptions the laity and the clergy knew little or nothing concerning the creed and that they did not place proper emphasis upon it. Someone suggested that it ought to form a part of the creed of the church just as much as any theological creed. A clause in the industrial resolution adopted says: "We appreciate and commend the social creed of the churches; but with great shame and humiliation confess that the clergy and laity have not placed proper emphasis upon these principles, and therefore the people do not know and no not practice them."

Other affirmations of the Conference on social questions include:

"1. That the church should stand firmly for the rights of labor as well as capital to bargain collectively through representatives of their own choosing;

"2. That the church should urge the organization of industry in such a way as to furnish continuous employment to labor;

"3. That the church should advocate the enactment of a Constitutional Amendment to regulate child labor in all the states on a uniform and adequate Christian basis; furthermore, we advocate that the church should foster and organize campaigns of education among the people of the United States on the question of child labor;

"4. That the church should stand firmly against the use of the injunction in all industrial disputes as a violation of the rights of American citizenship;

"5. That we favor the increased socilization and control of public utilities and natural resources and all essentials of life."

Race

Three speakers presented to the Conference varying aspects of the problem of race which was discussed for one whole session. Mrs. Luke Johnson of Birmingham, Ala., a member of the International Commission, presented the problem of prejudice against the Negro in the South and some of the endeavors being made by individuals and organizations, black and white, to remedy the condition. Miss Margaret Forsythe of Columbia University presented

some of the problems she faces as a settlement worker in a Methodist Episcopal Church on the East Side of New York City. Paul Hutchinson, managing editor of the Christian Century, presented some of the international aspects of the dominance of the white race, especially considering the difficult tasks which the Godlessness of the average Anglo-Saxon business and industrial man abroad creates for the Christian Missionary.

Resolutions were adopted denouncing any organization "that thrives on race hatred, creed or class prejudice". This was preceded by a discussion regarding the Ku Klux Klan. Some of the avowed principles of the Klan were approved by some members of the Conference, others were denounced as directly opposed to the teachings of Christ and to the ideals of the Conference and ideals of America; while there was almost unanimous condemnation of the methods of intimidation, instilling of fear and lawlessness which it was said the Klan takes in furthering its good and its evil principles.

There was general agreement to resolutions in opposition to "white supremacy" and to race prejudice; and to a call upon the church to lend its hand to the improvement of many conditions among the Negroes in the South, such as better living conditions, better housing, better education, equal opportunities in business and progressions with white Americans, and the doing away with Jim Crow cars.

War

One whole session was given over to a lively consideration of various points of view regarding peace and war, and several hours of a second session were given to a debate on the same topic from the floor. There was general agreement that war was wrong and unchristian and that means should be found for preventing its recurrence in the future. There were 79 who declared themselves extreme pacifists, who would in no circumstances take part in any future warfare; 106 were not pacifists; 141 were non-commital. The great majority, while deploring war and pledging themselves to prevent war, were of the belief that in case of war forced upon America, a war in which America was being invaded, they would take part in the conflict. Only 31 out of 327 delegates believed "preparedness an effective method of preventing war and should receive my support"; however, 134 favored preparedness for protective and defensive purposes.

The principle student arguments against war were made by Gerald Stedman of Detroit, Thomas Harrison of Boston University, Howard Becker of Northwestern University. The point of view of the American Legion that of urging greater preparedness for war and of declaring pacifism to be of Soviet and German origin, was ably presented by Major Robert A. Adams of Indianapolis, Judge Advocate General of the Legion. Another of the speakers against war was Dr. Jesse Holmes of Swathmore College.

Resolutions adopted by the Conference urged (1) that the church do not in the future bless or officially sanction warfare; (2) that the church use its influence with the President and with Congress to secure the entrance of the United States into a World Court, a League of Nations or any other substitute that will tend to hasten world peace; (3) that as individuals all divest their lives of those things which make for war, such as prejudice, greed, hate and economic injustice.

Public Opinion

Various phases of journalism and public opinion problems were presented by Charles W. Wood of Collier's Magazine, by Dr. L. O. Hartman of Zion Herald, by Walter Mueller of the Student Challenge, and by Howard Marlatt of Boston University. Resolutions adopted by the Conference urged the freedom of the press and freedom of speech both within and without the church.

Resolutions were adopted and ordered sent to President Coolidge urging his veto of the bill which would exclude the Japanese from the United States, it was felt that here was an outstanding case of that racial prejudice to which Christ was opposed and to which a Christian land should be opposed.

Continuation

Stanley High of Boston University was Chairman of the Student Conference, and delivered the keynote speech, urging that in the consideration of these problems the students seek to know the mind of Christ. That note was struck throughout the three-day session. The Easter Sunday sermon for the Conference was preached by the Rev. Halford E. Luccock of New York City.

While no formal organization of the Methodist students was made, it was decided to form a continuation committee which will have power to determine the future activities of the group. This committee consists of Robert F. Chapler, Northwestern University, chairman and secretary; P. E. Gunby, Emory University; Miss Susie W. Robinson, North Carolina College for Women; Miss Charlotte Rice, Ohio Wesleyan University; Stanley S. McKee, University of Southern California; Miss Hettie Maloy, Oklahoma State University; and G. C. Page, Philander Smith College.

Stanley High of Boston; Mrs. H. R. Steele, Stonewall Anderson and H. A. Hounsell of Nashville; and Miss Mary Randolph and Charles M. McConnell of Chicago, were named on advisory committee.

THE GENERAL CONFERENCE—SOME WORK SUGGESTED

(Continued from Page 5)

endowment and teachers are needed to educate all kinds of children. What is the justification of the two board system? I saw in the columns of the Southwestern some weeks ago, some arguments from the proponents of the status quo. They said that the discontinuance of the Board of Education for Negroes would discourage the colored brothers, would, in fact, nullify all the fine work that has been done, etc., etc. That strikes me as the veriest "gush". A sesquipedalian preacher friend of mine would call it "Jejune babblement". Why should a merger destroy what has been done by anybody? It would not tear down a single school plant, it would not kill a single young man or young woman who has graduated from one of the schools. Where could all the loss and discouragement come in? It is understood, of course, that we would have adequate representation on any board formed to look after the educational interests of the church. We have a right to expect, even demand, that there shall be at least one Negro educator on the staff of such a board. Those of us who are in the educational game today, know that one of the pressing needs of our school system is a type of school that will be considered "first class" by the standardizing agencies of the country. We keep a good deal of fuss about the caliber of our schools but the ambitious graduate who presents his diploma to the Graduate Schools of the East and Middle West is told that his college is far below standard. I did my best to console a crestfallen young graduate of one of our schools who had met this rebuff at one of our Eastern universities last summer. I am thoroughly convirced after years of work and study in the field of education that the program of Negro Education in the Methodist Church needs complete reorganization, such reorganization as will square it with the requirements of modern education. The suggested merger will be the most significant step in the reorganization.

Baltimore, Md.

REV. W. C. JENKINS DIES

Rev. W. C. Jenkins was born of Rev. P. H. Jenkins and Mrs. Martha R. Jenkins, December 17, 1892, Atlanta, Ga. He was the fourth child in a family of 17, his father was a traveling minister. Rev. Jenkins finished his English course under the tutorship of his father. his College preparatory work at Wiley University, Marshall, Texas, in 1914, entered Philander Smith College, Little Rock, Ark., in 1915 and in 1919 he finished his college course, graduating with honor. In 1920 he entered Gammon Theological Seminary to study theology; on leaving here he entered the service of the American Woodmen in the year 1920 at Detroit, Michigan, where he was instrumental in building one of the largest camps in that order. He was transferred to Columbus, Ohio, in 1921, from there to Memphis, Tenn., where he was the pioneer of that order in that state. On leaving the service of the American Woodmen he entered again into the ministry in 1922, and was assistant pastor of Scott Memorial Methodist Episcopal Church, Detroit, Michigan. He was this same year assigned to the pastorate at Mt. Sterling, Ky., where he lost his health.

Rev. W. C. Jenkins departed this life March 20, 1924, 10:30 p. m. He is survived by a father, Rev. P. H. Jenkins, retired, of the West Texas Conference, seven brothers, among whom is Mr. F. D. Jenkins, an excellent musician, scholar and P. H. G. and W. A., both in Government service; four sisters, two of whom are teaching, and a host of relatives, with his beloved wife and son 4 months old. His wife is a very accomplished musician, a graduate of Philander Smith College, having taught music at Walden University. May earth's loss be Heaven's gain. —Reporter.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--Jehoiada's Victory Over Baal.

(1 Kgs. 14:21-15:24; 22; 11 Kgs. 11:12)

MAY 11, 1924

We have traced the kingdom of Israel from its beginning to its end. Its religious history was a fight between the religion of Jehovah and heathensim, in which fight heathenism won every hattie. For the remainder of this quarter our attention will he given to the kingdom of Judah. And our interest here is the religious history of this kingdom.

We left Judah with the secession of Israel at the beginning of the reign of Rehohoam, the son and successor of Solomon. We saw that David had estahlished the kingdom upon the principles of the religion of Jehovah ns taught hy Moses, and that Solomon took the first step awny from this wise policy of his father hy making official also heathenism. By this act Solomon opened up a religious warfare hetween the religion of Jehovah and heathenism in Judah which was to continue with varying fortunes throughout the history of this kingdom. The fight hero was similar to the fight in the northern kingdom throughout its history, but with this important difference: here hoth religions were officially established, and the religion of Jehovah had the oldest and the most sacred and most permanent tradition on its side. But this advantage was partly offset hy the very attractiveness of idolatory. In a certain sense, the fight was more similar to the fight hetween Episcopalianism and Roman Catholicism in England during the poriod of the Tudors and Stuarts. Now Episcopalianism triumphed, and then Roman Catholocism triumphed. So here now the religion of Jehovah triumphed, and then heathenism triumphed. But most of the time hetween Solomon, and our present lesson, heathenism was the victory. As a rule the ruling classes, the king nnd nohles, were votaries of heathenism. So where we find a king during this period who was minded to he loyal to the religion of Jehovah, we may at once assume that greater influence from a prophet or priest than from the court officials was brought to hear upon him during his earlier life. And whether he remained loyal or not deponded upon whose influence was the stronger over him. Because of that fnct, the son of a heathen king some times hecame a very loynl Jehovist as a king; whilie the son of a loyal Jehovist sometimes hecomcs a heathen as a king. Of the seven rulers hetween Solomon and our present lesson, hut two were loyal to Jehovah, while the other five were loyal heathens.

Asa was the first to try to undo tho great mischief which his great-grandfather, Solomon, had wrought, and which his fnther and grandfather had followed. His son followed closely in his footsteps. Under these two rulers heatheuism received an encouraging scthack; hut only to gain strength for a greater victory under the next three rulers.

The policy of these next three rulers was hut tho policy of a certain heathen wife, mother, nnd quoen, Athaliah. This woman was the daughter of Ahah and Jezehel of Israel. The one great mistnke that King Jehosophat made was to permit his son to marry this heathen woman who was mothered hy such a woman as Jezehel had proved herself to he in Israel. Her influence over her husband, King Jehoram, was no weaker thnn the influence of her mother over her father, King Ahah. She not only had her religion officially estahlished in Judah, hut along with her came also the distemper of the northern kingdom for murders and assassinations in high places, and violent changes of dynasties, and the inordinate greed for wealth nt any cost. Through her influence, her hushand murdered his six hrothers and some of the chief nohles of the kingdom in order to approprinte their wealth, and prohahly aiso hecause they were opposed to his religious policy. Of course, his son, who was reared hy such a mother as Athaliah, and who was persistently under her influence, followed in his steps. He further strengthened his hanlism hy rohhing the temple of Jehovah of its treasures and supplies for the temple of haal estahlished hy his father. When King Ahaziah, her son, got killed in Israel, she immediately murdered all the royal seed (as she thought) and made herself tyrant of Judah for a half dozen years—the only case in the history of the kingdom of Judah when a ruler was not of the house of David. Her reign was the "golden age" of haalism in Judah.

But she was mistaken. She had not hrought the house of David to an end. Her own daughter, who was married to the priest of Jehovah, stole nway from her diabolical frenzy the little son of her hrother Ahaziah and took him to the temple of Jehovah for safe-keeping and rearing until the time should seem opportune to re-estnhlish David's house on the throne. When the opportune time came the priest, Johoiada, had Joash nnointed and recognized as king, and had the wicked Athaliah put to death.

We would expect this boy Joash to have heen very loyal to the religion of Jehovah since he had heen trained for six years in this religion nnd in the temple of Jehovah. Besides, the fact that his life was preserved hy Jehovah's servant shonld have heen in itself sufficient to hind him to Jehovah forever. And as a matter of fact, he was very loyal to Johoyah's religion as long as he was under the influence of Jehoiada. The temple and the priests of baalism were destroyed. The religion of Jehovah realized a thrilling victory and haalism suffered a humiliating defeat. But it was only temporary. As soon as the priest diod, Joash came under other influences, the influence of the aristocracy, which was generally heathen. He hackslid from Jehovah and went ovor to heathenism. And when the new priest of Jehovah rehuked him for his act, he caused some of the people to put this priest to death. Hence, the religion of Jehovah again suffered a discouraging defeat.

Evidently this is n fight hetween the "clergy," the priest and preachers on the one hand, and the kings and nohies on the other. The contestants were very unevenly halanced, therefore. Tho kings had all the force of authority at their disposal, while the "clergy" had only the force of persuasion. Why the aristocracy felt that it had to he heathen to he aristocratic, may he hard to say. But usually the aristocracy is not as enthusiastically religious as the poor. The Sadducees were the aristocrats in later Jewish history. And even today the aristocracy is apt to he more inclined toward the more formal religion than the more deeply spiritual one. More of this in our next lesson.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, May 11, 1924.
"And all the people of the land went to the house of Baal and brake it down."

(By Rev. D. D. Martin, D. D.)

The lesson of today is the story of a glorious triumph over Baalworship in Judah. At tremendous cost to her family a wicked queen had undertaken to strengthen Baal in Jerusalem. She paid the price of a most tremendous sacrifice that the god of her wicked mother might he enthroned forever in Judah. But God had at this time n few who had not howed their knees to Baal, and the world is indehted to a faithful priest who preserved from a cruel mother a child for the throne, and when sin hnd run its course, he gathered the servants of Jehovah, made known his plan; and the sin-weary people now hungering for the true God, arose in mass, and went into the house of Baal nnd hrake it down, completely destroying the altars and the images.

Thus hns the American nation arose and destroyed the modern Baal worship, the Americnn saloon. It was done at a most strategic time, hut not without struggle, and many of the worshippers of this Baal are trying hy every possihle means to enthrone him again as a god hefore which the American people will he compelled to bow and worship. There are faithful priests and ministers who are on the watch guarding tho interests of the Kingdom of Righteousness. There are multitudes of boys and girls heing trained in our Sunday schools, who, ns they come to voting nge, will see to it that this idol of our lnnd shall never again bo lifted to the disgrace of our great nntion.

Such triumph of righteousness in America will help our missionaries nnd social workors in every land and nntion to hasten the day when every altar of Banl in all the world shall he torn down, and all the people of every land come to worship at the altar of purity and temperance, as they come to know the true God and the Gospel of the world's hope and deliverance.

A united church in Christendom will go far toward hringing this ahout. Jehoiada, tho priest, succeeded hecause all the people were with him in his reformation. When all the people of God join in putting down all the altars of Baal in every land, then will the new day of the world's deliverance from intemperance and vice become a reality.

Gammon Seminary.

District Rounds

VICKSBURG DISTRICT.
Second Round.

Cary, May 3-4; Bolton, 10-11; Clinton, 17-18; Harriston, 24-25; Vicksburg 30-June 1; Vicksburg, St. ? ? ? 30-June 1; Kirhy, 7-8; Fayette, 15-16; Centerville, 15-16; Edwards, 21-22; McNair, 28-29; Union Church, 5-6; Natchez, 11-13; Bude, 19-20; Meadville, 26-27. District Conference July 22-27.

Dear Brethren: The World Service program ought to give us such vision as to stir our hearts to great liheral giving. No one should fail in giving for the Kingdom's sake. I hope the Easter giving was generous. Children's Day we are to make the climax day for our collections. Be sure to get suhscribers for the Southwestern. Keep in mind District Conference, July 22-27. Let us prepare for a great revival on the district this year. Let us do our hest.—Yours for the Kingdom, J. C. Hihhler, Dist. Supt.

STARKVILLE DISTRICT.
Second Round.

Shuqulak, April 19-20; Macon, 25-27; Mashulaville, 26-27; Brookville, May 3-4; Columhus Ct., 7-8; Columhus (St. James), 9-11; Caledonia, 10-11; Crawford, 17-18; Longview, 24-25; Macon Ct., 31-June 1; Fern Springs, 3; Hickory Grove, 7-8; Starkville Ct., 14-15; Starkvillo, 20-22; Rock Hill, 21-22; Eupara, 27-29; Mahen, 28-29; West Point, July 4-6; West Point Ct., 5-6.

Brethren: Push every phase of the church work. Do not slight either. Do your hest.—Yours for the Master's cause, J. H. Talhert, Dist. Supt.

LAKE CHARLES DISTRICT.
Second Round.

Leesville, May 10-11; Onkdale, 13; Spring Creek, 17-18; Eola, Sunflower, 20-21; Washington, Teeche, 24-25; Opelousas, 29-31; Waxia, June 4-5; Jeanorette, 7-8; Olevia Ct., 8-9; New Iheria, 14-15; St. Martinville, 21-22; Lafayetto, 24-25; Crowley, Gueydan, 28-29; Briggs, July 2-3; Lake Arthur, Jennings, 5-6; Welsh, 12-13; Lake Charles, 19-20.

Dear Brethren: Please do your very hest to raise the full apportionment to your charge and report the same to the Chicago office hy the 31st of May. I hope you are trying to get suhscribers for the Southwestern Advocate. I hope you will havo the amount I apportioned to your

(Continued on Page 11)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Principal of Morgan Academy Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC.

May 11—Anniversay Day.

A fine time, this, to mako a candid, frank appraisal of what one has or hasn't done to make the League a real, vital force this year.

Pray Have Me Excused.

How many times has this heen your prayer this past year? The easiest thing I know of, is that of finding a reason for not doing a thing. In speaking to a student the other day, one who was excusing hersolf for failure to do a task that had been expected of her, I said: "It is possible to assume one of two attitudes towards a task that is to be done. You may say, 'I will do this if I cannot find a reason for not doing it, or, I will do this if there is any possible way to do it.'" If the first attitude is assumed, the thing is certain not to be done. If, on the other hand, the socond attitude is assumed, count the thing done. The first attitude is tho common attitude toward tbe church work in genoral and Yeague work in particular. How many things have fallen through this year because you took the first attitudo toward them?

Coming Task.

Tho first of June the League will begin its Community Servlce and Citizenship Program. This is a campaign to improve the community by making better people to live in the community. That is a sensible program, isn't it? What are you planning to do in your League, meet and sing and pray as ever? Stop making the excuse that you're too busy and the people are unappreciative, etc., etc. Go in to put over a real, first-class trick through the League.

J. W. HAYWOOD,
Morgan College.

DISTRICT ROUNDS

(Continued from Page 10)

charge for the General Conference expense when I come. Bishop Jones asks that the matter be attended to at once. De your best. Brethren, give some atention to the upkeep of tho church property, paint and clean up; make the place look neat. I am with you to help in any way I can.—Yours for success, C. W. Reeves, Dist. Supt.

OPELIKA DISTRICT
Third Round

Apple Springs, May 9; Benson Circuit, 10; Good Sell Memorial, 16; Lanett Mission, 17; Alexander City, 23-25; Keilyton Circuit, 31; June 1; Dadeville Circuit, 7; Lafayette Station, 13-15; Roanoke Circuit, 20; Five Points Circuit, 21-22; Sylacauga, 27-29; Springhill, 28-29; Stevens' Mission, July 2; Rockymount Circuit, 5-6; Opelika, 11-13; Lafayette Circuit, 12-13; Rockford, 19-20; Ashland Circuit, 25-27; Lineville, 26-27; Talladega Circuit, August 2-3; District Conference, 6-10; Wedowee Circuit, 16. My dear brothers—We are now heading up for the district conference. We are exceedingly anxious to mako this the biggest and best district conference yet held on the Opelika District. The date of this notabio gathering will be August 6th. Let every pastor begin now to put new life in all of his auxiliaries and try to make the best report and vim. We are asking that each charge bring up at least six annual subscribers to the *Southwestern Christian Advocate*. The roll will be called and reports from every charge will be made on the *Southwestern Christian Advocate subscriptions*. We invite the general officers to be with us. Ample time will be given for hearing of the messages coming from our visitors. We are going to put on a special camp meeting program. Every indication up to this writing indicates that our district will farexceed last year's report. Three charges have gone over the top up to date, namely: Alexander City, Opelika, West Point, Goodsell Memorial. Others have made notable advances ovor last year. Do not forget the Episcopal fund. Take the collection now and forward the same to the treasurer and get your voucher for it. We must not neglect our old worn out veterans of the Cross. They have labored and we have entered into their labors. The Woman's Home Missionary Society under Mrs. J. P. Russell, Roanoke, is making rapid strides. Let every paster encourage the presidents in their charges. Our fall revivals will begin at the District Conference. With best wishes I am, yours sincerely, James N. Wallace, District Superintendent.

MUSKOGEE DISTRICT
First Round

Oswego, April 26-27; Chetopa, 27-28; Chelsea, 29-30; Tulsa, May 4-5; Elliott, 8-9; Coffeyville, 10-11; Independence, 11-12; Grand River, June 21-22; Porter, 26-27; Okmulgee, 29-30; Wewoka, 1-2; Weleetka, 3-4; Boley, 5-6; Boley Circuit, 6; Eufaula, 7-8; Brush Hill, 9-10; McAlister, 12-13; Colbert, 15-16; Hirgo, 19-20; Pawhuska, 22-23; Supulpa, 24-25; Muskogee, 26-27.

Dear Brothers: Let us begin at once to organize our forces. I am expecting every brother on the Muskogee District to meet me at Muskogee, May 13. Please dont fail. If we don't meet and organize we cant' work together. So Brothors if you will not come to these meetings I will fail and my failure will be your failure.—W. C. Conwell, District Superintendent.

KANSAS CITY DISTRICT.
First Round.

Armstrong, April 19-20; Blackburn Ct., 19-20; Glasgow Ct., 26-27; Glasgow, May 3-4; Gilliam, 6; Slater, 10-11; Malta Bend Ct., 13-14; Wellington Ct., 15-16; Lexington, 17-18; St. Joseph, 24-25; Kansas City (Centennial), 31-June 1; Kansas City (Clark), 7-8; Kansas City (St. Mark), 10-11; Indopendence, 14-15; Marshall, 21-22; Oskaloosa, Ia., 28-29; Marshalltown, Ia., July 5-6; Mason City, Ia., 12-13; Des Moines, Ia., 19-20; Sioux City, Ia., 26-27. District Stewards' meeting May 8th, Lexington, Mo.; District Conference, July 30th-Aug. 3rd, Independence, Mo.—Yours for the work, A. H. Higgs, Dist. Supt.

MARSHALL DISTRICT.
Third Round.

Ore City, Ct., May 3-4; Ebenezer, 11-12; Mallalieu, 11-13; Zion and Edwards, 10-11; Jefferson, 17-18; Lassater, 24-25; Hawkins, 31-June 1; Longview 31-Juno 1; Texarkana, 6-8; Texarkana Ct., 7-8; Mineola, 14-15; Woodlawn, 21-22; Concordia, 21-22; Daingerfield, 28-29; Smithland, July 5-6; Harleton, 5-6; Lodi, 12-13; Queen City, 19-20; Marshall Ct., 19-20; Pittsburg, 26-27.

Dear Brethren: Please bear in mind that the District Conference will convene at Quitman, Texas, on the Mineola Ct., July 29-Aug. 3.

Purchase all tickets to Mineola, Texas, where you will bo met and conveyed to seat of the conference. Come prepared to make reports on all claims.—Yours in His name, E. H. Holden, Dist. Supt.

MONTGOMERY DISTRICT.
Third Round.

Booth and Lomax, May 2-4; Wetumpka Ct., 9-11; Union Springs Ct., 17-18; Union Springs Station, 24-25; Eclectic Ct., 30-June 1; Troy, 6-8; Montgomery, 13-15; Georgiana Mission, 18; Evergreen Ct., 20-22; Castleberry, 28-29; Brewton and Pollard, July 5-6; Pensacola, Fla., 11-13; Warren St., 18-20 Tensaw Ct., 25-27; Theodore, Aug. 1-3. District Conference convenes August 13-17, Wesley Chapel, Hamilton St., Mobile, Ala.—Thanking you for past loyalty, your brother, P. P. Wright, Dist. Supt.

Quarterly Conferences

CLEARWATER, FLA.—Rev. H. W. Bartley was present at Mt. Zion M. E. Church to hold his first Quarterly Conference for this year All of the officers made reports. Rev. Bartley always comes with many words of encouragement. After Quarterly Conference the regular services were begun hy the pastor, Rev. A. L. Jackson. Many friends and visitors were present to witness the service. There were many guests from the Gray Moss Inn of this city. Rev. Bartley was then presented to the congregation and he preached a wonderful sermon to the delight of all. We are always glad to see the face of our beloved District Superintendent, as he is such a great man for the cause of Christ. The district stewards were ready and waiting to present to him the amount of $20. It is our desire to do more for the cause of Christ, for the pastor and the District Superintendent this year.—J. W. Richardson, Reporter.

VAIDEN, MISS.—Our first quarterly conference met at Midway M. E. Church April 5-6, 1924, with Rev. E. F. Scarborough, District Superintendent, in the chair. After a sermon by Rev. Philips, the table was set and a nice dinner was served by the sisters of Midway. The District Superintendent opened the conference and after a few brief remarks he proceeded with the business of the conference. All the officers were present with written reports. With such men at the head as Rev. Scarborough and Rev. E. H. Holmes, tho Vaiden Circuit will go to the front. Since the arrival of our pastor from conference he has organized the work and every department of the church is looked after. He has put on the World Service program and we have yoked up with him for success. Raised this quarter $113 for all causes, covered one church and remodeled the parsonage, added 3 members to the church. The District Superintendent preached a strong sermon and administered sacrament to a large crowd. This ended the best quarterly conference we have had for many years.—Rev. E. H. Holmes, Pastor; P. H. Blackman, Reporter.

WAVELAND, MISS.—Our first quarterly conference was held here on March 27th, 1924, Rev. P. H. Rembert, District Superintendent, presiding. The conference was opened at 7:30 p. m. after singing, Scripture reading and prayer. Rev. P. H. Rembert preached in his usual forceful manner, which was enjoyed by all present. After the sermon refreshments were served. We raised our full quota for District Superintendent, ten dollars ($10). Too much cannot be said of the moral worth of our wide-awake, energetic pastor, Rev. S. G. Roberts, who has introduced the baskets for lifting the collections. The way our pastor is pushing things we hope to raise our full quota.—W. N. Richardson, Reporter.

PLAQUEMINE, LA.—The first quarterly conference was held at Hurst M. E. Church April 6 and 7. On Sunday night our District Superintendent, Dr. W. G. Alston, preached quite an inspiring sermon; his text was taken from the 1st Psalm, "Blessed is the man that walketh not in the counsel of the ungodly." Thos who heard him will not soon forget that sermon. He also administered the Lord's Supper. On Monday night the pastor, class leaders and auxiliaries made satisfactory report. Our District Superintendent was paid in full, and as he is a delegate to the Grand Conference, we presented him with a liberal purse, to spend as he sees fit when he reaches Springfield, Mass. Total amount raised for the quarter, $230. We are doing business for the King.—Rev. M. L. Baldwin, Pastor; (Mrs.) G. E. Watkins, Reporter.

COLLEGE PARK, GA.—The first Quarterly Conference of Lester's Chapel convened March 16, 1924. This was an unusually interesting event with us, because we had a new District Superintendent and a new Pastor; also we were on a new District. Dr. M. M. Alston is one of the Pioneers of the Atlanta Conference, and he convinced us all at once of his ability to preach and dispatch the

business of the Conference. Rev. W. B. Wood, our New Pastor had his plans so well in hand that there was not the least friction encountered, by either the Officiary or the District Superintendent. Flattering reports were read by each department indicating progress along all lines. The Superintendent seemed to be happy over the result of the Conference, and the Officiary was profuse in its felicitations touching the new Pastor and District Superintendent. It was remarked by several that this was the best Conference held in the Church in several years.

Amount raised during the quarter was $252.00, including $40.00 raised during the session. The District Superintendent was paid in full, with a balance for the Pastor.

Our Sunday School, Epworth League, Ladies Aid Society, together with the other Auxiliaries of the Church, are working, under the leadership of our new Pastor with our highest aim of making Laster's Chapel not only the leading church in College Park, but one of the leading churches in the Atlanta Conference. We can do it, we must do it—Reporter.

CALVERT, TEXAS—Our second quarterly conference of the East Calvert Circuit was held at Mt. Zion M. E. Church March 29-30, with our able District Superintendent, Dr. W. R. Robinson in the chair. Most of the officials were present; the class leaders made good reports. We were commended by the Superintendent after listening to our well-laid plans. Sunday morning Mt. Zion was blessed with a large crowd; at 11:30 the District Superintendent filled the stand and preached to the delight of all. Text, "And I will lay upon his shoulder the key." It was truly a great sermon. After the sermon the District Superintendent administered the Sacrament of the Lord's Supper, assisted by the pastor; 57 communed. The Superintendent was paid in full. The Rev. C. L. Hill is a progressive pastor; he knows how to plan. At 3:30 p. m. Rev. James Gray, Jr., pastor of Jewett Ct., preached to the delight of all present. Text, "The Master has come and calls for thee." A spiritual song service was conducted by the pastor. If you want to hear folks sing, come to Mt. Zion M. E. Church. It was a grand occasion.—Mrs. Alice Hill, Reporter.

COMMERCE, GA.—Our second quarterly conference was held in Nicholson M. E. Church April 12-13. We had an excellent business session Saturday with most of the leaders present. On Sunday morning our District Cuperinteadent, Dr. J. F. Demery, preached a strong and constructive sermon to the delight of all that heard him. He said, notwithstanding the migration of our people from this section, he had not seen a better congregation at Nicholson M. E. Church than was present at this quarter since he had been on the district (more than four years).

Sunday evening the Woman's Home Missionary Society of the two churches held a mass meeting. The theme of this meeting was "Co-operation." The meeting was opened by Sister Francis Hawkins from Commerce. Devotion by Prof. W. T. Swilling, principal of the public school at Commerce. Then the president of the Commerce Auxiliary, Mrs. Emma Adams, called upon the pastor to state the purpose of the meeting. Rev. Newton came forward, and in his masterly way gave us in a few words the desired purpose of said meeting. We then listened to the beautiful papers read by Miss Trilla McMurty, one of our public school teachers, Mrs. Estella Williams of Nicholson, and Mrs. Gertrude Richardson of Commerce. We were then favored with a solo by Miss Bessie Banks, also a public school teacher, which literally thrilled every heart that heard her. Addresses were also made by Sisters Eliza Jones and Susa Croft. The closing remarks were made by the District Superintendent, Dr. Demery.

We can never say too much for our young, strong and able leader, Rev. E. G. Newton. He came to us last May just out of Gammon Seminary, and under his able leadership we reported more Centenary last year than the charge had ever reported before. This year he means to do still better and we are with him. Our collection April 13 was $52. Paid our District Superintendent $44.20 up to date, and the Stewards had about $8 to turn over to the pastor.—Rev. E. G. Newton, Pastor; Mrs. Gertrude Richardson, Reporter.

MINERAL WELLS, MISS.—The first Quarterly Conference convened on March 29-30, with Dr. C. W. Butler in the chair. After serving a great dinner, L. C. Reid was appointed secretary of the conference. We were blessed by the opening Scripture which he read, St. John 15. We are proud of Dr. Butler and paid him $12.35, and felt that we had only half paid him for the services he had rendered. Rev. D. Pope and others worshipped with us. Rev. Pope made a splendid talk and also Rev. E. Gilton. We are proud of our new pastor, Rev. Pully. Dr. Butler has ordered Rev. Wm. Banks to assist the pastor this year in serving the charge.—L. C. Reid, Reporter.

ALTAIR, TEX.—Our second Quarterly Conference was held March 29-30, with Rev. J. G. Brown, District Superintendent, in the chair. All leaders made good reports. On Sunday at 11:30, Dr. Brown was at his best and preached to the delight of all. At 3:30 p m. Rev. J. W. Maye, pastor at Columbus, preached an able sermon, as Dr. Brown had to make a trip to Eagle Lake to preach the K. of P. sermon. He was back with us at night and preached another splendid sermon. Rev. Brown knows how to keep the church business well in hand. We hope to make a round report at Easter.—Mrs. M. M. McGrew, Reporter.

MARRIAGES

PETERS-CHARLES—The marriage of Mr. Melvin O. Peters and Miss Katie Charles took place March 12, 1924, at the home of Rev. and Mrs. J. Davis Hawkins at Morristown, Tennessee. We are glad to know they will make their home in this city. We pray a special blessing on the couple. Rev. J. Davis Hawkans officiated.

DUNLAP-PETTIS—On March 1, 1924, Mr. Lawrence H. Dunlap, of Leland, Mississippi, and Miss Virgelia G. Pettis, of East Radford, Virginia, were united in holy wedlock at the home of Rev. and Mrs. J. Davis Hawkins. They both are graduates of the Morristown Normal and Industrial College. The groom was of class 1922 and the bride of 1923. We wish for them many rich blessings. Rev. J. Davis Hawkins officiated.

HARVEY-BICKERHAM — At the home of the bride's parents, Miss Willie May Bickerham, of Natchitoches, La., and Mr. James Harvey, of Shreveport, La., were united in holy wedlock April 14, 1924. Miss Willie May Bickerham stands high among the young girls of the town and is a member of Asbury M. E. Church in Natchitoches, La. Mr. Harvey is also a Christian and a member of the church. The pastor and friends wish them God speed.—J. A. Landry, Reporter.

BARNES-JACKSON—At the home of the bride, Mr. Russell Barnes and Miss Alma Jackson, were happily joined together in matrimony. Miss Jackson is a member of the M. E. Church, Riley's Chapel, Mr. Barnes is a member of the First Baptist Church. We wish for them a happy sail over life's sea. Rev. S. L. Harrison officiated.

BUTLER-SCOTT—At the parsonage of Handsboro, Mr. Charlie Butler and Mrs. Alice Scott, were quietly married Saturday night at 7:30. Rev. S. L. Harrison officiated.

SANDERS-PRIGMORE—Miss Mary F. Prigmore, daughter of Rev. J. F. Prigmore, to Mr. Robert Sanders, took place at the home of the bride's parents, New River, Va., Tuesday, April 15th, 8:30 p. m. The ceremony was performed by Rev. F. D. Thomas, pastor ofMt. Olive M. E. Church, Radford Va., in the presence of a few close relatives and most intimate friends. The bride and groom are both members of New River M. E. Church of which the father of the bride is the successful pastor. The bride is a well-trained young woman with many friends; the groom is one of the leading churchmen of New River. We see nothing but prosperity for them.—Reporter.

HARRY—PHILLIPS—On Sunday, March 30th, at the home of the bride's parents, Mr. and Mrs. Oscar Phillips, Mr. Willie Anderson Harry and Miss Marie Phillips were united in the holy bonds of matrimony. The bride was handsomely dressed in white satin, white net veil, white slippers; and attended by Miss Matilda Harry, as bridesmaid, who was beautifully gowned in white satin. The groom was attended by Mr. John Myers Cyrus. The bride was the efficient secretary of Zion Ridge M. E. Church Sunday School, and one of the most popular and active church workers of the younger set. After the impressive ceremony which was performed by the pastor the Rev. A. B. Keeling, a delicious luncheon was served. Mr. and Mrs. Harry will make Pineboro, their temporary home.—Reporter.

COBB-HERALD—The home of Mr. Thomas Horald, Pensacola, Fla., was the scene of a very beautiful wedding when on Monday night, April 14, Mrs. Cora Lee, daughter of Mr. Thomas Herald, became the bride of Dr. Ell Sandford Cobb, one of the leading young men and outstanding physicians of this city. The Rev. J. H. Houston, pastor of St. Paul M. E. Church, performed the ceremony which united this happy couple in bonds of holy wedlock. He was assisted by Dr. John Lee Picken, the assistant pastor of said church. The bride wore a beautiful orchid canton crepe and held a bouquet of lovely flowers which consisted of a combination of roses, carnations and ferns. Her father was the only attendant, who gave her to be wedded. With their good surrounding circumstances and many friends, success should be theirs. We wish for them a happy life.—Reporter.

CARD OF THANKS

I thank the members of Camparapet Circuit for a fine $40 suit of clothes for conference; Mrs. Matilda Small a shirt; Mrs. N. Jackson glovs; Mrs. Lou Fields socks. The members are happy over the new modern communion set which has just been purchased for Ross Chapel. The two congregations communed together on the first Sunday.—Rev. S. J. Jackson, Pastor.

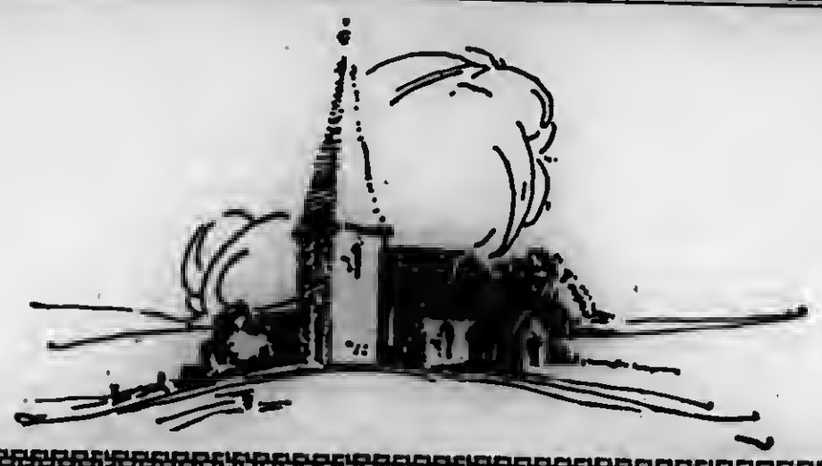
We take this method of extending thanks to the members and friends of Holmes' Chapel M. E. Church, Pearlington, Miss., for the splendid storm which struck the parsonage February 5th, leaving $35 worth of choice groceries. District Superintendent P. H. Rembert and Prof. Chapman were present. The storm was led by Sister Viola Walker, Sister Ollie Peters, and many other friends from the Baptist Church. Remarks were made by the District Superintendent, Prof. Chapman, and the pastor, who gave the party an invitation to come again.—Rev. J. A. Tatum, P. C.

I thank my many friends, white and colored, for the fine suit they gave me for the conference. Too many thanks cannot be given these parties who got it up, namely, Cornelius Truehill, N. Kyle, Wm. Dorsey, Pauline Dorsey, Mrs. B. Louis, T. Tombs, N. Darensbourg and husband, Joseph Stuart and wife, J. Kyle, L. Truehill, Brother Benjamin Lewis, the leader, raised $20 himself. He is not only a talker but a worker as well. I thank him and all who helped him. C. D. C. Bryan, pastor, Bogalusa, La.

On Thursday night, Feb. 21st, the hearts of the Rev. M. J. Stalling and wife rejoiced over the effect of a storm which struck the parsonage, leaving a deal of choice groceries and many other needful things. We take this method to thank many friends and members for the kindness shown along this line, as others. Truly God is in this place. Mrs. C. C. Mumford made the presentation speech; pastor and wife responded, giving them to know that their door always stands ajar for such a band of soldiers.—Mrs. A. L. Stallings, Belzoni, Miss.

INQUIRY.

I wish to inquire for my son from whom I have not heard since he left home seven years ago. His name is Felix Fletcher. When last heard of he was at Little Rock, Ark. Please send all information to Mrs. Ethel Coulon, Thibodaux, La.



WHAT THE CHURCHES ARE DOING

GALVESTON, TEX.—On March 2nd. Rev. D. D. Dyer, B.D., came to St. Paul M. E. Chuch as pastor from the Central Alabama Conference to fill out the unexpired year of Rev. W. T. Handy. He was highly recommended by Bishop R. E. Jones because of his great work at West Point, Ga. We are delighted to have this able preacher. Since he has been here our attendance has increased greatly and new members have been added to tho Church. We have learued to love him and all like to hear him preach because of his thoughtful and soul stirring sermons. His presence is being felt throughout the city. We hope to do great things under the leadership of our good pastor. He knows how to set plans and to inspire the members to work them. This is going to be a new St. Paul in a few months. We thank God for sending us this good man and lovely family. —M. I. Brooks, reporter.

WASHINGTON, LA.—On March 30, 1924, the Knights of Pythias and the Courts of Calanthe of Washington, La., convened at the Methodist Episcopal Church. The welcome address on behalf of the church was made by (Miss) Bertha Belle Kane, Sunday School scholar of the same Church. The sermon was preached by the Rev. Ed. Rodeau of the Shiloh Baptist Church. Collection, $13.75. Rev. J. L. Augustus. P. C.—Bertha B. Kane, reporter

WEST POINT, GA.—The anniversary of the Knights of Pythias lodge was observed Sunday, March 30, 1924, at the First Baptist Church with a good attendance. The annual sermon was preached by Rev. Wm. M. Melton, Pastor of Cannon Chapel M. E. Church. He selected for his text, Prov. 18-24 verso. Subject, "Christ Our Best Friend." This was considered the best Pythian sermon preached by any minister in West Point. The compliments have been numerous during the week. This man of God is fast winning his way among tho hearts of men. May God's blessing be upon him and crown him with success.—E. L. J., reporter.

BOYLE, MISS.—At the last session of the Upper Mississippi Conference Rev. J. K. Halfacre was appointed to serve the Boyle Mission, Clarksdale District. His appointment seems in every way to have been Providential. His appointment was only a mission without a Methodist organization, not even a place in which to preach and not one member in sight. In the face of these disadvantages, Brother Halfacre accepted his appointment cheerfully and sat out at once for hard work. Results of his efforts are seen in the fact that less than two months after the adjournment of the annual conference the Pastor assisted by the District Superintendent organized a full fledged Methodist Episcopal Church in Boyle. The officers are the following: Trustees, Willie Todd, Bradford; Charles Calhoune, James Hanks, Albert Triplet, Eaf Thomas and C. B. Knighten. Stewards, J. M Hanks and Eaf Thomas. Class Leaders, Willie Todd and Albert Triplet. Sunday School Superintendent, E. B. Knighten. President of the Woman's Home Missionary Society, Mrs. Arbella Hern. President of the Woman's Foreign Missionary Society, Mrs. Beatrice Todd—J. M. Marsh, District Superintendent.

LUMBERTON, MISS.—This marks the beginning of our new year's work under the leadership of our new pastor. Rev. R. Jordan who has proven himself equal to the task which is before him. In spite of our pastor's illness with the Influenza for five weeks, and he was not able to be with us yet through his splendid organization, the work has taken on new life, spiritually and financially. On March 30th in our World Service drive, we raised at James Chapel, $157.6. We are having a great revival at James Chapel. The first week, Rev. W. M. Clark of McComb, preached us strong and convincing sermons. Second week, Rev. W. P. Ward of Meridian. Throughout the two weeks the sermons were very inspiring. The town of Lumberton was stirred as never before, and 22 souls were added to the churches. We had the co-operation of Tabernacle and Mroning Star Baptist Churches. We appreciate having Rev. R. Jordan with us, he is the right man for this charge. We can be counted on for an over-the-top Easter, both souls and money.—Aunie

SULPHUR SPRINGS, TEXAS—St. Paul M. E. Church: Sunday, March 30, was a high day with us. At 11 a. m. our pastor, Rev. T. Scott, preached a soul-stirring sermon from Romans, 6:23, to the delight of all present. At 3 p. m. Mrs. J. E. Reesemon, the president of the Marshall district, was with us and delivered tho Woman's Home Missionary sermon. Receipts for the evening were $16.25. The Woman's Home Missionary Society and the Ladies' Aid of St. Paul have installed a piano in the church, and are doing good work.—Rev. T. Scott, P. C.; Goldie Rope, Reporter.

FRANKLIN, LA.—Immediately following the adjournment of the Annual Conference, our first Quarterly Conference was held by Supt. Alston. All officers had written reports, which showed the church to be in a good condition. The Superintondent declared it to have been tho best of tho administration of the present pastorate. The quarterago was paid in full. Socially tho church is administering to the younger life in a fitting way. Our community features are regularly kept up. A grand sacred concert was given on the fourth Sunday night with Mr. B. Edwards presiding, and many of the participants were from our sister churches, including Prof. J. H. Whaley, A. B., and wife, who head the Parish Training School here. Mrs. Whaley captivated the audience as she sang "it Pays to Serves Jesus." While we are jubliant over the living, we are grieved over the lost of three members since conference in the persons of Bros. Taylor, Abe Louis and the infant son of Bro. Aaron Davis. We pray for them. Eulogies were delivered by our pastor, Rev. J. D. David. Last Sunday we were favored with the presence of the K. of P.'s and Courts who held their thanksgiving services at our church. Sermon was delivered by Rev. David. The chapters of the Eastern Star have selected Rev. David to deliver their sermon on Palm Sunday. The officers and leaders are co-operating loyally with the pastor for a greater Ashury. The financial plan is working 100%. We are hoping to raise our quota of World Service Collection on Easter. Pray for us.—Mrs. Maggie Young, Reporter.

SHREVEPORT, LA.—We the members of Fairfield have pledged ourselves to do more this year than ever before under our new pastor, Rev. T. A. Bailey. The church is spiritually alive and the future is dawning with great things for our charge. Our efficient Superintendent, Rev. J. E. Roiax. was with us and held his first Quarterly Conference March 22, and preached his quarterly sermon on Sunday night following. His text was taken from Gen. 32:26, subject: "I will not let thee go, except thou bless me." After this splendid sermon we had our quarterly love feast. Many souls testified for Christ. Raised the District Superintendent's claim in full.—Joe Blount, Reporter.

HOCKLEY, TEX.—David Chapel M. E. Church pulled off its first rally at 4 p. m. March 30. Revs. E. W. Walker and J. J. Riley, Jr., preached us two able sermons, after which the collection was taken, amounting to $25.37. The pastor then proceeded with the ground-breaking. Those contributing to the rally were: N. J. Riley, $4.52; J. K. Whittaker, $4.50; E. Thomas, $3.10; J. A. Mason, $3.20; R. H. Mason, $1.70; R. Riley and C. Row, 50c each; S. A. Doswell, 35c; V. Woods, E. Woods, C. Woods and F. Thomas, 25c each.—Rev. B. H. Chryar, P. C., W. H. Riley, reporter.

MANY, LA.—I was appointed to this charge at the last conference. Being ill, I was somewhat late in getting on the ground. Eight years ago this church, St. Mark, was blown down by a storm. Efforts were put forth under S. P. Branch to rebuild. One hundred dollars was raised; not one cent since. That amount was deposited in Sabine State Bank, and the samo has been there for eight years without one cent of the interest being drawn. This struggling membership has been worshipping first in the Pythian Hall, in the Baptist Church, and from one place to another. Application has been made for help, but nothing has been received thus far. Efforts were put forth on March 30 for raising funds to erect a place of worship. Sunday school was conducted by E. M. Cason at 10 a. m.; attendance 25. At 3 p. m. Rev. W. W. Perry, pastor of the M. E. Church, South (white), preached an able sermon; also stressed the need of a M. E. Church for the Colored people of this town. At 8 p. m. the pastor, Rev. W. R. London, preached from Acts, 3:21. Closed with a collection of $50. If ever a charge need help, it is Many.—W. R. London, P. C.

NASHVILLE, TENN.—Gordon memorial Methodist Episcopal Church: We are yet alive; we have had a wonderful revival conducted by Rev. J. B. Blackman of Mason, Tenn. He is a power in the pulpit; a God sent messenger. We had 28 converts of which 25 were added to the church. Sunday morning at 11 a. m. he preached from Exodus 4:12, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak." He also preached at 7:30 p. m., text Matthews, 4:19, "And He saith unto them, come ye after Me, and I will make you fishers of men." The pastor, Rev. H. P. Gordon, is very much impressed over the success and the members are also.—Mrs. F. A. Vaughter, reporter.

FAYETTEVILLE, GA. — We had a great exercise here on March 30, in a mock district conference, to raise money to complete Merrill Chapel Methodist Episcopal Church. By the trustees: A. W. Cofield, $2.50; C. S. White, $5.00 R. E. Carnes, $5.00; George Jordan, $1.00; M. G. Goodson, $5.00; Louis Smith, $1.50; Dirgel Thompson, $5.00; total for trustees, $25.00. The rally of the mock district conference pastors: Sisters Jerusha Porter, $13.00; Mary Goodson, $1.00; Willie Askew, $3.60; Veronia Ringer, $9.00; Nellie Dorsey, $51.5; Glennie Starr, $6.15; Elnora Arnold, $2.60; Margaret Carnes, $6.00; Sarah Jordan, $4.25; Robert Carlton, $1.00; Freemon Shoppshoe, $5.00; Jane Head, $6.51; Ophelia Smith, $5.50; M. E. Bailey, $26.80. Total for the pastor, $95.56. Grand total trustees and pastors, $120.56.—Reporter.

HAMPTON, GA.—March 30th at Wardwell Methodist Episcopal Church was a very good day; collection raised for trustees, $63.01. March 29th in the evening there came a couple of human birds to the spot where Rev. Inman's car was parked and deposited on its rear seat a box offancy groceries and $2.50 in cash. The box contained 25 pounds of electrically bleached flour, Febco peaches, pineapple, pork ribs and sausage. The

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names of the human birds are Mr, aad Mrs. Eugeae Moss. You may come again at your convenience. Many thauks to you.—Rev. P. L. Inman.

HARRISONBURG, VA.—John Wesley: A most interesting reception was tendered the pastor of John Wesley Church on last Thuraday evening, under the auspices of the Foreign Missionary Society, of which Mrs. Lydia Moshy is president. A large crowd was in atteadance which indicated the popularity of, and esteem in which the pastor is held. The program consisted of devotional exercises followed by addresses of welcome from the pastors und representatives from sister churches, and response by pastor, Rev. C. D. Walker represented the First Baptist Church in a most cordial manner. Exhorter G. A. Newman of John Wesley, spoke in a very happy vein concerning some of the local evils that should be attacked by the new pastor and hia associates. The principal address of welcome in behalf of the home church was made by Bro. U. G. Wilson.—Reporter.

HATTIESBURG, MISS.—The Laymen Conference was organized at the seat of the last Annual Conference according the ciscipline of the Methodist Episcopal Church. We, the laymen, purpose to study the needs and work of the church, and have a better understanding that we may do our whole duty for the pastor and the church. We hope to have a laymon organization on every charge and circuit. We kindly ask that the pastors aid the laymen in this organization.

We will meet annually at the seat of the Annual Conference. Each local Laymen Conference is expected to send one delegate. James LaGrone, President, M. C. Collins, Secretary.

SHAW, MISS.—It is gratifying to note the growing interest in our church since Rev. W. M. McCaskill has heen here. Sunday devotional service was conducted by Brother Harris of the Baptist Church. Sister Folumtine of the same church, gave the welcome address, response by Brother Lofton of the M. E. Church. Remarks were made hy the pastor. At night the house was packed. The pastor's text was found in Acts 16:25, and the sermon was enjoyed hy all present. One joined the church. We as members of Hayes Chapel thank the district superintendent for sending thia man to us. We are going to put over the program of the church.—Rev. W. M. McCaskill, pastor, Dan Lofton, Reporter.

SAVANNAH, GA.—Asbury Methodist Episcopal Church: Countless thanks to Bishop E. G. Richardson for sending to ua Rev. E. W. Rakeatraw from the Atlanta Conference, as snccessors to the late beloved Dr. J. A. Richie. Rev. Rakestraw in every respect has proven the man for the place. He has been with us only two months and under his aane and efficient leadership Asbury ia making strides along all lines. Rev. Rakestraw is a scholar, great preacher, and an organizer of exceptional ahility. Through his persuasive preaching the eyes of the city of Savannah have been turned toward him. Never before have we had such large congregationa, both at the morning and evening hours. Onr membership is increasing every Snnday. We have perfected a financial system that has greatly enhanced our finances. Our collections now range from $50 to $100 per week. We are also averaging an additional tea dollars per week World Service. Our church ia divided into thirty-six units for collection of local budget, twenty-five units for collection of henevolence budget. The thirty-six unite for local budget are divided into six hrigades of six each. The brigades are as follows: No. 1, Bishop R. E. Jones's Brigade; No. 2, Bishop M. W. Clair's Brigade; No. 3, J. N. C. Coggin's Brigade; No. 4, J. A. Richie'a Brigadc; No. 5, W. A. C. Hughes' Erigade; No. 6, E. W. Rakestraw's Brigade. The brigade that makes the highest monthly report receives the hanner. This organization has created a competitive spirit among the respective commanders of the brigades. They vie with each other for the banner. Through the efforts of our assistant pastor Rev. H. G. Gordon, a lecture cluh has been organized known as the Bishop E. G. Richardson's Lecture Club. The purpose of this club is to briag to the city of Savannah the best minds of the church to lecturc on subjects of present concern. On Monday night, March 24th the Biahop E. G. Richardson delivered the firat lecture to a packed house on the subject "To serve the Preaent Age." Everyone enjoyed this lecture and are very grateful to Bishop Richardson for his coming with the spirit of co-operation that is now pervading our church and under the splendid leadership of our wide-awake pastor, watch ua grow, and materialize our plans for a $75,000 church edifice. —Reporter.

CARROLLTON CIRCUIT—We are very glad to report that our church is moving onward and upward in spite of the inclement weather. On Sunday, March 16th, our pastor, tho Rev. R. D. Gerald, preached from Luke, 22nd Chapter 31:33. At night he preached from 1st Kings, 21at Chapter 20 verse. Subject: "The Price." On hoth occasions he hrought to us mesaages full of the spirit aand with power. Accessions to the church, ten; collections, $16.80. All of the auxiliaries of the church have heen reorganized. Under the leadership of our very efficient pastor we hope to do greater work this year.—L. E. Nero, reporter.

JEANERETTE, LA.—On Sunday, March 23rd, Rev. C. W. Reeves, District Superintendent, preached his first sermon aa district superintendent at St. Paul Methodist Episcopal Church; text: "Canst Thou hy Searching Find Out God?" Job 11:7. He left all who heard him greatly impressed with the message. The Quarterly Conference was heid on Monday night, March 24th. The superintendent was paid in full. Good reports were received from the officers. We are now getting ready to launch out into the World Service program.—Louise LeBlanc, reporter.

PITTSBURG, TEXAS. — "Epworth League Revival." The Epworth League of Morris Chapel, Methodiat Epiacopal Church conducted a seriea of Epworth League meetings, beginning Tuesday night, March 25th. Tuesday evening 7:30 prayer meeting condncted by Bro. P. Nelms; 8 o'clock p. m., sermon by Rev. I. C. Culberson of the A. M. E. Church; Wednesday evening 7:30 p. m., prayer meeting conducted hy Rev. Paul Pitts; 8 o'clock p. m., sermon by Rev. E. B. Rogers of the Baptist Church; Thursday evening, 7:30 p. m. prayer meeting conducted by Bro. P. Nelms; 8 o'clock p. m., sermon by Rev. W. H. Harrison of the C. M. E. Church. Each minister lifted a silver offering. The Epworth League of Morris Chapel is spiritually and financially alive. Rev. P. Pitts, President; P. Nelms, Secretary.—Mrs. Bertha Parrison, reporter.

HUBBARD, TEX.—Lawson Chapel Methodist Episcopal Church is moving on nicely under the leadership of our heloved pastor, Rev. J. W. Stone, Jr. He is bringing things to pass; we feel that he is the right man in the right place. On the 5th Sunday in March, the church was favored with a rally; $71 was raised for the indehtedness of our playground. Quite a hit of enthusiasm was displayed among the members. Our church has taken on new life to do great things.—Mrs. M. Robiasoa, reporter.

BRYAN, TEX.—After listening to a wonderful sermon preached hy the pastor, the Rov. W. M. Manning, March 30, at Jefferson Chapel, a committee of five, led hy Sister Susie McGee, stole out from the house, but soon returned, bringing hoxea filled with many pounds of groceries, eggs and fruit for the pastor. The presentation speech was made hy Rev. J. R. Williams, who in a very fitting way assured the pastor that this came as a token of love and appreciation. Sister McGee, president of the Ladies' Aid, presented a cash purse, which had been given hy the young men. To these the pastor responded, expressing his appreciation. We also thank the members and friends of Macedonia Baptist Church for the many pounds given in this drive.—Mrs. Lucy Williams, Reporter.

NEW ALBANY, MISS.—The Rev. T. M. Foster preached a wonderful sermon at his home church on April 13th. Piney Grove is always glad to have him visit us. Rev. Foster is anxious that every member aubscrihe for the Southwestern Christian Advocate.—Miss M. Collins, Reporter.

CLEARWATER, FLA—Mt. Zion M. E. Church: Sunday School was heid at 9:40 a. m., with Superintendent C. C. Rutledge conducting. At 11:15, the morning service was opened by Rev. A. L. Jackson, pastor. We witnessed a real Love Feast meeting. The Epworth League was held at 6 p. m., with the president present. The topic was widely discuased. Rev. A. L. Jackson preached a soul-stirring sermon at 7:40 p. m. His text was taken from Isaiah 9:6. The Lord's Supper waa administered hy the pastor. We are planning great things on May 1st, which will be ground breaking day. We are planning to build a church, and are inviting all of our friends to come over to Clearwater and be with ua on that day.—Reporter.

HUB, MISS.—Zion Ridge M. E. Church gave a splendid afternoon reception and aurprise party to their paator the Rev. A. B. Keeling, A.B., B.D., on Monday, Aprii 7th, at the home of Mr. and Mrs. Nevels Johnson. Under the leadership of the president of the Ladies Aid Society, Sister Jane Jefferson, and Sister Susie Cyrus, vice president of the Woman's Home Missionary Society over forty persons gathored to show their esteem for this leader who has endeared himself to all. The table was richly covered with white linen, and laden with various kinds of cake, fruit and 'hidden' were many articles of men's haherdashery, together with a silver offering.

In chosen words the presentation speech was made by Sister Nancy Brewer of St. Luke M. E. Church, Sister Brewer told of how Rev. Keeling had within a short time, by his Christian life, wise counsel, and unselfish service to the church aad community made for himself a warm spot in the hearts of not only his members, but in the hearts of the Christian people of the Baptists as well as Methodist denominations.

The pastor was vividly touched hy this expression of love, and with words of heart felt appreciation for the friendship and co-operation of the people he pledged himself to a larger service among the people and for the people, that the Kingdom of Our Lord and ia Christ might be enlarged and God glorified the more in this part of the universe. Remarks of high esteem and appreciation were made hy the Rev. J. J. Young, pastor of St. Luke M. E. Church, and others.

After a very delicious course of refreshments was served, the pastor entertained and played several enjoyable games of 'mind reading' and 'wink' with the girls to the delight of all.

Soveral othera who were not able to be present sent gifts among whom were Sister Eliza Allen, and Miss Francis Cyrus.—Jane Jefferson, Reporter.

NAVASOTA, TEX.—Rev. B. J. Williams, our pastor, was called to Clinton, La., to the death of his father. He died a soldier for Jesus.—Mrs. Eula Mae Williams.

BOLTON, MISS.—The first Sunday in April was Red and Blue contest rally day at St. Paul M. E. Church. Mrs. V. G. Anthony led the Reds and Miss Addie Wells led the Blues. The Reds reported $60.72, the Blues $45.85, other collectiona $13.33. Total, $120. Mrs. L. B. Johnson read a splendid paper; recitation hy Miss Rubie Inge. Mrs. Azalia Wells furnished the music. A cash prize and a heautiful rubber hand-hag were given to the leaders in the contest.—Reporter.

CARD OF THANKS.

I take this method to thank the members and friends of Midway M. E. Church for their hospitality shown us in a recent storm which visited the parsonage a few days ago and hrought many groceries for the pastor and family. The storm waa led by the Woman's H. M. S. and W. F. M. Societies and the Ladies' Aid. Mrs. Emma Blackman, Helen Wade, Mrs. Wilkins, and others. The presentation speech waa made hy Mr. P. H. Blackman, response by the pastor and hia wife. The choir sang "When the Saints Go Marching In." It was an agreeable surprise to us; our hearts were filled with joy when we went in and found the table piled with so many good thinks. We invited them to come again, and the other churches on the circuit are welcome to do likewise.—Rev. and Mrs. E. H. Holmes, Vaiden, Miss.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

DAVIS—Sister Emily Davis, one of the oldest citizens of the Liberty Hill community, passed from labor to reward Jan. 23, 1924. Sister Davis was about 115 years of age. She was found at her post as long as she was able. She died as she lived, a Christian, and leaves to mourn her loss four grandchildren, nineteen great-grandchildren, and eighteen great-great-grandchildren. She was laid to rest at the Liberty Hill cemetery. The funeral was conducted by the pastor, Rev. J. H. Gaston.—Eddie Latham, Reporter.

SEWELL—Mrs. Richard Sewell the wife of Rev. Richard Sewel, a retired minister of the Upper Mississippi Conference, passed to her great reward on February 28, 1924. She left her husband, Rev. R. Sewell and a grand son and a host of friends to mourn her. She was an exemplary Christian, faithful and true. She stood by her husband during the many years of his ministry and contributed much to the large success which he had in his conference. For be it said there are but few men who have played a greater part in Kingdom building than Rev. Sewell. Rev. Sewell on retiring from his conference moved to Memphis. Immediately Mrs. Sewell united with Centenary M. E. Church and was a faithful member until her death. Her last illness lasted many months, which she bore with great patience. Her last words were "I am satisfied with my life."—E. J. Cox, Pastor.

HARRIS—Brother Harris, a member of Holmes' Chapel M. E. Church, Pearlington, Miss., departed this life March 9th, 1924, and was laid to rest in the Pearlington cemetery. He was faithful until death, ago 74. He leaves several children, one granddaughter and many friends to mourn his loss. His funeral was preached by the pastor, Rev. J. A. Tatum.—Reporter.

LITTLES—Rev. Jackson Littles, a member of the Mississippi Annual Conference, Jackson, Miss., died March 14, 1924, age 75. He died in full triumph of faith. He leaves a dear wife, two sons, three daughters, relatives and a host of friends to mourn his loss. His remains were interred at Mount Pleasant cemetery. His funeral was largely attended.—R. B. Anderson, Pastor.

STEWART—Brother Henry Stewart was born in Virginia March 10, 1824, and died March 29, 1924. He was a hundred years old the day of his death. A faithful member of Crump's Chapel M. E. Church, Brookhaven Circuit, for eleven years, and served faithfully until his health failed. He died in the full triumph of Christian faith. He leaves a wife, 3 sons, 8 daughters, grandchildren, great grandchildren and a host of friends, white and black, to mourn his loss. The funeral service was conducted by the pastor, Rev. J. B. Campbell, assisted by Rev. Jefferson Jones of the M. B. Church.—Reporter.

DUNCAN—Sister Nancy Duncan, a faithful member of the Fairfield M. E. Church, died March 10 in full triumph of faith. She was a member for 42 years. She was laid to rest on March 15th. Brief remarks were made by Mrs. Nash Swann of the Baptist Church, Brothers M. Stinger and Jas. Hutchinson of the Fairfield Church. A duet by Brother Adams and M. N. Blount, solo by Mrs. J. Smith. She leaves four sons and four daughters and other relatives to mourn her loss. Beautiful and many were the floral offerings.—J. Hutchinson, Reporter.

GAYDEN—Sister Lenora Gayden of Clinton, La., died February 24. She was a member of Mt. Zion M. E. Church. She was the wife of Rev. Gayden who preceded her to the great beyond. She leaves three sons and two daughters to mourn her departure. She was buried by the Eastern Star and Courts of Calanthe. The funeral was conducted by the pastor, Rev. B. W. Owens.—Reporter.

GOLDEN—On March 12, 1924, death claimed Brother Jerry Golden a member of Calvary Methodist Episcopal Church, Thibodaux, La. He died in the triumph of faith. His remains were laid to rest under the auspices of the Graham Bell Tabernacle and Allen Benevolent Association of which he was a member. The funeral was conducted by the Pastor, Rev. L. H. Smith assisted by Revs. S. A. Ringold and M. M. Alexander.

DAVIS—On March 20, 1924, Sister Mary Davis, a faithful member of Calvary Methodist Episcopal Church was called from labor to reward, age 46 years. She was a member of the Ladies Aid of the Church. The funeral was conducted by the Pastor Rev L. H. Smith assisted by Revs. S. A. Ringold, G. D. Baptist, A. C. Wells, and M. M. Alexander. Her remains were laid to rest under the auspices of Mt. Olive Chapter No. 9, O. E. S. ,and Sunshine Castle No. 6, Wise Women and Men. She leaves to mourn her departure, 6 children, 4 brothers, a host of relatives and friends.—Miss L. P. Wilson, Reporter.

GRONER—Bro. Edward Groner died March 15th. He was born in Gainesville, Texas, 1872, age 52 years; moved to Ardmore, Okla., about 32 years ago. He joined Warren Chapel Methodist Episcopal Church in 1904 under the pastorate of Rev. W. McDonald, serving as superintendent of the Sunday school, class leader, steward and trustee. The funeral was attended by the pastor, Rev. W. L. Davis, assisted by Rev. J. H. L. Rhone, pastor Metropolitan A. M. E. Rev. T. T. Addison, pastor of First Baptist Church, and Rev. Wiley, were present. Miss E. M. Wattress sang a lovely solo. The Warren Chapel M. E. choir rendered some very appropriate music. He leaves a wife, daughter, son, a brother and a host of friends to mourn his loss. He was ill but a few days before death came.—(Mrs.) C. G. Graham, Reporter.

ROBERTS—Bro. Ben Roberts, age 76 years, of Brenham Circuit, Texas, died March 27. He was a member of Pleasant Grove, M. E. Church for 49 years, serving as chairman of the Trustee Board and class leader for 44 years. He was ill for some time and leaves to mourn his passing, four daughters, four sons, wife and 22 grandchildren. The funeral was conducted by Revs. R. P. Edwards of Hufsmith, and W. D. Lewis, District Superintendent of Beaumont.—Mattie Williams, Reporter.

BROWN — Sister Hettie H. Brown of Brenham, Texas, a member of Mt. Zion Methodist Episcopal Church for 35 years, died March 23, in full triumph of faith. She leaves five children, two grandchildren, one sister and a host of friends to mourn her demise. Rev. W. H. Jackson, pastor, conducted the funeral, assisted by Revs. Barbour and Mason. Sister Brown was an excellnet woman.—G. B. Allen, reporter.

WALKER—On Saturday morning March 8th, Bro. Chas. B. Walker, departed this life. He was a member of Central Methodist Episcopal Church, Jackson, Miss., and a good Christian young man. He had been in poor health for a number of years. He leaves to mourn his loss a sister and one nephew, relatives and friends. May he rest in peace.—Mrs. Martha L. Brown, reporter.

WALKER — Sister Mahel Walker, Jesup, Ga., departed this life March 2, 1924. She was a faithful Christian, a devoted wife and a loving mother. She leaves to mourn her, one sister, Mrs. Ida L. Millkin, five children and a husband. We feel that our loss is heaven's gain.—Mrs. V. L. King, Reporter.

HEFFNER—Mrs. Millie L. Heffner, of Vaiden, Miss., wife of A. G. Heffner was born about the year 1864, age 60 years. She was converted early in life and joined the Martin Grove M. E. Church and lived a faithful Christian life forty odd years. Her service and Christian fidelity will be of long remembrance in the church and community. She was a dear lover of her church and ever proved an undaunting faith in The Living Redeemer. Her illness was but of short duration. She was taken ill on Saturday evening and on the next day, Sunday at 11:30 a. m., she answered the summons from on High. Truly it can be said that the church has lost a loyal member, the home a wife, loving and true, a mother dear and sweet. A husband two sons four daughters, one step son ono step daughter and a host of relatives and friends are left to mourn her departure. The funeral was attended by the Pastor. Rev. E. H. Holmes.—Reporter.

CAIN—Mrs. Lovie Cain, the wife of Mr. Gordia Cain, and daughter of Mr. Charlie Gilliam, fell asleep in Jesus Feb. 10, 1924. She was a member of Martin Grove M. E. Church for twelve years on the Valren Ct., Age 25 years. She was a true and faithful Christian, always willing to do anything towards the church. She was loved by all who knew her, and leaves three children, two sisters, five brothers, mother and father, and many friends to mourn.—Millie Amons, Reporter.

KIRK—Mrs. Laura Ann Kirk, the wife of Rev. A. J. Kirk, our pastor at Rural Retreat, Va., departed this life truly in full triumph of the faith, Sunday, Feb. 17, 1924. Mrs. Kirk was the daughter of Mr. and Mrs. Albert McNeal of Maxton, N. C. She was born in Robinson county, N. C., June 30, 1891. She attended the preparatory schools of Maxton and the summer schools of Fayetteville, N. C. She was a teacher in the public schools twelve years. Miss Laura McNeal was united in wedlock to Rev. A. J. Kirk of Fayetteville, N. C., Jan. 6, 1917, sharing with him the burdens of the ministry as a good soldier of Jesus Christ, for which she was so well fitted both in ability and Christian qualification. During the past few months she became in declining health, and on advice of attending physicians, was taken to the Mercy hospital of Bristol, Tenn. Mrs. Kirk proved unable to survive the operation. She was converted at fourteen years of age and connected herself with the A. M. E. Church of Maxton, serving her Lord and Master faithfully until the summons came. It may truly be said of Sister Kirk she folded the drapery of her couch about her and laid down to pleasant dreams.

The funeral was attended by the writer at Rural Retreat, Va., in the church of which her husband is the pastor, Feb. 21st, assisted by the Revs. E. H. Forrest, F. D. Johnson, W. W. Ward and Wm. Hailey. She took what is to us the mystic step, with these words on her lips, "Guide me, Oh Thou great Jehovah," "Lead kindly light," "My faith looks up to Thee," etc.—W. L. S.

WOODARD—Sister Bertha Woodard, member of Salem M. E. Church, Shuhuta, Miss., departed this life on April 1st, 1924, at the home of her father, T. S. Creagh. She lived a true Christian, age 20 years. She bore the duration of illness without murmur five months. Her sister, Willie Falconer, from Chicago, and sister, Minnie M. Wilson, from East St. Louis, Ill., were with her a few days before she departed. Sister Woodard was the wife of Brother Willie Woodard. The funeral was attended by Rev. Washington and Rev. J. M. Barlow. She leaves to mourn her passing, a husband, 1 son, 7 sisters, 2 brothers and father and a host of friends.—E. G. Creagh, Reporter.

GANEY—Brother Andrew Ganey, Mandeville, La., departed this life April 7, at 12:05 a. m. That night he took sick at the church during the quarterly conference, made out his local preacher's report, collected the District Superintendent's quarterage, and took deathly sick. He was carried to the parsonage; we did all we could for him and later he was put in an auto and carried to his home where he passed away with his wife and children around his bedside. He was a local preacher, class leader and district steward. He was a faithful member of Newell Chapel. He joined the church under Rev. Daigle; he was one of the best district stewards on the New Orleans District; age 53 years. He leaves to mourn his passing, a wife, six children, one brother. He was a member of Purity Tabernacle Lodge No. 248. He was buried by his lodge. Funeral conducted by his pastor.—Rev. E. W. Jackson, reporter.

TOLAND—Death claimed Sister Nellie Toland, a faithful member of Newnan Chapel, Kendleton, Texas, on April 9. Sister Toland was brought to Texas during the Civil war at the age of 25 years. She had been a faith-

ful christian for 45 years, being 83 years of age at her death. She had five children, 25 grand children and 15 great-grand children. Revs. D. D. Fulton, A. N. Johnson, B. J. Gess, and A. Brown assisted the pastor in the funeral services. Eulogies were given by Sister Rebecca Hill.—Rev. R. H. Warren, pastor.

STOKES—James Stokes, a local preacher of the Vaiden circuit, Mississippi, departed this life February 15. He was born in 1877, joined the M. E. Church in 1896, and lived a faithful Christian until death. Bro. Stokes was a strong local preacher and a lover of his church; a good husband and a loving father. He was a member of tho church for 30 years and a local preacher for 5 years. The church has lost a strong member. The funeral services were conducted by the pastor, Rev. E. H. Holmes—R. D. Wald, Reporter.

A L C U L T—For two or more years, Mrs. Ada Alcult, the sweet spirited little lady, fought bravely an unwelcome disease, by passing over to the pacific coast, trying to overcome. She returned however, on February 26, to Pineville, La., where she succumbed to the will of the Father. Her funeral was largely attended by the Household of Ruth, Mrs. Bassett, M. N. G., directing the ceremonies. Officiating ministers, Rev. M. C. Harrison, assisted by Revs. Hall and W. L. Dyas.—M. C. Harrison, reporter.

TINGLE—Mrs. Georgia Tingle of Blackshear, Ga., departed this life March 10. She was a faithful member of Scotts Chapel M. E. Church for many years. She leaves a devoted husband, mother, three sons and a host of friends to mourn her loss. Funeral services were conducted by the pastor, Rev. D. R. Cooper.—Reporter.

JOHNSON—Sister Harriet Vester Johnson, one of the oldest members of the St. Paul Baptist Church, Montrose, Miss., was born near what is now Bay Springs, Miss., October 20, 1834, and died at Montrose, Miss., February 27, 1924. She lived 80 years, 4 months, and 7 days. She became a member of Mt. Nebo Baptist Church early in life and remained a member of the Baptist Church until her death. She leaves three brothers, five sons, two daughters, seventeen grand children, seven great grand children, a host of relatives and friends to mourn her passing. Her remains were laid to rest in the Spring Hill Cemetery. Rev. C. W. Wheaton officiated.—Reporter.

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CRESCENT CITY NOTES

WILLIAMS M. E. CHURCH: During the stillness of the night we heard a company of members and friends from Williams Church singing at the door of the parsonage "My hope is built on nothing less." On opening the door we found a party led by Sisters L. Louis and O. Godeau, with a truck load of choice groceries. Ice cream and cake were served in abundance. The following members were present: Sisters R. B. Louis, Ollie Godeau, Delphine Fraucors, Anna Messiah, Carrie Juniors, Laura Pierce, Celeste Mitchell, Anna Nugent, A. Howard, S. Obce, D. I. Mitchell, E. C. Chailes, Messrs. Allen Mitchell, A Webster, J. Lawson. The King's Daughters furnished the parsonage with curtains; the Willing Workers furnished a book case; Steward Sisters center table and fixtures for kitchen and dining-room. I am well pleased with my new field. The District Superintendent and pastor have been paid up, and plans are on to build a $3.500 parsonage.—J. W.

MT. ZION M. E. CHURCH: We wish to thank the officers, members and friends of Mt. Zion M. E. Church for the very royal way in which they have received us. No pains have been spared in your effort to make us feel at home. It is a pleasure to serve a people so appreciative and loyal. We have just completed a 30 days' drive to raise funds to purchase a parsonage, which has resulted in about $1400 cash. This has made possible initial payment on the beautiful, modernly-constructed residence at 2217 Jackson avenue. This residence will not only be a comfort to the pastor and family, but an honor to the membership of Mt. Zion. The church is well organized and all the departments are at work. The church is spiritually alive. We have had in the last two months 15 conversions, 14 baptisms and 14 have joined the church. Our services are largely attended.

A very pleasant surprise was given the pastor and wife on the evening of April 11th at the parsonage, which was our 24th marriage anniversary. The affair was under the auspices of the choir, led by Miss O. A. Smith, the organist. A large number of members and friends participated. Some of the features that deserve special mention were the playing of the wedding march, the bringing in of a beautiful vase of carnations by Mrs. Vinning, wife of Dr. Vinning, the giving away of the bride by Mrs. A. R. Jackson, and of the presentation of a purse of money to the bride by Miss O. A. Smith. The dining room table was also laden with choice groceries. A colation of cake and cream was served to the delight of all present. Through the courtesy of this membership the pastor will leave for the General Conference on April 28th. We feel very grateful to the members and friends of Mt. Zion for their very loyal support.—J. W. Wells, Pastor.

CARD OF THANKS

We take this method of thanking the members and friends of St. Stephen M. E. Church, Rev. I. E. Fields, and members of Bethel A. M. E. Church, Rev. Saunders of the Missionary Baptist Church and Rev. J. I. Garrett, for kindness shown in the illness and death of our dear husband and uncle. We thank St. Stephen M. E Church, the Wash Rose Ladies' Aid, the Mississippi and Louisiana Conferences for floral offerings, Bishop R. E. Jones for a committee of ministers he sent to accompany the body from Yazoo City to Jackson, Miss., the Committee from Jackson to New Orleans, La., Dr. T. F. Robinson for making all arrangements for the funeral, Dr. and Mrs. A. W. Brazier for taking care of us in their beautiful home during our sad stay in the city. We thank our friends for telegrams, letters and resolutions of condolence, from the Mississippi Conference and the Woman's Home Missionary Society, Mississippi Conference, St. Stephen M. E. Church officers for sending Brother G. M. R. Husband to New Orleans, La., with us, Drs. R. E. Fullilove and L. T. Miller for medical service. We thank Mrs. E. L. Smith of Hattiesburg, Miss., W. H. M. S. Conference officers, for being with us; the ministers who spoke so nicely touching the life and work of our dear husband and uncle (Rev. D. J. Price) in the Louisiana and Mississippi Conference.

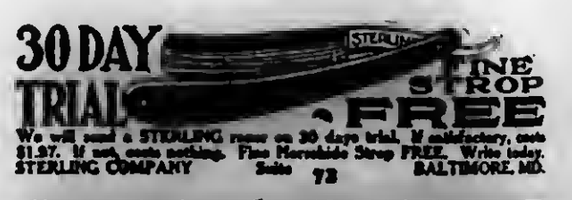
We thank and appreciate the following friends who served meals, gave money and fruit while we were packing to move from Yazoo City, Miss., to Union, La.: Dr. and Mrs. B. H. Dillworth, Dr. and Mrs. L. T. Miller, Mr. and Mrs. E. J. Henderson, Mr. and Mrs. John Wright, Mr. and Mrs. W. H. Luse, Mrs. Mollie Nelson, Mrs. Hattie Williams, Mrs. Josephine Gibbs, Mrs. Alma C. Williams, Mrs. Lettie Fletcher, Mrs. Mattie Furgerson, Mrs. K. B. Jamison, Mrs. M. Packer, Mrs. E. J. Madkins, Mrs. Maria Newman, Mr. and Mrs. Holston, Mrs. Tempy Smith, Mrs. Mattie Tally, Mrs. C. C. Sumners, Mr. Tommie Gibbs, Mr. A. L. McKinnie, Rev. I. E. Fields, the E. M. Nelson, Ladies' Aid, St. Stephen M. E. Church, Mrs. Nancy White and Mrs. Lillian Coleman. We thank Brothers G. M. R. Husband, W. H. Luse and Will Mosely for helping to pack and ship our things.

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METHODISM AND AMUSEMENTS

We observe with grave apprehension the growing spirit of worldliness which characterizes the life of today. Again we record our regret that Paragraph 280 of the Discipline puts us in so unfortunate a position. This paragraph has proved an embarrassment to many pastors, and to the largest success of the work of the Church, especially among our young people. There is no disagreement among us as to the desirability of correcting the evils specified. The only difference of opinion is as to the way to deal with the situation. The legislation embodied in this paragraph has not corrected the evils named as detrimental to the recreational life of our people. We record it as our deliberate judgment that a direct appeal to their freedom in Christ would be the most effective method of dealing with the matter, and that it will be highly advantageous if the General Conference will provide that the pastors may deal with the question upon the basis of the religious motive. This is clearly stated in the General Rules, Paragraph 69 in the Chapter of Advices, and is in the language of John Wesley and a part of the constitution of the Church from the beginning: "The taking of such diversions as cannot be used in the name of the Lord Jesus." We, therefore, recommend that such legislation be enacted as will secure this result.

These recent years have brought us a depression of moral standards which must be the deep concern of every lover of mankind. Every phase of individual and corporate life seems to have been included in this downward tendency. The integrity of manhood, the virtue of womanhood, the sanctity of the marriage relation, well-approved habits of clean living, of pure thinking, of high moral conduct in both sexes, have felt the withering touch of a wide-spread degeneracy. America, and other countries, should be reminded that many of the nations of the Old World came to their inglorious end as the result of luxurious self-indulgence and excessive love of pleasure. It is imperative that those who direct the growing life of the Church be on guard against the blight of wasteful worldly standards of living and loose ethical practices. Righteousness is still the word for the individual, the Church, the nation, the world. It is a good time for Christian men and women to avoid softness and needless self-indulgence, to practice the "simplicity that is in Christ." We are deeply concerned that our people may not lose the highest spiritual values and the deeper joys of life in a consuming love of worldly pleasure.

We summon the members of our Church to the cultivation of a sane mind and a serious purpose befitting a stricken world like ours in a day like this, and that "denying ungodliness and worldly lusts we should live soberly, righteously, and Godly in this present world."—From Episcopal Address.

METHODIST EPISCOPAL CHURCH OPENS QUADRENNIAL SESSION OF GREAT GENERAL CONFERENCE IN SPRINGFIELD, MASSACHUSETTS

VIGOROUS OPENING NOTE SOUNDED

Thousands Crowd The Sessions.—Proceedings

The twenty-ninth Delegated General Conference of the Methodist Episcopal Church opened auspiciously in the splendidly adapted Auditorium of the "Convention City," Springfield, Mass., Thursday, May 1, 1924. The vast assemblage was in worshipful silence, following a hum of sociability, the moment the Senior effective Bishop, Joseph F. Berry, brought his gavel to sound the first call to order; this was at exactly 10 o'clock. The Conference greeted the President of the Conference with a hearty cheer.

Bishop Berry made a brief introductory address, inclusive of greeting; a reminder of the opportunities and responsibilities before the Conference; an exhortation that the spirit of the whole quadremium's gathering be that of earnest prayer; the quoting of that apropos scripture, "Let this mind be in you also which was in Christ Jesus"; the expression of the hope that when our tremendously important Conference is over, all may leave with the consciousness that we have tried to glorify God, and that every word and act has been for Him.

On the announcement and reading by Bishop Earl Cranston, that all-expressive hymn, "O for a thousand tongues to sing", was sung by far more than a thousand consecrated tongues. Earl Enyeart Harper, the chosen Precenter for this 1924 General Conference, led the enthusiastic chorus.

Rev. Liu Fang, District Superintendent from the North China Conference, who eleven years ago baptized General Feng Yu Hsiang, Inspector General of the National Armies of China, commanding 30,000 soldiers, of which ninety per cent of the officers and 20,000 of the soldiers are now Christians, led the Conference in the responsive reading of Psalm 121-122. Mr. Fang was clothed in his native dress.

Robed in distinctive costume, Rev. Jashwant R. Chitambar, of Lucknow Conference, read Romans 12, as the New Testament lesson of the opening session.

Rev. Henry C. Balloch, of Eastern South American Conference, led in the recitation of the Apostles' Creed, and on the request of the Presiding Bishop, the members of this cosmopolitan General Conference each spoke the Creed in his or her native tongue. What a speaking in "other tongues"!

Before offering a fervent prayer, Bishop Francis W. Warne of India, asked that the Conference spend six or seven minutes in silent, individual devotion.

Rev. Alfredo Taglialatela of the Italy Conference, announced that choice hymn, "Love divine, all loves excelling", which was sung with sacred fervor.

In the presence of a reverent hush Dr. Charles A. Tindley, of Delaware Conference, led the assembly in earnest prayer, and then all the Conference joined in the Lord's Prayer.

The first morning's devotions were concluded with the singing of the Doxology, each delegate praising our loving Lord in his own native speech. It was a unique experience and inspirational.

Dr. Edmund M. Mills, Secretary of the 1920 General Conference, was asked to call the roll of the present Conference. The whole Conference en masse arose as the honor roll of translated members was mentioned: this roll included four Bishops, two lay delegates, and one ministerial reserve delegate; the names follow —Bishops W. S. Lewis, J. M. Thoburn, J. E. Robinson, and M. C. Harris; Mr. J. G. Crabbe, Mr. W. E. Summers; Rev. J. A. Richie.

On the completion of the call of the Board of Bishops, Bishop Blake was reported temporarily ill, and Bishop John E. Robinson delayed en route; also a welcome and typical letter was received from Bishop Quayle. In the general roll call, the chairman of the respective Conference delegations were asked to report for their Conferences in the interest of time conservation.

The election of a General Conference Secretary was the next item of business, and the following nominations were made: that of O. G. Markham by E. J. Kulp of Kansas Conference, and R. J. Wade by W. W. Wiant of North Indiana Conference. Bishop Wilson, for the Board of Bishops, read a list of tellers, and the Conference voted for a secretary. The result of said vote is here recorded: 839 votes cast, necessary for choice 420; R. J. Wade received 557, and O. G. Markham 272; the Chair declared R. J. Wade the Secretary of the 1924 General Conference with the power of selecting his assistants. His assistants, as later announced, were,—O. G. Markham, J. M. Arters, V. F. Brown, G. E. Hume, C. B. Sylvester, A. L. Miller, H. W. Burgan, C. W. Wilson, J. B. Redmond, Daniel Westfall, M. W. Dogan, and W. A. Longnecker.

The General Conference Secretary nominated Dr. J. B. Hingeley and Dr. Edmund M. Mills as honorary Secretaries.

Dr. G. C. Douglas, for the Commission on the Entertainment of the General Conference made a report which was adopted, after ample discussion on the same.

In the spirit of our "big brotherhood", and in due form, resolutions of sympathy, accompanied with the very best wishes, were ordered transmitted to Bishops Quayle and Stuntz, who, because of their ill health are unable to attend the Conference.

Perhaps the most intense hour of the first day's doings came when Judge Charles A. Pollock, having been present in the Washington, D. C., hearing of the enemies of the Volstead Act and the Eighteenth Amendment, made reference to the same and also to the hearing this week of the friends of the present law, and then presented a resolution asserting Methodism's strong convictions, and assuring the world that we stand unflinchingly against any change of the said laws, and i n favor of the strictest enforcement of all laws on our statute books. Mr. W. H. Van Benschoten, (New York), in seconding the resolution, made a strong speech, referring especially to the unfortunate attitude of President Butler of Columbia University in a recent New York City address, and heartily favoring Judge Pollock's stand. The resolution incorporated the idea of sending said resolutions to Washington. Dr. Clarence True Wilson, with a ringing-true speech, moved an amendment to the resolution, calling for a committee of five to go to Washington, there to represent the General Conference in person, seeking the privilege of addressing the Washington Congressional authorities, embodying the superlatively strong stand of our Methodism on this all-important world question. The amendment called for the appointment of two of our Bishops on said committee. There was vociferous cheering, and a unanimous standing vote, even including all the Bishops, editors, and friends present, who on technical grounds had no right to vote on any General Conference question. In the enthusiasm of the hour everybody was up. On the motion of Dr. Frank M. North, (New York East) the temperance action of the Conference was to be forwarded to all religious bodies meeting in Council of Convention, the Nation over.

After the appointments of the necessary committees through Bishop Wilson, for the Board of Bishops, announcements by secretaries and others, the first morning's session of the looked-forward-to General Conference of 1924 closed with the benediction by Bishop Hartzell.

PROGRAM OF THE GENERAL CONFERENCE

Following is the General Conference Program as offered by the Commission on Entertainment, George C. Douglass, Chairman:

Wednesday, April 30, 8 p. m.—Reception to the Bishops and Delegates by the people of Springfield.

Thursday, May 1, 8 p. m.—Reports of Bishops, Europe and Africa.

Friday, May 2, 8 p. m.—Gov. William E. Sweet, of Colorado, and Mme. Marguerite Sylva, Prima Donna of the Chicago Grand Opera Co., under the auspices of the Springfield Local Committee.

Saturday, May 3, 8 p. m.—Anniversary of the General Deaconess Board.

Sunday, May 4, 3 p. m.—Reading of the Episcopal Address. 8 p. m.—Anniversary of the Board of Hospitals and Homes.

Monday, May 5, 8 p. m.—Reports of Bishops, Asia.

Tuesday, May 6, 8 p. m.—Reception of Fraternal Delegates representing the Methodist Episcopal Church, South, the Japanese Methodist Church, and the Methodist Protestant Church.

Wednesday, May 7, 8 p. m.—Anniversary of the Board of Sunday Schools.

Thursday, May 8, 8 p. m.—Anniversary of the Board of Home Missions and Church Extension.

(Continued on Page 3)

REORGANIZATION THROUGH SIMPLIFICATION

By A. W. Harris, Corresponding Secretary of the Board of Education of the Methodist Episcopal Church

Reorganization of the Boards of the Church is desired and it is desirable. The present system has grown up during a long period of development, and it has now outgrown itself. The Church, when it accepted a new task, created a new board to do it. It is possible to simplify the machinery with advantage to the work.

I. WHAT MAY BE DONE SAFELY AT THIS TIME?

THE COUNCIL—Reduce the size of the Council, which is now unwiedly, and so determine its duties and powers that it will have something worth whlie to do, without conflicting with other bodies.

Let it be responsible (1) for the allotment of monies to the Connectional Boards, (2) for conducting the Common Appeal for World Service, (3) for informing and educating the Church in regard to the World Service, (4) for hearing and determining matters at issue between Connectional Boards. This list is intended to be suggestive rather than definitive.

The Council should have (1) a small Executive Committee to act, within limits, for the Council; (2) an Executive Secretary to carry out the plans for unified publicity and promotion; and a Treasurer.

THE CONNECTIONAL BOARDS—The number of Connectional Boards may be reduced to four, without loss to the work, with gain in efficiency, and with little expense for re-organization. Four Boards could be organized as follows:

1. *A Board of Foreign Missions.* The present work.

2. *A Board of Home Missions.* The present Church Extension and Evangelism; together with Temperance, Hospitals and Homes, and the Deaconess Board except its schools.

3. *A Board of Education*: The Board of Education; the Board of Education for Negroes; the schools now under the Deaconess Board; the Commission on Conference Courses of Study; and the Life Service Commission.

4. *A Board of Parish Activities*: The Board of Sunday Schools; the Board of Epworth League; Church Extension; Evangelism; Stewardship. This is intended to include activities that relate particularly to the charge or local church.

The Board of Conference Claimants should be put on a pension basis. By this method the continued raising of large endowments would become unnecessary and the support of beneficiaries would be more adequate. Such a system is already in successful operation in a sister church.

COMMENT—(a) It will be observed that this plan reduces to a minimum the expense and "slowing down" involved in re-organization, and especially in moving boards to one center. No change would be made in the Foreign Board; only a part of the work of the Board of Home Missions need be affected. The Board of Education should remain in New York, where the great foundations for the aid of education are located. The Board of Parish Activities should be located in Chicago where the Board of Sunday Schools and the Board of Epworth League now have their headquarters.

(b) This plan would cure the present unfortunate grouping of Boards, as "The Big Boards" and "The Little Boards". This division grew up during a long period and became established during the Centenary. The four boards would be not equal, but more nearly comparable in size.

(c) The plan would avoid the "fifty-fifty" basis now existing between the two largest Boards. So long as there exists a "fifty-fifty", or any other fixed ratio for dividing the benevolent income, unfortunate results will follow.

(d) This plan works no violent change in method; it depends upon no novel and untried principle. There is in it no magic remedy, but simply the well known principles of administration.

(e) This plan, while providing a Council for co-operation, action and co-ordination, does not abandon the present method of detailed supervision by Trustees or Managers of the several Boards.

Trustees or Managers such as the Boards now have should be continued. The interests of the Boards taken together involve many details which cannot possibly receive proper consideration if all must go before one Board. Even now, occasionally, there is complaint that the Boards "rubber stamp" recommendations of executive officers. If there is to be only one deliberate body to consider and finally determine both policies and appropriations, then we are moving far from Democracy.

(f) This plan does not embarrass Unification with the Methodist Episcopal Church, South. Unification may be consummated within four years, and when it is adopted the united Church will face as one of its first problems the unification of the Connectional Boards of the constitutent Churches. It surely needs no proving that any radical and fundamental change of our present system at this time would be impolitic and perhaps impolite.

(g) This plan would evidently decrease expense.

II. WHAT SHOULD BE DONE LATER?

This plan is not proposed in the belief that it is final. No one now has information sufficient for working out a complete readjustment of our benevolent and philanthropic enterprises, and problems so complex and difficult as these cannot be solved by inspiration. To suggest the complexity of the problem, it will be enough to call attention to:—the demands for self-determination in the Foreign work, and for greater local initiative, and control in the home field: to the need of greater co-operation between boards, and between the Bishops and the Boards; to the difficult problems involved in the reduction of the expense of canvassing the Church for subscriptions, and of collecting subscriptions when made.

What then should be done? Appoint a small commission of three or five, to make a careful study of the four boards as provided for, to recommend further adjustments, transfer of departments, and simplifications both within and among the Boards. Not long ago a great nation-wide organization engaged in human service activities felt its organization was too complex. It therefore engaged disinterested experts to spend ample time in its offices, and then to report what the organization needed to do in order to secure better work and more work for the same money. The results were surprising and proved to be very satisfactory. A like method should be adopted by the Methodist Episcopal Church. What the Church needs is worth paying for; and it is not likely in any case to get much that it does not pay for.

If a Commission is appointed it should be small, it should first investigate, investigate thoroughly. At least one member should be free of all other responsibility and be under salary engagement to give full time to this problem.

PROGRAM OF THE GENERAL CONFERENCE

(Continued from Page 2)

Friday, May 9, 3 p. m.—Anniversary of the Woman's Foreign Missionary Society. 8 p. m.—William Churchill Hammond Organist, and The Mount Holyoke College Senior Choir and The Yale Glee Club, under the auspices of the Springfield Local Committee.

Saturday, May 10, 8 p. m.—Anniversary of the Board of Conference Claimants together with Methodist Men's Convention.

Sunday, May 11, 10:30 a. m.—Methodist Men's Convention—admission only to registered delegates. 2 p. m.—Memorial service in charge of Bishops. 8 p. m.—Methodist Men's Convention.

Monday, May 12, 4 p. m.—Motion Pictures under auspices of the Springfield Local Committee. 8 p. m.—Reception to Fraternal Delegates representing the Presbytcrian Church, the Federal Council of Churches and the Reformed Episcopal Church.

Tuesday, May 12, 8 p. m.—Anniversary of the Board of Foreign Missions.

Wednesday, May 14, 8 p. m.—Reception to Fraternal Delegates representing the British Wesleyan Conference, the Methodist Church of Canada, and the Irish Conference.

Tuesday, May 13, 8 p. m.—Anniversary of Woman's Home Missionary Society. 8 p. m.—Anniversary of the Board of the Epworth League.

Friday, May 16, 4 p. m.—Motion Pictures under the auspices of the Springfield Local Committee. 8 p. m.—Entertainment, and the Gloria Trumpeters, under the auspices of the Springfield Local Committee.

Saturday, May 17, 8 p. m.—Reception of Fraternal Delegates representing the African Methodist Episcopal Zion Church and the Colored Methodist Church.

Sunday, May 18, 3 p. m.—Anniversary of the American Bible Society. 8 p. m.—Anniversary of the Board of Education.

Monday, May 19, 4 p. m.—Motion Pictures under the auspices of the Springfield Local Committee.

Monday, May 19, 8 p. m.—Report of Bishops, South America, Mexico and the Philippines.

Tuesday, May 20, 8 p. m.—The Springfield

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Southwestern Christian Advocate

LORENZO H. KING, Editor.
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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

CAST AWAY from you all your transgressions, whereby ye have transgressed: and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourself and live ye.—Ezekiel 18:31, 32.

Southwestern Horizon

Blind Black Babies

For nearly three hundred years the white people of Mississippi have thought very little of the Negro children and especially the blind Negro children. According to survey of April 15th, the Blind Association of the state decided it was time to take an interest in the blind black children with a view of giving them vocational training to fit them to earn their own living.

The white institutions for the blind were crowded and of course there was no hope of getting them in these institutions if they were not. So the association decided to organize a class of ten blind black children and when this number was enlarged (and surely it would be since Negro children are susceptible like other children to "infection at birth" which causes trouble), they would build a school for blind Negro children. You say how charitable these white people of Mississippi have become over night—why the change; may be the exodus accounts for it.

Mr. Bura Hilbun, state supervisor of Colored Schools and Mrs. Lawrence Jones, President of Colored Woman's Federated Clubs of the state, and wife of Dr. Lawrence Jones, principal of Piney Woods School, were appointed by the board to find these ten blind black children. At first they thought their task would be an easy one, but lo, it became a difficult one.

Mr. Hilbun wrote the Jeanes Supervising agents of the state asking for names of blind black children—he got three names.

The Blind Association was not able to find one. The results of the search astounded, as well as interested Dr. W. S. Leathers, executive secretary of the Board of Health, who never saw a blind Negro child and decided to make a more intensive canvass for blind babies. He sent 1,700 letters to physicians of the state asking for the names of the blind babies of the Negro race in their section. If they did not answer the letter it would mean that there were no blind Negro children in their vicinity. Two hundred answered and of this number, one hundred and seventy wrote to express their interest in the investigation—anad stated, "they did not know a black blind child." These are a few excerpts from the letters of those who answered: "There are none in my county, I am amazed to find this true." "I never thought of this before, but I am certain that there is not one in my territory." "I can not recall ever having seen a blind Negro child." "I have an extensive Negro practice and a wider acquaintance but I have never seen a blind Negro child." "I have had a wide practice among Negroes for twenty years, but I have never seen a blind Negro child." This answer came from a delta town where the Negroes far out number the whites: "I know of one Negro boy who lost his sight as the result of a blow on the head." "One Negro child in my county is blind from the effects of a powder explosion." "One Negro girl is blind in my territory as the results of a gun-shot wound." Out of the thirty cases found in the whole state there was not a case reported as the result of infection at birth. This is wonderful when you stop to think that there are 418,481 educable Negro children in that state, not taking in those who are below five years of age or over twenty-one years of age.

Now they wanted to find the cause for this shortage of Negro blind children. Dr. M. L. Batson, superintendent of the state institution for the blind attribute this affliction to infection at birth and stated that nearly 17 per cent of the white blind children of the school were blinded by "infection at birth."

Some of the doctors accounted for this shortage on the part of Negro children by saying, "that Negroes, thru generations of contact with veneral diseases, have developed a kind of immunity which protects the new-born baby's eye from the ever present source of infection". Now don't get mad at this reason given—remember these white people have got to make an argument in favor of the white race and they do not mind smashing every result and fact established by science to do so. Many of the doctors, as bad as they want to make an argument in favor of the white blind children, refuse to accept this one.

Others trying to make an argument say, "the blind Negro babies die"; but if this were the case there would be a record of their death surely, and then, too, why would the Negro infected babies die and the white's live?

Can't the white man twist arguments and facts to make a case for himself? Listen to the "conclusion of the whole matter" by Kate Hubbard, author of the article, "Any how, they will agree that the facts disclosed by the search for blind Negro children are certainly not in harmony with the accepted theory concerning the cause of a large percentage of the cases of blindness in white children." Now do not get mad—you remember when they said the Negro could not learn Greek and Latin and that he did not have the brains to rise, do you not? You also remember when some read Greek and Latin and amounted to something, it was said only the "yellow ones" could—those with white blood. But when those with black skins rose to great scholastic heights, they then began to say the Negro is capable of cramming a lot of "classical junk", but he is not capable of putting this into practice—in saying this of course they have lost sight of Carver who is black, has read Greek and Latin and yet gone out into the field and done more with the ground-pea than any other living man. So don't worry about their twisting an established scientific fact to make an argument for the high percentage of white blind children of the state and the low percentage of Negroes. God knew the good white people of Mississippi would not look after the blind Negro children of the state and he would not suffer any to be born blind. Why not account for the shortage in this way, dear brethren?

Dr. Newell Dwight Hillis

Dr. Newell Dwight Hillis, pastor of Plymouth Church, Brooklyn, N. Y., has recently resigned after a pastorate of twenty-five years at this church. A committee of nine, with R. J. Shields, chairman, have been appointed to find a successor to Dr. Hillis.

Dr. Hillis came to this church from Chicago twenty-five years ago, to succeed the late Dr. Lyman Abbott, who in return, was the successor to Henry Ward Beecher, the noted preacher.

While pastor of this church Dr. Hillis has published a sermon every week, or approximately one thousand. He has also written and published twenty books, some of which have reached a wide circulation of about a million copies. Some of these books have been published in a number of languages, notably Swedish and German, and two have been translated into Japanese. Dr. Hillis has lectured approximately 3,500 times.

During the World War Dr. Hillis, in accord with the policy of Henry Ward Beecher, the first great pastor of this church, rendered valuable service to the government.

Dr. Hillis is a great preacher. He was a much more popular sermonizer than his neighbor, Dr. S. Park Cadman. He will long be remembered for his great lectures and books.

Another Methodist Skyscraper Church

The Methodists of Chicago conceived the idea of using their down town property for commercial purposes as well as religious. They have erected the tallest Church in the city of Chicago.

Rev. Dr. Christian F. Reisner, plans to follow the example of the Methodists of Chicago and erect a four million dollar combination church-apartment house at Broadway and 173d street.

Dr. Reisner and his members started out in vigorous style to raise the amount of money needed to start this proposition. Within three weeks the Chelsea Church sold $500,000 worth of bonds to Washington Heights residents. Of

this amount $250,000 was sold in seven days, following an intensive drive launched by Dr. Reisner at an open air meeting a few Sundays ago. They plan another drive for the sale of another $500,000 worth of the Broadway Building Corporation's bonds.

After the church raises $1,000,000 it is understood that the large business men of New York will take charge of the sale of the second $1,000,000. Churches of today are taking on more and more the commercial aspect. We notice over the country Negro churches following along this line. The church of today must serve more than the spiritual needs of its community.

Negro Girl Wins Scholarship

You can not keep the Negro down; he rises somehow in spite of obstacles and difficulties. Why you ask, it is not possible to keep the Negro down or "keep him in his place"—it is because he has in him the things that make for fame and fortune and they must "out."

In the field of literature the Negro has and is making rapid strides. Just a few months ago Countee P. Cullen, the son of our pastor of New York city, and a student in the New York University, entered the Witter Bynner undergraduate contest and won second prize, with the "Ballad of the Brown Girl", though seven hundred poems were submitted, representing sixty three colleges—this black boy walked up to the judges and said, "Art knows no color line Mr. Judges, here is my poem, read and see what you think of it." The judges thought a lot of it and awarded him the first prize.

You also remember Rene Maran, that black man of Africa, while serving in the civil service in Central Africa, wrote a book and called it "Batoula" he sent it to the wise men of France to see what they thought of it. They answered by awarding him the coveted Goncourt prize. He spoke fame to himself and the race through his book.

The New York World has been conducting a weekly contest among the pupils of the school of that city for essays on the "Biggest News of the Week" for which it offered weekly prizes of $20.00, and a monthly bonus of $50.00. Some colored pupils entered the contest and as usual won one of the much sought after prizes. This prize and honus was won by Miss Thelma E. Berlack, a sixteen year old girl who is a pupil at the Theodore Roosevelt High School. She was just about to give up her school work because of the lack of funds. She entered the contest with all the vim and pep that was in her and won.

Miss Berlack came from Florida to New York five years ago.

Again a Negro wins distinction in the field of literature and scholarship. This time it is another young colored lady in the person of Miss Mary Elizabeth West. the daughter of Dr. and Mrs. Charles I. West of Washington city, who recently won a Phi Betta Kappa scholarship at Wellesley College of Massachusetts. This is a signal honor to come to one of our race from an old aristocratic school like Wellesley. Miss West is the only colored girl in the graduating class of 1924.

Miss West has won other honors during her four years at Wellesley. In her freshman year she took the highest honors.

In her junior year she won the Furand scholarship, which is the highest scholarship Wellesley gives. Her sister, Charlotte, is a graduate of Brown University and is majoring in history in Wellesley.

In the face of these signal achievements how can some impute to the Negro race inferiority. When some say to us, "thus far and no further shalt thou go", art, literature and science take a hand and say, "Come dusty sons and daughters—I am with thee and will still give thee aid."

Did You Know

That the North Carolina Mutual Life Insurance Company has just insured its president, Mr. Charles Clinton Spaulding, for $100,000 in favor of his company and that this makes a total of more than $200,000 now carried on his life?

That the Colored American Retail Company of New York, of which William H. Roach, pioneer business man, is president, opened its doors to the public a few weeks ago with a $100,000 stock of merchandise in dry goods?

That John T. Haines, 75 years old, of Philadelphia, was found murdered on his farm near Ellwood, N. J., a few days ago and that he left his estate consisting of seventeen acres of land and several thousand dollars to Mrs. Mamie Narrows and Frank Middleton, both white?

That John Daniel, 11, heralded as the only Gorilla in capativity and the namesake of a Simian who dicd some time ago from grief because he was separated from Miss Alyce Cunningham of London, arrived in America a few days ago?

That Prof. Jean B. Massart, exchange professor of Brussels University, Brussels, Belgium, gave an illustrated lecture in the amphitheatre of science hall of Howard University en "Climate and Vegetation of Brazil?"

That a Negro expert mechanic of Windsor, Canada, is the first to pass on the fitness of thousands of gasoline engines of the Ford Motor Plan of that city?

That Hudson Maxim, internationally famous scientist and inventor of high explosives, has engaged legal counsel to compel recognition by the Government that coffee is as much under the ban of the Eighteenth Amendment as any form of alcoholic liquor?

SPRING MEETING OF THE BOARD OF TRUSTEES OF THE WOMAN'S HOME MISSIONARY SOCIETY

Department and Bureau Secretaries and Chairman of Standing Committees Attending

Only three members of the board of trustees were absent from this important meeting of the board: Mrs. Geo. O. Robinson, Mrs. E. L. Albright and Mrs. D. D. Forsyth. Also three bureau secretaries were not present: Mrs. L. L. Slack, Mrs. E. M. Taylor, and Mrs. J. F. Shoemaker. Of the chairman of standing committees, only Mrs. W. E. Oliver and Mrs. C. B. Spencer were present, with the exception of those already present for other reasons.

The President, Mrs. Thirkield, presided at all sessions. Partly because of the Lenten season all hearts felt greatly uplifted, but also because of many problems to be faced and decided, a deep sensc of the need of prayer was experienced by all, even from the beginning of the meeting of the Ways and Means Committee.

A most profitable meeting of the Bureau Secretaries with a committee from the Board of Trustees was held, in which problems of policy and finance were discussed that will be of profit to all the work of the Society.

Gracious courtesies were extended by some of the Cincinnati women: a Sunday afternoon tea with Mrs. M. C. Slutes and Mrs. Levi Gilbert, and dinner Tuesday evening with Dr. and Mrs. I. D. Jones. A special invitation was also extended from Friendship Home.

Five new Bureau Secretaries were heard: Mrs. Seymour Eaton, Immigrant Work; Mrs. John McCallum, Japanese and Korean; Mrs. Mary E. Stout, Rest Homes; Mrs. H. L. Haywood, Negro Work in Mississippi; and Miss Marion Norris, Wesleyan Service Guild.

All reports were carefully prepared, most interesting and encouraging. Space permits mention of but one, Miss Muriel Day, who has represented the Society in the office of the Life Service Commission for the past three years. A total of 896 names are now carefully tabulated in that office, giving data for the efficient selection of workers in the future of untold benefit.

Two resignations were received and accepted because good reasons were given, but with great regret: Mrs. Shoemaker, who has served for many years as the capable and interested Secretary of Epworth School for Girls, and Mrs. Louise B. Moore, elected last October as Chairman of the Committee on Constitution and Bylaws. Mrs. J. D. Bragg, of Webster Groves, Mo., was elected to Mrs. Shoemaker's position and Mrs. H. D. Kerchen is next in order was asked to fill the unexpired term of Mrs. Moore.

Three new Field Secretaries were elected: Miss Grace Bilcox, National; and Mrs. J. H. Swann and Mrs. Robert Bitgood for Conference work.

The report of the Treasurer, Mrs. J. H. Freeman, was received with interest. For the eight months of the fiscal year, her receipts show an increase of $77,000. An investigation of the items however, reveal that the same condition obtains to which attention was called in the report of last year, nearly two-thirds of the amount received for salary and current expense in the Homes and Schools is for conference work, as through these channels the missionary spirit is kept alive in the women of the church and work that later becomes National, is organized and developed. Caution, however, must be exercised that conference work is not undertaken at the expense of National work for which we are already responsible. Some conference could only be granted on the condition that the National pledge apportioned by the Ways and Means Committee be met.

The Ways and Means Committee presented the appropriations for the coming year, the total amount appropriated being $1,217,000.50. Of this amount the Young People's Depart-

ment accepted $70,000, and the Junior Department $28,000. Nearly $100,000 in conditional appropriations were granted to conference building funds. In all appropriations for building funds, the equipment for the building is to be included in the building appropriation. A word about mite box funds is also apropos: they may only be devoted to National Institutions. A statement concerning this has been authorized for publication in Woman's Home Missions.

The Ives Memorial Nurses' Home at Albuquerque, was dedicated in March. Burge Hospital at Springfield is to be deeded to an association of the St. Louis Conference. Because all girl students are cared for satisfactorily at Morristown, Tenn., in the new dormitory, New Jersey Conference Home is to be closed. Albuquerque, Rapid City Hospital, and Rock Springs Settlement will be listed as National work. The building programs that will be stressed in the new year are: Harwood Home, Navajo Boys' Dormitory, and Alaska Missions. Surveys were ordered in several places where work is desired and some requests had to be postponed.

A special pronouncement was ordered as to the position of the Society on the question of law enforcement, the necessity for definite information on political questions, and the responsibility of the vote.

Chicago Methodism is planning largely for the Annual Meeting in October and the program promises to be most interesting and inspiring.—Mrs. J. Luther Taylor, Recording Secretary.

URGENT CALL BY DR. BUTLER

We are glad to have this early the dates of the Epworth League and Sunday School Conventions of the South Carolina Conference. It will greatly aid us if our other conferences will send in the dates of their District Conventions at their earliest opportunity. The following is the list:

Bennettsville District at Level Green, S. C., Wesley Church, July 23-27.

Florence District at Kingstree, S. C., July 23-27.

Orangeburg District at Bulkley St. Church, Orangeburg, Sept. 18-21.

Sumter District at Sumter, S. C., Sept. 18-21.

Greenville District at Greenville, S. C., Sept. 25-28.

Spartanburg District, Greenville, S. C., Sept. 25-28.

Charleston District, Monk's Corner, S. C., Oct. 2-5.

The spring conferences are over. The Epworth League anniversaries were the best yet. Our three large spring conferences—the Washington, Delaware and Lexington had great meetings. At Ames Church, in Baltimore, the seat of the Washington Conference, they packed the aisles, the window sills and every available space. One league came forty miles in autos and brought nearly one hundred. The Delaware Conference Anniversary was held Saturday night but that didn't cut down the crowd. And don't forget that the Central Missouri meeting at Kansas City, Missouri and the Lincoln at Denver, Colorado, had great anniversaries.

Great credit is due the Revcrend R. W. Stennet of the Washington Conference and the Reverend J. T. Wallace of the Delaware Conference for the promotion of the Older Boys' Conferences. This is a new movement but it is worth while. For first efforts in this work the attendance was encouraging. The speakers knew boy instinct and made their speeches short, snappy and pointed. The Revcrend E. C. Keboch, Director of Religious Education of the Central Pennsylvania Conference rendered valuable help at the Washington Conference and Doctor W. E. J. Gratz, Director of the Institute Department of the Epworth League and Doctor J. C. Bieri of the Philadelphia Conference gave their valuable aid at the Delaware Conference.

The league folks were in evidence at all these conferences. Many of them were introduced to the annual conference gathering for the first time in their lives.

Our Institute leaders will be in the General Conference delegations. Prof. R. N. Brooks of Sam Huston; Prof. M. S. Davage of Rust; Prof. Willis King of Gammon; Rev. Dr. Stanley of New Orleans and Prof. J. S. Hill of Morristown—members of the Epworth League Board; President Cox of Philander Smith; President Hayes of Sedalia; Manager A. J. Mitchell of Morgan; Dean Abbott of Sedalia; Mrs. Helen Muse, Dean of Women at Morgan, are among our Institute leaders that are delegates to Springfiled.

All local chapters studying the World Service Volume are requested to send the Central Office at Chicago, the number of the chapter, the name of charge, the district and conference, also pastor's name and that of the second vice-president so that your class may be counted in our Mission Study enrollment. Now Mr. Second Vicc-President will you kindly attend to this? Many of our Leagues are studying this remarkable book. Let us have the credit for it. Mail this to our Mission Study Department, 740 Rush Street, Chicago, Illinois.

AN APPEAL

Clark University has recently been inspected with the hope of being admitted to the Association of Colleges for Negro Youth. Admission to this organization will associate Clark with the foremost colleges in the country for Negro people. We have a splendid physical equipment and staff of teachers, but our library is too small to meet the requirements of this association. We, therefore, appeal to our friends. Our loyal groups are taking hold of the matter with enthusiasm. We are now looking to the general church. We are asking for ten thousand volumes from this source and we believe that at this time of the year there are thousands of people throughout our connection who would welcome an opportunity to share a part of their library, if they knew where they could place it to advantage. Clark University offers a chance to render splendid service within the reach of all. We are in need of books on chemistry, physics, biology, domestic science, education, music, business, religious education, source books, hand-books, classics, German, French, Spanish, and general works of reference, fiction, history, economics, sociology, mathematics.

We hope that some organization in each church will take this up. Won't you have your League, Sunday School, Mission group, or any other organization that may be interested, appoint a committee to take charge of this? Send us a box of books such as you would choose for one of our outstanding educational institutions. We will pay the freight if necessary.—President J. W. Simmons.

THE PRESENT GOVERNMENTAL SITUATION AS SEEN FROM WASHINGTON

THE PRESIDENT AND HIS CABINET

By H. E. Woolever
Editor, The National Methodist Press
Washington, D. C.

"Fellow-citizens! God reigns and the Government in Washington still lives." These were the words of James A. Garfield when, from the balcony of the Customhouse in New York City, he reassured the frenzied people on the night of Abraham Lincoln's assassination. Having passed through an unprecedented sectional struggle, the Nation had placed its faith in the mighty Lincoln as the leader who could direct it through to a new day, when suddenly he was shot down by an assassin. Garfield saw beyond Washington and its tragedy. He knew that the ultimate strength of a Nation was in the character of its people and he based his faith for the future upon that conviction. In this day, when according to the most prominently displayed daily press reports, fraud and disloyalty seem to be the predominating characteristics in the Capital, many Americans have been disturbed concerning the future. These reports which exploit sensations, overlooking the more fundamental and important matters that are receiving serious consideration on the part of government officials, shake the faith of some people in our present system of government. The facts do not justify this attitude. This Nation has passed through worse scandal periods than that of today. The present disgrace, while deplorable and meriting the condemnation of all upright citizens, will result in ultimate benefit to democracy. It is also to be hoped it will result in full and merited punishment to those who have violated public trust. The fact that there are some traitors to the Nation's interests who seek to use men in high places to accomplish unpatriotic ends will not disrupt a government founded upon the ideals of democracy which have been developed through the centuries, and are now sustained by the conviction of the great majority of the people. If the people, conscience-stricken by the evils which have been disclosed, take up with greater concern the responsibility which they, as individual voters, sustain to government matters, the most wholesome result will come from the disclosure of faithlessness.

There still abides the conviction on the part of the American people that God reigns and that this government, although imperfect, is sound in principle. Neither political party is

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PROCEEDINGS OF THE CENTRAL MISSOURI ANNUAL CONFERENCE

The Thirty-eighth Session of the Central Missouri Annual Conference of the Methodist Episcopal Church, convened in Kansas City, Missouri, April 2, 1924, at 9 a. m., in Centennial Methodist Episcopal Church, Bishop Matthew W. Clair, D. D., presiding. The conference was called to order by the Bishop, and he addressed the conference. His address was very timely and sane, and ere he was through, each brother became satisfied that we still had a real friend and a God-loving Bishop to preside; after which the Sacrament was administered by the Bishop, assisted by the District Superintendents.

Organization—The Bishop asked the Secretary of the last session to call the roll. All the members of the conference answered present but five—three retired ministers: Rev. Dennis Payton, Sweet Springs, Mo., and Rev. Geo. W. Reeves, St. Louis, Mo. We repeat Rev. Reeves was a great preacher; he has fought and won a great many Christian battles in the name of Jesus, the Saviour of Man; and Rev. J. Will Jackson, D. D., of Sedalia, Mo., is greatly missed from among us, in our annual conference. Rev. J. D. Brooks, our pastor at Webster Groves. A few days before our annual conference our dear Brother Brooks fell at the hand of some very cruel bandits, who robbed him of his money, and left him all but dead. Rev. Wm. Divers, went to his eternal rest. Rev. B. F. Abbett, D. D., was re-elected secretary, with E. W. Hannah, A. L. Reynolds, J. C. Jackson, as assistants; Rev. A. L. Woolfolk was re-elected statistical secretary, with A. M. Todd, J. C. McGinty, C. N. Wright, C. Cato, as assistants; Rev. W. W. Goff, was re-elected treasurer, with A. E. Miller, Albert Poston, E. A. Graham, James McKnight, as assistants; Rev. J. H. McAllister was elected reporter to our Central Christian Advocate and O. A. Johnson reporter to our Southwestern Christian Advocate; Revs. W. H. Smith, W. H. Huston, and W. G. Mosley, reporters to the city papers.

The four District Superintendents reported their district in very good condition, and advancements along all lines over last year; and the pastors in making their reports, substantiated the advancement along all lines.

Welcome Addresses—Rev. W. G. Mosley on behalf of the churches; Rev. Dr. Arthur E. Rankin on behalf of the Ministers' Alliance of Greater Kansas City and vicinity, colored; the Rev. W. W. King, D. D., and the District Superintendent of our white work here, delivered an address of welcome on behalf of the Ministerial Alliance of Greater Kansas City and vicinity. Bishop Clair responded to the addresses of welcome. A great many persons were introduced: Rev. W. W. King, D.D.; Rev. Fletcher Homan, D.D.; Rev. T. W. Jeffreys, D.D.; Rev. Frank Neff, D.D.; Rev. Charles H. Ochletree; Rev. W. T. Osborne, D.D.; Rev. Arthur E. Rankin, D.D.; Rev. H. L. Bolden, D. D.; Rev. P. A. Morrow, D.D.; Rev. J. W. Wilson, D. D.; Rev. Wm. Granderson, D.D.; Rev. G. G. Logan, D.D.; Rev. C. C. Owens, D.D.; Rev. W. C. Conwell, D.D.; Rev. Fred M. Baily, D.D., District Superintendent of our white work, Kansas City, Kansas.

The following named persons addressed the Conference: Rev. Fletcher Homan; Rev. W. T. Jeffrey; Rev. Frank Neff. Mr. Corvun Taylor, the missionary from Korea, and Dr. B. M. Powell, both addressed the Conference.

Dr. Campbell, our Area Secretary, was introduced and addressed the Conference. Rev. E. L. McAllister preached the Missionary Sermon, text: St. Matt. 13:28. Subject: "The World Is the Field." Dr. Neal was introduced and addressed the Conference on Centenary Work. His text: St. Luke 5:4. Brother H. O. Chatman, representing our Book Concern, was introduced and made a very fine talk to the Conference and left two checks totaling $408.00. One hundred and twenty-six dollars in cash was raised for sustenance fund by the Conference.

Dr. J. M. Harris, M. D., addressed the Conference in behalf of our George R. Smith College. Subject: "Christian Education of Our Youth."

Rev. L. H. King, D. D., Editor of our Southwestern Christian Advocate, was introduced, and made a most excellent address on "Making of Character—Ideal." Dr. R. B. Hayes, President of our George R. Smith College made a fine address on behalf of the college. Before and after the doctor's address, that invincible quartette of singers of George R. Smith College sang. A collection of $20 was presented to the President of George R. Smith College.

Dr. F. H. Butler, D.D., was introduced and made a wonderful address on Epworth League work. Rev. G. D. Handcock, presided. Rev. Steve Garner from the C. M. E. Church was made a local deacon in our church; Rev. B. F. Bateman was granted retired relations; Rev. A. M. Summerville, who was located, was reinstated on trial; Rev. J. R. Guyton. ,O:Rre instated. On trial: Rev. J. R. Guyton. Left to attend school: Rev. Ross N. Ward, Rev. Clarance D. Hester, and C. C. Reynold.

Adolphus C. White, E. T. Carrington, and Earnest Scott, advanced to the second year. Advanced to the fourth year: Clarence Glaspie, Hildray Overton, T. H. Paris. Remain in third year: Eugene Graham and H. C. Shaw W. D. River was ordained an elder. H. E. Harrison was made an elder under the Seminary Rule.

Each district superintendent received a handsome gift of money only St. Louis gave their district superintendent an all-leather handbag, worth $14. On motion a commission of seven were allowed to associate with the Lincoln Conference, regarding a Summer School at George R. Smith College, Sedalia, Mo., for the benefit of undergraduates.

Transferred out: T. H. Herman. Transferred in: Rev. A. E. Diggs. Rev. D. M. Cole from the A. M. E. Church, joins our Conference as an elder.

Friday at 11 a. m., election of delegates to the General Conference. Rev. B. F. Abbott, D.D., and Rev. L. R. Grant, D.D. were elected delegates. Alternates: Rev. A. H. Diggs, D. D., and Rev. M. L. Mackay, D.D. Friday at 10:30 a. m., lay electoral delegates assembled in the Colored Y. M. C. A. They elected the President of George R. Smith College, Robert B. Hayes and Prof. M. C. Maclin. Alternates: Rev. W. G. Mosley and Prof. Lionel Turner.

The Rev. J. N. C. Coggin, D. D., was introduced and made a most wonderful address on "Prohibition."

Saturday at 10:30 a. m. while the business of the conference was being put through by Bishop Clair, to the surprise of the entire conference, our greatly beloved Bishop William A Quayle, D. D., LL. D., was being escorted up the isle to the platform. Bishop Clair arose and so did every one in the church, and when our two Bishops met, it was a pathetic and a happy scene. Bishop W. A. Quayle made a short talk to the conference and we all passed in line and shook hands with him. With prayers in our hearts, that our Heavenly Father will grant Bishop Quayle health and strength, and many, many years to live to help us to bring this world back to our God.

Sunday morning at 9:30 the Conference was moved to the large Lincoln Hall. Love Feast at 9:30 a. m., was conducted by two old veterans of the cross, the Rev. T. H. Lockwood and Rev. Richard Rush. By 10:30 a. m. there was not standing room in that hall. Our Bishop Clair preached at 11 a. m., and it seemed as if everybody wanted to hear him. His text, Numbers 13 Chapter, 30-31 verses. The Bishop was surely at his best. All said it was a great sermon. After which Dr. B. F. Abbott called for joiners; five women and a twelve year old boy joined. Dr. Abbott baptised the boy. Memorial services at 2:00 p. m. were conducted by the Memorial Committee. Ordination at 3:00 p. m. Bishop Clair ordained two classes; three elders and four deacons.

Sunday at 4 p. m., Dr. Tollie, addressed the Conference on Missions. At 8:00 p. m. Dr. J. N. C. Coggin preached. Two women joined, making eight persons joined during the day. Music was furnished by the Junior and Senior Choirs of our Centennial . Our Centennial knows how and did excell all previous records in feeding and caring for the Conference and delegates. Dr. W. L. Lee, pastor and his membership were loudly complimented for the hospitable way they took care of the whole conference. 9:50 p. m. the resolutions were read, after which the appointments were read and the Conference adjourned to meet at St. Louis, Missouri.—O. A. Johnson, reporter.

PROGRAM OF THE GENERAL CONFERENCE

(Continued from Page 3)

Symphony Orchestra, and Soloist from the Metropolitan Opera Company, under the auspices of the Springfield Local Committee.

Wednesday, May 21, 8 p. m.—Anniversary of the Board of Education for Negroes.

Thursday, May 22, 8 p. m.—Anniversary of the Board of Temperance, Prohibition, and Public Morals.

Sunday, May 25, 8 p. m.—Evangelistic Services.

EPWORTH LEAGUE FIELD OFFICERS GET TOGETHER



"A conference without a set speech" is the way one member characterized the three-day meeting of District and Conference Epworth League presidents at Chicago, March 26-28.

Having before their eyes what has happened to the Institute movement as the result of a few annual meetings of the deans, the district and conference presidents have pressed for a similar get-together of the Field-marshals of the army of Methodist youth. For four years at least there was a clamor for it.

At last a way was found, and the Central Office at Chicago, in the name of its Board, sent out *one* notice calling them to headquarters; and the time between the "call" and the meeting itself was quite brief.

Notwithstanding, at two o'clock, on the evening of March 26, the first assembly of its kind in the history of the organization sang their opening hymn.

Bishop Leonard, the president of the Epworth League Board, by invitation, took the chair, greeted the Epworthians, and "deferred further remarks" to the evening hour, when the visitors to the city were to be the guests of the Chicago Federation of Epworth Leagues at a banquet in their honor at the Auditorium Hotel. The Bishop gave the address at this function and started upon his return to San Francisco the next morning.

The Epworthians decided it was a "conference" that was wanted—hence, formal addresses were omitted. Discussions were finally limited to the minute.

A "Committee on Committees" was quickly raised, and they recommended and nominated the personnel of four large committees to take over questions, suggestions, etc., and bring their recommendations to the conference proper: administration, legislation, related interests, and public statement.

These arranged, the conference broke up into area groups to get acquainted and prepare recommendations for the attention of the conference. Nineteen areas of the twenty-one were represented.

The General Secretary, Charles E. Guthrie, was designated chairman; Theodore Stivers, of Cleveland. Tenn., secretary; and these with the chairmen of the four committees, who were made vice-presidents, constituted an executive committee.

The presence and greetings of Bishop Leonard; the get-together of the areas; and the banquet with the abounding liveliness, characteristic of Chicago, were a trio of influences helping the young folks to a good start.

Four strenuous sessions were given to their work following the introductory periods of Wednesday. For sixteen hours on Thursday and five more on Friday they held resolutely *together*—beside long hours given to the preparation of material in committees. The results? Here they are:

To President Coolidge, a Resolution by Wire:

"The Epworth League of the Methodist Episcopal Church represented in national conference wish to express to you their absolute faith in your splendid moral leadership. Your high ideals of Christian citizenship are an inspiration to the youth of America."

On War:

"Declaring our allegiance and loyalty to our Country and our Flag, we express our unalterable opposition to the institution of war and war propaganda, and we favor the establishment of an international tribunal by which nations shall settle their disputes without resort to arms."

On Unification:

An endorsement of "the plan already drafted as an initial step in the right direction," and sent fraternal greetings to their comrades of the Church South and Leaguers overseas.

On Law Enforcement:

"Favoring a strict enforcement of existing prohibition laws and as unalterably opposed to any modification of such laws."

On the Student Conference at Louisville:

Formal greetings were authorized and the appointment of a student delegate to represent the presidents' conference and bear to the students the pledge of their co-operation.

The restriction of immigration, the Reed-Sterling bill, the pending child-labor bill, and the furtherance of every interest or measure aimed at strengthening inter-racial and international good-will were unanimously voted.

Legislative needs were expressed in memorials to the General Conference looking to further standardization of Epworth League programs, organization and support; to correlation of programs of the different agencies of religious education without violation of their integrity, and a proposal for more democracy in constituting the Board of the Epworth League. The latter contemplates inclusion of presidents of standard areas in the membership of the Board with a limited number "at large" nominated by the Bishops and elected by the General Conference.

The Conference desired to know the reasons for proposed mergers of Boards, and invited R. J. Wade to bring them the information. After hearing Dr. Wade's statement they went on record as opposed to any measure involving the Epworth League.

Other matters dealing with administrative adjustments within the organization, and the sounding of a strong word in behalf of the World Service program were given large place in their conclusions.

The continuance of Bisliop Leonard as president for another four years was adopted by rising vote and the call for another conference early in the next quadrennium was expressed.

One hundred forty were enrolled. Fourteen were young women. Two delegates were colored. The remainder were pretty evenly divided between young preachers and laymen.

One observer ventured: "If our Church could have seen that crowd, and observed the high order of ability and consecration evident at every turn, she would have experienced a great thrill."

Eighteen lingered in Chicago for night trains on Friday. At the informal supper they planned together, ten states were represented.

College professors, rural pastors, student and city pastors, school teachers, county superintendents, bankers, plain business men, students from their classes—they were all there—and more besides—and their errand was strictly on the King's business.

GULFPORT TRAINING CONFERENCE

The Gulfport Training Conference for the Northern part of the District, and the District Stewards' Meeting, convened at Beaumont, Miss., Thursday, March 13th, 9:30 a. m., with Rev. P. H. Rembert, District Superintendent, in the chair. Devotional exercises were conducted by Bros. J. Gaddis, A. D. Smith, A. J. Tatum, and W. Scott. Rev. Wm. Emmerson was elected secretary. The meeting was inspiring and encouraging to the large number of people who came through the rain to attend this great meeting. Our worthy and hard working District Superintendent, Rev. P. H. Rembert, seemed to have been at his best in explaining the World Service program of the Methodist Episcopal Church. Each pastor proved himself to be a student of no mean ability, and the discussions were profound, logical and interesting from the opening to the closing of the meeting. From the testimonies given

by the laity present, such men and women as C. H. Belton, J. Belton, O. Belton, L. Belton, W. White, M. K. Henry, Wm. Mauldin, Mrs. M. Belton, Mrs. S. Belton, Mrs. Prof. Thomas, Mrs. Rebecca Belton, Miss Carrie Belton and a host of others, all were pleased. Revs. Wm Emmerson and W. R. Walker preached excellent sermons. Rev. W. R. Hartfield of the Baptist Church, made a great prayer for the foregin missionaries. Our pastor, Rev. D. Ray, knows how to get results, and we predict for him, great success on this work. Too much praise cannot be given to the sisters of Beaumont Church, Belton Chapel, for the great interest shown in caring for and feeding the great number of folks present. They had fifty-two baskets and trunks of the very best of food and served dinner and supper in the church. May the Lord continue to bless our good district superintendent, Rev. P. H. Rembert, for bringing the Training Conference and District Stewards' meeting to Beaumont, Miss.—Willie Belton, reporter.

ALCORN A. & M. COLLEGE

Firty-third Annual Commencement, May 14-21, 1924

Students' Farewell Prayer-Meeting, Wednesday, May 4th, 8:00 p. m.

Anniversary Literary Societies, Friday, May 16th, 8:00 p. m.

Senior High School Graduation, Monday, May 19th, 8:00 p. m.

Annual Re-union of the Alumni, Tuesday, May 20th, 7:30 p. m.

Exhibition by Music Department, Thursday, May 15th, 8:00 p. m.

Baccalaureate Sermon, by Dr. C. H. Parrish, Louisville, Ky., Sunday, May 18th, 11:00 a. m.

Dedication of Rowan Model Home, Tuesday, May 20th, 4:00 p. m.

Commencement Day, Wednesday, May 21st, 11:00 a. m. Address by Mr. Isaac Fisher, Fisk University, Nashville, Tennessee.

L. J. ROWAN, President.

APPOINTMENTS OF THE LEXINGTON CONFERENCE

Chicago District

P. T. Gorham, District Superintendent; Beliot, Wis., H. B. Mayes; Chicago: 18th St., H. Zimmerman; Fulton St., J. L. Thompson; Hartzel Center, W. H. Wallace; Roby St., J. C. Smith; St. Mark, J. B. Redmond; St. Mathews, J. H. Greer; St. Park, N. D. Shambourger: Wentworth Ave., (. W. Whalem); Evanston, Ill., J. D. Pierce; Gary, Ind., F. S. Delaney; Harvey, Ind., C. D. Flemming; Indiana Harbor, to be supplied; Michigan City Charge, R. P. Tatum; Minneapolis, Minn., W. M. Stars; St. Paul, Minn., E. E. King.

Columbus District

T. L. Ferguson, District Superintendent; Akron, O.H. Banks; Bellaire, C. M Lee; Cadiz, A. L. Holland; Canton, King G. Turner; Carlett, F. D. Lee; Cleveland: Cory, D. E. Skelton; Friendship, Wm. Bates; Mt. Pleasant, W. E. White; Stewart, Andrew Johnson; Columbus: Centenary, S. H. Sweeny; 11th St., J. W. Chinn; Frambes, L. D. Watson; Lee Ave., G. W. Hodges; Lincoln Heights, D. H. V. Purnell; Parker St., C. E. Kirtley; Penn Ave., Wm. Washington; Wheatland Ave., G. G. Parker; White St., Wm. Giles; Woodford St., W. G. Hauser; Urban Crest, Richard White; Delaware, H. E. Chapman; Detroit: Scott, G. R. Bryant; Scott Mission, A. Moyer; Highland Park, J. A. Walker; Emmanuel, J. E. Nuby; Elyria, W. L. Noel; Flint, L. A. Watson; Flushing, J. W. Scott; Lorain, B. H. Williams; Marietta, Richard Hughes; Marion, G. N. Williams; Martin's Ferry, J. W. E. Pinkney; New London, J.W. White; Oberlin, to be supplied; Pontiac, Mich., G. A. Wadkins; Portsmouth, O., J. E. Words; Springfield: Broaddus, to be supplied; Wiley, W. H. H. Renfro; Steubenville, W. P. Kellogg; Toledo, C. J. Johnson; Warren, J. H. W. McCoomer; Xenia, W. H. Shephard; Youngstown, G. W. Tindull.

Lexington District

H. M. Carroll, District Superintendent; Augusta, Wm. Bush; Cleveland and Warrentown, John Wilson; Cadentown and Point Pleasant, Wm. Thomas; Covington, C. E. Ball; Cynthiana, G. W. Harris; Falmouth, J. G. Leggett; Flemingsburg, H. M. Marbeley; Georgetown, J. C. Hays; Germantown Circuit, James Jeffries; Jimtown Circuit, John Sanders; Leesburg and Oxford, Thomas Brown; Hazard, to be supplied; Lexington: Asbury, L. E. Jordan; Gunn Tabernacle, F. P. Fielding; Manchester, O., to be supplied; Maysville, Ky., D. R. Hickman; Sherburn and Morefield, G. W. Gertes; Mt. Sterling, J. B. Coleman; New Zion, B. J. Coleman; North Fork Circuit, A. N. Hewitt; North Middletown, H. W. Simmons; Owenton Circuit, A. L. Weeks; Paris, W. H. Riley; Richmond, S. P. Asher; Sharpsburg, J. A. Walker; Versailles, J. L. Franklin; Winchester, J. M. Hayden; Washington, R. Acton.

Louisville District

R. F. Broaddus, District Superintendent; Auburn, R. Sharp; Anchorage, J. H. Love; Beaver Dam, W. A. Johnson; Bowling Green Circuit, S. T. Jones; Cloverport, J. S. Henry; Chaplain Circuit, J. A. Bullett; Eddyville, to be supplied; Finchville, L. W. E. Watson; Frankfort, to be supplied; Greenville, G. W. Thomas; Hartfort, J. D. Price; Hardingsburg Circuit, C. E. Crawford; Irvington, S. Hinkle; Jeffersontown, J. A. Bowren; Lewisport, Wm. Miles; Leitchfield, Robert Braxton; Louisville: Jones Temple, J. G. Penn; Coke Chapel, R. D. Hines; Cavalry, L. R. Starke; 24th St., C. C. Miller; LaGrange, Jos. Small; New Haven, W. C. Mitchell; Owensboro, J. H. Ross; Pewee Valley Circuit, A. L. Hook; Princetown Circuit, J. H. Bowling; Smithland Circuit, E. Dow; Shelbyville, W. A. Hinton; Simpsonville Circuit, J. S. Jones; Sonoro Circuit, Frank Shipman; Hawsville, E. Flounoy; West Point, B. F. Buchanan.

Indianapolis District

E. A. White, District Superintendent; Anderson, C. E. Alexander; Batavia and Laurel, H. H. Gooch; Bloomington, G. W. Sherard; Boonville Circuit, G. S. McMorris; Browns, Ill., and Arysher, Ind., I. Coffey; Cincinnati: Cumminsville, G. C. McPheters; Madisonville Circuit, M. L. J. Bellinger; Mt. Healthy, G. J. Eady; Mt. Zion, S. E. Granum; Park St., B. F. Smith; St. Mark, C. H. Neal; Westwood and Cleaves, J. V. Garrett; Coke Otto, J. J. McKeney; Connerville, F. H.Bunton; Dayton, O., J. E. Burton; Evansville, W. Singleton; Greenfield, S. A. Criss; Indianapolis: Barnes. R. L. Dickerson; St. Paul Mission, H. H. Wilks; Scott, J. S. Roberts; Simpson, W. J. White; West Park View, J. E. Board; Jeffersonville, I. F. White; Madison, W. G. Davis; Middletown Mission, W. O. Calvest; Milford, B. J. Ward; Muncie, G. R. Prentiss; New Albany Mission, G. Hollaway; New Castle, J. W. Crook; North Vernon, A. P. Waller; Princeton, G. G. Morgan; Rushville, F. R. Arnold; Shelbyville, R. W. Cheers; Terre Haute and Merril, G. W. Bynum; Saulters, R. E. Skelton; Troy, L. M. Sharpp; Watson and Cementville, Wm. Britt.

RESOLUTIONS PASSED AT THE AREA COUNCIL BY THE DISTRICT SUPERINTENDENTS OF THE NEW ORLEANS AREA

Whereas, as the New Orleans Area has lead in the financial giving for the Centenary; and

Whereas, the Area is nearly a 100% Area and has shown a marked increase in spiritual fervor and business sagacity in putting over our Centenary program,

Resolved, That we, as an Area, make a strenuous effort to raise our full quota by May 31st, 1924, by asking the Area Secretary, Dr. E. M. Jones to authorize the District Superintendents to ask every pastor to do their utmost to raise every dime of the money that this Area may be a 100 per cent Area in the Centenary.

Be it further Resolved, That we put ourselves on record as heartily endorsing the program of the Church.

Whereas the pastors, officers and members of our churches of the Area have so loyally stood by the church with their support and influence,

Resolved, That we extend to them our thanks and pray God's blessings upon them and ask them to continue in extending the Kingdom of our Lord on this earth.

Whereas the New Orleans Area Councils have been and are, great meetings of fellowship, inspiration and information, and that district superintendents and pastors have been greatly helped and thereby having in turn helped and given great service to the entire membership and constituency of the whole Area. We feel that we should congratulate ourselves upon the influence of each consecutive council and we have not words to express our appreciation for the efficiency and helpful leadership of our Area Secretary, Dr. E. M. Jones, and his official force. With the General Superintendency of our own Bishop Robert E. Jones and the co-operation of the Area office, we have no right to feel embarassed over our standing in the great church.

B. T. McEwen, Chairman; A. D. Jacques, E. H. Holden, E. R. Miller, C. L. Dunn, M. R. Walker, secretary, Committee.

THE PRESENT GOVERNMENTAL SITUATION AS SEEN FROM WASHINGTON

(Continued from Page 6.)

able to claim all the virtues, nor disclaim all the vices. Both have dishonest and disloyal individuals aand interests in their ranks. The most important task, and in fact, the first responsibility of each party is to sustain only leaders of the highest character. That group which first convinces the public of such a practice will merit the support of the American people. Thoughtful people have greater respect for the individual who discovers rascals in his own party and ostracizes, them, than they have for those who, on the basis of party regularity, endeavor to cover up the misdeeds of their fellow members, or for those who, for partisan purposes, seek to disclose only the evils of their opponents. Loyalty to country must supercede loyalty to party.

We repeat here what we have said before, as it gives voice to a growing conviction. This country needs to put in practice an idealism which will subordinate partisanism to patriotism.

The Cabinet Situation

President Coolidge, the sixth vice-president to succeed to the presidency through the constitutional plan of succession, inherited an unusual Cabinet. It had its elements of great strength and also elements of weakness. When Mr. Coolidge assumed the office of Chief Executive, the two members of the Cabinet who have since resigned were not under investigation or charges. However, it was a general opinion that neither of these was the best qualified individual available for the position to which he had been appointed.

Mr. Coolidge did the only proper and popular thing under the circumstances of the President's death when he accepted the late Chief Executive's Cabinet and his administration policy. In doing this, he, of course, accepted another's program. Thus he faced a much more difficult situation than though he had been able to choose his own chief advisors and himself to initiate his administration's course. From the time Congress assembled, the President has been compelled to give much time and thought to cabinet members, that should have been available for other important purposes.

Mr. Daugherty's retirement from the Attorney-Generalship has largely relieved the cabinet situation. His appointment was not pleasing to the Nation at the outset. There was always a feeling that he had not been chosen because of his reputation as an outstanding legal practitioner. It was very generally understood that the appointment of Mr. Daugherty was the result of a practice which is a curse of politics. He had been responsible for the nomination of Warren G. Harding, and the President, observing the rule of "gratitude", felt compelled to appoint the one who had sponsored him. While gratitude to friends is always a most pleasing human quality, yet when it uses public office to pay political debts, it becomes a curse. Only a patriotic desire to find the man best qualified to serve advantageously the whole Nation should have a place in the President's mind in selecting a cabinet member. The gratitude of the late President and the loyalty of the present Chief Executive to his predecessor's acts, resulted in keeping in office altogether too long an Attorney-General who was quite unqalified for that position.

Mr. Coolidge has now set about to build his own Cabinet. His judgment in this matter seems to have resulted in satisfaction to the people. The newspapers generally in California, irrespective of parties, proclaimed the qualifications of the present Secretary of the Navy, Curtis D. Wilbur. There was one notable exception on the part of a paper devoted to the interest of Hiram Johnson, which gave as one of Mr. Wilbur's disqualifications for this office, the fact that he had spent so much time teaching in Sunday Schools. It can hardly be said that Washington does not need more men who in their public life and personal walk know and practice those principles which are usually inculcated through the Sunday Schools.

A man is largely measured by the counselors he freely chooses. The estimate of President Coolidge on the part of the public will be determined to a considerable extent by the judgment he exercises in the remaking of his cabinet.

Investigation Gives Way to Legislation

Congress came up to April first without having adopted a single major legislative measure. It had dealt with appropriation bills and minor items, but those pressing matters of large moment to the Nation had not been acted upon. Investigations had engaged many members, and partisan debates and long speeches relating to these investigations had absorbed much time and attention. However, it is gratifying to state that there was a number of the abler senators who refused to be drawn entirely from their major tasks and that during these months considerable very necessary committee work has been accomplished.

At last the tendency to multiply investigations seems to have spent itself. The work initiated by Congress in bringing to light evils and evil doers will be completed by the proper legal machinery of the Government. To the minority party belongs the credit for initiating the investigations, and the Democratic leaders realize that the time has arrived for a check to further activity of this nature. Already with two cabinet members out of office, the investigation of the Attorney-General's Department seems like a funeral without a corpse and the Teapot Dome investigation has taken on the flavor of a warmed-over meal.

A new atmosphere and spirit pervades the Senate chamber and both parties show a disposition to work together toward real legislative accomplishment. Such fundamental bills as Immigration, Tax Reduction, Child Labor Amendment, the Soldiers' Bonus and Farm Relief are now on the calendar for consideration.

"The word-from-back-home", the urge of constituents for legislative action, has proven most wholesome. The people generally are not so much concerned with party issues as they are with constructive legislation wherever it comes from. This attitude is being more and more reflected in these early April days. Spring seems destined to bring new hope and confidence respecting national affairs.

Farm relief legislation must have consideration this session or the make-up of Congress will be radically changed next November. The agricultural sections of our country merit and are entitled to most liberal treatment from Congress. Railroads, banking, manufacturing, shipping and other interests have been greatly aided while adequate protection of the interests of the farmers has been neglected. The improved condition of agriculture would immediately benefit the great village and rural population of this country and ultimately reflect its benefits in every industrial center.

The latest available figures of the Census Bureau show that for the first nine months in 1923, the birth rate in the United States declined and the death rate increased. The birth rate was 22.8 per 1,000 in 1923, as compared to 23.1 in 1922; the death rate 12.6 per 1,000 in 1923, as compared to 11.8 in 1922. Montana had the lowest death rate and Vermont the highest. North Carolina had the highest birth rate, and Montana the lowest.

THE LAKE CHARLES DISTRICT CONVENTION

Met at Welsh, La., April 22nd, with a goodly number of the pastors present. The Convention opened at 11 o'clock a. m., with Rev. C. W. Reeves, District Superintendent, in the chair. The devotions were conducted by Rev. T. A. Hampton.

Doctor Reeves made quite a helpful address to the pastors on the up-keep of the church and parsonage, and stressed very strongly the necessity of the preacher setting an example for the community in which he lives, by having a model home for his family, good vegetable as well as flower gardens, and by keeping the appearance of the property as it should be kept.

The reports of the Easter drive were taken up with gratifying results. The superintendent was assisted by T. A. Brown, T. A. Hampton, as stewards, and R. F. Long, as secretary.

Rev. Reeves has emphatically impressed the men as a true leader. The men of the district are sending him to the General Conference. The district seems to take on new life under his administration. The many knotty problems on the district are being met in a diplomatic way with fairness to all concerned.

The district conference will meet at Crowley in August. The District Preachers' meeting was organized with the following officers: W. J. Hampton, president; W. J. M. Price, vice; W. H. Jones, secretary; Sam Green, treasurer, and will meet May 14, at Hubertsville.

Too much praise cannot be given the Rev. L. L. Green and his faithful members for the hearty reception given the brethren. It has been many a day since we were so royally entertained. May the blessings of the Almighty go with these faithful and loyal members.

With the lecture given the brethren by Supt. Reeves, each one left with a determination to keep a better record. This subject received no little attention during the convention.—R. F. Long, reporter.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College

Missionary Interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--Isaiah and the Assyrian crisis.

(II Kgs. 18-20; Isa. 36-38.)

MAY 18, 1924

Between our last lesson and the present one a period of about a hundred and fifty years intervened. Five successive administrations fell within this period. The same religious fight which characterized the preceding period is also characteristic of this one. But there was this encouraging difference: the religion of Jehohah was oftener succeesful during this period than during the preceding one. The official ascendency of heatheism here was the exception, while there it was the rule. Of the five kings who ruled here, three (Uzziah, Jotham and Hezekiah) were strong for the religion of Jehovah as against heathenism, though Jotham's character was weak and Uzziah was somewhat religiously presumptuous. One (Ahaz) was strong for heathenism, and one (Amaziah) was one over to heathenism during the latter part of his reign.

Isaiah's ministry covered the reign of three of these kings (Jotham, Ahaz and Hezekiah). It was during one of the most critical periods in the history of the Hebrews. It was a period of the insatiable lust of the eastern empires for universal domination. The national independence of all the little kingdoms between Assyria, Bahylonia and Egypt were very insecure. Consequently, these little nations had either to form alliances or coalitions among themselves against the common enemy, or this or that one must seek the friendship of the great enemy hy refusing to enter any alliance against it. But in winning friendship in this way that little nation voluntarily became a vassal to the great enemy, which, Polyphemus-like, only reserved it for the last to be devoured upon the slightest pretext. It was a period which saw the overthrow of Bahylon, which hut a few years later saw the overthrow of the kingdom of Israel, and a period which was eventually to see the overthrow of the kingdom of Judah and the loss of national indepondece to all the little kingdoms of the south.

During Isaiah's ministry, therefore, Judah was face to face, not only with the internal or domestic religious problem, hut also with the equally as serious foreign problem of international relations. Three reasonable policies with varying degrees of reasonableness were open to her. First, for the preservation of her national life and independence she could trust solely in her own military strength and in foreign arms through foreign alliances. Secondly, she could steer free of all entangling foreign alliances and coalitions and trust solely in Jehovah and her own military strength. Or, thirdly, she could put her first and chiefest trust in Jehovah and then do whatever else seemed just and practical to help Jehovah save her.

Ahaz adopted the first policy. Why, of course, a heathen in religion and a practical statesman as he was, he could not have conscientiously adopted any other policy without having first had a genuine conversion. But he was too well established in heathenism to become converted to Jehovah. While we have the case of kings of Judah becoming converted from Jehovah to heathenism, as far as we can recall we have not a single case of one becoming converted away from heathenism to Jehovah. Ahaz had absolutely no faith in Jehovah. And he was too practical a statesman to depend on the strength of Judah alone against the combined strength of a coalition of states against him. His only hope of national safety, therefore, was in an alliance with the strong power of Assyria, against which other little nations were allying themselves and were trying to force Judah into the allianoe. Isaiah strongly deuounced Ahaz's policy. And for this reason he is frequently, in fact, usually, considered to have stood for the second policy outlined above. But the more I reflect on it, the more firmly I am becoming to doubt that that explanation of his policy is correct. Our impression of him is that he was too practical a statesman to have stood for such a policy except as a last resort. If we were to transfer the international conditions of his day to our own, there would hardly be found a man of considerable calibre who would advise such a policy. Like Ahaz, he saw the futility of Judah forming an alliance with the second-rate kingdoms against the strong Assyrian empire. But, unlike Ahaz, he saw that if Judah should depend upon the Assyrian empire for salvation, she would become for all practical purposes a part of that empire. He was firm in his faith of Jehovah; while Ahaz was equally as firm in his faithlessness. Consequently, he tried to deter Ahaz from alliance, not because he believed that alliances were wrong in themselves, hut because he believed that trust in anything for safety was not only wrong bnt even futile. if it was not founded upon faith in loyalty to Jehovah. His chief purpose was to purify Judah of heathenism and eslahlish her firmly in the faith and religion of Jehovah. In striving to do this, he denounced to Ahaz all foreing alliances as futile and ovil. Ahaz trusted for salvation only in alliances. Isaiah stood for the religion of Jehovah and trust in Him as the sine qua non of salvation. With this religious trust, whatever else seems reasonahle and right, may he done. His policy was, therefore, the third one outlined ahove.

And through his influence this became also the policy of Hezckiah. This king was one of the most devout in the religion of Jehovah of all Judah's kings. He was one of the three greatest religious reformers among Judah's kings. Being soul and hody first for Jehovah and whatever was national, as a secondary means of safety, he did not hesitate to associate himself with other nations—with Syria, with Phoencia and with Egypt—against the common enemy. Nor do we hear that Isaiah denounced him for it. Why? Because manifestly his faith was first in Jehovah. Isaiah advised his religious policy, and, we feel safe in saying, his foreign policy also, at least in part. We do not know whether it was with the advice or approval of Isaiah that Hezekiah stripped the Temple to huy off the Assyrian king when he first threatened destruction. But when this king made his second threat and demands, we see the triumph of the great faith of the prophet, and of his influence over Hezekiah. And his faith was not in vain, oven though it may seem to have heen a lsst resort for salvation.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, May 18, 1924.

"For I will defend this city to save it."

(By Rev. D. D. Martin, D. D.)

The enemies of Jerusalem had become most defiant. The destruction of Samaria made it appear easy to capture or destroy all of the Holy Land. Tho king had made every possible concession; hut the king of Assyria wanted all of Palestine under his control as he pressed on toward Egypt. One of the prophets in Jerusalem was related to the royal family and a true patriot, and withal a man of prayer. While King Hezekiah was praying, the Prophet Isaiah was also interceding with God, and the answer assuring complete deliverance came. When rulers and prophets and all the people pray there is sure to come the answer of salvation.

Through the generations of many centuries God protected and kept Jerusalem, though surrounded hy enemies, hacked hy empires of wealth, and armies of most formidahle strength. God had promised and did defend the city so long as the people were true to him. When Jerusalem at last fell, it was hecause of her persistency in sin against God. The holy prophet with great earnestness told what would happen if they did not return to Jehovah.

Thus has God been the refuge for all his helievers in the struggle for his Kingdom among the nations of the earth. The Christian era hegan in persecution, and the mightiest empire among the nations was their oppressor, hut God kept them until Romo hecame suhdued by the Gospel of love and power. The feehle empires, Christian in name and purpose, have heen defended and upheld until now more than two-thirds of all the earth is under Christian rulers, and there is not a non-Christian faith that is not yielding the prowess of statesmanship to those who are followers of our Lord and his Christ.

The missionary of the Cross may go forth as a heraid of the King who has never lost a hattle and who will defend his own. Sheltered in the capital of his grace and power, the missionary in lho heart of Africa, or in the mountains of Tibet, is as safe as if at home. He will not only protect his servants, but will keep his church in the midst of dangers until sho shall triumph gloriously in every land.

Gammon Seminary.

District Rounds

SHREVEPORT DISTRICT
Second Round

Bonchest, May 10-11; Logansport Circuit, 15-18; Longstreet, 16-18; Johnson, 22-25; Daniel Circuit, 25-27; Thomas Circuit, 29-30; Jewella Circuit, June 1-3; Grand Bayou, 6-8; Hayes Circuit, 10-11; Vancoville, 14-15; New Light, 15-16; Ashury, 19; St. James, 22-24; Mansfield, 22-23; Dixie, 25; Fairfield, 26-29 St. Paul, 29-July 1; Lake End, 2; Gahagan, 3; Bayou Lachute, 5-6; Grand Cane 9; Belcher, 10-11; Frierson, 12-13; Thomas Circuit. 10-11.

Dear Brethren: The District Conference will convene August 13-17, at Logansport. Push every claim of the Church's Program. Get the halance of your world service collection. Mako a strong pull on the **Southwestern Christian Advocate.** Hold your place and make your way to the front.—J. E. Rolax, District Superintendent.

ALEXANDRIA DISTRICT.
Second Round.

Trenton Ct., May 2-3-4; South Mansfield Ct., 5-6-7; Many Ct., 9-10-11; Benson Ct., 13-14; Shady Grove Ct., 16-17-18; Pleasant Hill Ct., 20-21; Marthaville Ct., 22-23-24-25; Roheline Ct., 27-28; Grand Ecore, 30-31-Jcne 1; Campti Ct., 1-2-3; Colfax, 4-5; Cane River Ct., 6-7-8; Natchitoches, 8-9-10; Boonville, 13-14-15; Cheneyville Ct., 15-16-17; Bunkie Ct., 19-20-21-22; Boyce and village, 23-24; Boyce and Rapides, 25-26; Alexandria, Wilton and Magda, 27-28-29; Pineville, July 4-5-6; Alexandria, Newman, 6-7-8.

My Dear Brthren: Please put on a mighty campaign for souls for the Kingdom. Urge your congregations that the halance for the Centenary must he paid by May 31, 1924. Organize the people for the study of the World's Social Program of the Methodist Episcopal Church. Place the **Southwestern Christian Advocate** in each home. Tell the sick peoplo daily ahout the Flint Goodridge Hospital. Direct your young people to New Orleans College.

The Alexandria District Conference will convene at Boyce, La., Wednesday, August 6-10, 1924. Let us put our program over in the name of God for our church.—Cornelius Johnson, Dist. Supt.

WAYNESBORO DISTRICT.
Third Round.

Herndon and Wadley at Herondon, May 4; Augusta, St. Mark, 11-12; Summit and Stillmore, 17-18; Sylvania, 24-25; Millen, 31-June 1; Egypt and Guyton, 5-6; Charlestown, 7-8;

(Continued on Page 12)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Principal of Morgan Academy Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC.

May 18—As a Partner.
(1 Col. 3:4-9.)
As a Partner.

"Let each man take heed how he buildeth."

One, sinner or saint, must acknowledge that in every practical way he is a partner - - - with all other men, with God. This fact cannot be escaped. All that one does is affected by and has effect on what others do.

From morning's dawn to evening's dusk, in toil and at refreshment, one handles the product of God's industry, and is in co-operation with others.

Independence is impossible; assumed independence is impudence; then, one must heed the text, and "take heed how hebuideth."

Jehovah and democracy are the two fundamental facts. "Thou shalt love the Loard and thy hrother." Love is not an infatuation. Love is the answer to the prophet's question: "What does the Lord require of thee. hut to do justly, and to love kindness, and to walk humhly with thy God?" And thus the gospel of James will he realized: "I by my works will show thee my faith."

Then, concerning whatever course of action one takes, with Paul he may say: "Whether we are hesides ourselves, it is unto God; or whether we are of soher mind, it is unto you." This was a setting aside of every selfish interest that service might be given to others, and to God. It matters not whether they thought him sane or soher, Paul wanted them to know that every action was in their interest, for their cause, and was given in the name of God.

That is "consecration."

Everywhere, all through the Scriptures, we are told that the individual must consider himself a part of the commnnity. It was among the earliest records that God thought, "It is not good that man should be alone." Western states have laws against a single shepherd going to the grazing pastures alone. The great processes of daily living in factory and on farms, are illustrative of this: "For none of us liveth unto himself." "God setteth the soiitary in families" has its illustration on the golf links and in all productive co-operation, as weil as in the home.

You just cannot get along alone!

Comradery, companionship, co-operation make the divine order; and all this happeus just among us common folks.

If you move up into religion a social divine order, you have Jesus saying to His disciples, "No longer do I cali you servants, but friends." And if you go hack to the ancient order, you wlli have the Jew teaching the very insistence of God in these words: "Come now and let us reason together!"

A Partner's Efficiency.

"By their fruits ye shall know them." Being good and good for a something are different. Many an Epworth Leaguer is good, and nonproductive; his living does uot count largely in the life of others.

The Morning Watch is essentiai for the cultivation of soui; hut one must watch all through the day for an opportunity to affect and enrich some other life. Can the Morning Watch that does not result in Winning the Chum he a very valuahie Morning Watch? Philip went out and hrought in Nathaniel! Later, another Philip won an Egyptian hy personai work.

Fourteen years ago, a worker talked to a girl of twenty. All that was said was foreign to her; hut after fourteen years that young woman is developed into much of the richness and refinement of what the worker saw in her native possihility. This morning, as I came to write this, I had an opportnnity to talk four minutes with a Polish girl of twenty ahout the possihilities of her life work among 137,000 Poles in Chicago. I suggested that she enlist and get ready; it was jnst a passing word at the soda fountain. She saw, and she sald: "I will think ahout it and try." Will fourteen years see her a Morning Watch keeper and a winner of chums among the Poles?

I have a friend who has a speech entitled "Results." It is a series of incidents, telling how the passing interview and counsel gave to Christian service many from his own missionary effort. Oh, no, he is not an ordained missionary! He is a husiness man who just stops a minute to take the opportunity as he passes through the day. He shows his efficiency as a partner with God. He copies the methods of Jesns of Nazareth.

The United States, your own community, is the hest missionary field in the world. Nathaniel is here, perhaps hiding, Philip's efficiency, your efficiency, is demonstrated by bringing some Americans to Jesus. This is that for which the firm is organized. It is the desire of the Senior Partner; this must he the work of every Junior partner.—Epworth League Quarterly.

DISTRICT ROUNDS

(Continued from Page 11)

Hagan, 14-15 Stateshoro, 14-15; Hiltonia, 21-22; Dublin, 29-30; Swainsboro, Jniy 1; Metter, 3; Pulaski, 5-6; Midville, 10; Haven and Asbury, 12-13; Rocky Ford, 19-20.

Dear Pastors and Co-Laborers in the Lord: We are now on the last haif of our year's work and what has not heen accomplished remains to he done. We must reach the goal, organize for the drive and hring results. Our District Conference meets with Horse Creek Church on the Rocky Ford charge Juiy 16-20. Let us aim to complete our quota hy that time. Complete your Southwestern list of suhscriptions. Pray for revivals and ingathering of souls.—Yours in His cause, J. S. Stripling, Dist. Supt., Millen, Ga.

HOUSTON DISTRICT.

Third Round.

Harrishurg, May 11-12; Mt. Vernon, 11-12; Sloan Memorial, 18-19; Mallalleu, 18-20; Spring, 24-25; St. James, 25-26; St. Mark's, June 1-2; Trinity, 1-3; Humhle and Oak Grove, 7-8; Indep. Heights, 8-10; Boynton, 15-16; Second Ward, 15-17; Trinity East, 22-23; Dickinson Ct., 28-29; Texas City, 28-29; Galveston, St. Paui, July 4-6; Wesley Tahernacle, 6-7; Angleton and Columhia, 12-13; Sweeny Ct., 12-13; Richmond and Rosenhurg, 18-20; Kendieton, 19-20; Thompson Ct., 26-27; La Port, 25-27.

Brethren: Piease push the interest of the Southwestern Christian Advocate and he prepared to report your full quota when I come on this round. —A. Wade Carr, Dist. Supt.

WAYCROSS DISTRICT.

Third Round.

Macon Station, May 24-25; Macon Mission, 3 p. m., 25; Barnesville, 31-June 1; New Zion, 7-8; Liherty Hill, 14-15; Eastman, Rev. D. L. Clark, 21-22; Forsyth, 21-22; Waycross Station, 27-29; Douglas Mission, July 1-2; Fitzgerald, 3-4; Waycross Mission, 5-6; Manor, 8-9; Traders Hill, 12-13; Blackshear, 18-20; Patterson, 19-20; Faceville, 26-27; Bainhridge, 28-29; Cordeie, Rev. P. E. Smith; August 2-3; Valdosta and Sparks, Rev. E. J. Kimhall, 9-10.

Dear Brother: This is the heginning of the last haif of our year's work. Let ns plan weli and do our hest for God and His church. Let our motto he the saving of souls for Christ and raising money to help extend His Kingdom on earth.

See that the Southwestern Christian Advocate is pnt in every home. It is a great Christian educator. Don't forget Children's Day. Get the programs and do yonr hest for ali causes.

The District Conference, Sunday Schooi and Epworth League Convention, South End, wiii meet at Waycross, Ga., June 25-29. North End, July 31 to August 3, 1924. Ali local preachers, oxhorters and delegates are expected to be present.—Yours for humanity, J. H. Pinkney, Dist. Supt., Box 453, Forsyth, Ga.

MONROE DISTRICT.

Second Round.

Jones and Fairhanks, May 17-18; Sinai and Beulah, 18-19; Sicily Island, 20-21; Transylvania and Roosevelt, 22-23; Lake Providence, 23-25; Bosco and Columhia, 26-28; Winshoro and Gilhert, 29-30; Washington and Anderson, May 31-June 2; Bastrop and Nebo, 7-9; Bonita, 14-16 Gallion, 17; Caspar and Wisner, 20-22; St. James, Monroe, 27-29; St. Paul, Monroe, 28-29.

Dear Brethren: Many of yon are to he complimented on yonr Easter efforts. Indeed, yon have succeeded marveiously, considering the prevailing stringencies of the times and the many things combined in adversity to the great program of the church. Stiii, dear hrothers, this should only spur us to greater service. Let's get ready for the 2nd quarter and the District Conference. Be prepared at the 2nd quartor to report your General Conference expense.

Don't forget that the halance of your Centenary Apportionment must he reported hy May 31st, 1924.

I am depending on you for your loyal support.

Let's stand by the program of the church in every particular.—John A. Lindsay, Dist. Supt.

Quarterly Conferences

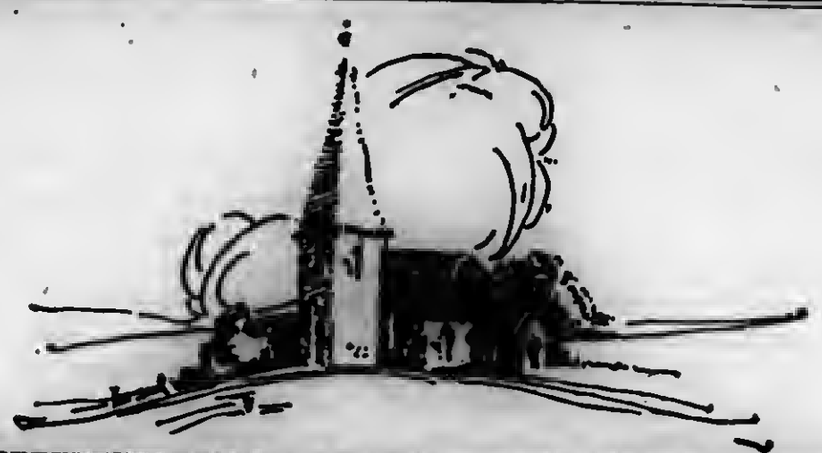
PELHAM, TEX.—The second quarteriy conference of Pelham Circuit was held April 5-6 at Antioch, J. W. Warren, District Superintendent, in the chair. In his opening remarks he gave some wholesome advice. Officers were present and made splendid reports. Paid District Superintendent in full, also paid pastor $14. Total raised, $66.50. The pastor, Rev. White, is indeed a preacher, pastor and Christian gentleman. We are looking forward for a great year's work, also for a great District Conference in Juiy. Pastor and people working together in love to put the program of the church over the top.—(Mrs.) L. A. Richie, Reporter.

VANCE, MISS.—Our first quarterly conference of Webh and Vance charges, was held March 1-2, 1924, in Providence M. E. Church, with our District Superintendent, Rev. J. M. Marsh, in the chair. All of the services ran high, hoth spiritually and financially. Sunday at 11 o'clock our District Superintendent was at his hest; his sermon reached the hearts of all of his hearers. Our pastor, Rev. H. L. Jones, is leaving no stones unturned; he is the right man in the right place. Raised during the quarter $45.—Rev. H. L. Jones, Pastor; (Mrs.) Katie W. Crawford, Reporter.

ADAIRSVILLE, GA.—The second quarterly conference was held at Fairview M. E. Church at Rydal, Ga., April 12th and 13th. For some reason our District Superintendent did not get here, and Rev. J. H. Davis, of Douglasville, Ga., held the quarter. Rev. Davis preached a soul-stirring sermon Sunday morning. His text was found in 1 King, 17:3. Reports from pastor and class leaders showed the church to he spiritually alive. The Lord's Supper was administered unto 30. Sunday, in the afternoon, our heloved pastor, Rev. F. A. Hunt, preached the funeral of little Garfield Heard, age 7 years old. The son of Mr. and Mrs. William Heard. He leaves to mourn his loss, father, mother, three sisters, grandfather and grandmother and many other relatives.—Beatrice Johnson, Reporter.

DAVILLA, TEXAS—Allen Chapel M. E. Church: Dr. S. E. Jones, our District Suporintendent, held his second quarter for us April 6th, and we had a high day at Daviiia. Ahout six cars came from Bartiett and several of our friends of the A. M. E. Church from Bartlett were with us. The people of Daviiia were deiighted to have them. Our District Superin-

(Continued on Page 15.)



WHAT THE CHURCHES ARE DOING

TOPEKA, KANSAS—We the members of the Mt. Olive Methodist Episcopal Church, extend our hearty congratulations to our efficient Bishop Clair in returning to us our worthy and esteemed pastor, the Rev. Alexander Talbert and family. Since their stay in our city they have made many friends. Our pastor closed a very successful year's work. Under his leadership the church raised for all purposes more than $7,505. That amount includes church indebtedness, pastor's salary, Centenary and benevolences. We pray that the year 1924 will close with just as good a report, or a better one than 1923. If the members will stick together we will win and come out more than conqueror. We pray for a successful revival meeting in our church, and that we might receive showers of blessings from on high. We want to make our Sunday school, Epworth League, Ladies' Aid and all the auxiliaries of the church more successful, in membership as well as in finances. Pray for our success, as we stand at the head of the list in the Lincoln Conference.—Mrs. S. J. Gossett, Reporter.

CHATTANOOGA, TENN.—Stanley M. E. Church: Our Easter services were grand. Rev. W. C. Adams, our beloved pastor, preached a wonderful sermon; his text was Mark, 16:6: "He is risen as He said." He is the right man in the right place. The Sunday night program was conducted by Sister Adams and Sister Kennedy. It was grand. Brother Kennedy, our beloved superintendent of the Sunday school, gave a talk on the World Service of the M. E. Church and the good it is doing our people. Collection was $21.25. Benediction by pastor, Rev. W. C. Adams.—G. W. Hay, Reporter.

PITTSBURG, TEXAS—Our Easter service was just fine; both Sunday school and church played their part, and all of the auxiliaries fell in line to help put the program over the top. The music was under the direction of Mrs. Prof. Lilard of this city and no pains were spared to make this one of the best musical programs of our history. The class leaders reported as follows: Class No. 1, R. Crowel, $1; R. L. Hanson, $3; L. Drake, $3; C. Rodgers, $1.50; I. Curtis, $4. Total, $15.50. Class No. 2, P. Neim, $1; D. Hubert, $1; Sallie Edwards, 50c; J. D. Smith, $1; Irene Smith, $2. Total $5.50. Class No. 3, Jno. Adair, $4.05; Paul Pitts, $4; Bertha Parrison, $4; A. L. Kemp, $2; N. R. Reynolds, $2. Total, $16.05. Class No. 4, N. A. Rodgers, $2; Ida Green, 65c; Nona Neal, $2; E. M. Kidd, $1. The other clubs of the church reported as follows: J. A. Adair, $4.19; R. Crowel, $7.25; Addie L. Kemp, $12.47; L. Drake, $8.50; Bertha Parrison, $17.80; Paul Pitts, $3.75; R. L. Hanson, $21.45. Grand total, $11. Too much can not be said in behalf of all those who were responsible for this program. We have installed a nice piano in our church and this made our music much more attractive.—Reporter.

LONGVIEW, TEX.—Easter Sunday was a high day. Sunday school and 11 o'clock services were well attended. The pastor being out of town, services were conducted by Rev. W. M. McIntyre. Offerings for the day, $42. Program for the evening under the supervision of Mrs. P. S. B. Pattillo and Mrs. M. J. Baker, brought joy to all present. Mr. Bedford Holland, of Longview, and Miss Blondell Minerva Weathers, of Marshall, were united in holy wedlock at the home of the bride's parents. We hope for them a happy sail through life. Rev. G. H. Baker officiating. Tuesday, 21st, the group meeting met, with Rev. E. H. Holden, District Superintendent, in the chair. Several points went over the top, among them McCabe Chapel. Several new members have been added to the different churches. Dr. A. J. Jenkins, pastor of Ebenezer (Marshal), made some very able remarks. Rev. J. O. Williams, of Marshal, made some very helpful remarks to both ministers and laymen. Dinner was served at 1 o'clock. Rev. Patrick, speaker of the evening, preached spiritual sermon to the delight of all. Mrs. E. H. Holden, Mrs. A. J. Jenkins visitors.—Rev. G. H. Baker, Pastor; Mrs. P. L. B. Pattillo, Reporter.

STRINGER, MISS.—Easter service at Stringer was fine. The program was conducted by Sister Rachel Barnett and Sister E. L. McCullam. Collection was very good. We thank our good Bishop for sending us such a noble man as Rev. S. Harris. The church has put on new life under the leadership of Rev. Harris. We are hoping to do big things this year for the upbuilding of Christ's Kingdom. Rev. Harris has succeeded in getting the deeds for our church property at Stringer, and although our membership is very small, by the help of God we are going over.—E. L. McCullam, Reporter.

MERIDIAN, MISS.—South Side Charge: Sunday, April 20th, was a high day at St. Elizabeth M. E. Church. An extraordinary program was rendered under the management of Mesdames Queen Harris and W. M. Terrel, which was a delight to all who attended. Through the Sunday school the sum of $50 was raised; through the League $25; through the general church, $211. Grand total on Easter day, $286. This body, though small, is untiring. Hence, we have launched another drive through the League and Sunday school for $500 within the next sixty days. We are ever alive and our motto is "Over the top for God."—W. P. Ward, P. C., Reporter.

COLUMBUS, GA.—It seems that the day is breaking at Simpson Chapel M. E. Church at last. There were more of our members communed on April 6th than at any time during my pastorate here. I baptized two persons, one of them being 50 years old, and received five into the church. Our Sunday school has taken on new life; in other words, it is growing daily. Our League has come out of her winter quarters and joined the band. So we are expecting God to do big things for us in Columbus this year. Our group is small here but we are not discouraged.—Rev. P. B. Gibson.

KAHNS, LA.—On the 7th of April a storm struck the parsonage at Kahns, the residence of Rev. A. M. Taylor. The good loyal friends of Catherine plantation led the storm. The family was aroused by singing "When the Saints Go Marching In." They presented to Rev. Taylor and family 69 pounds of choice groceries and served refreshments, led by Mrs. J. L. Triplet, Sister Sarah Douglas and others. Call again.—Reporter.

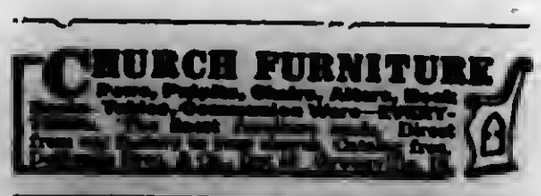
BRISTOL, VA.—John Wesley M. E. Church: Easter Sunday as you know was the day set apart for a special drive on the World Service program. By having an extraordinary type of leadership as Dr. E. H. Forrest, we were able to report our church in good shape financially. Dr. Forrest has no small ideas when it comes to work for the Kingdom. But ideas that are big, broad and sincere. We congratulate ourselves for the splendid leadership which we have. We hope that every layman throughout the East Tennessee Conference will feel as I feel and support the pastors in putting over the various programs. Bishop Bristol, Dr. J. C. Sherrill and quite a number of officers of the Methodist Episcopal Church. At the annual confereuce last year, said in part, that they hoped the Layman Association would look forward to helping finance the conference claimant treasurer, and as president of the association I endorse same.—E. B. Brown, Reporter.

MARION, ALA.—The Marion District has its head above the waves, notwithstanding the lean crop year which has just passed. The pastors met in World Service study conference at Tuscaloosa on January 30-31. We prayed, studied and resolved to do the biggest job in the history of the district. Most of them went home, rolled up their sleeves, and went at it (many have wondered why they have not seen that meeting published before this day). This will explain: I don't care to publish too much before doing something worth while. I can truthfully say now the resolutions have been fulfilled. At Akron, Ala., every man on the district reported promptly as they were asked to do. All but three charges held theirs or made an increase. The increase was sufficient to cover all loss and to make the total increase for the district near $200. Among the few districts that made increase reports in the council meeting at New Orleans, La., the Marion district was the one from Alabama. God bless the loyal pastors and good people of the Marion district.—R. R. Williams, Dist. Supt.

CENTER POINT, ARK.—On March 29th Bro. Nealy Clardy made a drive for the pastor, Rev. A. C. Cabean. He did not make a complete drive, owing to the distance he had to travel. He was successful in securing $11.92 worth of choice groceries, also $2.50 in cash, making a net amount of $13.42. Had he finished his drive, he would have gotten better than $16 worth. The pastor and wife wish to thank Bro. Nealy Clardy and members of Wesley Chapel M. E. Church for the many pounds of groceries and cash given them. May God's blessings attend you all the way. We appreciate the move taken by the loyal Christian people on this charge, and we shall assure you the best there is in us to put life, love and Christian fellowship in the work as much as it lies in us. You are welcome to call again. God bless you all.—Rev. A. C. Cabean, Pastor; J. D. Young, Reporter.

BRYAN, TEX.—Easter was a high day with Lee Chapel M. E. Church. We were well organized under the Red, White and Blue rally. At 4:30 a. m. we had a type of a risen Christ, conducted by Miss Effie Farister. The Resurrection sermon was preached by Rev. R. Hillary, subject, "The power of an endless life." This was a great service, with an offering of $6.10. At 11 a. m. Mr. L. R. Johnson, one of the old sinners of Bryan, was happily converted, joined the church and was baptized, also baby Ethel Bernice Simmons. On the second Sunday was Decision Day; another one of Bryan's hard sinners, Mr. John Burrell, was happily converted, and eight others; all joined the church and were baptized. This gives us 11 additions to date. Sunday night we had a splendid program, conducted by Mrs. Nellie Lights. Then the roll was called for the Red, White and Blue. Mr. Josh Green, captain of the Reds, $100.58; Mr. T. P. Peterson, captain of the White, $186.24; Mrs. Viola Lights, captain of the Blue, $74.23. Amount raised by auxiliaries: The Loyal Workers, Miss Effie Farister, president, $5.55; the W. H. M. S., $15, Mrs. D. Houston president; Ladies' Aid, $5, Mrs. Pearlie Square president; the Queen Esther Circle, $2, Mrs. V. J. Haynes president. A grand total of $455.31. The Lord has wonderfully blessed our efforts that have been put forth this year, and the church is marching on. —R. Hillary, Pastor.

GADSDEN, ALA.—Easter Day was a high day with Sweet Home Church, Gadsden, Ala. A beautiful program





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was rendered at night in memory of our risen Lord, conducted hy Mrs. Chas. Coleman, under her direction; the program rendered was pronounced to be ahove the average. The Rev. Chas. Coleman, the efficient pastor, is a hard and determined worker; he helieves in accomplishment and bringing things to pass. Collection for the day, $604.20.—J. H. Redrick, Reporter.

JEFFERSONVILLE, IND.—An educational soul-saving and financial camp meeting will he conducted at Wesley Chapel M. E. Church, heginning July 20th to Aug. 17, inclusive, under tent, 60x90. Plenty of refreshments. The following hoarda are requested to furnish representation: The World's Service program, the **Southwestern Christian Advocate** hy Dr. L. H. King editor, the Board of Home Missions and Church Extension, the Board of Sunday School, the Board of Conference Claimants, the Board of Prohihition and Puhlic Morals, the Board of Epworth League, Senior and Junior, the Board of Education for Negroes, and other interests. The following churches are invited: Anchorage, Hohhs' Chapel, LaGrange, Kynett, Shelbyville, Ky., St. John, Jeffersontown, Ky., Simpsonville, Ky., Louisville, Rev. I. G. Penn, R. E. Jones Temple, Breckenridge street, Coke Chapel, Rev. R. D. Hines paator, Mt. Calvary M. E. Church, Rev. L. R. Starks pastor, 24 and Lytle streets church and pastor. Our white Methodist friends are cordially invited; a feast of great things for a great church and given to a great people. This is a soul-stirring drive, as well as an educational and financial drive. The hest local talents in songs, male and female choruaes, will characterize the whole meeting. The Three Fall City Methodist Episcopal Alliance will he requested to meet in Jeffersonville during camp meeting.—I. F. White, President; L. R. Starks, Secretary.

SPRING, TEXAS—To the readers of Southwestern, again St. Paul, Spring, Texas, went over the top on Easter, doing our World Service drive with a nohle young leader. Rev. H. J. Johnson, pastor, is doing things as they ought to be done, raising $102.22 Easter Sunday. A wonderful program was rendered Easter night under leadership of the Ladies' Aid Society, Mrs. L. J. Suggs president, with week's bazaar and one rally 24th of March, $46.50, Sunday school, $15. Total, $163.70.—Rev. H. J. Johnson, P. C.; M. M. Bryant, Reporter.

GREENWOOD, MISS.—Rust College Concert Company was in Greenwood, Miss., Thursday, April 17th, at Wesley Methodist Episcopal Church. The program rendered was inspiring, and many of the young men and women of this community are looking toward Rust. The Concert Company has always maintained a reputation for being one of the hest companies in the South, and it is stated that the organization surpasses in the ahundance of its excellent musical talent any company in the history of the college. The company for the past four years is under the management and direction of J. Dekoven Killingsworth, and they have mastered much of the most difficult and high class compositions.—B. W. Wynn, Pastor.

GOODMAN, MISS.—Our work on the Goodman charge is doing fine under the management of our worthy pastor, Rev. G. W. Weatherhy. We believe that he is a God sent man. We carried out our Easter exercises on Easter day as usual. Georgeville reported $70, Walton Chapel $30. Total amount raised $100. We are planning to go over the top on Children's Day. Our church and Sunday school are alive spiritually and financially. We helieve that we have the right man in the right place.—E. L. Leflore, Reporter.

THIBODAUX, LA.—Easter was observed in the highest at Calvary Methodist Episcopal Church. Our pastor, Rev. L. H. Smith, delivered the Resurrection sermon at 3:30 o'clock, to the delight of his hearers. The Sunday school rendered their program at 11 a. m., Miss Maud Wilson, manager, at which time the A. M. E. Sunday school came over with their teacher to witness the program. Collections as follows: Group No. 1, Bro. Walker Wilson, leader, $66.01; Group No. 2, Bro. Jeff Walton, leader, he had the following captains: Mrs. Bertha Neville, $36.63; Mrs. Rosella Peitier, $48; Mrs. Josephine Wilson, $23; total $107.63; Group No. 3, Bro. Thomas Foise, leader, Bro. Abram Hall assistant leader, $51.13; Sunday school $10; other collections, $74.39. Total for the week, $309.06.—L. P. Wilson, Reporter.

RIPLEY, MISS.—Easter was a great day for us, the hearts of St. Paul's membership seemed to he filled with the spirit of the day, weeks before it came. On Good Friday night the Queen Esther Circle, under the leadership of Miss Pearl McCarley, rendered a program creditahle to any group of young ladies, the main feature of the entertainment being "A Sale of the World's Children." The church was beautifully decorated for the occasion with Easter lilies and ferns. A Resurrection sermon was preached Sunday morning at 4:30 hy the pastor, Rev. S. J. Mack. At 3 o'clock in the afternoon the program was rendered hy the Sunday school. At that hour we were graced with the presence of Bro. Richard Bynum, of Rust College, who hy request, in his able manner, spoke to us in a very encouraging manner, which at the same time was creditahle to him as a young man whom we claim as our own product, since he was here with us when quite a child. Bro. Bynum preached for us that night to a well filled house and delighted all of his hearers. Collections for the day, $160. The church is progressing under our present leadership. We are asking the prayers throughout the conference.—Reporter.

LAKE PROVIDENCE, LA.—A grand reception was given Friday, March 21, at St. Peters's M. E. Church, Lake Providence, La., in honor of our District Superintendent, the Rev. J. W. Lindsay, and our new pastor, the Rev. W. C. Hayward and family. Song, "America," hy congregation; Invocation hy Rev. M. Dehroe; song hy choir; welcome address, in behalf of St. James' A. M. E. Church, Rev. T. H. King; in behalf First Baptist, Rev. Rudley; in behalf of North Star Baptist Church, Rev. Mason; in behalf of St. Peter's M. E. Church, Miss E. A. Wood. After which a hearty response was delivered hy the District Superintendent, Rev. J. A. Lindsay. Solo by Prof. Robt. C. Haywood, which was enjoyed hy all present. After which refreshments were served hy the Steward sisters, Ada Washington, Mary Jackson, Alice William, D. C. Armstrong and others. Saturday, March 22, was our quarterly conference; all officers were present with good reports. Sunday at 7:30 the District Superintendent preached to the delight of all present. The Superintendent was paid in full, $20. Collection for the day, $32.—Miss Frenetta C. Brannun, Reporter.

AMORY, MISS.—March 23 was a high day at St. James' Church. Rev. W. H. Murrell was with us, and on Sunday night he preached to a packed house and held his audience spellbound for more than an hour. Come again, Rev. Murrell. Amount raised for all purposes, $30.—Rev. N. R. Clay, Pastor; W. B. Beaudon, Reporter.

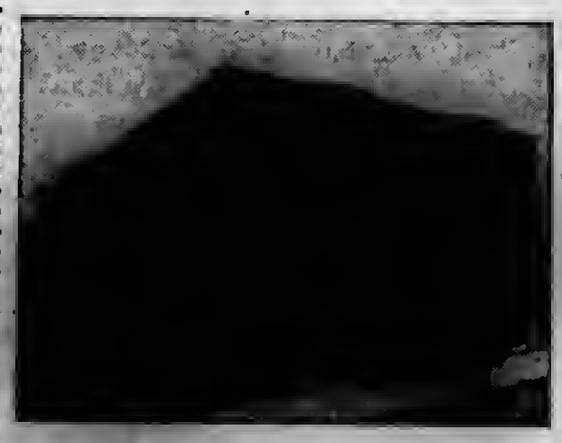
NEWPORT, ARKANSAS—Emory Chapel M. E. Church: The members of this church are moving along nicely with our splendid pastor, Rev. C. L. Kyles, his wife and two daughters. We are wonderfully hlessed to have such a good people; he has added seven new members to the Church. Sunday, March 31at, we held our second quarterly conference, and as usual, our District Superintendent, Dr. L. G. Hodges, was at his best. Our hearts were made to feel glad.—Mrs. Georgie A. Phillipa, Reporter.

MADISONVILLE, TEX.—Our pastor, Rev. J. C. Stripling, came to us Jan. 24th, and we are doing our best to go over the top. We have paid a note on our church that was due last Novemher. Our second quarterly conference was held March 8th and 9th. The weather was very unpleasant, hut our report was in good shape and we are making progress. The District Superintendent, Rev. R. B. Reid, was at his post of duty and preached a strong sermon on Sunday night at Madisonville Chapel. Amount raised since Jan. 24th, $525.85. Rev. Stripling has got his flock together and they are doing work for the Master, hoth spiritually and financially. We have a good pastor and a splendid preacher. We the members of Madisonville Circuit mean to stand hy him; under his leadership we are going over the top.—Estelle Williams, Reporter.

PEORIA, ILL.—St. Luke M. E. Church is rejoicing over the return of its pastor for the third year. Rev. A. E. Miller, our beloved pastor, has been with us for the two past years and under his wise leadership St. Luke's has been made one of the leading churches of this city. Our pastor is a strong Gospel preacher and a man held in high esteem hy both white and colored all over the city. A hanquet given hy the Brotherhood of this church on Feh. 28th in honor of their pastor, was one of the largest affairs ever given to any pastor in the city. The Brotherhood also presented the pastor with a seventy-five dollar suit for conference. We helieve this year will he a hanner year for St. Luke Church under the leadership of our heloved pastor, Rev. A. E. Miller.—Reporter.

FAYETTEVILLE, TEX.—The fifth Sunday in March was a high day at hoth churches, Sweet Home and Industry. A great sermon was preached hy Rev. John Jones and the pastor, Rev. J. D. Mackey, to the old people of our community. Fifteen dollars was raised and divided among those present. We are going to stand by the pastor and his wife, who are doing much for the uplift of the people.—P. B. M. Thomas, Reporter.

OCEAN SPRINGS, MISS.—Sunday, March 30th, was a high day at Ocean Springs Charge. According to program, Dr. E. M. Jones came Saturday evening, preached two great sermons on Sunday to delight of all who heard him and left at 7:04 p. m. A number of white persons were in attendance at hoth services with our people and expressed themselves as having enjoyed hearing Dr. Jones. He is a brother heloved with all the brethren and is worthy of all the church can do for him. To add joy to the services, Rev. J. A. Patterson, pastor, Sister Ada Pittared, organist, and choir of our St. Paul of Biloxi, Miss., together with a number of the members, came to Ocean Springs on the same day at 1:40 p. m., preached, sang and raised money. At 6 o'clock in the evening we dismissed the people for the day. While Dr. Jones was in Ocean Springs he was the guest of Mr. and Mrs. Thomas I.



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Keys, who rejoiced to have him in their home, and extend a cordial welcome to any of the divines.—W. L. Marshal; Pastor.

ASHLAND, ALA.—Just a few words of congratulation to the members of Pleasant Grove. After a few months of most disastrous weather, during which period of adversity efforts were put forth but buried by the rain and cold, the way had begun to look cloudy. Finally, for a few days, the good Master saw fit to breathe upon us the breath of life, the members realized the financial needs of their humble servant. On the fifth Sunday in March laid on the table $90.95. Only two captains on board (Sister Nora Walker and Sister Lunnie Lawson), who ran well, almost a tie. Out of the depths of our heart we send up our prayers to the Almighty that his blessing may forever reign among this small band of working members through the endless ages of life. May the Holy Spirit forever be their guide; may they realize the reward which is at the end when the finall victory is won.—Benj. Williams, Pastor.

MAGNOLIA, MISS.—Maguolia and Summit: Our Easter drive was a success. The program was well arranged and the children played well their parts. At Magnolia we raised our full quota for the World Service, $139.50, and for the trustees, $255.29. At Summit we failed to raise our full quota. We raised $33.75 for the World Sorvice, making a total of $175 for World Service and a grand total for the day, $427.79. In our Red and Blue contest at Magnolia, in which we offered a gold prize and a silver loving cup, the following were the results: Miss Luke Jackson, $147.59; Miss E. L. Gordon, for the Sunday school, $10; Mrs. Nora Reese, $226.58; Mrs. A. L. Holland, for the League, $10. The prizes were won by the Blues, under Sister Nora Reese. Because of the fine spirit of the work, we have planned a social for them next Thursday on the church lawn. We raised $394.79 in the drive. We wish to express our gratitude to the friends who so ably helped us.—Rev. A. L. Holland, Pastor; H. McGowan, Reporter.

LEESVILLE, LA.—My many friends will be glad to know that I have put the job over. The old parsonage which was torn down three years ago and which has been down ever since, has been replaced by a new five-room bungalow, and the pastor and family have moved into the same. Everything points to a great year's work. Recently the inmates of the parsonage were showered with many pounds of choice groceries, and we take this method of thanking all who contributed to its success.—Rev. R. E. White, Pastor.

MONROE DISTRICT—The group meeting of the Monroe District was held at Mt. Sinai M. E. Church, Rev. A. C. Mitchell, pastor. Rev. John A. Lindsay, District Superintendent, conducted the meeting. Devotional exercises were conducted by Rev. W. C. Hayward. The following brothers were present and took part in the World Service program: Revs. H. Daniel, T. P. Norris, A. C. Mitchell, H. D. Lewis and W. C. Hayward, and a number of prominent laymen, among them Dr. Miller of Monroe. The World Service was well discussed.—W. C. Hayward, Secretary; Rev. John A. Lindsay, Dist. Supt.

HOLLY SPRINGS, MISS.—The Holly Springs District was the seat of three Sunday-school conventions. The first was at Asbury M. E. Church, March 16; Mallaleiu M. E. Church New Albany, Miss., March 22 and 23, and at Burns' Chapel M. E. Church, March 29 and 30, Oxford, Miss. Most all charges over the district were represented by delegates. The objects of the meetings were to teach the young people the real meaning of the World Service Volume, and to show them the great need of their being willing to serve. Also emphasized the importance of every Sunday school and Epworth League member standing by the World Service program. We were favored with many noted lectures and sermons on the World Service Volume. The conventions adopted the uniform lessons and organized the teachers' training class in all leading Sunday schools. Mrs. Lottie Bigham, of New Albany, and Miss Josephine Bynum, of Holly Springs, deserve much credit for their excellent music during the conventions. Miss Bynum was in charge of the music at Holly Springs and Oxford. The Rev. G. M. Chisholm, of Holly Springs, Rev. A. G. Marshall, of New Albany, Rev. J. P. Watson, of Oxford, and the Rev. W. N. Redmond, our District Superintendent, who was with us, and preached at New Albany, spared no pains in making the meetings a live wire in church and Sunday schools.—S. W. Wysinger, Sunday School District President.

QUARTERLY CONFERENCE.

(Continued from page 12)

tendent preached to the delight of all that were present. We had a crowded house. Dr. Jones returned to Bartlett Sunday evening and he preached Monday night to a good audience. We are moving along nicely with our work. The District Superintendent is in good spirit over our work and the pastor is an untiring leader. Our church and circuit are doing nicely under the leadership of our pastor, Rev. D. B. Baker, and we pray that we still succeed. We are looking forward to do noble things under his leadership.—Mrs. E. L. Isaac, Reporter.

GUEYDAN, LA.—Our first quarter was held by District Superintendent C. W. Reeves. As usual Mt. Carmel made a round report. After disposing of our quarter, our pastor, J. C. Brown, introduced Dr. Reeves. He came to the rostrum preaching. Both saint and sinner were delighted with his words of inspiring eloquence. He held the audience spellbound for 45 minutes with his deep logic and his profound wisdom. He is a giant in the pulpit. He may have equals but no peers. He brought peace, cheer and good will to us all, and we look for the greatest years of our life under his able guidance. We pray God for his success on the district.—M. L. Parke, Reporter.

McHENRY, MISS.—The first quarterly conference of the McHenry Circuit was held April 9th, with the District Superintendent, the Rev. P. H. Rembert, in the chair. We have three small churches on this circuit, only 70 members. Each of the churches were represented, with reports showing prosperity along all lines. The District Superintendent in his brotherly way, presided; also he brought the needs of the World Service before the conference and begged that they stand by the church and pastor and put the program over; also in his feeble condition preached a soul-stirring sermon at night. Paid the District Superintendent in full; raised for the quarter, $85. This is a small circuit but not the least.—Wm. Emerson, P. C.

INVERNESS, MISS.—Our first Quarterly Conference was held March 29-30th, 1924, with Dr. E. F. Scarborough presiding. Dr. Scarborough declared it to have been the largest conference that he had held during the season, and one among the largest of his life. More than 30 baskets were brought forward with choice food for their contents. All officers were present with written reports. On Sunday the doctor was at his best. Preached a soul-stirring sermon to a crowded house. More than 200 people communed. Plans are advised for our Easter Rally, at which time we hope to raise our full quota, $300. Everything binds fair for a banner year of my life. Fourteen members have been added. Paid pastor $238, paid District Superintendent $40. Total raised in the conference, $68; total for the quarter, $338. We are going by leaps and bounds.—D. D. Sheiby, Pastor.

NATCHITOCHES, LA.—Ashury M. E. Church: Our first quarterly conference was held April 12-14, 1924, with our efficient District Superintendent, Dr. Cornelius Johnson, in the chair. Sunday, April 13, at 11:30, Dr. Johnson was at his best and preached a wonderful sermon to a very large crowd. Subject, "The Palm-tree Christian." The spiritual tide ran high. Sunday evening, at 3:30, the Eastern Star's anniversary sermon was preached by Rev. Bridgett of the First Baptist Church. Collection $10. Sunday night at 7:30 the Knights and Ladies of Honor of America had their sermon preached by Rev. J. A. Landry. Collection, $16.10. On Monday night the Superintendent held the business part of the quarter. Nearly all of the officers were present with splendid written reports. Raised for the quarter, $190.99, paid Superintendent in full, $40; paid pastor $141.62; raised during quarter $70. Raised $231 in the Easter drive. Dr. Johnson spoke highly of our beloved pastor, Rev. J. A. Landry, and gave wholesome advice that will make the church succeed. Under the leadership of our new pastor, Rev. J. A. Landry, with every member praying, with every member working, and every member paying, we are going to do our very best to put the program over.—(Mrs.) E. L. Willoughby, Reporter.

RICHARDS, TEXAS—Our second quarterly conference was held March 29, 1924, at St. Paul M. E. Church, Dr. W. D. Lewis, District Superintendent. On Sunday Dr. Lewis preached to a crowded house, about 500 people being present. Dr. Lewis is well pleased with the work under the leadereship of our able pastor, the Rev. James Clark. Total raised in the quarter, $50. We are going to stand by our pastor and help him to go over the top.—Jossie Henry, Reporter.

LEAGUE CITY, TEX.—Quarterly conference was held at Winfield Chapel M. E. Church April 6th. We had a grand time and much good work was done, Rev. Van H. McKinney, pastor. Dr. A. W. Carr, our loving District Superintendent, delivered to us a Gospel soul-stirring sermon. Dr. Carr took for his text St. John, 15:1, "I am the true vine, My Father is the husbandman." Rev. Carr said, dear brothers, if you have borne fruit and more fruit, God our Heavenly Father through our Lord Jesus Christ, is expecing us in 1924 to bear much fruit. Then, in the afternoon, one more soul-stirring sermon, "Ye are the light of the world," St. Matthew, 5:4. We all were made glad that we were at the house of the Lord.—Rev. Jas. Young.

LA GRANGE, GA.—The second quarterly conference of Leete Hill Memorial Methodist Church was held April 4-6. The Rev. E. D. Gliddens, our able District Superintendent, was with us at his post of duty. Our beloved pastor, Rev. H. L. Crawford, and a number of the officers and leaders made their reports. Rev. I. T. Griner, the ex-pastor, was also at the quarterly conference and conducted the devotional part of the services. The paetor's report showed four new members added to the church this quarter. On Sunday, April 6th, Dr. Gliddens preached a strong sermon. The good message that he delivered to us made our hearts feel glad, for the Spirit of the Lord was with us. Dr. Gliddens' text was taken from Isaiah, 53:3. On Sunday night at 8 p. m. the capstone of the service was put on by Mrs. D. M. Bulkley, Field Secretary of the W. H. M. S. Mrs. Bulkley brought to us a great message. She spoke to a large crowd and her talk did open our eyes of understanding so much. Mrs. Bulkley is a noble speaker. Leete Hill gave her a collection of $7, for which she gave the pastor a voucher for the same. We were also glad to have Rev. S. P. Bryant, pastor of the South La Grange Circuit, Rev. A. M. H. Evans, pastor of Odessa Dale charge, and Mrs. L. L. Harrison, of Warren Temple, and a good number of officers and members of Richardson Chapel, where Rev. Crawford is also pastor. Paid District Superintendent $9.50, Mrs. D. M. Bulkley $7, pastor $2.15. Total for the day, $18.65.—F. E. Gray, Reporter.

CARD OF THANKS.

Rev. and Mrs. C. L. Tolbert wish to thank the good members of Stonehamville M. E. Church for their kindness—a surprise tendered us on March 20. We had a warm class meeting on the night of the above date. At the close of the meeting Bro. W. M. Brown Mitchell sang "I Heard the Voice of Jesus Say." He made a short talk regarding pastor and family. Then led the collection with 50 cents; Sister G. A. Mitchell presented 50 cents worth of sugar, one dozen eggs; Bro. Jessie Kinder, 25 cents; Bro. R. B. Henry, an extra large ham; Bro. Rigg Caldwell, 50 cents rice; Ike Edwards, one pound flour, one dozen eggs. Thank you. Come again.—O. C. Tolbert and Wife, Stoneham, Texas.

SPECIAL NOTICES

The St. Louis District Conference Sunday School and Epworth League convention, Woman's Home and Foreign Missionary Societies will convene in Elsberry, Mo., Aug. 13-17, 1924.—LeRoy Woolrich, Dist. Supt.

Dear Members and Friends of the San Antonio District—Greetings: This message sets forth with hope that it may so weave itself into the woof and warp of the business, social and spiritual life of the San Antonio District, that it may become a permanent visitor in your home. Don't forget that the Southwestern Christian Advocate hopes to increase sociability and deepen spiritual life among its readers. We want everybody on the San Antonio District to read this paper. Let everybody go to church, get saved and tarry at the altar until they will receive the Pentecost; ther they will love God with all their hearts and thoir neighbors as themseives. Then an old-time revival will break out and souls will be saved and God will be glorified. What an inspiration it will be at the close of the Conference Year to look over the top—old church debts wiped out, pastor's salary in full, benevolences all raised. Look up, brethren, we must go over the top.—B. J. Easter, Pastor Simpson Church.

INQUIRY.

I wish to inquire for my brother, whom I have neither seen nor heard from in about sixty years. His name is William Highlander. He was last seen in Charlotteville, Va., abont sixty years ago. Any information leading to his whereabouts will be greatly appreciated by Tom Anderson, of Hubbard, Texas.

I wish to inquire for my nephew, Albert Ratliff. The last account I had of him two years ago his address was Seattle, Washington, 1008 Washington street. Please send any information to Mrs. F. L. Williams, Plantersville, Miss., R. 2, Box 26.

CARD OF THANKS.

I want to extend our good wishes to the good mombers and friends of St. James M. E. Church for the surprise that was given us at the parsonage on February 4th, led by Sisters N. H. Redick, Sister Helen Cain, Sister Mary Blasingame, Bro. O. Porter. They left a good supply of groceries and 65 cents in cash. May God bless them in every walk of life. Those contributing to the storm were: Bros. Sam Stephens, D. Nelison, Sisters Randolph, Lovie Dudly, Catherine Philips, Helen Cain, Lucy Watkins, Bianche Bntier, Rosa Denard, Bros. Lewis Cain Henry Butler, James Moore, Dunny Moore, Banks, Murray, W. Palmer, Sam Graves, John Oliver, Sister L. Phillips, Riley Earle, Chester Earle.—J. P. McNealy, Pastor, Warrior, Ala.

CRESCENT CITY NOTES

WILLIAMS M. E. CHURCH.—Williams Church is over the top. The district superintendent and pastor have been paid up to date. Nineteen members have been added to the church, and we will start on our $4,000 parsonage very soon.—Rev. J. W. Turner, pastor.

HAVEN—At the last session of the Louisiana Conference, held Feb. 6, 1924, Bishop R. E. Jones assigned to Haven Memorial Church, as pastor, the Rev. J. B. Johnson. He came and was kindly received. We began at once trying to marshal the forces of Haven, as he found much that was needed to be done, and at once. The trustees have gotten together and have made some very necessary repairs about the church. Palm Sunday, which was also our regular communion day, the spiritual tide ran high, from the Sunday school in the morning to the last service of the day. The pastor preached a soul-stirring sermon at night, which was spiritual and uplifting; 11 added to the church; 5 of that number were converts; 89 communicants partook of the Lord's Supper. Free-will offering $19.46.—C. H., Reporter.

GRACE M. E. CHURCH—Is still on the upward move. The pastor, Rev. F. W. Brown, has organized the church into clubs which are working fine. The Ladies' Aid, under the leadership of Mrs. F. W. Brown, and the Choral Club, under the leadership of Mrs. G. Greer, went over the top in the Easter Drive for "World Service," the Ladies' Aid raising $32.30, Choral Club $20.15; the Mysterious Twelve, under the leadership of Mrs. M. L. Hathaway, $10; the Stewardess Sisters, under the leadership of Mrs. E. Lloyd, $10; Kings Sons and Daughters, under the leadership of Mrs. M. Laws, $10; Athletic and Dramatic Club, lead by Mrs. F. W. Brown, $10; the Sunday school, Mrs. C. Ogelvie snperintendent, raised $19.50; Home Mission, Mrs. M. Powell, president, $4; Junior League, Mrs. L. D. Walker, superintendent, $7; the Foreign Mission, Mrs. L. Dodson, president, Willing Workers Club, Mrs. F. Age president, will complete their quotas by the third Sunday in this month. Also the Home Mission Sisters.

More clubs are to be organized and set at work. These good people placed on the table Easter Sunday night $529.25. There are other loyal members who have not reported in this drive, and please remember, the pastor is expecting you to stand by the program of the general Church. Let us have an "Every member working church."

The members and friends of Grace M. E. Church extend their heartfelt sympathy to Mr. F. W. Brown in the loss of her father, Mr. Sam Ware, of Beeville, Texas. We learned to love Mr. and Mrs. Ware during their visit last summer to Mr. and Mrs. Brown. God's will must be done. Sister Louise Sloan departed this life April 30th; she was a member of Grace Church and was just beginning to make herself useful again. The Junior choir members of this church miss the presence of one of their members, Mr. Philip Brown, who has gone to St. Paul, Minnesota.—Reporter.

SCOTT CHINN M. E. CHURCH—We are very glad to report that Scott Chinn is moving onward and upward under the leadership of our beloved pastor, Rev. T. B. Cooper.

Easter Sunday was a high day for us. Rev. Cooper preached a wonderful sermon at 4 a. m.; he brought to all who heard him a message full of spirit and power. All were greatly impressed with the message. At 11 a. m. the Sunday School, with Brother Joseph Davis, snperintendent, had a fine program which everyone enjoyed. At 7:30 p. m. we witnessed a grand program which was rendered by the choir. The total collection of the day was $414.55. All of the auxiliaries of the church have been reorganized. Under the leadership of Rev. Cooper we hope to do greater work this year. —Miss E. Mitchell, Reporter.

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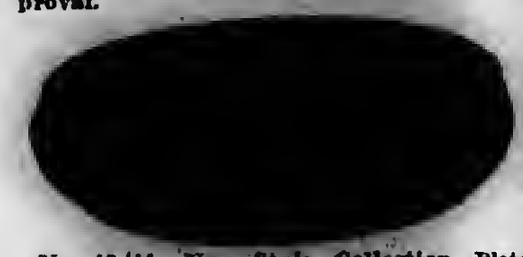
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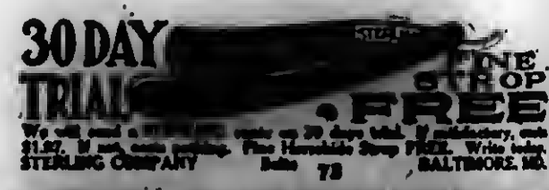
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LORENZO H. KING, Editor | Vol. 51 | New Orleans, May 15, 1924. | No. 21. | THE METHODIST BOOK CONCERN, Publishers

CHRISTIAN UNITY

Some impressive developments in Christian unification must be recorded. The recent organic union of the two branches of the Evangelical church is one of them. Three groups of our Lutheran brethren have come together in one communion, a consummation long desired, and one promising far-reaching results. Some progress has been made in the movement to unite three influential denominations in Canada. Several of the branches of the Presbyterian Church are considering a possible merger. All this is symptomatic of a general trend in which all the followers of our Lord must sincerly rejoice.

The Federal Council of Churches of Christ in America is an efficient agency in promoting Christian fellowship and cooperation. The coordination of the outstanding enterprises of the Protestant Church in great commissions on Community Welfare, Interracial Relations, Social Service, Evangelism and International Relations has already secured very definite results. Local Federations have unified Protestant interests and activities in most practical ways, and these organizations are making a definite contribution to the universal Christian brotherhood for which we have long hoped and prayed.

The Methodist Episcopal Church believes in the largest possible cooperation among the Christian denominations in the common enterprises of the Kingdom. Now, as always, it is glad to give its support to every interdenominational movement that makes for the increase of the influence and power of the churches in their united tasks.

But it is the conviction of the Bishops that no interdenominational organization created for cooperative effort should assume the functions of the individual denominations, or in any way interfere with their freedom to do their own work in their own way. Nor should any interdenominational organization assume to speak for or in any way commit any of its constituent bodies to any program, policy, or pronouncement without the approval and consent of those who are officially authorized to represent and speak for their respective bodies.

For an increasing spirit of unity and cooperation among the followers of our Lord called by many names and working in many lands, we most devoutly and constantly pray. At the General Conference in Des Moines, our Commission on Unification was continued with instructions to find a way, if possible, to obtain a union with the Methodist Episcopal Church, South, and with other Methodist bodies. The Commission makes its formal report to this General Conference. We cannot refrain from an expression of unspeakable gratitude and rejoicing that the Joint Commission has been able to agree upon a plan for bringing together these long severed branches of our common Methodism. It is eighty years since the churches divided. Each branch of the Church has been signally blessed with the favor of God in the doing of its work through these long years. In the new conditions that now exist in the United States and the world we firmly believe that united Methodism will have a multiplied power for good. We, therefore, commend to your prompt and sympathetic consideration the plan submitted to you, with the earnest prayer for an early consummation of the union of the churches, for the Master's sake.

—From Episcopal Address.

CHINA CALLS TO CHRISTENDOM

"Do not forget the great plan of salvation. The world is waiting for this salvation of Jesus. I earnestly and respectfully request you to be of one mind in your discussion about the plans for work. The Methodist Church has accomplished great results in the seventy-five years she has been in the far East. In the next period we hope for even greater results that China will be saved."

Written by his own hand, in large, and to us, queer Chinese characters, on a large cloth screen, conspicuously suspended above the desk of the Chairman of the General Conference was this pointed, appropriate message of General Feng, Commander-in-Chief of China's national army, General Feng is also delegate-elect to the present General Conference of the Methodist Episcopal Church. Finding it impossible, because of his important position, to leave China at this time, he asked Mr. Liu Fang, another delegate to bring this message to America to the present General Conference.

This message of General Feng shows discriminating judgment and is thoroughly evangelical in tone and emphasis. His statement that the world is waiting for the salvation through Jesus Christ finds echo in the consciousness of the Church at home and challenges us to more courageous endeavor to see that the world shall have that which we are commissioned of the Master to carry to the ends of the earth. Reinforcing the conviction and spirit of General Feng's message was the conduct of the Chinese delegates at this Conference. On Wednesday night, May 7, in "The Canton" in Springfield, this group of Chinese Methodists invited to an informal Church gathering in the interest of furthering the spread of this salvation in their native land, China, a group of churchmen of a half dozen sections of the earth. There were present at the banquet table, several scores of men for the time being forgetful of racial barriers and eagerly bent on Kingdom progress. Chinese, Indian, Mexican, Negro and Anglo-Saxon broke bread together and discussed Kingdom needs and China's needs. Above the noise of social festivities, and transcending selfish race-group interests all were bent on promoting the Kingdom in all lands, and in China particularly.

That Methodism has accomplished much in China during the past seventy-five years is a fact for much thanksgiving to God. Over there at the present time, are 95,000 church members ministered unto by more than 500 members of annual conferences and 1,000 local preachers with 450 Bible women. This number is being constantly increased and strengthened in spite of unsettled political and national conditions. During the last ten years the membership of our church in China has quadrupled. Besides, what is more important, to this aspiring, eager race, the Christian schools of China are crowded with fine study boys, a prophetic augury of the future unfolding and development of this old nation now discovering its superb latent possibilities. There are in such schools at the present time some 250,000 or more of these boys preparing for Christian service in church and community.

To China thus facing the future, eager, responsive, challenging, American Christianity, the Methodist Episcopal Church will not turn a deaf ear; will not be tardy of foot, will not be meager of means; will not be hard of heart. It is the Macedonian call to the task of saving China. This call was admirably expressed by Bishop Keeney in his address on a recent evening at the General Conference when he said:

"The greatest, social, industrial, educational and religious revolution of history is going on in China today. Never, since the history of the race began, has such a great group of people been moving in a single direction toward such high ideals, a people whose future has to do with so many other people, a people that must be reckoned with in such large measure in the years that are to come as in the Chinese race. And among these millions of Chinese in their unrest, in their blindness, in their political disturbances, in their heartache today, the greatest constructive agency—indeed the one great agency is the Christian Church. All else is chaos; all else is confusion. Nowhere can we find a concerted program, a united purpose, an overmastering passion with high ideals that shall embrace all the men, all the women, all the children of China's 400,000,000, except in the spirit of our Lord, the great head of the church."

Personal and General

Rev. R. Jordan requests us to note change of his address from Meadville, Miss., to Lumberton, Miss., Post Office Box 536.

Rev. H. Bright, pastor of Duncan Chapel Methodist Episcopal Church, Little Rock, Ark., has satisfactorily completed his course in Hebrew and N. T. Greek at Jackson Seminary, Shorter College.

Mr. and Mrs. L. L. Harrison were made happy in their home 2312 Jackson Avenue, by the arrival of a stranger, born to their youngest daughter, Mrs. Alma Murray on May 7th. The baby boy weighed 8 1-2 pounds.

En route to the General Conference at Springfield, Massachusetts, Rev. L. H. Richardson, Mrs. D. Novella Swann, delegates from the West Texas Conference, and Mr. J. L. Robinson, of the Texas Conference, were welcome visitors at the Southwestern Office.

The Rev. W. H. Smith of the Central Missouri Conference, pastor of Wesley Chapel Methodist Episcopal Church, Troy, Mo., preached the Baccalaureate Sermon to the Graduating Class of Lincoln School, Sunday, May 11th.

Rev. J. W. Gilder, pastor of our Salem Church, Orange, Texas, was a welcome caller at our office recently. Rev. Gilder underwent an operation for the removal of a growth from the eye, at Flint-Goodridge Hospital. The operation proved very successful and, after five days he was permitted to return home. At the Area Council, his church reported $1,200 raised on Easter Sunday for benevolent causes.

Dr. Geo. A. Simons, Superintendent of the Methodist work in Russia and Baltic States, was scheduled to sail on S.S. Leviathan from Southampton, April 22, arriving in New York, April 28. He will attend the General Conference, of which he was a delegate in 1912, and 1920, and visit a few cities in the interest of his field, returning to Europe the early part of June.

A dinner conference in the interest of the Near East Relief was held at the Highland Hotel, Springfield, Mass., on Friday, May 9th, Bishop Hughes presiding. The speakers were Dr. William E. Doughty, and the Rev. John W. Mace of the New York East Conference. A one-reel movie, "Miracles from Ruins" was shown. During the past four years the Near East Relief has had the valuable co-operation of the Board of Sunday Schools, the Board of Epworth League, and the Council of Boards of Benevolence, as well as that of editors, pastors and Sunday School superintendents.

Information concerning the World's Sunday School Convention to be held at Glasgow, and a booklet detailing the official tours, can be obtained by addressing the World's Sunday School Association, 216 Metropolitan Tower. Canadians should write to Rev. H. C. Priest, Confederation Life Building, Toronto, Canada. A sample copy of the Order of Service for World's Sunday School Day, which is June 22, can be had on request. This is a special program which is suggested for use by all the Sunday Schools of the world on the Sunday when the convention is in session in Glasgow.

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3. Because it will give to all Methodists a vital connection with the denomination, so that bishops and secretaries or benevolent boards can reach them with their special messages—an absolute necessity in a connectional body like ours

4. Because it will develop enthusiastic individual loyalty to the denomination, as it pictures our triumphs and our problems.

5. Because it will give the entire family good, interesting reading matter of a miscellaneous nature, supplying a need that is often appealed to by publications that are harmful in their influence

6. Because it gives voice to the protest of all good citizenship against all manner of evils, championing today, as it always has all sane reforms.

7. Because it will help the busy man and woman keep in touch, as they should, with all great movements, through its editorial review of the news of the day.

8. Because it is the historic way of cultivating our constituency, Wesley insisting from the very first that all our people should read our literature, maintaining that they could not grow in grace unless they give themselves to reading.

STENOGRAPHIC REPORT OF BUSINESS SESSION FRIDAY, MAY 2.

Henry Wade Rogers (New York East): Mr. Chairman and gentlemen of the conference, I hold in my hand resolutions which I propose to introduce and ask the immediate adoption of. The reason for urging immediate adoption is the fact that a sub-committee of the Senate has this matter now before it in public hearings.

Resolved by the General Conference of the Methodist Episcopal Church representing four million five hundred thousand members, that we favor the proposal made by President Harding in his message of February 24, 1923, and which has been enforced by President Coolidge and Secretary of State Hughes, that the Government of the United States should join with other nations of the world in the maintenance of, and participation in, the Permanent Court of International Justice. We favor the determination of international controversies not by force of arms but by the impartial investigation of facts and the application to them of the rules of international law by a World Court.

Resolved, That we protcst against the delay by the Foreign Relations Committee of the Senate which has had this proposal before it without action for over a year, and we respectfully ask for immediate and favorable action by that Committee and by the Senate of the United States.

Resolved, That this action be at once communicated by the Presiding Bishop and the Secretary of this General Conference to the President of the United States and to the Chairman of the Foreign Relations Committee of the Senate, Henry Cabot Lodge.

I move the adoption of the resolution.

The Bishop: You hear the resolution introduced by Judge Rogers.

A delegate: Mr. Chairman, I move that the motion be referred.

A delegate: Mr. Chairman, I second the resolution.

The Bishop: The resolution is introduced and properly seconded. A motion is made to refer the resolution, which I did not hear seconded.

A delegate: I second the motion to refer.

William H. Van Benschoten (New York): Mr. Chairman, I move the motion to refer lie on the table.

The motion that the motion lie on the table was duly seconded and carried.

H. W. Rogers: Mr. Chairman, I think I understand the sentiment of the Methodist Episcopal Church and of this General Conference, and, therefore, I do not desire to speak to these resolutions. They speak for themselves.

The Bishop: Are you ready? As many as will adopt the resolutions introduced by Judge Rogers of New York East, raise the hand. Those opposed. The resolutions are adopted.

H. L. Jacobs (Central Pennsylvania): Mr. Chairman, the last General Conference appointed a commission on areas and districts, to report on the second day of this session. I move you, sir, that that report be made the order of the day immediately after recess.

The Bishop: You hear the motion, and as many as will make this the order of the day immediately following the recess, show the hand.

The motion was duiy adopted.

William F. Conner (Pittsburgh): Mr. Chairman, under the direction of the General Conference in 1920 the Book Committee appointed a committee on the matter of the publishing of the Christian Advocates, that committee is now ready to report.

The Bishop: Under the rules the first thing this morning is the calling of the conferences for the prcsentation of matters for immediate consideration. By consent, this can be presented at this hour.

William F. Conner, Pittsburgh, presented the following report:

Fathers and Brethren:

The General Conference of 1920 took the following action:

"Whereas, The Church Press has an influence and importance so great that the subject demands fuller study and consideration than is possible at this Conference,

"Resolved, that the Book Committee be requestcd to make, through an impartial and disinterested committee of their own number or of others, a careful study of the entire subject, particularly as to the number of Church papers needed, their character, management and editorial supervision, and report their findings and recommendations to the next General Conference."

In accordance with this Resolution the Book Committee on April 22, 1922, appointed a Committee on Church Papers composed of nine members, four of whom were outside the membership of the Book Committee.

The report of this committee was prcsented to the Book Committee at the annual meeting, March 1924, and appears in the report of the Book Committee to the General Conference.

After due consideration the Book Committee ordered that "A Special Committee of five shall be constituted, no one of whom shall have belonged to the Committee on Church Papers, and that this new Committee give the matter further consideration", and report to the Book Committee at the adjourned meeting to be held immediately preceding the General Conferencc.

The report of the Special Committee of Five based in its main recommendations upon the report of the Committee on Church Papers, as amended and adopted by the Book Committee is herewith given to the General Conference:

WE RECOMMEND:

First: That there shall be issued one National Journal for Methodism in a series of editions to serve the geographical areas now served by the various Advocates, each Edition to be made up as follows: Twenty-two pages of each Edition to be uniform throughout, with ten pages of each Edition to be devoted to the special interests of its geographical area, including news of the Episcopal areas comprised therein. The Executive Committee of the Book Committee may change the size of any of said Editions or of any of the issues thereof, provided that no substantial change shall be made in the above ratios. This Journal shall be known as THE CHRISTIAN ADVOCATE, and the present names of the respective Advocates shall be continued as a prefix thereto in dcsignating the several Editions. For example: The Central Edition of The Christian Advocate, The Western Edition of The Christian Advocate.

Second: That until otherwise determined the following Editions shall be published: The New York Edition at New York: the Western Edition, the Advocate Journal Edition, and the Southwestern Edition at Cincinnati; the Northwestern Edition and the Central Edition at Chicago. Composition of thc uniform pages of the Journal shall be done at such place as may be dctermined by the Book Committee and shells shippcd to the different publishing centers.

Third: That there shall be elected by the General Conference on nomination of the Book Committee, an Editor-in-Chief who, together with two assistants to be elected by the Book Committee, shall constitute an Editorial Board. This Editorial Board shall be responsible for the uniform matter in all Editions.

Fourth: That an Editor for each Edition shall be elected by the General Conference on nomination of the Book Committee. Each such Editor shall be responsible for the pages for his special territory.

Fifth: That there shall be an Editorial Council for Conference and Cooperation composed of the members of the Editorial Board and of the Editors of the other official papers of the Church. This Council shall meet once a year at the time and place of the Annual Meeting of the Book Committee, and shall be presided over by the Editor-in-Chief. Special meetings may be held at the call of the Editor-in-Chief, and such meetings shall be called by him at the request of four members of the Council.

Sixth: That no change be made in the cases of the California Christian Advocate, the Pacific Christian Advocate, the Epworth Herald, Der Christliche Apologete and Haus und Herd. These papers and the Pittsburgh Christan Advocate, and the Washington Christian Advocate may secure the uniform material at cost.

Scventh: Since steps have been taken by the Book Committee looking toward the syndication of the matter in The Methodist Review of the Methodist Episcopal Church and The Quarterly Review of the Methodist Episcopal Church South, it is our judgment that no action shall be taken at present affecting the policy of The Methodist Review.

Eighth: That the Editors of the California Christian Advocate, the Pacific Christian Advocate, the Epworth Herald, Der Christliche Apologete and Haus und Herd be elected by the General Conference on nomination of the Book Committee.

W. F. Connor: I move you, Mr. Chairman, a reference of this report to the Committee on Book Concern.

The motion was seconded and duly carried.

E. J. Lockwood (Upper Iowa): I have the report of the Committce on Foreign Languages.

The Bishop: Dr. Lockwood of Upper Iowa on the report of the Committee on Foreign Languages.

E. J. Lockwood: The General Conference of 1920 directed the Board of Home Missions to appoint a commission on foreign language work. This commission was appointed at the

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first meeting of the Board of Home Mission and Church Extension held during this quadrennium. The commission has been at work during the quadrennium and is now ready to present its report. I move that this report be made the order of the day for Tuesday, May 6, immediately following the recess.

The motion was seconded and duly carried.

Bishop William Taylor Memorial

Rolla V. Watt (California): This little banner (displaying a banner) reads, "The people that sat in darkness saw a great light," It is sent here by the William Taylor Memorial Church, Oakland, California. I have a matter to present to the General Conference. One hundred and three years ago today William Taylor was born in the state of Virginia. He died in California on the 19th of May, 1902. A strong man, commanding in statute, fearless and devoted, ceaseless in industry, he preached in season and out of season in the halls and churches in his own and in many lands. Wherever he went he established missions. In California, his adopted state, along every road and highway, by every bypath is found his memorial, for he brought into the United States the eucalyptus which now grows everywhere in this country. His mortal remains lie on the sunny slopes of Mountainview cemetery in California.

His son, Hon. W. E. Taylor, presented to the Methodist Episcopal Church the cemetery plot in which these remains rest, marked by simple but appropriate granite monument. Taking advantage of the meeting of the Bishops on the coast in 1921, a memorial was held in this cemetery, attended by Bishops Leonard, Hartzell, Stuntz, Hughes and Neely of our own church, and Bishop DuBose of the Church, South, and others participating.

As a delegate from the California conference, I have the honor to present the following preamble anad resolution:

MEMORIAL TO GENERAL CONFERENCE TO BE REFERRED TO THE COMMITTEE ON FOREIGN MISSIONS

Whereas there was in 1921 celebrated in California the One Hundredth Anniversary of the birth of William Taylor, world-wide evangelist and Bishop of Africa, and as an outgrowth of this celebration there was formed by the California Conference the William Taylor Memorial Association to enlist the co-operation of world wide Methodism to commemorate William Taylor's apostolic labors in all lands, and

WHEREAS steps are now being taken to prepare a memorial volume commemorating the life and work of this great Pauline prophet and planter of missions, also a volume especially designed for young people,

THEREFORE, be it resolved that the General Conference heartily approve of these efforts to perpetuate the memory and work of this militant representative of world-wide Methodism, and hereby direct that committee be appointed to co-operate in carrying out the purposes of the William Taylor Memorial Association and see to the appointment of committees in the various continents, particularly in India, South America and Africa, where William Taylor founded Methodist missions, with a view to perpetuating in all proper ways the memory and the carrying forward of the work begun by this pioneer missionary.

This is largely signed, and I move that it be referred to the Committee on Foreign Missions.

It was so referred.

A. W. Harris (Maine) secured the floor, and the Bishop said:

There are two conditions to a successful hearing. One is clear speaking, and the other is quiet and careful listening.

A. W. Harris: I present the report of the Commission on Unification, and I move that it be printed in the Daily Christian Advocate, and made the order of the day for next Wednesday, immediately after the perfecting of the journal.

It was so ordered.

F. C. Dunn (New England): Fathers, sisters and brethren, there will be presented at this session many resolutions, not all of which may be as well written, not all of which may be as well delivered, as was the one by Judge Pollock yesterday, or the one this morning by Judge Rogers. It seems to me that it would be a wise thing to ask the Committee on Rules to bring in a provision whereby resolutions shall be referred and printed. If it is in order, I so move.

This motion was seconded.

H. P. Sloan (New Jersey): Will this interfere with the rule of the house under the Call of Conference for the presentation of matters for immediate consideration:

The Bishop: It will not.

The resolution was adopted.

D. G. Downey: I move that we now take up the regular business of the Conference in order, namely the call of the Conferences.

This motion prevailed.

The Bishop: This is for the presentation of matters for immediate consideration, not for the presentation of matters to be referred. Those who have matters to be referred will refer them directly. Will you allow the chair, before this call is made, to ask the secretary of the Bishops to present further nominations which ought to be presented before the call is begun?

Bishop Wilson: Mr. A. M. Legg of the Central Illinois Conference, appointed on the Committee on Credentials, is temporarily absent. Mr. E. H. Wilson of the same conference is nominated to take his place.

For the Committee of five ordered on rules, the following are nominated: H. L. Jacobs, W. M. Short, E. P. Dennett, W. H. McMaster, F. A. Horne. For the Committee of five to bear the action of yesterday on the subject of prohibition to Washington, Bishops Nicholson and Leonard, Clarence T. Wilson, C. A. Pollock, W. H. Van Benschoten.

All these nominations were confirmed.

The call of Conferences was resumed.

H. T. Ames of the Central Pennsylvania Conference presented the following paper:

RESOLUTIONS ON OBSERVING THE MORNING WATCH

Whereas: The general opinion of Press, Pulpit and Pew is that the responsibility upon this General Conference is as grave, if not more so, than any which has rested upon any General Conference since the Methodist Episcopal Church was organized.

We are assembled in the midst of world conditions which are appalling. War, pestilence and famine have wrought their infernal work, and left the Nations of the world without a Prophet of God who apprehends the significance of these terrible days, with courage to declare and lead back the confused sons and daughters of men to the Captain of their Salvation.

This Nation is reeling and tottering like a drunken man, from conditions of law violation, fraud and corruption, which cause every thoughtful man to seriously consider whether self government will endure.

The Universal Church of God, our own included, is torn and distracted by opposing contentions which question the very foundation of our Faith, the priceless heritage of the sons and daughters of Adam.

Who is sufficient for these things? None, in his or her own wisdom.

But we are not without hope; God has spoken, declaring that if any man lack wisdom, let him ask of Me,

THEREFORE BE IT RESOLVED:

1. That we most earnestly request the committee having in charge the arrangements for this General Conference, to provide a place, where all those members of this body who desire to do so, may meet each morning and observe the morning watch, and pour out souls in earnest importunate prayer to Almighty God to endow us with wisdom by the gift of the Holy Ghost, that we may legislate wisely for the Kingdom of our God, that a mighty revival of religion shall sweep all Churches developing Leadership, healing the hurt of the daughters of my people—restore the faith once delivered to Saints, and bring in the glad hour when Jesus shall be crowned King and Lord of all.

II. That we invite all the Churches, our own included, to unite with us in observing this hour of prayer.

H. T. Ames moved the adoption of this paper, and the motion was seconded.

E. Stanley Jones (North India): I move the elision of the first part of this resolution.

This motion was seconded, and Mr. Jones proceeded:

It is stated in the preamble of this resolution that America is "staggering like a drunken man" in the solution of these problems. That may be oratory, but in India everything spoken about Western civilization is taken literally. If that

goes out from this General Conference, that "America is staggering like a drunken man", it will be thought literal fact, throughout the non-Christian world, and it will be a serious embarrassment to us in our work in foreign lands. I believe in the core of the resolution. I hope the preamble will be deleted, and that we will adopt merely the resolution.

The resolution was amended by omitting the preamble, and as thus amended was adopted.

H. L. Jacobs presented the following:

Resolved, that the Publishing Agents be and are hereby empowered to sell at cost to our theological institutions for their students, all the books in their respective curricula; and, upon order of the Board of Examiners of our Conferences, to undergraduates and examiners, all the books listed in the courses of study.

I move the adoption of this resolution.

Wallace McMullen (New York) raised the question of consideration.

The Bishop: The rule on the subject of consideration is (1) under Rule 7: When the question of consideration is raised "it shall then be put without debate, and if there is a two-thirds vote against consideration the proposition shall not be entertained."

The vote was taken, and the Chair was in doubt.

The Bishop: In order to obtain consideration for a resolution like this it is required that one-third of the body plus one at least, shall vote for immediate consideration.

F. R. Bayley (Baltimore): What if we refuse to consider it?

The Bishop: It may be referred to a committee, the reference being taken without debate.

D. G. Downey (New York East): If we refuse to consider it, it is dead.

The Bishop: After the person introducing the proposition has spoken.

D. G. Downey: But if at first we decide not to consider, the motion is dead and cannot be referred.

The Bishop: I think Dr. Downey is entirely right.

F. R. Bayley: I move as a substitute that this be referred—

The Bishop: The only question now is the question of consideration. The house was not clear.

The vote was taken, and consideration was ordered.

H. L. Jacobs: I do not want any reference. This proposition seems to be clear enough and strong enough. In the interests of those who can poorly bear the burden of expense of the books in the course of study, I speak. This has to do with the student body in our theological institutions, and also with all the undergraduates in the courses of study in our Annual Conferences.

At the present time, those of you who are familiar with the work of the board of examiners in your annual conferences will know that about one-half of the books are purchased in each year, and the others are borrowed, because of the financial inability of most of those in the undergraduate classes to purchase the complete set. Most of those young fellows now are carrying financial burdens by loans from our Education Society and from individuals. Some of them have to forfeit their insurance papers because they are not able, from the income that they receive, to maintain their annual premiums on them.

In the Nebraska conference, the young men in that body passed resolutions that the educational supervisor of the board that has to do with our course of study has sent in in the way of a memorial. He examined this paper and found it larger and better and stronger than the memorial that he presented. In the interest of the young men, and especially when they must begin to settle the problem of their student habits in the formation of a library, in the retention of the best books in the preparation to preach to the laity of our church and be efficient in the work of the pastorate this resolution has to do. It will not materially affect the distribution to the conference claimants' fund, for if the entire course for the year is purchased by the undergraduate, there will be a purchase of one-half or even less of each year's course. And so far as that is concerned, we are told in the report of the Book Committee, which is in the hand book, that the profit purpose is not uppermost today in the minds of the Book Concern. And if that is so, we are coming to the assistance of the young men at the time of their special need. We ought to give them that grant. It will not in any sense interfere with their self-respect, or increase their tendency to depend on outside help, but develop that which is essential, namely, self-support, if we assist them in the purchase of their books in the course of study. For that reason, I hope this will pass instead of being referred.

Francis R. Bayley (Baltimore): I move that this be referred to the Committee on Book Concern.

The motion was duly seconded.

The Bishop: Under the rules the motion to refer has to be taken without debate. As many as will refer this resolution to the Committee on Book Concern, raise the hand. Those opposed. It does not seem to be referred. It is not referred.

What is your pleasure?

Edward R. Stafford (Ohio): Mr. Chairman and brethren, I raise the question as to the value of the resolution as it now stands, using the word "empowered". The publishing agents have it now in their authority to set the price on all published matters. I take it that those who bring forward this resolution wish to direct the publishing agents to sell these books at cost The use of the word "empowered" in the resolution does not add anything whatever to what the publishing agents may now do. The discipline gives them that authority. And since I am in favor of this resolution, going through, and since I desire that the young men in our conferences shall have this advantage of books at cost, I therefore move that the resolution be amended so that the word "directed" shall be substituted for the word "empowered."

The Bishop: You have heard the motion.

H. L. Jacobs (Central Pennsylvania): Originally the word was "instructed". At the request of some folks we put it "empowered."

The Bishop: Do you accept the amendment?

H. L. Jacobs: I accept the amendment.

S. A. Bright (New Mexico): I move the previous question Mr. Chairman.

The Bishop: Dr. Bright moved the previous question.

A delegate: I rise for information. May I ask, if this resolution is passed, does it compel the publishing house of our foreign conferences to do likewise? I understand that the publishing houses on the mission field should not go by that term.

The Bishop: The motion is that the main question be now put. As many as will order—

A delegate: Mr. Chairman, we cannot vote intelligently until we have that information. Does this include foreign publishing houses?

The Bishop: The chair is unable to say anything more than this, namely, that the resolution is supposed to mean exactly what it says. The chair is not competent to interpret the resolution and is not permitted to do that.

A delegate: May we ask for a reading of the resolution again?

The Bishop: That may be done.

W. E. Shaw (Central Illinois): I wish to ask for an interpretation concerning procedure. I want to ask whether under a motion for the previous question, a motion to refer to another committee is admissible?

The Bishop: We will have to determine that when we get to it Dr. Shaw. The question is, Shall the main question be now put?

A delegate: A question for information. The statement has been made that if this is passed it would not affect the distribution to the conference claimants.

The Bishop: I think that is not permitted under a motion for the previous question. As many as will order the previous question, raise the hand. Those opposed. The previous question is ordered.

E. J. Kulp (Kansas): I move that this be referred to the Committee on Book Concern.

The Bishop: Dr. Kulp moves, under the previous question, that the motion be referred to the Committee on Book Concern.

A delegate: A point of order. Has not that been voted on?

The Bishop: The previous question has been ordered, since that was negatived once. As many as will order this referred to the Committee on Book Concern, please raise the hand. Those opposed. It was not referred.

C. Howard Taylor (Indiana) was recognized.

The Bishop: Nothing is in order except the previous question.

C. Howard Taylor: Cannot a motion be made now to refer to the Committee on Education?

The Bishop: A motion to refer to the Committee on Education is in order.

C. Howard Taylor: I so move.

A delegate: After a motion to refer has been voted down, can you have a succession of motions to refer?

The Bishop: The motion to refer to the Committee on Book Concern was voted down, and the motion to refer to the Committee on Education is in order, in the opinion of the chair. As many as will refer, raise the hand. Those opposed. It is not referred.

C. H. Dunn (California): Mr. Chairman, I move that it be printed and be made the order

of the day at some point tomorrow that is available.

The Bishop: Nothing is in order, I think, under the rules, except a vote. As many as will adopt the resolution, raise the hand. Those opposed. It is adopted.

Ray Allen (Genesee): I wish to move that this include our publishing houses outside of the United States, as well as in.

The motion was seconded.

The Bishop: That motion, I think, would not now be in order. Dr. Allen. You may move it as a matter of immediate consideration when the call of conferences reaches the Genesee conference.

This motion has been passed.

We are within five minutes of the hour for a recess and I think are up to a point for the giving of notices, are we not? The Secretary of the Board of Bishops has an important announcement. Let us be in perfect order so that we may clearly hear all these announcements.

The Bishop: Under the rules, a recess is taken each day at 10:30, for ten minutes. We will be in recess

(*Continued in Next Issue*)

THE STORY OF THE REVIVAL AT CENTRAL M. E. CHURCH, JACKSON, MISS.

By Percy Queen

One of the greatest revivals that Jackson has had for some time, was brought to a close Tuesday night, April 15th, after ten days of hectic and gruelling warfare between the forces of sin and evil led by the devil and whatever forces he could press in service, and the forces of Christ and Christianity led by Dr. J. W. Golden, Area Evangelist for the New Orleans Area, supported by Jackson's grand army of Christians irrespective of creed or church, for tho the main point of attack was Central Methodist Episcopal Church, Christians from everywhere enlisted the Baptist, the A. M. E., the C. M. E. and the rest, and with united strength and united effort carried the fight into the camp of the devil. As the news of the great meetings spread over the city, sinners, some out of curiosity, and some seeking salvation began to come, then the devil began to weaken, and the great Evangelist brought on the maneuvers that put the devil to flight.

Tonight he would talk to them of hate, of selfishness, of immorality, and all the evils and suffering for which the devil and sin are responsible. Then, with words brilliant in simplicity and plainness, but clothed in the mighty spirit of the Holy Ghost, picture to them the eternal and everlasting suffering and damnation the harvest of those who live in sin.

The next night he would talk to them about Christ, about his wonderful love, of his great powers, and his ever-readiness to extend mercy to all who would but ask, of kindness, of morality, of friendship, of charity, and all those great virtues which would not exist today were it not that Christ still heard the prayers of men. Then again in words of spiritual eloquence, picture Heaven, the eternal and everlasting joy, pleasure and happiness, the reward of those who would accept Christ as their Savior, and in response sinners came to Christ, yes 86 sinners —men, women and children, some whose sins were as scarlet, some perhaps who were not so bad, but sinners, and, throwing off the yoke of the world acknowledged Christ as their Savior and confessed their desire to live and serve him as Christians.

Not only did he talk to the sinner, but to the Christians as well. Tonight he would talk to them of their responsibility to God, to the church, to the home and of many other things about which Christians are wont to become slack, the next night, of the responsibility of the church to the children, and of the responsibility of the children to the church, and in the midst of his battle against sin paused long enough to organize the young people into the Junior Church, which, on Tuesday night, presented him a gold pencil as a token of respect and gratitude for the new hope, courage and inspiration that he had given them.

The last night was without doubt the greatest of the ten, for, when the newly made Christians had received the hearty hand-shake of fellowship and as the congregation joined in singing the last song "I am Going Home to Jesus," a man, a sinner, came rushing and pushing to the front, crying, I want to join this handshaking I have seen the light, and it was said, "and the Holy Ghost descended from Heaven" which saying seems rather appropriate here, some cried, some laughed, some shouted for joy, and thus the very fitting climax and end of the greatest revival that Jackson, Miss., and Central Methodist Episcopal Church have had for many years.

THE CHARLESTON DISTRICT HOLDS TWO SIGNIFICANT GROUP MEETINGS APRIL 21, 22.

The first one was called and convened at Summerville, S. C., in Wesley M. E. Church, under the pastorate of Rev. P. E. Mingo, the second assembled at Lanes, S. C., Wesley M. E. Church, where the Rev. George McLarey is the excellent pastor.

Each of these group meetings stroved to exceed each other in financial report, numerical increase, and spiritual fervor.

Our zealous District Superintendent, the Rev. A. R. Howard was free in coaxing on this righteous rivalry. When the World Service benevolence was counted, it was surprisingly discovered that each group had reported the same financial sums of $621.00, each. Centenary M. E. Church, Charleston, pastored by the able Rev. J. D. Whitaker lead the Western Group in contributing $156.00, and Wesley M. E. Church where the writer preaches lead the Eastern Group, releasing $120.00.

The pastors of the district have assured our anxious and aggressive District Superintendent, that they would take care of every cause and project that the church launches and endorses and support him in all of his efforts and endeavors.

The World Service Atlanta Area Secretary, the Rev. J. W. Moultrie was present and made a powerful appeal for the great institution he represents. The Rev. M. M. Mouzon was never more fervent, and forceful in urging the South Carolina Conference Claimants Permanent Fund of which he is the faithful agent. This latter cause especially should touch every layman and preacher at least in the Methodist Episcopal Church in South Carolina, and our hearts and our pocket books ought to respond to raise immediately the $50,000 asked for to make this project permanent. While we have a great big task before us, we can do the job, and from now on we shall stick here until every penny is raised and turned over to the Permanent Board of Conference Claimants of the Methodist Episcopal Church, Chicago, Ill.—John C. Gibbes.

WACO DISTRICT MINISTERIAL COUNCIL

The Ministerial Council of the Waco District of the West Texas Conference, met in an inspiring two days' session April 22-23, in Marlin, Texas, at the Davis Chapel Methodist Episcopal Church, Rev. J. J. Hardemon, pastor. A majority of the pastors were present when the District Superintendent, Rev. T. H. Wyatt took the chair on Tuesday morning, April 22. After a splendid devotional service the Rev. T. H. Wyatt gave a splendid talk on "The Necessity of Co-operative Effort to Make the Work Go." Our hearts truly were warmed as he talked. He then asked for motion for secretary, R. S. Mosby elected secretary and reporter. Committee appointed to receive cash and voucher reports from pastors as follows: Revs. J. H. Childs, J. J. Hardeman and Bro. A. C. Wilson. The following pastors were present and reported: Revs. B. J. Goff, M. Fontaine, A. W. Evans, V. H. Townsend, H. O. McCutheon, J. B. Eggleston, John Coe, J. H. Childs, J. J. Hardeman, J. L. S. Edmondson, C. S. Williams, H. E. Kirkendoll and R. S. Mosby. Revs. R. A. Appling, H. A. Jones. P. M. Carmichael and Mrs. M. J. Appling, were unable to attend, but sent reports.

The meeting was made helpful by discussions and talks on the vital subjects and problems that are germane to the work of the church. At the evening session the Rev. M. Fontaine of Chilton, preached a very practical and inspiring sermon on "Love to Our Neighbor." Rev. T. H. Wyatt appointed the Rev. C. S. Williams as chairman of the second day's session of the council, Rev. Wyatt being called to New Orleans to attend the Area Council.

The second day was full of inspiration and information derived from the talks and discussions of the pastors. We were cared for in great style. The sisters vied with each other in their efforts to "Give ye them to eat."

We are working hard to do our bit and we are ever mindful to do all we can to "carry on" in bringing the "Kingdom on."

The church may count on the Waco District. Total reported $1,800.00.—R. S. Mosby, reporter.

MINISTERIAL COUNCIL, DALLAS DISTRICT

The Minister's Council of the Dallas District, West Texas Conference, met Tuesday, April 22, at St. Paul Methodist Episcopal Church, Dallas, Rev. J. W. Warren presiding. Revs. S. E. Blacknell and G. A. Deslandes were elected secretary and treasurer, respectively.

Several of the ministers could not be present because of illness and other unavoidable

hinderances. However, a very interesting session was held. A special prayer was offered for Rev. D. C. Hailey of Waxahachie who was reported very ill. Splendid reports of Centenary money collected were made by the struggling pastors, in spite of the inclement weather that has prevailed almost continually since the adjournment of Annual Conference. Several reports were received by the district superintendent the day following the brief session, increasing the aggregate sum considerably. Ennis-Ferries, Mexia, Milford-Italy, Hillsboro, Wichita Falls, Pilot Point, Warren's Chapel, Dallas and Thompson Chapel, Ft. Worth, reported an increase over their contributions to the council of the previous year.

Each pastor expressed a sincere determination to eliminate the word balance from his report as soon as possible, God helping. Plans for the coming district conference were discussed and several new features adopted. We hope to make our's a model conference. The Dallas District desires the prayers of all Methodism, that inevitably success shall be ours to enjoy.—F. M. Hudspeth, reporter.

PROCEEDINGS OF THE LEXINGTON ANNUAL CONFERENCE

The Lexington Conference held its thirty-fourth Annual Session at Louisville, Ky., in the R. E. Jones Temple. The conference opened with Bishop F. D. Leete presiding. It was of unusual interest from beginning to end; notwithstanding the fact that our hearts mere made sad to learn that seven of our ministers had passed to their final rewards during the year.

Many prominent visitors came and proved to be a source of inspiration to the entire conference Among them Dr. L. H. King, and P. O'Connell.

The following delegates were elected to represent the Conference at the General Conference which meets at Springfield, Mass., during the month of May. Dr. J. B. Redmond pastor of St. Marks, Chicago, Dr. E. A. White, District Superintendent, Indianapolis District and Dr. H. M. Carroll, District Superintendent of Lexington District. The Lay-Electoral Conference elected Mrs. C. D. C. Mebane, Paris, Ky., Mr. Wm. W. Cooke, Gary, Ind., and Dr. J. H. Carroll, Columbus, Ohio. Dr. Redmond and Mrs. Mebane having received the largest number of votes in their respective elections, headed the ministerial and lay delegations respectively.

The Rev. I. G. Penn, Jr., Conference host, entertained the largest delegation ever witnessed in the Lexington Conference. All were pleased with his general hospitality. Bishop Leete preached on Sunday to an overcrowded house.

At 3:00 p. m., just before the appointments were read, an unusual service was held. The trustees of the church marched forward bearing a large bronze tablet to be prescnted and placed in the church in honor of Bishop R. E. Jones the first Negro General Superintendent of the Methodist Episcopal Church. The whole audience stood in thankfulness to God for such an august occasion.

There were very few changes in the appointments. Each one left with a new determination to better serve the cause of our Lord and Maker.— W. H. Wallace, reporter.

Southwestern Horizon

Colored Athletes Win Honors

Charles West, of Washington and Jefferson College of Washington, Pa., was chosen by his college to represent it at the University of Pennsylvania carnival at Philadelphia.

It will be remembered that West won the Pentathlon Championship and was heralded as "America's greatest college athlete". As a reward for his remarkable work, he was elected captain of the present 1924 team.

West in the pentathlon at the University of Pennsylvania, duplicated his last year's record by winning the five-event championship. This is a signal victory for West when one takes into consideration the strong competition he had. There were Levi, the Indian star from Haskell Institute, West's most formidable rival; John Paul Jones, of Dupauw, Marsh Johnson of Pittsburg University, Plansky of Georgetown, and Newton of Florida. All of these are noted athletes, yet West won easily over them, thus adding another star to his crown.

R. Earl Johnson, the Edgar Thomson star, won a signal victory a few days ago in the Schenley Park cross-country course of Pittsburg, Pa. Johnson easily outdistanced all his competitors in the race. Johnson's time for the six-mile run was 29 minutes and four seconds, thus establishing a new record for the Schenley Oval course. This victory entitles Johnson to make the trip to Boston next month for the final Olympic tryouts for the American team to compete in the Olympic races in Paris, France. Johnson stands without a peer in this country and will most likely be the first selection for the American team. Johnson was on the American team a few years ago and made a fine showing in the Olympic races.

The team-mate of Johnson in the Schenley Oval course made a fine showing, Rufus Tankins is his name. Tankins is proclaimed by track critics as a "diamond in the rough".

In an exhibition jump, which constituted a feature of the first annual Ohio relays, conducted under the athletic department of Ohio State University last week, Dehart Hubbard, the matchless athlete of Michigan University made a leap of 25 feet, 27-8 inches, within one-eighth of an inch establishing a new world's record. Hubbard already holds the United States amateur record for the broad jump and, along with this event, captured the hop-step-and-jump last year. He is expected to duplicate his last year's feat again this season and is a surety on the Olympic team to represent the United States.

Albert Washington of the University of Illinois, is another noted colored athlete, he has been acclaimed by critics as a "pocket edition of Howard Drew." Washington is already a joint holder of the world's 70-yard indoor dash record. Washington is the only man who will ever challenge the great speed of Charlie Paddock and he is most likely to make the American team.

We say all honor to these boys who are winning honor for themselves as well as for their country and race. These examples should inspire other young men of the race to do their best in what ever they are engaged.

Not only are our young men and women taking honors on the athletic field, but in other fields also. The Horizon mentioned a few weeks ago the names of Young Colored Americans who have taken scholastic honors from the leading universities of the country.

Dr. Theodore Kenneth Lawless, of Chicago, can be added to this list. Dr. Lawless is a native of Louisiana; completed his preparatory work at Straight University of New Orleans. and his college work at Talladega College. He studied medicine at the University of Kansas, Northwestern, where he received the degree of M. D. He won the Rosenwald Scholarship of $1,200, which enabled him to further his education at the Vanderbilt Clinic, Havard University, University of Paris and the University of Germany. Dr. Lawless is now practicing at Chicago and holding classes at Northwestern University.

These cases are better arguments for the equality of races than a thousand speeches and resolutions.

Dr. W. E. B. DuBois Returns to America

Said Dr. W. E. B. DuBois upon his return to America: "I have just come back from a journey in the world of nearly five months; have traveled 15,000 miles; set foot on three African Islands and five African colonies; have sailed under five flags; have seen a black president inaugurated; have walked in the African bush and heard the night cry of leopards; have traded in African markets, talked with African chiefs and been the guest of white governors; have seen the Alhambra and the great mosque at Cordova and lunched with H. G. Wells; and I am full, very full with things that must be said." It will be remembered that Dr. DuBois was commissioned to represent the President of the United States in Liberia a few months ago at the inauguration of President King of Liberia.

Upon his return the friends of this noted man, gave a banquet in honor of him at the Lavarian Cafe of New York City, as a token of their appreciation of his service.

At the end of the large dining room stood a long raised table at which sat the speakers, men and women, black and white, all eminent in distinguished fields. The celebrated white dramatist, Ridgeley Torrence, sat beside the celebrated black educator and builder of civilization, Mary McLeod Bethune.

The speech of John Hampton, one of the greatest actors on the stage, was a splendid piece of philosophy and an eloquent plea for racial unity.

Eugene O'Neil, and Zona Gale, sent their tributes from afar, teeming with admiration of the distinguished Negro scholar, and the great race he represents, while Joel E. Spingarn sent his from his bed of pain.

The Lieutenant Governor, rising above the mediocrity of political utterance, and Justice Mack of the Supreme Court and Overseer of Harvard, talked on such sublime themes as hu-

man rights as the only basis of government and dirscrimination as the wreckers of our institutions. The young black poet, Countee Cullen, rcad his poem, "The Fledgeling to the Eagles" Dr. Emmett J. Scott and Prof. Neval H Thomas were among those who attended the banquet.

Dr. DuBois who startcd life as a poor boy, but by grit and determination rose to power and influence in the world, should have its lessons for others of the race who start life in a humble way.

Nothing broadens a man's horizon as does travel. The Horizon has often wondered how somc preacher-mcn could prcach for years without seeking some of the glory of this country, if not of the old country. Why don't more of our leaders go abroad? Why don't more of them take the Sabbatical year? Dr. DuBois says, "I am full, very full," nothing will make a man full as will travel and study. Dr. DuBois has truly had a useful and brilliant career.

Seventeen Negro Soldiers Get Sentence Shortened

Sentences of seventeen of the 38 life-termers among the 54 former members of the 24th infantry, in whose behalf the National Association for the Advanccment of Colored People and other bodies rccently presented a petition with 125,000 signaturcs to President Coolidge, havc been commuted by the War Department. Their sentences in most of the cases were cut to thirty ycars from life imprisonment, making the men eligible for parole in from three to four years.

The National office of the N. A. A. C. P. is not satisfied with these shortened sentences. James Weldon Johnson, secretary of the N. A. A C. P. is in Washington taking the matter up with Secretary of War Weeks. Mr. Johnson said the N. A. A. P. C. would continue this fight until all the men were releascd from prison or dead.

Every Negro in this country should become a mcmber of this worthy organization that is doing so much for the advancement of our race. How can any refuse to join in the light of what it has, and is, doing for the race.

Did You Know

That John J. Eagan, philanthropist, Christian statesman and captain of industry, of Atlanta, Ga., is dcad? And that Negroes sat on the same floor in the auditorium of the First Baptist Church and listened to the different speakers on the program describe the unusual traits of character that made Mr. Eagan the outstanding apostle of the golden rule as applied to industrial and race relationship and that Dr. Isaac Fisher, of Fisk University spoke at his funeral?

That Rev. Walker L. Johnson, pastor of the first Baptist Church, of Kinloch, Mo., was elected by a large vote on the Republican ticket as a member of the Board of Education of St. Louis county, and that he is the first of our race to be thus honored in Missouri?

That the John Brown Memorial Association of Philadelphia, Pa., is planning its annual pilgrimage to the grave of John Brown on his 124th anniversary on May 9th, and that other tourist will join them en route to Harper's Ferry, Va., from Atlantic City, Wilmington and Reading, Pa.?

That the Prince of Wales patronized a cafe run by an American Negro, John Mitchell, of Paris, France, and that crowds stormed the doors of the cafe when word went around that the Prince of Wales was dining there. And in some cases white Americans waved 500 franc notes, trying to bribe the doorman to let them in?

That Dr. Ycopold Stokowski, conductor of the Philadelphia Orchestra, gave credit to the American Negro for "vital force in national music"?

That twelve hoboes, arrcsted and put in jail at Lagrange, Ill., savcd six patients during a fire at a sanitarium of that city and that a Negro hobo, who was put to work on the streets with the other eleven dashed into a burning building and carried a woman patient to safety, and that the twelve men were given their liberty and a $2.00 bonus?

THE WORLD SERVICE MEETING OF THE GULFPORT DISTRICT

The World Service District meeting of the Southern part of the Gulfport District was held in St. Paul Methodist Episcopal Church, Biloxi, Miss., March 14, 1924.

The World Service Prayer Service was conducted by Rev. S. G. Roberts, Rev. W. L. Marshall, was elected Secretary.

Dr. E. M. Jones in the chair introduced the "World Service Program" to the delight of all present.

The time for study was short, only one day, but the pastors and laymen, got down to business at oncc and spcnt one day in hard study of the "World Service Program."

At evening when the meeting adjourned, the pastors and laymen expressed their joy of the knowledge acquired from the Study of the World's needs from the "World Service Program," that they are determined to put the program over.

A Study Conference of the same nature was being held on the same day at Beaumont, the north end of the District, by the District Superintendent, Rev. P. H. Rembert, therefore, he could not be with us in Biloxi.—W. L. Marshall, Reporter.

NEW ILLUSTRATED HOME MISSION LEAFLETS

A number of new and attractive illustrated home mission leaflets have recently been issued by the Board of Home Missions and Church Extension. They include "Logs and Men", a story of the work of our logging camp missionaries; "Religious Training for Rural Youth", an account of the development of religious education in the North Chicago District; "The City", showing some of our outstanding city problems; "The Church in the City", showing how some of our city problems are being met; "Our Negro Work", containing glimpses of our work North and South; and "The Church and the Farmer", a committee report presented at the Wichita meeting of the Board of Bishops. The above mentioned leaflets may be had free upon application.

The report of the "Seventh Annual Meeting of the Council of Cities", containing the address delivered recently at the Pittsburgh meeting, is just from the press and is available for twenty-five cents per copy; also "Rural Leaders' Problems", (fifteen cents) containing addresses presented at the Evanston Rural Conference, the "1923 Annual Report" (fifteen cents), and the "Quadrennial Report" (fifteen cents).

Requests for any of the above literature should be sent to the Board of Home Missions and Church Extension, 1701 Arch Street, Philadelphia, Pennsylvania.

WILEY COLLEGE GETS "A" CLASS RATING

President M. W. Dogan on the eve of his departure for the General Conference of the M. E. Church to be held at Springfield, Mass., announces the decision of the American Medical Association to give Wiley a class "A" rating, thus putting it on par with the six leading and only Negro colleges of the world that have such rating. This recognition follows upon the heel of the decision by the Board of Education for Negroes of the Methodist Episcopal Church to discontinue all classes below the second year high school beginning with the 1924-25 session. Thus it is seen that the plans for development at this plant of a school of real college grade are rapidly materializing. Dr. Dogan left Sunday for Saint Louis for an interview with a multi-millionaire shoe manufacturer, a Mr. Jackson Johnson, who began his business in Mississippi where his encouragement to the president as a boy inspired him to attain the degree of success he has accomplished. It is not known just what results will comc from this interview. Mr. Johnson is a man of large vision and kindly disposed toward institutions that are actually making a contribution to the general social welfare. The activities which have been engaging the president's attention latcly are the installing of the 700 opera seats in the new chapel, perfecting plans for the summer school and summer normal and completing arrangements for Commencement exercises. He heads the Texas Conference delegation to the General Conference. This is the seventh time hc has been elected to attend the quadrennial meeting of the General Church to present the educational interests from his section. As an attestation of the high esteem in which he is held by the members of his conference, he was givcn the largest vote ever received by any one sent as a delegate from this conference during all of its history.

COMMENCEMENT WEEK AT PRINCESS ANNE ACADEMY, PRINCESS ANNE, MARYLAND

Tuesday, May 27, "Cinderella" Operetta prcsented by the Musical Department.

Wednesday, May 28, Declamation Contest.

Thursday, May 29, Class Day.

Friday, May 30, Third Ycar Supper to Fourth Year.

Saturday, May 31, Shakespeare's "Macbeth" presented by Graduating Class.

Sunday, June 1, 10:30 a. m., Sermon to the Graduating Class, by the Rev. J. M. Dickerson, Pastor of Whatcoat Methodist Episcopal Church, Dover, Delaware.

Monday, June 2, Alumni Reunion—2:30 p. m., Business Session; 8:00 p. m., Program (Daniel Lyman Ridout, Musical Instructor, Princess Anne Academy, speaker); 9:00 p. m., Banquet.

Tuesday, June 3, Commencement Exercises,

Dr. Lorenzo H. King, Editor of the Southwestern Christian Advocate, New Orleans, La., speaker.

J. O. Spencer, Ph.D., President; T. H. Kiah, Ped.D., Principal.

MINISTERS' MEETING OF PITTSBURG DISTRICT

The Spring Meeting of the Ministers of the Pittsburg District was held in Waldron Church, Piedmont, W. Va., April 24-25. The Rev. D. M. Pleasants was the entertaining pastor; District Superintendent Dr. M. J. Naylor, was the chairman of the meeting.

The following district goals were set, viz:

Aim 1. Full attendance upon the District Conference and District Sunday School Convention. Each pastor to notify the entertaining pastor as to the number of delegates from his charge by June 15th.

Aim 2. Conference Claimants. (a) That the pastors, individually, be 100 per cent subscribers to the Endowment Fund. (b) That the full amount of the claimant's claim be raised on the legal basis. (c) That the amounts apportioned by the annual conference, for the support of the field agent, and known as the Special Fund, be raised.

Aim 3. Sunday Schools. Standardization of Sunday School leadership classes and the inclusion of every other standard features possible in every school.

Aim 4. World Service. That 100 per cent of apportionments for this year be raised and a World Service volume placed in every home.

Aim 5. Church Training. (a) That a Church Training night be had in every charge. (b) That each pastor direct a class in religious instruction.

Aim 6. Church Finances. That each church use the budget system.

Aim 7. A revival in every charges.

Features of Meeting.—There were some outstanding features of the meeting. Dr. M. J. Naylor in an historical address, reviewed the Centenary period. The askings of each charge in the ten year preview survey and the World Service apportionments for each charge were read. A platform meeting in which all the ministers participated was held in the evening of the 25th. The Ladies' Aid Society of Waldron Church provided entertainment for the meeting. A good time was had by all. Ministers present were: Revs. R. A. Hart, W. E. Jefferson, J. E. Dotson, Nathan Minor, D. M. Pleasants, J. D. Brown, A. D. Brown, and District Superintendent M. J. Naylor.—D. M. Pleasants, reporter.

DISTRICT STEWARDS AND PASTORS PLANNING FOR CHURCH ACTIVITY ON THE EASTON DISTRICT, DELAWARE CONFERENCE 1924-25

Rev. Dr. W. A. T. Miles, Pastor, Asbury Methodist Episcopal Church, was in a great scene of religious activity; notwithstanding the inclemency of the weather, the spiritual ardor and enthusiasm of the laymen and pastors was not dampened.

The District Stewards and Pastors came in large numbers from all parts of the district, to plan together the program of the church for another year of religious activity, Rev. J. W. Jefferson, D. D., District Superintendent presiding.

The inspirational service was at high water mark; the Holy Spirit richly manifested itself in a wonderful manner. Thus the work for 1924-25 as planned by the laymen and pastors, started off in the right direction.

At 10:30 a. m., Organization: F. S. Jewett was re-elected secretary; Rev. J. H. Blake, elected assistant secretary. The District Superintendent, J. W. Jefferson, delivered the key note for the meeting which showed he had the work for the district well thought out and was ready for another vigorous campaign for the Kingdom of God.

The following committees were appointed: 1. Christian Stewardship. 2. Inspection of Site for the new District Parsonage. 3. Estimation of District Superintendent's salary. World Service of the Methodist Episcopal Church, and house to house canvass for Southwestern Chritsian Advocate.

Group leaders appointed for 1924-25: 1. St. Michaels, Rev. R. B. Thompson; 2. East New-Market, Rev. M. V. Watters. 3.Denton, Rev. J. H. Stevenson. 4. Easton, Rev. L. D. Beecham. 5.Cambridge, Rev. M. A. Thompson.

Afternoon Session, 2:30 p. m. Devotional services conducted by Rev. J. O. Stanley. The following reports were adopted: F. S. Jewett presented the following resolution, on the new site for the district parsonage which was uanimously adopted:

"Resolved, That the District Stewards of the Easton District do authorize the Trustees of the said District, to sell the old property on Higgins street, and purchase the new site on Dover street."

McDaniel, Md., was unanimously chosen as the place for the next Preachers' Meeting, to be held on Tuesday, May 6th, 1924.

W. H. Staten an outstanding laymen from Preston Charge, introduced to this body of churchmen, F. S. Jewett, the delegate elect from the Easton District, Delaware Conference to the General Conference, 1924. He was royally received by laymen and pastors on the district. Rev. C. W. Pullitt presented a donation of $59.00, to the district superintendent J. W. Jefferson, the gift of the pastors on the district 1923-24. The laymen on the district will take part in this very timely apreciation of our chieftain.

The report on the World Service program of the Methodist Episcopal Church was presented by Rev. J. A. Fassett and adopted. The report on the canvass for the Southwestern Christian Advocate was adopted. The district stewards gave glowing reports as to how the new pastors were received on their new charges on the district, the pastors were happy and the general outlook is that a good year's work will be put over with success.

Rev. M. V. Watters delivered a very timely address upon the subject, "The Progress of the Kingdom of God."

Rev. J. H. Blake spoke concerning the Boys' and Girls' Conference, which will be held during the Epworth League and Sunday School Convention in Waugh Methodist Episcopal Church, Cambridge, Md., in the month of June.—J. H. Blake, reporter.

MARSHALL DISTRICT HOLDS WORLD SERVICE MEETING

Pursuant to call of District Superintendent, Dr. E. H. Holden, the pastors of the Marshall District met at McCabe Chapel Methodist Episcopal Church, Longview, Texas, to report their findings as to spiritual and financial success as pertains to the World Service program.

Monday night, April 21, the opening sermon was preached by Bro. K. S. E. Henry, Second Tim., 4 ch., 6-8 verses, was selected for the text, subject: "Paul on His Own Death."

Tuesday morning at 9:45 all were assembled for the day's work. Song service conducted by District Superintendent, Rev. N. T. Mitchell delivered the morning message which was very thoughtful and added inspiration sufficient for the day. After which Dr. Holden made some brief, yet helpful remarks and outlined the program for the day and we were down to business. K. S. E. Henry was elected secretary. Enrolling names of pastors was next order of the day. Most of the pastors answered present. Dr. Holden then asked that each pastor testify in brief how he had succeeded or how he had failed thus far in putting over the program of the church. One by one each pastor rose and told how thru the many dangerous toils and snares, even tho pressed by many a foe; he made it by the help of God. Dr. A. G. Jenkins, our recent pastor of Ebenezer, was introduced and spoke briefly of his work and his intentions and wanted it understood that he was in line with the program of church and the district as well. Prof. L. E. Thompson and Rev. Garland of the Baptist Church were introduced and spoke briefly, giving helpful and wholesome advice. Dr. J. O. Williams gave some very helpful suggestions as to how to succeed as pastor of both city and rural charge. The district superintendent then asked that each pastor report not only the dollars collected, but the souls as well. While the brethren said that they were not satisfied with report they stated further, that they had done their best. Total accessions 37; 12 of this number were converts.

World Service collection, without reports from two points, $1,195; General Conference, $24. The good people of Longview lead on by their beloved pastor and wife, served dinner and supper on the ground, so well pleased, the brethren were, that Rev. Greenwood moved to send the report to the radio. Afternoon was devoted to testimonies on Clean-Up Week. It was found that this important feature was well observed. We would not forget to say that our session was graced by the presence of Mrs. E. H. Holden and Mrs. A. G. Jenkins, who gave evidence of their hearts and live being in the work. Tuesday night, Rev. J. P. Patrick preached to a packed house. Titus, second Chap., 14 v., subject: "Hope." A neat sum was left with the local church. Rev. Baker and wife are bringing things to pass in Longview as never before.

Dr. Holden is full of fun but very exacting amidst his fun and he is getting on at first rate with every man on his district. All of us love him and hold him and wife in the very highest esteem. Thus goes into history the group meeting of Marshall District for 1924.—K. S. E. Henry, reporter.

THE NEW YEAR OF THE SOUL

By Daniel Lyman Ridout.

(From the Morgan College Bulfetin.)

On New Year's Day, I received a letter from a close relative, part of which read something like this: "The Philadelphia Inquirer speaks of an earthquake for Philadelphia and other cities But let me tell you this—whether it's an earthquake or not, as sure as night, something will happen during the year 1924. I feel it as every other person does. I have had the worst feeling since November 1st. I can't tell what it is, but it's something awful."

Now isn't that a splendid New Year greeting? Isn't that really a bright outlook for 1924? Isn't that a grand way to begin the New Year?

I immediately answered something like this: "My dear child, 1924 will be the biggest and the best year any of us have ever seen, if we keep smiling, hoping, looking for the better things. There will be no earthquakes; there will be no floods; there will not even be storm clouds. Of course, there may be physical earthquakes, temporal floods, visible storms, but from within, the spirit will always bespeak a mighty bright and prosperous year."

And so it goes. Life, for some folk, is just one earthquake after another, while for some others it is a day of constant sunshine. Say, what is it for you? It all depends, you know, upon how you feel.

After all, while earthquakes are always terrible disasters. yet they do not seem to have stopped the sun from shining or the old earth from revolving. Who would ever know that San Francisco suffered the great earth shock she did in 1906? They tell me that Japan is so busy reconstructing and trying to hold her place among the four great powers that she has no time to sit down and worry about that awful carnage of only September last.

That's a mighty good example for you, Mr. Grouch, Mrs. Sauer- kraut! I know some people thirty years OLD, and I know some people seventy years OF AGE. A big difference. Seventy years Young, would be a better way of putting it. I know some folks who are preparing to die, just waiting for the chariot to swing low, because they have a pain that So and So died with. Listen! If all the folks who are geting ready to die would just get ready to live, every undertaker under the sun would get only enough income from funerals to buy postage stamps. Remember that Edgar A. Guest says:

"Don't sit down and wail and whimper,
Even though you may be stuck
You're never absolutely helpless
If you still possess your pluck."

If I were to meet you one day next August and would greet you with, "A Happy and Prosperous New Year", you would surely say to yourself that this lunatic should not be at large. But if you will drink in what I am saying here, you will know for a surety that every day, from within may be New Year's Day—the New Year of the Soul. With each new day should come new ideas, new impulses, the longing to learn something new, the determination to make the day better in every way than all the days that have gone before you, the earnest desire to help somebody else think, act and live better, the repetition of that supreme entreaty, "Abide With Me!"

Could any sentiment be more beautiful? Could any New Year's thought be more sublime?

Princess Anne Academy, Princess Anne, Md.

PROMINENT CHURCH OFFICIAL PASSES AWAY

Because of the hand of Almighty God, who in His Divine providence saw fit to remove from this Christian rank of ours, Brother Frank Edden, January 25, 1924, we, the Trustees of Newman Methodist Episcopal Church willingly submit to the will of God, and exclaim in the words of old"The Lord giveth and the Lord taketh away. Blessed be the name of the Lord." We realize that the chain has been broken, and out of it a link has been severed, in the person of Brother Frank, one whose Christian character was enveloped and moulded with those principles which go to make Christion life the noblest. Among the many good qualities possessed was "meekness". "Blessed are the meek for they shall inherit the earth" Not only did he inherit the goodness of earth, but because of his humble spirit, many victories have been won. As a member and officer of the Methodist Episcopal Church, he was always at his post of duty rendering the best of services that was in him; being Chairman of the Trustees Board, his executive ability was always guided by his Christian dignity. As a financier, he was always ready to respond, as a Christian, calm and serene, was always ready to clasp the hand of Christian fellowship. As an official of the Methodist Episcopal Church he was ever ready to take a stand to protect its interest and promote its general welfare. Indeed can we say we have lost a Christian brother, one who never thought it robbery to sacrifice time, labor, talent, money, last not least, his life for the church of his choice. Again do we bow our heads, and beneath our heads, our grief-stricken hearts to the will of God. The deceased served as secretary of the church and for many years, kept record with its many dealings. During the reconstruction of the new edifice, built under the pastorate of the Rev. D. W. Demps, Brother Edden's interest was deeply centered in its completion from the beginning until the end. The deceased was Sunday School Superintendent, during which time he endeared many little ones to his heart. He was ever ready to advance the Master's Kingdom.

Be it resolved, That a copy of these condolences be spread upon the minutes, one to the family, and especially the Southwestern Christian Advocate, published by the Methodist Episcopal Church, to which deceased was for many years, a subscriber and reader; also the Florida Sentinel and the Tampa Bulletin. Bros. F. A. Moss, Chairman; R. Munnings, B. Hardy, S. D. Leggett, Jas. Saunders, A. Smith, A. C. Harrall, E V. Kemp, Board of Trustees; Rev. D. W. Demps, Pastor.

A CHRISTIAN CHARACTER

By Dr. H. Roger Williams

Man's greatest earthly need, is a true friend,
On whom, in dire distress, he can depend.
Who, when the stormy billows of the world,
Him would submerge; will, with his arms unfurl'd,
Brave threat'ning waves, and to the rescue come,
And bear him up, and bring him safely home.
I know but one, to whom I can refer
As such a friend—A Christian Character.

The richest legacy a man can leave,
To comfort those, who, at his death shall grieve;
Is not a multi-millionare's estate,
Which grief and mal-content oft generate;
But that bequest, by which they can extend
The riches of their home and foreign land.
A wealth to which, with pride, all can refer—
A well trained mind—A Christian Character.

Man's strongest "will:" one that none dare contest,
Is that, which, in accord with righteousness;
Reveres the Lord, and wants not, nor receives
That which, by meditation, he believes,
The Creator of all, and king enthroned,
Would not delight and smile, to know he owned.
That "will," based on the principle and fear
Of God, is known as Christian Character.

For character, is not what friends or foes
Believe one is, but what he knows
Himself to be, from long continued acts,
Which, like impressions made in cooling wax,
Become fixed habits, and with heart and voice,
He does with zeal of his free will and choice.
And that free-will, which proves what men prefer,
Tells just what is their real character.

In harvest, we regain the planted seeds.
So thoughts of virtue, lead to virtuous deeds.
And soon or late, man's hidden "self" revealed,
Shall, as a sheaf, brought from the harvest field
Of life-activities, prove his real worth
To God, who planted him upon the earth.
'Tis wheat, not chaff, the harvesters prefer:
God wants the wheat—A Christian Character

Remittances continue to be received for the Japan Earthquake and by the Treasurer, Morris W. Ehnes, 740 Rush Street, Chicago. The fund on April 14th, 1924, totalled $560,-642.02. A number of inquiries have been received by the treasurer as to whether there is a time limit to remittances. No date has been set, and remittances will continue to be received and applied to that purpose, although "the sooner the better."

MORRIS W. EHNES.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--Jeremiah and the Babylonian Crisis.

MAY 25, 1924

A period of about a hundred and ten years passed between our last lesson and the period covered by our present one. It was a continuation of the critical period in the international and religious affairs of Judah of which we took note in our last lesson. These affairs are becoming more and more critical and will end only with the fall of Judah as a nation. Those are times which cried aloud, not for irresolute experimenters on the throne of Judah, but for great statesmen of sound judgment. But with but one exception, the seven kings of the period were at best but mediocre kinglets engaged in a hide-and-seek game in their foreign policies. But even had they been the wisest and greatest of statesmen, Judah could not reasonably have maintained her independence, or even her existence much longer. For she was between Scylla and Charyhdis. Being situated as she was, between the Assyrio-Babylonian empire to the north and the Egyptian empire to the south, each of which was seeking to control her foreign policies, each of these empires sought to extend its sphere of influence over her. She was one of the prizes for which they gambled. Should she cast in her lot with Egypt, Assyria or Babylon would soon be knocking at her front door. And should she cast it in with Assyria or Babylon, Egypt would soon be knocking at her back door. To steer her course free of each of these gamblers and maintain independence in her foreign policies, was reasonably impossible. But to become an enemy to either of them, meant that the other would control her foreign policies. And to be a friend to either of them meant that she would have to become an enemy to the other. And neither was interested in her welfare; but each was interested solely in its own gains. Rival nations then as now knew absolutely nothing about pure friendship free from any consideration of selfish interests.

What Judah most needed now was devotedness to God and faith and trust in His defense. She could not reasonably trust in anything else. But some mighty strange things sometimes happen in history as happened here. The time when loyalty and trust in God was most needed was the very time when there was the least of it. Of the seven kings of this period, but one was true to Jehovah. Josiah effected the last and perhaps the greatest religious reformation in the history of Judah before the exile. But his administration was cut short by his untimely death on the battlefield fighting against Egypt. But since Jehovah did not defend this great religious reformer, it did not seem to his successors to be worth while to trust in Him. So, one another, they favored heathenism as against Jehovah. And some of them practiced the worst form of heathenism.

Such were the conditions in Judah during the period of Jeremiah's ministry, which covered the reigns of the last five kings of this period. Being strongly national in spirit and sentiment as he was, he saw as clearly as anyone else Judah's critical situation. And being a man of profound insight as he was, he saw more clearly than anyone else of his day the utter futility of Judah's depending on any foreign power for salvation. As Isaiah before him had seen, he clearly saw that if Judah was to be saved from destruction when the world conflict of Egypt and Babylon shall have been ended, she could not be saved by any shifting or any permanent foreign allignments, but God must be her rock of defense. He it is with whom she must be allied. But God would not defend her unless she should be loyal to Him. Consequently, he tried as much as in him lay, to win Judah to loyalty to Jehovah. He denounced this international policy and that one. He predicted the destruction of the kingdom should Judah not become obedient unto God. But all was in vain, as he discovered to his great disappointment. He began his ministry while a young man; and so he possessed that unreasonable optimism so usually characteristic of young men. But the people were stubbornly irresponsive to his message. So experience taught him that it was a matter of impossibility for him or any other preacher in the name of Jehovah to influence a social and religious reformation in Judah. So he came to believe that destruction was sure. But his former optimism was only transformed, not destroyed. His strong faith in God led him to believe that even after the destruction there would be a restoration of the national life under a different set of rulers who would know how to lead the people aright.

But when we are in an office for which we are not qualified, we either have no established policy except the policy of having no policy, or we will stubbornly adopt an unwise policy, vainly hoping meanwhile for some miracle to happen in our favor. We are usually unsound in our judgments. And, if the situation is critical, our very nervousness tends to dissipate whatever soundness of judgment we may have had in small things. If one cannot see what the wise thing to do is, it is usually very difficult for him to stumble upon it. In the midst of such circumstances we usually chafe mightily under adverse criticisms of our conduct. And we will not tolerate them unless we must. Accordingly, Jeremiah's stinging criticisms of the religious and international policies, or lack of definite policies, of his government, naturally made him the most unpopular man of his country. He did not have anything like the influence with the government that Isaiah had; at least during the reign of Hezekiah. He barely escaped execution.

Jeremiah was right, we are fully persuaded, in the stand which he took. But, judging by what we know of the rank and file of government officials, we should not be too severe in our denunciation of these particular government officials of Judah. They acted just about as the average set of officials in any other country would have acted under the same circumstances. They may appreciate the great service which preachers render the people. But they usually regard preachers as impractical idealists whose advice on high governmental policies it not seriously to be taken. But before Jeremiah's death, and after it, he was sufficiently vindicated. His advice and warnings were not heeded. But his predictions came lamentably and happily true, as we shall see in our next lesson and a later one.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, May 25, 1924.

"Jehovah hath sent me unto you to speak all these words in your ears."

(By Rev. D. D. Martin, D.D.)

The man with a message is an interesting character any where. But if he is sent of king or president with an official message, he can command attention while he speaks with authority. So governments are represented before the nations of the earth. Jeremiah was sent of Jehovah, and the words that he uttered had more than human authority. Every missionary or minister of God should be clothed with the authority of truth, speaking only the message of the Most High.

Jeremiah was not well received, as he spoke against popular sins and was against those who were in authority. It costs something to remind those in positions of influence that they are wrong in their relation to God. There are times when heroism is put to the test in speaking God's message. Many have been reduced in their positions and income who in the church or state have boldly stood for what God had revealed to them as the truth. We never more than now needed men who would stand, and if need be, die for the truth.

Such heroism is required of every missionary who goes among the nations meeting conditions in high places that need to be rebuked, and who is surrounded on every side by every form of social sin and vice. Slowly do the great powers of earth come to feel the influence of such men as Carey in India, and Morrison in Africa, or Moffett in Africa. The boldness with which such men have dealt with sin has given them a place among the heroes of earth.

God is now seeking for young men and women who will go among the nations so recently aroused from the traditions of the past, and give them the message which he has for all peoples for this day. The logic of truth with a life so spotless from world's contamination, will convince the Hindu mind of India, the pagan mind of Africa, and the oriental Chinese and others of the superior claims of the Gospel of the World's Redeemer.

There is no more honorable calling among men than to be the voice of God in the ears of humanity to the ends of the earth. He is now asking who will go. May many respond with gladness, "Here am I, send me."

Gammon Seminary.

District Rounds

LEXINGTON DISTRICT.

First Quarter.

Cadentown (F. P. Fielding), May 12; Pleasant Point (B. J. Coleman), 13; Warrentown (L. E. Jordan), 13; St. Paul, Paris (G. H. Harris), 18-19; No. Middletown (W. H. Riley), 20-21; Monterey, 22; Lexington, Gunn Tabernacle, 25-26; Ravenna, 27; College Hill, 28; Richmond, 29-30-31; Versailles, June 1; Cynthiana, 2-3; Jimtown, 4; Hazard, 5; Covington, 9th St., 7-9; Falmouth, 10-11; Boyd, 12; Oxford, 24; Leesburg, 25; Georgetown, 14-15; Clay City, 17; Louisa, 18; Van Leer, 19; Tram, 20; Lexington, Ashury, 21-22; Moorefield, 26; Sharpsburg, 27; New Zion, 28-29; Cleveland, 30.

Dear Co-Lahorer: We began the new Conference year with a new Quadrennium facing us. In order to have full co-operation with the laity, let us get a Southwestern Christian Advocate and a World Service Volume into every home. Let us emphasize the Midweek Class and Prayer Meeting. Organize the young people so they may be properly grouped for service. Let us plan our work together—our motto: Everybody doing something to advance the Kingdom every day.

Order World Service from Board of Conservation and Advance, 740 Rush street, Chicago, Illinois, price 55 cents. After May 1st it will cost $1.00.

District Conference, W. H. M. S. and W. F. M. S., Sunday School Institute and Epworth League Convention, Flemington, July 23-27.

Conference Institute at Ashury Church the first week in July.—H. M. Carroll.

CARD OF THANKS

Tho pastor and wife take this method to thank the members and friends of the very agreeable surprise given them on Tuesday night, April 1, 1924. The pastor was asked to leave the church, and to his surprise the members present came to the parsonage laden with choice groceries, amounting to over one hundred pounds. We also thank them for 24 chickens. May God bless these good people. Those who led this project were Sisters Mary Jackson, one of the oldest members of the church, Alice Williams, Ada Washington, Icy Wright, B. P. Otis and others. Come again. Rev. W. E. Hayward, Pastor, Lake Providence, La.

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Principal of Morgan Academy Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC. MAY 25.

Subject: The Leadership of Youth in Methodism.

(1 Tim. 4:12.)

Are we really willing to give the young folks a chance at leadership in the church? I have my douhts. Most of us old fellows feel that places of leadership should he occupied hy the "old aces." There is great waste in the church today as a result of "pigeoning-holing" ambitious, thoroughly qualified young folks to give placcs to people who are just old, notbing more. Experience is, of coursc, a valuahle thing. But we mako the mistake of thinking it is necessarily a matter of years. If a stone and a sponge are put in the same amount of water for tbe same length of time, the sponge gets full of water, the stone gets none at all. So it is with folks. Fifty years of experience may he worth less, hoth quantitatively and qualitatively, to one person than ten years of experience will be to another. Do not, therefore, let everything turn on the number of years a fellow bas lived.

What Really Counts in Leadership.

1. Preparation.

There is no suhstitute for this. Mere goodness will not take its place. Zcal will not do it. If there is not a grasp of the prohlems and methods involved in doing a piece of work, leadership is impossihle. We can not overstrcss this point. There is among us too much leading of the hlind by tbe blind. This is especially true in church work. The young people of Methodism ought to expect from the cburch in the way of leadership, unless they are willing to pay the price of it in bona fide preparation. We are admitting too many men to tbe ministry who have only a questionahle type of goodness to offer. We have too many Epworth League leaders whose only qualification is zeal.

2. Devotion to task.

The remark ahove toucbing zeal, is not meant to minimize the importance of zeal. It simply means, zeal without knowledge is nuggatory. The tro leader has zeal, has devotion to the tasks he gets under. He must he actuated by a motive that is hig enough to float him at all times. If he is merely concerned about "playing to the galleries" and winning the hand-claps of the on-lookers, he will soon "peter out." There must he such a deep, abiding, self-ahandoning interest in the work that the folks in the gallery are entirely forgotten. The church is suffering everywhere becanse the folks who are charged with leadership want to make "grandstand" plays.

3. Ability to work with folks.

This, I consider one of the most important qualities of leadership. So many folks in places of leadership can only work with the people who are their personal friends, or who will be merely figure-heads. Mind you, being a persouai friend means agreeing with everything the leader says. To differ from the leader in thought, means writing yourself down with the opposition. One great trouhle with our leadership now, is this very thing. If one dares to do his own thinking, and, refuses, therehy, to he a rubher stamp and an echo, the leaders at once shake their heads ominously and hegin to prepare such an one for slaughter. Ahility will not atone for the sin of daring to tbink for yourself. I am praying for the kind of leadership that will care for real worth than for personal friendship or sycophancy. We need leaders who can tolerate any and all differences of opinion as long as they are honest, We need leaders who know the value of the fellow who sees the other side of tbe questiou. It is difference of opinion that makes for progress. The South is a stagnant, sterile section hecause all people are forced to think alike on political and social questions. Our group do few hig things hecause leaders are intolerant of original thinking and demand ahsolutely uniformity of tbought.

J. W. HAYWOOD.

Quarterly Conferences

LILLIAN CIRCUIT—Dr. L. W. Price was with us and held our first quarterly conference April 26th and 27tb. All the officers made fine reports, showing that the work was progressing along all lines. The District Superintendent was much pleased with the outlook for the year and was swept off his feet hy the successful way the quarterly was carried out. We raised during tbe quarter $30.15. Paid our District Superintendent in full. On Sunday Dr. Price was at his hest. He preached from Matt. 9-36, subject, "The Three Great Leaders.." So it is said that it was one of tbe hest conferences ever held on Lillian Circuit. We are much pleased hy the returning of our heloved pastor, Rev. E. H. Williams, He is doing everything in his power to put the work in a condition where ws shall not be ashamed of it; and we as memhers are yoking up with his plans for the same.—M. Hughs, Reporter.

MANDEVILLE, LA.—The first quarterly conference was hold on this circuit April 7th and 8th, with Rev. M. R. Walker in the chair. All tbe officers were present with written reports, wbich showed an improvement along all lines. Four persons have joined the cburcb. We raised up to the first quarter, for all purposes, $149.79. The Board of Trustees bas put in the parsonago a cooking stove at the cost of $14. Paid the Superintendent in full.—Rov. E. W. Jackson, Pastor; Jamos Sims, Recording Steward.

WAYNESBORO, GA.—The second quarterly conference was beld at Ashury M. E. Churcb, Aprii 12 and 13, with our District Superintendent, J. S. Stripling in the chair. The quarter was well attended. After the conference was opened, Dr. J. S. Stripling gave timely remarks in tbe interest of tbe great church in wbich we are apart. Many good advices were given by him, after which we went into the work of the conference. All reports were very good. We raised on Saturday $21.85 from class leaders, after wbich the pastor, Rev. W. A. Holmes, gave a very timely talk concerning the work of the church and tbe conference was closed for Saturday's session. Sunday morning prayer meeting was conducted by Bro. J. H. Owen and Bro. Elhert Barnes. At 11:30 a. m. District Superintendent J. S. Stripling preached a soul-stirring sermon and many made happy. We can not say too much for our Superintenedent, J. S. Stripling. He is a man of God. Collection for District Superintendent, $34. We also donated to him $6.50 on his expenses to General Conference. We also raised for pastor, $5.06. Grand totai raised, $45.56. Benediction by Rev. I. C. Kimball.—R. Bowens, Reporter.

EUPORA, MISS.—Our first quarterly conference was heid March 29-30, at Liherty M. E. Church, with our new District Superintendent in the chair. Opened with singing and Scripture reading and prayer. The District Superintendent, J. H. Talhert, spoke at lengtb on the World Service program, which stirred and quickened the interest in the minds of the quarterly members. Only a few memhers present hut the husiness was dispatcher. Sunday was a rare treat to us; a very pleasant warm day. The District Superintendent preached two strong spiritual sermons to the glory of God and the edification of our souls. Raised during the quarter, $34; paid District Superintendent in full. Raised the pastor's salary. The people are much pleased with their new pastor and District Superintendent.—W. C. Ford, Reporter.

BOYCE, LA.—Boyce and Village M. E. Church: On April 8-9, our first quarterly conference was held hy the District Snperintendent, Rev. C. C. Johnson. All officers mado splendid reports. The officers and memhers of Boyce and Village extend thanks to the Bishop for returning to us our pastir, Rev. S. C. Williams, and for our new District Superintendent, who is among the best we have ever had. Everybody rejoiced over the business of the conference. The Superintendent was paid in full. Refreshments were served hy the Willing Workers' Cluh each night at the close of the conference. Committee: L. Westor, F. Young, L. Powell, M. Johnson, L. Sagner, E. L. Johnson.—D. L. Harper, Reporter.

MEXIA, TEX.—The second quarterly conference was held at Elm M. E. Church Saturday and Sunday, March 29-30. The pastor, Rev. A. Russell, and District Superintendent, Rev. Warren, were hoth present. We had an excellent service, and it was greatly attended; raising far heyond all claims for the day. Rev. Warren spoke very highly from St. Luke. He spoke until all were filled with the Holy Spirit. While we were in service, word reached us of the death of two memhers of Sandy M. E. Church. Arriving trere we found the hodies of Mr. Stanley Echols and Mrs. Brisco hefore the rostrum. This is the first time we had witnessed a double funeral. Rev. Russell spoke from God's word concerning Dorcas. After the sermon the hodies were carried to tbo cemetery and laid to rest hy Rev. Russell. The church and community are proud of Rev. Russell, and the church is stronger than it has heen for 40 years. His wife is also an untiring worker.—Rev. A. G. Russell, Pastor; C. E. Conner, Reporter.

Woman's Column

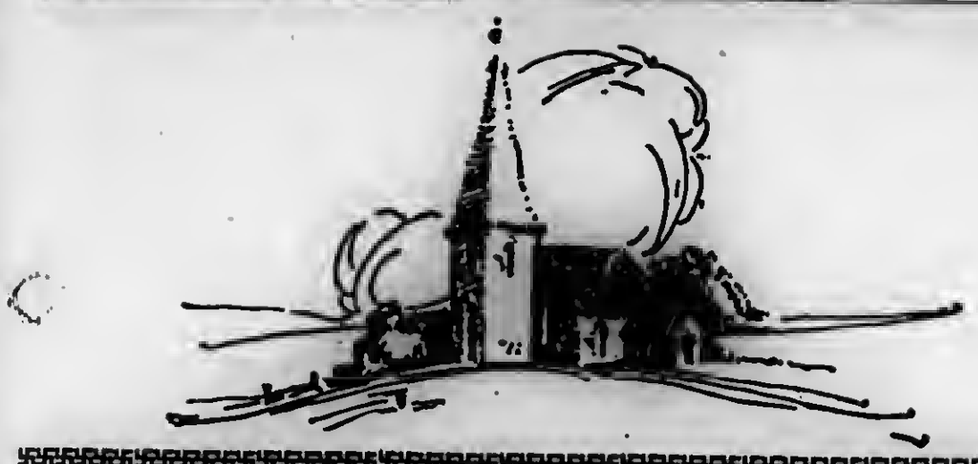
NATCHEZ, MISS.—Mrs. Daisy Lampton, of Pittshurgh, Pa., national organizer of Federated Cluhs for Colored Womon, gave a very interesting lecture to the Federated Clubs of Natchez, Miss., wbich meeting was held in St. John M. E. Churcb. The singing hy Dr. H. J. Dumas, Mr. M. R. Dixon, Jr., Mrs. T. B. Coleman and Mrs. O. G. McGuire added much to the occasion. A hanquet was held in the basement, after which everyhody expressed themselves as having had a delightful time and their gratefulness to tbe pastor, Rev. E. G. Webb, who welcomed and made everything pleasant for them.

PERTH, MISS.—We the Home Mission Sisters had a rally on March 30th. Sisters Maria Gray raised $1.77, Emma Bailey $1.30, Fannie Crumps 1, Martha Buie, $1, E. Sturck 70c. Total amount raised, $5.10.—A. A. Gihson, Reporter.

PELHAM, TEX.—To the Auxiliary Presidents of the Woman's Home Missionary Society of the Dallas District: Dear sisters, the time is nearing for our District Conference. Get husy. I am expecting a good report this year, and if every worker will do her part, we will pull up on all lines. We have no time to waste; keep husy at all times doing work for the Master. We are here to work; there are loads to lift. Send all moneys to Mrs. L. L. Kirkpatrick, 1213 East 9th St., Ft. Worth, Texas, and she will give you a voucher.—I am yours for service, Mrs. L. A. Richie, Dist. Pres.

ALEXANDRIA, LA.—To the Woman's Homo Missionary Society of the Alexandria District: Dear sisters, we are looking forward to our convention that will be held at Bunkie, La., June 13-14-15, and our pledge on Peck Home and the Orphanage is $50 and also our dues on the same. We

(Continued on Page 16)



WHAT THE CHURCHES ARE DOING

GRANTVILLE, GA.—The Easter program at Grantville and Trimble was one of the best in its history. Mr. I. P. Connally, the able and very efficient superintendent of the Sunday school, deserves much credit for his untiring efforts in preparing the children for that occasion. Mrs. E. K. Moon, the talented organist, who rendered such rich and melodious music, has the hearty thanks and good wishes from everybody. The program at Trimble was also fine. Mr. F. R. Ragland, Sunday school superintendent, had matters well in hand. Mr. Charley Ellison and his sweet singers rendered most excellent music. Easter budget was $131.68.—Reporter.

LAKE CHARLES, LA.—Mr. and Mrs. S. Johnson, Mr. and Mrs. J. Burley and Mr. and Mrs. F. J. Davis entertained a host of friends with a delicious Easter breakfast at the residence of Mr. and Mrs. S. Johnson on Opelousas street. The tables were beautifully decorated with floral designs. An enjoyable program was rendered, as follows: Solo, little Miss Martha Johnson; pianist, little Miss Mildred Johnson; prayer, Rev. Harris; remarks on Easter, Mr. F. J. Davis; instrumental solo, Miss Idma Curry; "Voice, in a distance," Mrs. J. Burley; selection, Evergreen Baptist Church Quartette.

STONEHAM, TEX.—April 20th was a high day at Stonehamville M. E. Church. The World Service was pushed to the top. Total amount raised over the circuit, $105.88. The Sunday school superintendent put much stress on Easter eggs. A prize was offered to the one who brought in highest number of eggs. Little Isaiah Tolbert, a 3-year-old boy, won the prize. He brought 124 eggs. Total amount of eggs brought in, 268.

Our pastor, Rev. O. C. Tolbert, preached a splendid sermon Easter morning. At 3 o'clock Rev. J. W. Williams of A. M. E. Zion Church preached a glorious sermon. Our church is on the forward march.—O. S. Henry, Reporter.

HOUMA, LA.—On the night of April 26th a storm started on the north side of the town of Houma and blew all the way cross to the south side and struck the parsonage a heavy blow. When the wind ceased blowing 45 pounds of choice groceries and some cash were on the table. The storm was led by Sisters Lucy Singleton, Clara Williams and Henrietta Bush and others. Come again. —W. A. Hilton, P. C.

COLUMBUS, TEX.—St. Paul: The program was consummated by eleven unit leaders and the auxiliaries of the church. The report follows by units: Mrs. Eliza Miller, $16.05; Mrs. M. L. Stewart, $11.75; Mrs. Maggie Ellis, $9.01; Mrs. J. W. Maye, $7.30; Mrs. Jewel L. Coleman, $11.05; Mrs. Lizzie Scott, $8; Mrs. Mamie Hill, $10; Mrs. Mabel Smith, $20.50; Mrs. Alex Alley, $11; Miss Ina Mae Toliver, $46.55; Sunday school, $19.03; Home Mission Sisters, $8.80; Ladies' Aid, $1.75; Epworth League, $3; Junior, $5.25. Mr. Joe Coleman, from "friends," $14.07. Total, $202.66. Public collection for the day $17.50, making a grand total of $220.16.

Our flag is still hoisted and we set sail for fifth Sunday in June. This is an exclusive effort for the new St. Paul building. Our goal is $1000. Subscriptions to the amouut of $300 were taken on first Sunday in May, and the church is organized into twelve tribes, known as Twelve Tribes of Israel, Judah, Benjamin, etc. An additional lot has been bought by trustees of the church adjacent to our present site. This gives us the required space to begin our building upon.—Joseph William Maye, Minister; U. S. Dawson, Reporter.

HANDSBORO, MISS.—Easter service was highly observed at Riley's Chapel. A special sermon was delivered to the people, which was largely attended. A delightful program was rendered at 7:30 p. m. A contest was between No. 1 and 2, which were led by Mrs. N. O. Harris and Mrs. H. Thomas. No. 1, $137; No. 2, $100. The Gulfport District met at Riley's Chapel M. E. Church April 22, with District Superintendent Rev. P. H. Rembert in the chair, Rev. W. L. Marshall secretary. All reports were fine. The full amount was $134. About ten of the brothers failed to report. Dinner was served at 12:30 p. m.—Edward Smith, Reporter.

LADSON, S. C.—Wesley M. E. Church continues to thrive in its spiritual work under Rev. W. R. Gregg as its pastor. The great personality and pleasing ability of this young man has done much towards making this parish a prosperous one. His sermons are so inviting, so uplifting, so helpful, that it is little wonder he is so beloved by his congregation and friends. The Ladies' Aid Society of this church has been doing wonderful work, as it always has since its organization. Only recently this society presented the church with a new Bible and hymn books, both of which gifts were highly appreciated by the pastor and congregation. Wesley M. E. Church may also boast of a large and interesting Sunday school. The children indeed take great interest in their spiritual learning, and Wesley church is proud of them. Portable achievements of Wesley M. E. Church of late have been its "Guest Meeting," which was held on March 23rd, and the annual rally of March 30th. From a financial standpoint both affairs proved a huge success. The receipts of the former being $57, while the latter realized $60. World Service meeting was conducted at the church Sunday, March 30th. Rev. J. W. E. Bowen, of Orangeburg, S. C., preached in the morning, while Rev. P. E. Mingo, of Summerville, S. C., ocupied the pulpit in the afternoon. Rev. F. Grant, of St. Stephen's was also with us and made a few remarks.—Mrs. J. E. Edwards, Reporter.

VERONA, MISS.—The members of Mount Pisgah M. E. Church worked with interest in rebuilding the church, and as it was not finished, our first quarterly conference convened March 29-30, 1924, in Green Liberty C. M. E. Church. The pastor, Rev. M. S. McGlown, and his host with open hands and welcome hearts cheerfully responded to our calls in every need After serving dinner, the District Superintendent, Rev. E. R. Miller, presided. A majority of the members were absent on account of the inclement weather, but great interest was manifested in sending their reports. Our pastor, Rev. W. B. Rogers, with his officials, made a commendable report, spiritually and financiliy. Our District Superintendent made some strong and interesting remarks on advancing the World Service program of the church, and on Sunday preached a great sermon. The welcome address on behalf of the church, was read by Miss Annie M. Robinson. Sunday was a high day, the Lord's Supper was administered and a rally on building our church. The Ladies' Aid president, Sister L. Crump, with her co-workers, reported $50.42; Bro. J. H. Crump, $26; Sister R. A. Hadley, $15; Bro. R. H. Hadley, $5, and many others responded. Amount raised for building, $102.17. Raised for the quarter, $24.70. Total amount, $126.87. — Mrs. Q. V. E. Crump, Reporter.

ANDERSON, TEX.—McKenzie Chapel M. E. Church celebrated Easter in grand style. The Resurrection sermon was preached at 4:30 a. m. by our worthy pastor, Rev. F. D. Mayes; text, "Go tell the disciples to meet me at Galilee." Only a few attended this service, but the Holy Spirit was certainly there. At 8 p. m. a great Easter program was conducted by the Sunday school superintendent and the secretary. Raised on the Anderson Circuit that day, $185. The Texas Conference made no mistake in sending Rev. Mayes to us. On Tuesday, April 22nd, a great meeting was held by the people of the Navasota District. All reports were good. At 11 a. m. Rev. Stripling of Madisonville delivered a wonderful sermon. His text was found in Acts 2:1-9. At night, former pastor W. A. Pharms, of Caldwell, delivered a very inspiring message. Raised during the meeting $1394.16. We believe if this meeting comes to Anderson again soon, it is bound to be a success.—Miss Georgia M. Loud, Reporter.

WINONA, MISS.—Easter was a high day with us. An excellent sermon was preached by the pastor at 11 o'clock, text, St. John, 13-8: "If I wash thee not, thou hast no part with me." We were all spiritually blest while he broke the Bread of Life unto us. At night the program was beautifully rendered. The World Service collection was taken. The following clubs reported: Club No. 1, L. R. Wadlington leader, $38.36; Club No. 2, Maggie Haywood leader, $9.75; Club No. 3, A. L. Billingsley leader, $12.45; Club No. 4, Fany Canthom leader, $6.50; Club No. 6, Annie Grissom leader, $40; Club No. 7, Alex Huggins leader, $9; Club No. 9, L. M. McKinney leader, $20.10. Grand total, $200. S. W. Leake, Anna Bennett, Annie Grissom, Reporting Committee; Rev. C. H. Maxwell, Pastor.

CHERRY VALLEY, TENN.—This charge is alive under the leadership of Rev. W. M. Neal, our pastor. The weather since conference has been so inclement that all services have been dispensed with, but our pastor planned with the officials to have a spring opening rally, known as the 12 Tribe Rally. On the fifth Sunday in March it came off with good results. Total raised with public collections, $42.10. Mrs. Mattie Hastings, representing the Tribe of Levi, raised $12.85. Mrs. Early raised $6.50, and the others raised from one to three dollars. Rev. Watson and his members of the Baptist Church were with us at night. Our pastor has emphasized the need of taking the Southwestern Christian Advocate.—Hattie

GAINESVILLE, FLA. — Under the leadership of Rev. A. Miles as pastor, and Superintendent N. L. Pinkney, the church and Sunday school have gone over the top. Raised in Sunday school, 71c; for mission S. S., $13.40; for church, $35.71; for trustees, $1.80. Total, $51.62. This is the grandest Easter collection we have had for the past ten years. We trust that this will say to the readers of the Southwestern Christian Advocate that Pleasant Plain M. E. Church, located in Jonesville, is alive and at work.—I. A. Taylor.

GULFPORT, MISS.—St. Mark's: Our Easter service and drive was fine all day. At 4:30 in the morning we had our Easter sermon; then at 11 a. m. our song service, by Mrs. R. L. Holmes and the choir, was good. At 4 p. m. Bible class by Bro. J. E. Thomas, the Sunday school superintendent. At 7:30 we had quite a crowd to witness the close. Our good members paid from one to fifty dollars each during the day. Just before the close that night, we had quite a surprise. Some one got a letter into the hands of the pastor, whose identity is unknown. The letter read: "I desire to give to you and your chruch the amount here inclosed," which was $51. We don't know who it was, but we certainly thank the party for the amount and we pray God's blessing on them and their

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work. Total amount raised duriag the day was $538.40. Again we thank meaibers aad frieads for their support. Our drive will not close uatil May 18th. We hope to reach the goal. $1000 is our motto.—L. E. Johnsoa, Pastor.

EUROPA, MISS.—Easter was observed at Liberty M. E. Church on April 20th with the efficient Superintendent W. M. Ford presiding. Mrs. Hawthorae, our principal of the city school, presided at the organ. The program was carried out to the letter. The morning service closed with a sermon on the Resurrection by the pastor. We are grateful to Miss Bush and Mrs. Robinson who so faithfully stood by the Superintendent in preparation of the day. The attendance was large. The night services closed with the report of the Group Clubs, as follows: Mrs. Mollie Airidge, No. 1, $9.25; No. 2, Mrs. Ora Harvey, $7.65; No. 3, Mrs. Ellen Embry, $3.20; No. 4, Mrs. Minnie Jones, $5.15; No. 5, Mrs. George Anna Patterson, $3.25; No. 6, W. C. Ford, $4.90; No. 7, Mrs. Mattie Hill, $5.65; No. 9, Mrs. Martha Cochran, $3.50; No. 8, Mrs. Dora Moore, $1; No. 10, Mrs. Leanna Hilliard, $8; No. 11, W. M. Ford, $2; No. 12, Mrs M. J. Hubbard, $8.50. Total, $63. Sunday school, $8.71. Grand total, $71.79. Too much praise cannot be given these group workers, for they strove hard to put it over. God bless you all. This is a loyal people here; they believe in the benevoience of the church.—J. R. Nevills, P. C.

RICHTON, MISS.—We are very grateful to the Bishop for sending us Rev. D. Ray, who is a wide-away pastor. Oa Suaday morning he preached two inspiring sermons to the delight of all present. We are also proud of his wife, and we pray God's blessing upon them.—Mrs. Ella D. Johnson, Reporter.

HUNTSVILLE, TEX.—Thanksgiving and joy are upon the lips and in the hearts of our entire membership here, also our Thomas Chapel, over the wonderful success that attended our Easter efforts. Under the wise and brotherly leadership of our energetic and much loved pastor, and the strong co-operation of the entire official staff and membership, at the close of our business session Monday evening, we could say to the membership, we do not owe one penny. Cash on hand for all claims. Despite the fact we have lost several by transfer and death from our small number, we were able to report $500.94. We had four workers here, also at our Trinity Church. Reports of workers are as follows: Mrs. Rose Tyler, $100; Miss A. E. Watkins, $71.61; Mrs. Louise Fisher, $64.97; Mrs. Laura Crawford, $173.09. Our Trinity workers reported $91.57, giving us a total so far of $500.94. Much praise is due these good women. The pastor and his good wife wish to exclaim their sincere appreciation to every one who in any way made their contribution to make our Easter a success. And most especially to the workers who sacrificed in every way that success may be had. The Easter program in its preparation and rendition was under direct supervision of our Prof. David Williams. It was replete in every way and afforded much delight. It is believed by all to be the best yet. Music was furnished by Prof. David Williams violinist, Mr. Ed. Crawford violinist, and Miss Cecil Crawford pianist. We the officials aad members give much credit to our splendid pastor.—J. C. Carter, Reporter; Dr. C. R. McKinney, Pastor.

CLINTON, LA.—Easter was a high day at Macedonia M. E. Church. Resurrection service was grand aad well atteaded. A fine Easter program was readered by the Sunday school, with our most qualified superiateadent, Miss Lilile Williams, presidiag. Easter rally by clubs: Club No. 1, $3.03; No. 2, $2.86; No. 3, $2.15; No. 4, $1.55; No. 5, $3.20; No. 7, $1.60; by Sunday school, $3.10; other collections, $3.90. Total, $21.49.—R. S. Jackson, Reporter.

BOLTON, MISS.—The Easter exercises at Asbury M. E. Church, Bolton charge, was quite a success. Miss Willette Jones furnished the music. Collection $52. On Friday night, April 25th, Asbury M. E. Church and Elbethel Baptist Church tendered a reception to Mr. R. B. Williams, lay delegate to the General Conference. Rev. C. L. West of the Baptist Church was master of ceremonies. Speakers, Rev. J. C. Smoot, pastor, Rev. J. A. Williams of Morton, Miss., Mr. J. A. Sime and Mr. E. W. Cornelius. The choir rendered several beautiful selections; solo by Mrs. Julia Williams. After which the ladies served ice cream, cake and punch.—Mary W. West, Reporter.

HOUSTON, TEX.—Sunday night, March 30th, the Rev. T. M. Jackson, pastor Sloan Memorial M. E. Church, was visited by the Rev. Fortson, who preached a noble sermon from the 106th Psalm and 15th verse. The Spirit ran high. We were lead in prayer by the Rev. Johnson of Springs. Announcement by the pastor, benediction by Rev. Johnson. Collection for the week ending and including all, $140.—Rev. T. M. Jackson, P. C.; Miss Clara Jarmes, Reporter.

NATCHEZ, MISS.—St. John M. E. Church: On March 24th the pastor and his wife were much surprised when the members and friends had learned that the 24th was their pastor's birthday, and stormed the parsonage with a grand reception, bringlag in and laying the table with a palatable birthday supper, too, with cakes and plenty of cream. A number of other gifts were left, among which was a nice little clock, given by Sister Wallace. The party was led by Sisters Wallace, Moore, Bros. S. J. Johnson and Bates. They entered the parsonage singing "Bringing in the Sheaves," led by Miss J. E. L. Haynes. Rev. E. G. Webb (pastor) and his wife were much delighted and fully expressed their gratitude and appreciation to all members and friends, and bade us call again. During the same week we were glad to have in our town Rev. Poe, who came to us representing the "American Bible Society." Before leaving us he didn't fail to leave in our church a nice Bible for the pulpit, which was purchased of him by the members and friends of the church with the aid of the Epworth League. Our pastor, Rev. Webb, with his faithful wife, is pushing forward that we may go over the top. With his splendid service this will be for us a successful conference year. Every auxiliary in the church is now in an evergreen condition. We are still struggling on that by God's help we may reach success.—(Miss) J. E. L. Haynes, A.B., Reporter.

VICKSBURG, MISS.—The Easter exercises of Wesley M. E. Church were acknowledged the greatest in the history of the church. The early morniag service was largely attended. The people assembled at the church at 4 a. m. The Resurrection sermon was preached by the pastor, the Rev. M. J. Johason. At the 11 o'clock hour the sacrament of infant baptism was administered. Eight were baptized and four members received into the church. At 3 p. m. a most excellent program was rendered by the Sunday school, under the direction of the Sunday school superintendent, Mrs. F. B. McAllister, and the Sunday School Committee, Mrs. E. M. Scott and Mrs. Hazel Wallace. Mrs. F. B. McAllister rendered the music. At 7:30 p. m. a pageant, "The Easter Story," was readered. It was the climax of the day's exercises. Mrs. F. B. McAllister and Mrs. E. M. Scott deserve much credit for the success of the program. Music for the occasion was rendered by Miss Janie Foote.

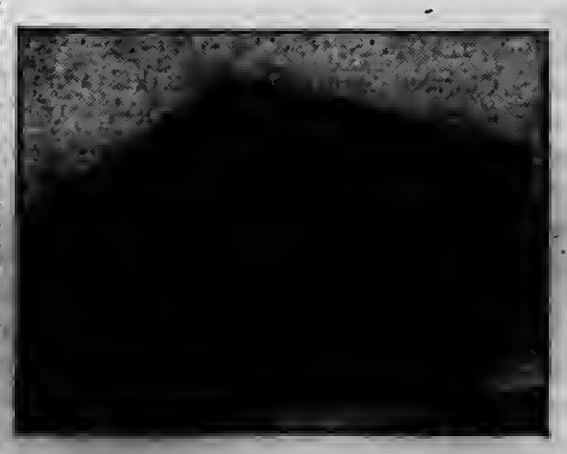
The highest point of the day was reached when the roll was called and the following persons made their financial reports: Mrs. F. B. McAllister, $117.25; Mrs. L. H. Guy, $72.90; Mrs. E. A. Taylor, $45.50; Mrs. Mary James, $18.50; Mrs. Irene Lodge, $23.88; Mrs. R. A. Kemper, $36.25; Mrs. L. B. McNell, $32.50; Mrs. H. G. Hibbler, $50.20; Mrs. R. A. Winlock, $34.15; Mrs. H. G. Capel, $37; loose collection, $13.94. Making a grand total of $482.04. Our World Service quota, $475, was paid in full and some to spare.

The work of the Decorating Committe, Mrs. E. M. Scott, Mrs. F. B. McAllister, Mr. and Mrs. James Smith and Mrs. E. A. Tolar, must not be overlooked. They had everything looking most tasteful, beautiful and bright.—A Reporter.

HARDINSBURG, KY.—Our church is getting along nicely and we have a good live pastor, Rev. E. E. Crawford, who is doing good work for the upbuilding of the church and community. On the first Sunday after conference, which was Easter Sunday, the pastor delivered a splendid Easter sermon at 11 a. m. and at night. We had our Easter program which was well carried out under the pastor aad Sister Eliza Pyles. The pastor delivered an able address concerning the benevolences of the church. Collectioa, $53, $36 of which was for benevoleace. We hope to do more for the Master aad church this year than we have done in the past.—Rev. E. E. Crawford, Pastor; W. N. Pyles, Reporter.

BOYCE, LA.—On Easter Sunday morning great services were held during the day. At 4 a. m. the Rev. S. C. Williams preached one of the greatest Resurrection sermons we have ever heard. The church was packed. After the service an invitation was exteaded to sinners and 45 came forward for prayer. Five persons have been taken into the church. The unit leaders on the World Service was asked to report, as follows: J. J. Johnson, $12.75; R. H. Johnson, $4.86; P. T. Monon, $12.75; C. G. Wester, $26; N. Tadlock, $9.45; Sunschool superintendent, Sister L. Wester, $16.85; the Willing Workers Club, Sister G. Bennett leader, $9.45; Sister R. Johnson, W. H. M. S., $5; Sister M. Johnson, Ladies' Aid, $3.23. Total, for World Service, $100.15. Our pastor, Rev. S. C. Williams, knows how to put the program over and we are happy to stand by him in all he has planned to do this year. —D. L. Harper, Reporter.

LUTCHER, LA.—Lutcher M. E. Church: At an early hour, April 9th, a surprise party came up to the parsonage singing "When the Bridegroom Comes," led by the president of the W. H. Mission and the president of the Willing Workers Club. Those participating were: Sisters J. Hayes, P. D. Lomas, C. Hayes, C. Kelley, Sister Butler, M. Higginbotom, Brothers C. Davis, Melvin Mills, C. Mills and Master P. Kelley. They brought 100 pounds of choice groceries and presented the pastor's wife with a handsome purso. The presentation speech was made by Miss F. D. Lomas; response by Mrs. J. D. McCain on behalf of the pastor's wife. We thank the Bishop for returning to us our pastor, the Rev. McCain.—Helen Mills, Reporter.



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OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

JACKSON—Brother Climon Jackson, a faithful member of Mason City (Ala.) Chapel M. E. Church, departed this life Sundsy, March 30th, at 7 p. m., after an illness of eight days. Sweetly and patiently he passed in full triupmh of faith from labor to rest. He was loyal to his church and true to his office as a steward. He was loved by all that knew him. He came to the end without fear; it is our loss but heaven's gain. He leaves to mourn his death, a wife, many sisters and brothers and a host of friends. His remains were carried to the family home near Atlanta, Ga.; there his ex-pastor conducted the funeral and deposited his remains.—Rev. J. R. Taylor, Reporter.

RATLIFF—Mr. Andrew Ratliff was born in Verona, Miss., in the year of 1865; he died in Saginaw, Mich., March 9th, 1924. He was married to Miss Annie Trice, the daughter of Rev. A. J. Trice. He died a Christian and leaves two sisters, one brother and a host of relatives and friends to mourn his loss. His body was sent back to his birthplace for burial. The funeral was conducted by Rev. W. B. Rogers.—Ada B. Beachem, Reporter.

MALONE—Mrs. Lizzie Malone, age 96, died at the home of her daughter, Mrs. Mattie Collins, Friday, March 28, 1924. She was a member of Burns' M. E. Church, Oxford, Miss., and had beon ill for several years. She was given uttermost attention and devotion by her daughters. Funeral services were conducted at the residence by Rev. J. P. Watson, pastor of Burns' M. E. Church, who took as his text, "Her sun is gone down while it was yet day." Jer. 1519. She is survived by three daughters, several grandchildren and great grandchildren, besides a host of friends. The body was laid to rest in St. Peter's cemtery.

PHILLIPS—Miss Ida Dell Phillips, age 17, died at her home in Oxford, Miss., Friday, March 28. She was a member of Burns M. E. Church and a zealous worker in the activities of her church. She was also genuinely loved by a large circle of friends. Funeral services were conducted by Rev. J. P. Watson, who preached an impressive sermon. She is survived hy a mother, father, several sisters and brothers, and many othor relatives and friends. Burial took place at St. Peter's cemctery.—Mrs. Mabel McEwen, Reporter.

GILBERT—Brother George Gilbert died at his home near Bedias, Texas, April 4th, 1924. He was a member of Salem M. E. Church and was one of the founders of the same. He was born in the State of Mississippi during the days of slavery. Bro. Gilbert lived in Greene county for more than sixty years. He stood well in his community among both white and colored. Father Gilbert lived to be a ripe old age, 107 years old when this life was ended. He leaves to mourn his loss, eight children, a large number of grand and great grandchildrea and a host of friends. The body was laid to rest in the family cemetery.—J. C. Stripling, Pastor.

WILLIAMS—Mr. Rufus Williams of Matilia, Fla., departed this life on April 9th. Brother Williams was a member of the Baptist Church, but by special request, the Rev. W. B. Hester, our pastor at Lowell and Fairfield M. E. Churches, conducted the funeral.—Reporter.

BRADFORD—Sister Olivier Bradford, daughter of the Rev. C. E. Bradford (our pastor at Bertie, La.), age 39 years, a faithful Christian and for many years a faithful member of Mailalieu M. E. Church, this city, died April 3rd, cor. St. Mary and Camp streets, in full triumph of faith. She lived a consistent Christian. She was always ready to work for Christ. The pastor was assisted by the following ministers: Rev. C. M. McSwain, of the Baptist Church; Revs. C. S. Stanley and W. H. Lang, our pastors. She leaves seven brothers and seven sisters, a father and a host of friends and relatives to mourn. Her brothers acted as pallbearers. By request a solo was sung by Sister Susie Wilson, "Love Lifted Me." Appropriate music was rendered by the Mailalieu choir. Appropriate resolutions were read by the following: Household of Ruth, Mrs. Eva Patterson; Court of Calanthe, Mrs. Augustine Williams; Ind. Ord. Tab., Miss Clarata Dimes. Funeral was held on April 5th at Mallilieu Church.—Rev. J. O. Richards, Pastor.

PARKER—Brother Richard Parker, a faithful member of Norwood Chapel Methodist Episcopal Church, Norwood, La., departed this life in full triumph of faith. He was for thirty years a conservative Christian, who loved his church, and did whatever he could for the advancement of the same. For a number of years he served the church as class leader, steward and trustee. He leaves to mourn his departure, a wife, three sons and three daughters, several brothers and a host of relatives and friends. The Rev. C. L. Angrum, his pastor, conducted the funeral, assisted by J. Coltin, Wm. McKinney of the Baptist Church; also the Rev. B. F. Branch.—Reporter.

STRONG—Mrs. Fannie Strong, Forest, Miss., went to rest March 26, 1924. She was 68 years old and joined the church when quite a girl. She was a strong Christian woman and was faithful to her church until she became disabled several months ago and was always willing and ready to do what she could to help push the great cause of the Lord. Sister Strong was one of the old teachers of Scott county and attended Meridian Academy, now Haven Institute, in its early beginning. Sister Strong leaves a son and daughter and six grandchildren, with other relatives and friends to mourn her departure. Her funeral was attended by the pastor, Rev. R. N. Jones.—Reporter.

RICHARDSON—Sister Laura Richardson, a faithful member of Thomson Chapel, this city, died in the full triumph of faith on April 3rd. She was a loyal members of the church for more than 40 years and died as she lived, a faithful Christian. She leaves to mourn her death, one daughter, three sons, husband and many relatives and friends. Her funeral was conducted hy her pastor, Rev. W. H. Lang, assisted by Rev. S. Carroll.—Reporter.

AQUILLA—Sistor Macy Quilla died March 30, 1924, in full triupmh of faith. She was converted when a small girl and joined the M. E. Church. She was principal of the day school here, Fayetteville, Texas, and president of the Epworth League. She was loved by all. She leaves to mourn, grandfather and grandmother. Rev. Mackey conducted the funeral.—P. B. M. Thomss, Reporter.

JOHNSON—Sister Sadie Johnson died at her home in Washington, La., Feb. 15th. She was born in October, 16 years ago, and professed a hope in Christ one year ago under the pastorate of Rev. A. B. Harris. She had finished the ninth grade in the public school and was also a member of the Sunday school. Sadie will be greatly missed in tho house. She leaves three sisters, mother, father and many friends to mourn.—Rev. J. L. Augustus, Pastor; H. Ricks, Reporter.

PAYNE—On April 1st, at 2:30 a. m., Bro. Isaac Payne, the oldest member of Duncan Chapel M. E. Church, passed from labor to his reward, in full triumph of faith. He died as he lived, a good soldier for Jesus. He lived to tho glorious age of 84 years, and more than 50 of them in the Church of Christ. On Thursday at 2:30 p. m. the church building was crowded to listen to the riches of a well-spent life. The funeral was conducted by the writer, being assisted by the pastor of the A. M. E. Church. He leaves a loving wife, one brother, two sisters, ten children, thirteen grandchildren, and a host of friends to mourn.—H. Bright, P. C.

JACKSON—Sister Rebecca Jackson died in her home near Satin, Texas, March 26. She was a member of Gurley Chapel M. E. Church for 52 years and died in full triumph of faith. She leaves a husband, four daughters, two sons, two brothers and a host of friends to mourn her loss.—Reporter.

LENEAU—Mr. John Leneau, of Perry, La., died Feb. 17, 1924, at the residence of his daughter, Mrs. Elethia Eaton, after a brief illness following the death of his sister. Mrs. Mary Wells, of Abbeville, La. While Mrs. Wells had been in declining health for some time, attended by her faithful son. Mr. Daniel Wells, it was not thought that her brother John, who attended her during her illness, would follow her so soon; but it was only a week from the day of her burial that the bell in the old church tower peeled forth the sad news of the death of her father, John Leneau, summoning hundreds of sorrowing friends to the last rites of one whose life had been a beacon in Vermillion Parish. Besides his daughter Mrs. Elethia, the wife of Mr. David Eaton, he leavos three daughters and a host of relatives and friends to mourn his passing.—Reporter.

VAUGHNS—Sister Ada Vaughns departed this life April 5, 1924. She was a dear, true and devoted Christian of Georgeville M. E. Church. To know her was to love her. She died as she lived, in full triumph of faith. She leaves to mourn her loss, husband, eight children a dear mother, sisters and brothers, and a host of friends. Funeral was conducted by her pastor, G. W. Weatherly.—E. L. Leflore, Reporter.

GUYTON—Marsh Guyton died on Feb. 13th. He had been ill about two days. His death was not expected. He was the son of S. H. Guyton. The funeral service was held at Frierson M. E Church by the pastor, C. A. George, assisted by Rev. A. J. Cole, pastor St. James M. E. Church, Columbus.—E. A. Barry, Roporter.

HAWKINS—On March 9th Rev. W. H. Hawkins, a local preacher of Frierson M. E. Church, Columbus, Miss., died. He joined the church 45 years ago and lived a faithful Christian until death. Ho served his church as trustee and class leader which he filled until relieved by the hand of death. He leaves a wife, two daughters, four sons and many relatives and friends to mourn. Tho funeral services were conducted by the pastor.—E. A. Barry, Reporter.

VAILS—Sister M. L. Vails, the wife of Rev. S. J. Vails, who died sevcral years ago, died Feb. 20th. She joined the church in youth and lived a consistent Christian until death. Her health failed her about thirteen months before the end came. She left to mourn her loss, three sons, one daughter, relatives and friends. The funeral was preached by the pastor, Rev. C. A. George.—E. A. Barry, Reporter.

TAYLOR—Sam Taylor, a member of Midway Baptist Church, died Feb. 14th, aged 70 years. He had been in poor health for some time, but was able to see after his business until a few days before his death. The funeral service was conducted by Rev. L. Covington, pastor of North Baptist Church, Columbus, Miss., assisted by Rev. C. A. George, pastor of Frierson M. E. Church.—E. A. Barry, Reporter.

PAGE—Sister Sallie Page, a faithful member of Crown Point M. E. Church, McNair, Miss., departed this life March 1, 1924, in the triumph of faith. She was born in 1856, age 68. She leaves to mourn her loss, a husband and nine children. Funeral conducted by Rev. A. G. Crump.—Miss M. A. Randolph, Reporter.

TAYLOR—On March 15th death came and carried from labor to reward Mrs. Carrie E. Taylor, the mother of Rev. J. R. Taylor. Death came after a few hours of illness, in the family home, Uniontown, Ala. For 55 years she was a faithful and active member of her church and Sunday school. She was loved hy all who knew her. She leaves one brother, two sons, four daughters, and twelve grandchildren, with a host of friends. Truly she has folded the draperies of her couch about her, and laid down to pleasant dreams. Interment was at Uniontown. Rev. E. J. Paunell officiated.—J. R. Taylor, Reporter.

ROBINSON—Rev. James Robinson, a superannuated minister of the Louisiana Conference of the Methodist Episcopal Church, died in full triumph of faith Tuesday, April 15th, and was buried from Fionrnoy Church, Shreveport, La., a church which he had formerly pastored. District Snperin-

(Continued on page 16.)

CRESCENT CITY NOTES

The district meeting of the Woman's Home Missionary Society will meet at Mount Zion May 21. All the District Officers are asked to he present. L. D. Walker, Cor. Sec.

WESLEY CHURCH—Early prayer meeting led hy W. D. Buchannon Sunday hegan a high day. Quite a number partook of the Lord's Supper, under the leadersbip of Robt. Armstead and the Board of Trustees, while the pastor is attending the General Conference. The trustees received the new pipe organ on the 5tb. It has 20 cbimes aud the hoard of trustees bave been made bappy by its arrival. It has been insured for $500. They are planning to have it iastalled hy the 15th of June.—L. L. Harrison, Reporter.

TRINITY—Trinity M. E. Church during the Easter season was thc scene of much joy and religious activities. Easter Sunday morning at 4:30 the Resurrection of Cbrist was vividly iiiustrated by their heloved pastor, Rev. G. C. Hayward. Thc people of tbe city realize the abiiity of Rev. Hayward, not only as a minister of the Gospei, hut as a spirituai orator, packed the church to its utmost capacity. The morning services were closed with a uaanimous vote by the congregatioa to take on new iife and be of greater service toward the buiiding of Christ's kingdom. At the 11 o'clock hour the chiidren rendered a spiendid program under the direction of Misses Herndon and R. Wiiliams, Miss S. Jones, the efficient Sunday school superintendent. The Sunday school participated in tbe Easter drive and reported $15. The reguiar night service was dispensed with and an elaborate program by tbe young people given. In connection with tbis, the congregation was highiy honored hy the presence of Fatber Chapman, dearly beloved hy tbe Louisiana Conference as a wbole, hut most by Trinity, as shc looks to him as a father; not only his presence was noted, hut his faithful and instructive remarks, which are always timely. Another mark of success during the Easter drive, was the amount raised hy the various groups, $731. Up to this writing more than $800 has been reported. Tbe following captains reported:

Mrs. Maggie Williams, $124.95; Miss Sarah Jones, $100.65; Miss Blanche Venet, $73.72; Mrs. C. J. Lomax, $43; Mrs. L. O. Davis, $28.10; Mrs. Jeamesetta Humphrey, $44.25; Mrs. Ruth Perriliat, $57; Mrs. Lucy Waiton, $32.50; Mr. Aiien Lang, $46.20; Mrs. Aiine Gaylor, $25.30; C. V. Wehb, $25.50; Mrs. Maggie Woif, $5; Miss Ruth Wiiliams, $3.25; Mrs. Eiva Hayes, Mrs. Lee Ann Barncy, $18.75; Miss Evangeiine Jenkias, $20.50; Mr. W. Parker, $52; Mrs. Sarah Estis, $102.55; Mrs. J. C. Marshaii, $70; Mr. Aiien, $18.

WOMAN'S COLUMN.

(Continued from page 12)

have a notice from Mrs. Turner asking each district to he preparcd to pay for our minutes at the convention. Now, dear sisters and brothers pastors, we did weii last year under the conditions, with a faithful few. May I ask each president of every auxiiiary and brotiier pastors of each church to co-operate witb me in this great work of the Woman's Home Missionary Society. Let us do our best this year. Send your piedge and dues to Mrs. M. E. David, our treasurer at Frankiin, La., and send me the figures and aiso send me the minute money. Pray that success wiii be ours this year and any church needing my assistance may write me; I wiii do my hest to help you. Address me at Mansfieid, La., Route 3, Box 72. —Yours in thc work, Lucy Davis, President.

OBITUARY

(Continued from Page 15)

tendent J. E. Roiax, of the Shreveport District, visited Rev. Robinson a few days before his death to ask him what must he say to the hoys as he goes around the district. His reply was: "Teii thcm aii tbings are well with my soul." Brotber Rohinson gave nearly forty years of ministeriai service to tbe church, and was considered a strong and convincing preacher. He bore the reputation of heing a man of higb morals and excellent traits; hence, an exempiary pastor.

He pastorcd quite a number of churches during his active career, and it can he said to his credit that the coagregations were made better hecause of his service. The funeral was conducted by District Superintendent J. L. Rolax. The followiag preachers said brief eulogies: Revs. A. C. Cruel, I. B. Henderson, D. G. Taylor, Chas. Anderson, T. A. Bailey, A. Booker, and the writer. He leaves a wife, severai children, and many friends to mourn his ioss.—James A. Williams.

FRANKLIN—Mrs. Irene Franklin, nee Aiien, departed tbis life on Wednesday, Aprii 16, 1924. A native of Baton Rouge, La., but a resident of this city (New Orieans, La.) for many years. A devout Methodist, a good Christian. Member of Mount Zion M. E. Church and of ciass No. 2, of wbich Brother J. L. Wiikins is ieader. Sister Franklin was beloved by aii, congeniai, affahle and pleasant. She ieaves to mourn her loss, husband, three sisters, one hrother. Our pastor, Rev. J. W. Weiis, officiated at the funerai, assisted by Rev. Beais and Turner, whose euiogies were strikingiy pathetic. A large concourse of sorrowing friends attended the funerai. "Her ways are ways of pieasantness, and aii her paths are peace."—Reporter.

CARD OF THANKS

I take this method of thankiag the membors and friends of St. Mark's Church, and of Many, La., for tbeir interest in us. The ieading parties were as foiiows: Sisters Mattie Colton, Alice McDonald, Myrdie Martin, Ethel Maxii, Leola Hightower, Nettie Newton, Annie Hightower, Roberta Hightower; Mr. Johnnie Sibiey, Mr. Anthony Davis; Sisters Neely. Sumage, Mary D. Wiiliams, Mrs. Pauiine Randolph, Mrs. Ida Garner. Mrs. Viola Matthews. The party entered the parsonage in Many, La., at 9 p. m. Thursday night, singing "I'm Coming," and brought and laid on the tahie 50 pounds of choice groceries and two gaiions of cream aad cake in proportion. Cream was served hy Mrs. Mattie Newton, one of the four public school teachers of Many, and tbe cake by Miss Annie Higbtower, the recording steward of the church. We thank you aii very much and you are weicome to come again.—W. R. London, Pastor, Many, La.

I take tbis method of thanking a committee of iadies of Trinity M. E. Church for preparing a speciai dinner for the pastor's famiiy and sevcral friends, inciuding Dr. E. M. Jones, Area Secretary, Rev. and Mrs. J. W. Turner aad the Rev. Handy, of the People's Church. This deiicious dinncr was prepared hy tbe following sisters: Waiker, Dright, Boyd, Pearling, Knox and others. Mrs. Smiley was present and rendered excciient service. Dr. E. M. Jones gave an after-dinncr response, also thanked tbe committee on behaif of tbose present. I aiso wish to thank the members and friends for the more than 200 pounds given us, led by Sisters Lucy Walton Sarah Jones, Sister Henderson.—Rev. G. C. Hayward, Pastor, New Orieans.

I take this method to thank the membcrs and friends of St. Mark M. E. Church for surprise party given me and famiiy by them on the night of April 17th, 1924, ieaving me pounds of groceries and a casb purse. The party was led by Sister Leaa Lee and otbers, and also tbe officers put a new stove in the parsonage. The K. of P. heid tbeir anniversary at this place on March 30th. The welcome address was made hy Miss Bertha B. Kane in hebaif of the church.—J. L. Augustus, Pastor.

I take this method to thank the members of Weam Chapel M. E. Church, Picayune, Miss., and the good Baptist friends for 100 pounds of choice groccries and a cash purse for the comfort of pastor and wife, March 21, 1924, led by Sister Saiiy Kennedy, Sister Lilly Abram, Sister L. Michel, Sister Mary Weam, Miss Saiiy Arah and a host of friends. Prayer by the pastor. Cream and cake were served. Pastor and wife were left happy. Too much cannot he said for thcse good peopie.—J. J. Ford.

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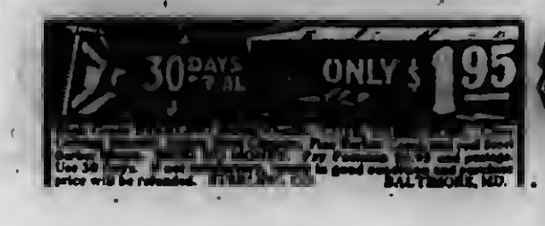
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Southwestern Christian Advocate

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The Church and Politics

Should the Church go into politics?

As an organized unit, no. But expressing itself through its individual members, yes.

In a democracy participation in politics is essential, and the people of a democracy are under definite obligations to assume political responsibilities. The public atmosphere of any community is determined by the people of the community. We have bad politics because so few people insist upon good politics. The sinner goeth to the primary, and the righteous hold an indignation meeting.

Christians should go into politics because so many of the economic, social, and moral betterments which we desire can be secured only through political channels. Good laws are the basis of good community conditions. Good laws are worthless without good men to administer them. Good laws and good executives are both secured through the use of the ballot. So that a citizen can consider himself neither patriotic nor Christian when he is indifferent to his political responsibilities.

Christian citizens could easily wield a dominating influence in the public life of the municipality, the commonwealth and the nation if they would vote according to Christian standards. There are not many communities whose officials would not instantly bow to the demands of Christian citizens if the Christian sentiment could be crystallized and expressed. We do not propose a Protestant vote, nor a Roman Catholic vote, nor a Methodist vote, as such, but a Christian vote—a fearless expression in the field of politics of the patriotism and conscience of the servants of Jesus Christ.

—From The Episcopal Address,
General Conference, Springfield, Mass.

AMERICAN METHODISM UNITES

In the proceedings of the General Conference of the Methodist Episcopal Church at Springfield, all other events are overshadowed by the legislation effected almost unanimously, by which the Methodist Episcopal Church voted to unite with the Methodist Episcopal Church, South. Only thirteen members of the great conference voted negatively; ten of these constituted the Oklahoma delegation, who on explaining their vote, stated that they had been instructed to vote negatively on the proposition. Of the other three negative votes, only two were Negro. This is a remarkably significant fact, considering that the total Negro delegation present was eighty-nine.

It is a singular coincidence that in exactly four score years after the breach occurred over the slavery issue, each of the two bodies going its way until the present time, they should now agree that the issues which separated them being now dead forever, they at last realize that the urge of Christian brotherhood should have full realization in actual outward and visible expression.

The history of the divergent ways of the separate denominations was a tangled skein. So also the history of the convergent paths that have at last emerged in the common terminal of a reunited communion. The present union is one fraught with the largest spiritual significance. It is epochal for American Christianity. For Methodism thus leaps at once into the religious foreground as the largest Protestant religious body in all the world, embracing now a total membership of well nigh eight millions of baptized believers. Its authority in Church affairs will thus be greatly enlarged while its influence throughout the world will be proportinately enhanced.

One of the most obvious advantages of the united Church will be the greater facility with which it will be possible for Methodism to operate on the foreign field. To the Nationals of other lands the former differences were inexplicable. Besides, duplication of men and machinery was unpardonable. Now, united policies, united resources of both men and means and agencies will result in allaying confusion of effort and activity as well as in easier access to the mind and favor of the foreigner's millions.

Moreover, at home, there will ensue a fusing of interests in the common aspirations and tasks of organized religion that will tell tremendously for religious progress and Christian achievement such as was not possible through the impact of a divided Church. God knows America needs badly not only a united Methodism but a united Church of Jesus Christ to purge and save the nation from the follies and foibles of individual and national sin.

Consummation of the union will not be had until the Plan has been ratified by the Methodist Episcopal Church, South. When its General Conference shall have approved as did ours, the proposal, the agreement of these two general bodies will be transmitted to the several Annual Conferences of each major group from which the proposition will be returned and receive the final sanctions of the supreme legislative bodies, thus closing an 80-year long chapter of separation.

The Plan as reported by the Commission on Unification, and adopted by the General Conference of the Methodist Episcopal Church, is as follows:

To the General Conference of the Methodist Episcopal Church:

The General Conference of the Methodist Episcopal Church in session at Des Moines, Iowa, in May, 1920, created the following Commission on Unification:

Bishops: William Fraser McDowell, Edwin Holt Hughes, William Franklin Anderson, Francis John McConnell, Wilbur Patterson Thirkield.

Representing General Conference Districts: I. Abram Winegardner Harris, II. Reverend David George Downey, III. William Arthur Elliott, IV. Reverend Archibald Moore, V. Ernest Hurst Cherrington, VI. Reverend James Melville Melcar, VII. P. W. Kinchen, VIII. Reverend Josiah W. Abel, IX. Albert N. Jarvis, X. Reverend Joseph William Van Cleve, XI. Luren Delor Dickinson, XII. Reverend Edward Delor Kohlstedt, XIII, Charles E. Allinger, XIV, Reverend Edward Power Dennett, XV. C. H. White.

Members at large: Reverend Frank Mason North, Reverehd David Dryden Forsyth, Reverond John H. Race, Alex. Simpson, Jr., I. Garland Penn.

Your Commission held its first meeting at Detroit, November 11-12, 1921, and effected its organization by the election of Bishop William F. McDowell as Chairman, and Abram W. Harris as Secretary. These officers, with Bishop William F. Anderson, David G. Downey and John H. Race were elected as the Executive Committee.

In November, 1922, Alex. Simpson, Jr., presented his resignation as a Commissioner; the Board of Bishops filled the vacancy by the appointment of Dr. James R. Joy. In July, 1923, P. W. Kinchen presented his resignation.

The General Conference directed this Commission to communicate the action taken in May, 1920, to the Commission on Unification of the Methodist Episcopal Church, South. Your Commission performed this duty, and indicated its readiness to consider any proposal from the Commission of the Methodist Episcopal Church, South, looking toward the resumption of negotiations for the reunion of the two Churches. The Southern Commission received the communication from your Commission with great courtesy but reported that it regarded its authority as exhausted with the adoption of the report at Louisville, Kentucky, January 20, 1920.

Your Commission at the Detroit meeting, drafted a formal report of the action taken by the General Conference at Des Moines, which was duly communicated to the Commission of the Methodist Episcopal Church, South, and to the General Conference of the Methodist Episcopal Church, South, together with an accompanying letter setting forth the careful consideration given to unification by the General Conference at Des Moines and the circumstances under which action thereon was taken.

The General Conference of the Methodist Episcopal Church, South, in May, 1922, appointed a Commission on Unification "for the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by the Joint Commission as feasable and desirable, or upon such other basis" as the Commission might determine. The action further provided that when a plan of unification was endorsed by a two-thirds vote of each Commission and approved by the General Conference of the Methodist Episcopal Church, then the College of Bishops was empowered and instructed to call a special session of the General Conference of the Methodist Episcopal Church, South.

The two Commissions have held two joint meetings; the first at Cincinnati, Ohio, January 18-19, 1923, and the second at Cleveland, Ohio, July 24-25, 1923.

At Cincinnati the Joint Commission approved a statement of principles and committed the statement for purposes of further consideration and development to a joint committee composed as follows:

From the Methodist Episcopal Church, South: John M. Moore, Edwin D. Mouzon, Stonewall Anderson, T. D. Ellis, Paul H. Linn, J. S. Candler, R. S. Hyer, H. H. White.

From the Methodist Episcopal Church: William F. Anderson, William F. McDowell, David G. Downey, Archibald Moore, Frank M. North, Ernest H. Cherrington, William A. Elliott, Abram W. Harris.

This Joint Committee of Reference met in Saint Louis March 27-29, 1923, held six sessions, and adopted a report.

The Joint Commission, at its second meeting held in Cleveland, received the report of the Joint Committee of a Reference, and after consideration, approved the document which your Commission has now the honor to present to the General Conference. This report was adopted by the following vote:

Methodist Episcopal Church, South: Commissioners present, 23; absent, 2.

Aye: Mouzon, Cannon, McMurry, Moore; Anderson, Arnold, Aston, Culver, Ellis, Elrod, Linn, Sherman, Watson; Blackwell, Candler, Hyer, Reynolds, Snyder, Stockham, White, 20.

No: Denny, Leggett, Rodgers, 3.

Methodist Episcopal Church: Commissioners present, 19; absent, 6.

Aye: McDowell, Anderson, Hughes, McConnell, Thirkield; Abel, Dennett, Downey, Forsyth, Kohlstedt, Melear, Moore, North; Cherrington, Dickinson, Elliott, Harris, Jarvis, Penn, 19.

No: None.

The report, therefore, has been endorsed by more than two-thirds vote of each Commission required by the General Conference of the Methodist Episcopal Church, South.

In accordance with action of the Joint Commission, it is here recorded that Dr. John H. Race and Dr. James R. Joy, unavoidably absent from the Cleveland meeting, would if present have voted "aye."

It was recommended by the Joint Commission that the selection of a name for the united Church be referred to the first General Conference of the united Church.

In compliance with the direction of the General Conference and in accordance with the action of the Joint Commmission, your Commissioners do now herewith tranamit the above-noted document, and the Commission does hereby recommend its adoption by this General Conference.

Respectfully submitted,
William F. McDowell, Chairman.
Abraham W. Harris, Secretary.

Joint Commission on Unification Transmittal

We, the Commission on the Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, holding that these two churches are essentially one church—one in origin, in belief, in spirit, in purpose and in policy—and desiring that this essential unity may be made actual in organization and administration throughout the world, do hereby propose and transmit to our respective General Conferences the following plan of unification and recommend its adoption by the two churches by the processes which they respectively require.

Article I. Declaration of Union.

The Methodist Episcopal Church and the Methodist Episcopal Church, South, shall be united in one Church with two Jurisdictions, under a constitution, with a General Conference and two Jurisdictional Conferences.

Article II. Name.

The name of the Church shall be_____

Article III. Jurisdictions.

Section 1. Jurisdiction Number One shall comprise all the Churches, Annual Conferences, Mission Conferencea, and Misaions, now constituting the Methodist Episcopal Church and any other such Conferences and Missions as may hereafter be organized by its Jurisdictional Conference with the approval of the General Conference.

Section 2. Jurisdictional Number Two shall comprise all the Churches, Annual Conferences, Mission Conferences, and Missions, now constituting the Methodist Episcopal Church, South, and any other such Conferences and Missions as may hereafter be organized by its Jurisdictional Conference with the approval of the General Conference.

Article IV. Composition of General and Jurisdictional Conference.

The General Conference and the Jurisdictional Conferences shall be composed of the same delegates. Said delegates shall be elected by and from the Annual Conferences, provided said General and Jurisdictional Conferences shall have not more than one ministerial delegate from every forty-five members of each Annual Conference, and not less than one ministerial delegate for every one hundred and twenty members of the Annual Conference, and an equal number of lay delegates, chosen according to the regulations of each of the two Jurisdictions; but for a fraction of two-thirds or more, of the number fixed by the General Conference as the ratio of representation, an Annual Conference shall be entitled to an additional ministerial and an additional lay delegate; and provided further, that each Annual Conference shall be entitled to at least one ministerial and one lay delegate.

Article V. The General Conference.

Section 1. Voting.

Every vote in the General Conference shall be by Jurisdictions and shall require the accepted majority vote of each Jurisdiction to be effective.

Section 2. Powers.

Subject to the limitations and restrictions of the Constitution, the General Conference shall have full legislative power over all matters distinctively connectional, and in the exercise of said power shall have authority as follows:

(1) To define and fix the conditions, privileges, and duties of church membership.

(2) To define and fix the qualifications and duties of Elders, Deacons, Local Preachers, Exhorters and Deaconesses.

(3) To make provision for such organization of the work of the united Church outside the United States as may promptly consummate the unity of Episcopal Methodism in foreign lands.

(4) To define and fix the powers, duties, and privileges of the Episcopacy; to fix the number of Bishops to be elected by the respective Jurisdictional Conferences, and to provide, in harmony with the historic practice of Episcopal Methodism, for their consecration as Bishops of the whole Church.

(5) To alter and change the Hymnal and Ritual of the Church, and to regulate all matters relating to the Form and Mode of Worship, subject to the limitations of the first Restrictive Rule.

(6) To provide for a Judicial System and for a method of Judicial Procedure for the Church, except as herein otherwise provided.

(7) To govern any and all enterprises and activities which may be agreed upon as being of a connectional character.

(8) To provide for the transfer of members, preachers, churches, pastoral charges, districts, Annual Conferences, Mission Conferences, and Missions, in the United States, from one Jurisdiction to the other, provided that no transfer shall be made without the consent of the member, preacher, church, pastoral charge, district, Annual Conference, or Mission that it is proposed to transfer.

Section 3. Restrictive Rules.

In making rules and regulations for the Church, the General Conference shall be under the following limitations and restrictions:

(1) The General Conference shall not revoke, alter or change our Articles of Religion or establish any new standards or rules of doctrine contrary to our present existing and established standard of doctrine.

(2) The General Conference shall not change or alter any part or rule of our government, so as to do away with Episcopacy, or destroy the plan of our itinerant general superintendency.

(3) The General Conference shall not revoke or change the General Rules of the United Societies.

(4) The General Conference shall not do away with the privileges of our ministers or preachers of trial by a committee, and of an appeal; neither shall they do away with the privileges of our members of trial before the Church, or by a committee, and of an appeal.

(5) The General Conference shall not appropriate the produce of the Publishing House or of the Chartered Fund to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn out preachers, their wives, widows and children.

Article VI. Bishops.

The Bishops of the two Churches as at present constituted shall be Bishops of the united Church without further action.

Immediately after the union shall have been consummated, the Bishops shall meet and organize as one body, and shall arrange for the superintendence of the work of the Church.

A Bishop may be assigned to administer in any part of the Church, provided that, when he is assigned to administer within the Jurisdiction other than by which he was elected, it shall be with the consent of the majority of the Bishops of the Jurisdiction involved.

Article VII. Presidency of the General Conference.

The Bishop shall select by a majority vote of the Bishops of each Jurisdiction one or more of their number from each Jurisdiction to preside at the sessions of the General Conference.

Article VIII. Jurisdictional Conferences.

Each Jurisdiction shall have a Jurisdictional Conference possessing the full powers of the General Conference of the Church now constituting said Jurisdiction, except such powers as are herein vested in the General Conference, or which may hereafter from time to time be legally delegated to the General Conference by the Jurisdictional Conferences.

Each Jurisdictional Conference shall meet quadrennially where the General Conference is to assemble and immediately prior to its assembling, and when desirable may meet during the session of the General Conference, and at such other times and places as it may determine.

Article IX. The Judicial Council.

(1) The General Conference shall, at its first session, provide for a Judicial Council, to be composed of an equal number of members, elected by each Jurisdictional Conference, and the Judicial Council shall provide its own methods of procedure.

(2) The Judicial Council shall be authorized to review, upon appeal of one fifth of the members of the General Conference, or of either Jurisdictional Conference or on the appeal of a majority of the Bishops, on constitutional grounds, the acts of the General Conference and of the Jurisdictional Conferences; to hear and to determine all other appeals and matters coming to it in the course of legal procedure.

(3) The Judicial Council shall have the right on its own motion, subject to such rules and regulations as shall be determined by the General Conference, to review the legislative acts of the General Conference or of either Jurisdictional Conference and to pass on the constitutionality of said acts.

(4) The Judicial Council shall also have power to arrest an action of a connectional board or other connectional body when such action is brought before it by appeal by one-fifth of the members of said body, present and voting, or by a majority of the Bishops.

(5) All decisions of the Judicial Council shall be made by a majority of total membership of the Council.

Article X. Amendments.

The General Conference shall at its first session provide, in harmony with the existing procedure of the two Churches, a method of amending the constitution, and until such method shall have been adopted, amendments shall be effected through the process now prevailing in the Churches, respectively.

Article XI. Schedule.

In all matters not specifically set forth in these Articles and until the General Conferences by legal process shall otherwise ordain, the rules of government in the Disciplines of the respective Churches shall be of full force and effect and binding upon the Jurisdictions, respectively.

Recommendations.

We recommend that financial support of the Colored Methodist Episcopal Church be continued by the Jurisdiction with which it is historically related and to such an extent as that Jurisdiction may deem wise.

Edwin D. Mouzon, Chairman,
Homer H. Sherman, Secretary,
Commission on Unification Methodist Church, South.
William F. McDowell, Chairman,
Abram W. Harris, Secretary,
Commission on Unification Methodist Episcopal Church.

STENOGRAPHIC REPORT OF BUSINESS SESSION FRIDAY, MAY 2.

(Continued from last issue)

After the intermission the Bishop said: Will the Conference please be in order? The Secretary of the Board of Bishops has an important announcement.

Bishop Wilson: The Committee on General Conference Journal was nominated and elected, and one member was Dorr F. Diefendorf of Newark Conference. He desires to be excused; and the Bishops nominate in his place George E. Heath of the New England Conference.

This nomination was confirmed.

On recommendation of the Secretary of the Conference Thomas W. Lane of Puget Sound Conference was elected an additional assistant secretary.

The Bishop: You have an order of the day immediately following the recess, namely, the presentation of the report of the Commission on Areas and Districts. Bishop Richardson was chairman of that Commission.

Bishop Richardson: The Commission has met and done its work as we believe the General Conference wanted. The Secretary of the Commission is the Rev. J. C. Nicholson of Baltimore Conference, who is not a member of this body. Following former precedent, we request that the privilege of the floor be granted to him to present the report.

This request was granted.

J. C. Nicholson: Mr. Chairman and members of the General Conference, the report of the Commission is to be found in the handbook, page 562. It will not be read by the Secretary of the Commission, but that report will be given to the General Conference with a simple brief statement on my part as Secretary.

The paragraph in the Discipline reads that the Bishops appoint a commission to study our ecclesiastical geography, and the changes that would be involved in the organization of the various boards of the Church and of the General Conference Committee, on the principle of

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O DEATH, where is thy sting? O grave, where is thy victory? But thanks be to God which giveth us the victory through our Lord Jesus Christ. —1 Cor. 15:55,57.

the Area system rather than of the General Conference of 1924. The Board of Bishops appointed the following Commission: Bishop E. C. Richardson, W. H. Wehrly, I. F. Roach, J. C. Nicholson, Frank C. Dunn, Frank A. Horne, Henry S. Henschen. The Commission submits the following recommendation, that the General Conference District be abolished, and that representation be made on the area principle, so that paragraph 74, section 2, shall read as follows:

For the purpose of representation on the Book Committee, the Administrative Boards, and Committees in the General Conference, the Annual Conferences shall be grouped into as many areas as the General Conference from time to time shall determine.

The Commission endeavored to carry out strictly the instruction of the General Conference, and made the changes accordingly in the various Boards, and endeavored to take care of the foreign field. The one change that was made, other than changes that are made in the other boards, was made in the Board of Foreign Missions. Of course, it means the substitution of "areas", and under the present conditions, that would be twenty-one, instead of General Conference Districts, which are now fifteen. But in the case of the Board of Foreign Missions, the change is made to the twenty-one, and in addition the representatives from the five major divisions in the foreign field, which you will find indicated in paragraph 575. That is about the only large change that is made in addition to putting the representation from each area in the United States. I present the report.

The adoption of the report was moved.

G. M. Fowles (New York): Mr. Chairman, I would like to make a motion to amend this report. I move that beginning with No. 2 of this report page 562 in the handbook, be referred to the Committee on Temporal Economy.

This motion was seconded.

G. M. Fowles: The first part of this report has to do with the changing from General Conference District to areas. That is a matter by itself, a matter of principle. Beginning with No. 2 there is a plan here for representation from each of the Benevolent Boards. There are some of us who are hoping that before we get through with this General Conference we will have found a better way of administering our benevolence than through the Boards. And I believe, therefore, that this whole matter of representation should be deferred until the Committee on Temporal Economy brings in its report as to what form the administration of Benevolences shall be in for the next quadrennium.

Delegate: It seems to me the amendment ought to include the first paragraph as well, because the first paragraph of the report deals with what is developed in the second part. I move as a substitute for the amendment that we refer all to the Committee on Temporal Economy.

Dr. Fowles accepted this, and the report of the Commission was referred to the Committee on Temporal Economy.

George Elliot (Detroit): I have come here simply to offer a motion relating to the action which we have just taken. I move that all memorials, resolutions, and other matters relating to any consideration or unification of Boards of Benevolence be promptly offered and referred to the Committee on Temporal Economy, with instructions to report at an early date. Secondly, the object is this, that other Standing Committees that have to do with the Benevolent Boards will be embarrassed in their action until we have made the decision and it is absolutely necessary, that they may do their work properly, that we take early action on this question of organization.

The resolution was adopted:

M. S. Rice (Detroit): Mr. Chairman, this is a resolution that I doubt not should be referred to the committee on the resolutions presented. But I have a matter that I am sure ought to get before us.

"Whereas doubtless one of the most important matters that will come before the consideration of this Conference will be our declaration on the great world problem of war.

"And whereas its consideration is a matter that should warrant the consideration, preliminary, of men especially fitted to guide our deliberations

"Therefore, be it resolved that a special committee be raised for this consideration, to report to this Conference the Committee to be composed of one from each Area of the Church for the world, and seven members at large to be chosen by the board of Bishops."

This resolution was adopted.

The call of the Conferences was continued.

The Bishop: May the chair ask that all reading and consequent rattling of papers be discontinued in the interest of the comfort of the body, unless it is some minister who likes to have his congregation reading while he is preaching.

John Marshall (Kansas): I present the following resolution:

BE IT RESOLVED, That, in the next revision and publication of the Discipline of the Methodist Episcopal Church, after each section there be added a note showing when the section was first adopted, when it was amended, if ever, and giving the pages of the General Conference Journal that records the adoption of the original section and of all amendments thereto or changes therein.

George W. Henson: I raise the question of consideration.

The Bishop: The chair is of the opinion that this involves a change in the discipline and under the rules would require printing in the Daily Christian Advocate and lie over. It is an addition to the Discipline.

A Delegate: Mr. Chairman, he has raised the question of consideration.

The Bishop: I know, but I have ruled that it does not come up for consideration. It need to be printed.

Ray Allen (Genesee): Under the rules, if it is considered it does not need to be printed.

Edmund J. Kuly (Kansas): I move that it be printed in the Daily Christian Advocate, in order that it may be considered at a later time.

Ray Allen: The question of consideration has been raised and that can only be decided now.

The Bishop: The question of consideration being raised, must be answered. As many as will grant consideration of the resolution introduced, please raise your hand. Those opposed. Consideration is not granted.

Bro. Marshall has another resolution. Will you allow him to have the floor without his going back to his seat?

Edward H. Dashiell (Wilmington): Mr. Chairman, does it not require a two-thirds vote to deny consideration?

The Bishop: Yes. There was clearly more than two-thirds against it.

Delegates: Doubt.

The Bishop: If there is a doubt we will take it again, but the chair is clearly of the opinion there was more than a two-thirds vote against it.

E. H. Dashiell: Then I withdraw the request, Mr. Chairman.

John Marshall: Another resolution, Mr. Chairman, as follows:

WHEREAS, The constitution of the United States is the result of Christian thought;

AND WHEREAS, The principles contained in that constitution are Christian principles applied to our government;

AND WHEREAS, Christianity and our constitution are so closely related to each other that injury to one of them will result in injury to the other;

THEREFORE, BE IT RESOLVED, That for the purpose of promoting a greater respect for the constitution and of instilling greater love for it, we earnestly recommend to our membership and to all people of the United States a close study of it to get a thorough understanding of it and to see wherein and how far it conforms to Christian standards;

AND BE IT FURTHER RESOLVED, That until otherwise directed by the General Conference, the foregoing resolution shall be printed

in the Discipline with the General Conference reports and resolutions.

Ray Allen: I raise the question of consideration.

The Bishop: The question of consideration is raised. As many as will grant consideration to this resoultion

A delegate: Mr. Chairman, I ask for a ruling from the chair on this question: We are confused, many of us, whether you mean immediate consideration of ultimate consideration.

The Bishop: Immediate consideration is all.

A delegate: Then we are ready to vote.

The Bishop: The only question that can be raised is the question of immediate consideration, and that is all that can be presented here.

Matters are brought forward for immediate consideration and under the rule that question can be raised.

A delegate: A further question: Does that prejudice the case for future consideration?

The Bishop: That would not seem to require a ruling.

A delegate: The brethren have implied that it does.

The Bishop: The question of consideration is raised by the resolution now introduced by Bro. Marshall. As many as will grant immediate consideration of this resolution, raise your hand. Those opposed. Immediate consideration seems to be denied. It is denied.

The call of the conferences was continued.

Walter G. Parker (Malaysia): A resolution as follows:

"Resolved, that the action taken this morning directing the Book Concern to sell the books of the Conference Course of Study be applied to our publishing houses outside of the United States." I move its adoption.

The Bishop: You have heard the resolution. Are you ready? As many as will adopt it, raise the hand. Those opposed. It is adopted.

The call of the conferences was continued.

J. B. F. Shaw (Mississippi): presented the following resolution:

"Resolved, that the publishing agents be instructed to send a copy of the Journal of this General Conference to each delegate and to each Bishop and to every college, seminary and theological school of the church and also one copy to each fraternal delegate to the General Conference.

(Signed) J. B. F. Shaw, W. L. Marshall, M. Collins.

J. B. F. Shaw: I move its adoption, Mr. Chairman.

The motion was seconded and the resolution was adopted.

The call of the conferences was continued.

J. R. Gettys (Nebraska) presented the following resolution:

RESOLUTION ON THE OBSERVANCE OF EASTER WEEK

WHEREAS, There is most urgent need for spiritual awakening and religious development throughout the land, as evidenced by conditions that are apparent to every observer, and emphasized by the earnest utterances of leading business men, educators, and statesmen; and

WHEREAS, The very life and prosperity of our country, and the future welfare of all nations, depend upon the stability of our religious foundation and faith in God; and

WHEREAS, So much that is vital and effective in Christian life and practice centers in our Lord Jesus Christ, and that Easter time is a most suitable period of the year to direct thought and increase devotion to Him; to call the minds of men to the recognition of Spiritual values and individual responsibility; to promote and strengthen the very fundamentals of civilization; Therefore be it

RESOLVED, By the General Conference of the Methodist Episcopal Church assembled in Springfield, Massachusetts, that the week preceding Easter each year be set apart and known as Passion Week, or Holy Week, and that appropriate religious services be held during said week in all our churches and schools everywhere; and that all social and other unnecessary activities cease during these days;

RESOLVED, Second, that we respectfully but urgently request all other organizations of our land, such as social clubs, study and culture clubs, commercial clubs, lodges, political organizations, public schools, etc., to plan their work for the year so that no special activities or gatherings shall fall within this particular week.

RESOLVED, Third that we pledge ourselves, our Bishops, our press, our pastors and people to the utmost endeavor to carry to success this program, and to give wide and continuous publicity and effort to the accomplishment of this high and holy purpose.

RESOLVED, Fourth, that we invite all our sister churches to take like action, and co-operate fully in this worthy movement, to the end that the Kingdom of God may be the more quickly and firmly established.

J. R. Gettys: This is presented and signed by the Nebraska delegation.

Elmer E. Kidney (Pittsburgh): I move a reference to the Committee on the State of the Church.

The Bishop: The motion is that the document just presented be referred to the Committee on the State of the Church. As many as will so refer it, raise the hand. Those opposed. It is so referred.

The call of the conferences was continued.

Marvin E. Gilbert (Nebraska): This is a brief resolution regarding a stricken brother of the Nebraska delegation. Logan R. DeWolf, pastor at York, Nebraska, was a delegate elect to this Conference who was stricken with paralysis on April 18, and is now lying in his home in a very serious condition.

Therefore, I move that we request our Secretary to send to the family of our brother, an expression of our sympathy and the assurance of our prayers.

The resolution was seconded and unanimously adopted.

The call of the conferences was continued.

H. P. Sloan (New Jersey) presented the following resolution:

RESOLUTION BY DR. SLOAN (NEW JERSEY)

We are stewards of the grace of Jesus Christ our Lord in great and crucial times.

On the one hand men are recognizing Christ in ever increasing numbers.

On the other hand, those sublime affirmations concerning His person and work, which are the whole ground and strength of His power to bless and save our world, are being denied with an equally increasing frequency and boldness.

This Conference in which is centered the life of the Methodist Episcopal Church around the world cannot in good conscience meet at such an hour without making strong declaration of its unfaltering devotion to all those precious affirmations which are embodied in our common Christian creeds and more exactly interpreted for us as Methodists in our Articles of Religion.

When so many voices are raised to question or deny our mutual voices must be raised to affirm.

When so much is being said to disturb faith we must speak out strongly to establish it.

We therefore proclaim our unwavering devotion to the standards of faith established among us in the Constitution of our Church, and we call upon all who exercise the teaching office within our fellowship, whether in the pulpit or in the class room, to recognize the obligation that is upon them to be witnesses and defenders of the Christian Faith as defined and established in Methodism.

We are not unmindful of the importance of maintaining unimpaired that right, so sacred in Protestantism, the right of the individual to freedom of thought. But we would point out that there is another right that stands above this one and is ever more sacred, it is the Christian Church to have their Church remain Christian.

We are not a mere humanitarian organization, we are a Christian Church in unity of faith with the Christian Centuries. Our standards are not in exacting detail, they but outline the great headland of common Christian belief. Beyond them there is wide room among us for humble, devoted, grateful acceptance.

We therefore proclaim to the whole Methodist and Christian world our full recognition of the binding authority of our Articles of Religion and other established standards of doctrine. These are the authoritative form of all Methodist faith and teaching whatsoever.

Resolved that copies of this action be printed in every official paper of the denomination, and that the secretary of the General Conference be instructed to send copies to the secretary, both of the faculty and of the board of trustees of all our educational institutions.

L. O. Hartman (New England): I move to refer this to the Committee on the State of the Church.

Ray Allen (Genesee) raised the question of consideration upon the paper introduced by Dr. Sloan. The consideration was granted.

Remarks of Harold P. Sloan

H. P. Sloan (New Jersey): Brethren of this most strategic General Conference: We sat here yesterday morning and our hearts were thrilled when this great body affirmed its unfaltering devotion to the establishment of law in the United States of America, and proposed that no whittling down or ignoring of that law should be countenanced in America. It is for us in this critical period of the Christian Church this morning to send out to the whole world a similar declaration with respect to the body of faith that is of more value to the world than any other one thing that we possess. Let us with emphasis and purpose send to the whole Methodist world, and to the whole Christian world, an expression of our unfaltering devotion to the standards of the common Christianity of the centuries.

There is nothing narrow, there is nothing intolerant, in such a declaration. It is the right of the great Christian Church to have its own basis, and to stand four-square upon its own basis. It scarcely seems necessary at this time to answer an objection that might be made to this proposition. Yet let me answer it. It might be said by some that the Articles of Religion and the doctrinal standards of the Church

are already established. Why affirm them? I would reply that the Volstead Act is already law, and the Prohibition Amendment is already a part of the Constitution but we do affirm them because they are assailed. A similar necessity faces the church in this juncture of our history. There are on many hands within the world of the brotherhood of the Christian Church, voices raised to question or deny great and fundamental essentials of our body of belief. Not incidental details, but great headlands like the virgin birth, and a glorious resurrection of our almighty Lord who is God and Saviour. There is nothing that this General Conference can do more effectively for the peace of the world and the progress of civilization than to make it clear around the whole circle of Methodism's world-wide work that Methodism every where stands undeviatingly for these as foundations that Christ gave to his disciples, which have come down in an unbroken chain from them to us. If it were necessary, I could be very specific concerning the necessity of passing this resolution. I would prefer not to make those statements. If we can have a great positive tremendous expression of our devotion, it seems to me that the positive note is worth more than the critical one that would occasion it. Let me close with this sentence, that if anyone say that in this age of the world it is practical Christianity, not creeds, that concerns men, that opinion is not informed or well thought out. For the crux of the matter is, creeds are the basis of all practical devotion whatsoever. But we need to observe history in order to observe that the generations that have had great positive faith have been the forward generations in the great and devoted service, and that the peoples who are not in possession of faith big enough to satisfy the outreach of their souls are ineffective in their civilization and languish behind the progress of the Christian world. I would point out that the greatest movement in modern history is the movement of the Protestant Reformation, which was a tremendous emphasis on the creed, a tremendous emphasis on the great fundamental truths of apostolic Christianity. I would point ont to you again that the mightiest social movement of England for the last two hundred years, according to Green the historian of the English people, was born and produced in the Wesleyan Revival of apostolic faith, after the decline of religion due to the influence of deistic philosophy. We are standing again at a crisis in the world's history. The great Christian Church is confused in many parts and in many places. What we need is brotherhood, broad-mindedness, and then a great strong positive note of affirmation that Jesus Christ is the eternal Son of God, born of a virgin, mighty in works, in truth, in deed, crucified for our sins, raised for our justification, ascended into heaven, and that He is coming again some day, according to our common confessions of faith, the judge of the quick and the dead. This is the common Christianity of all the churches. I appeal to you to affirm it in this morning's session, that the note of affirmation may circle the world and inspire faithful souls everywhere.

Bishop: I recognize Dr. Hartman of the New England Conference.

L. O. Hartman: I renew my motion to refer that to the Committee on the State of the Church.

The Bishop: The vote must be taken without debate.

A re-reading of Dr. Sloan's resolution was called for and it was read again.

A. L. Miller (Central Pennsylvania): I move to lay Dr. Hartman's motion to refer, on the table.

Ray Allen (Genesee): Is it in order to lay on the table a motion to refer?

The Bishop: Under the rules the motion to lay on the table is one of the motions which precedes the motion to refer.

D. G. Downey (New York East): I think we will find in the rules that a non-debatable motion may not be laid on the table.

The Bishop: Where is the rule that says that?

D. G. Downey: "It shall not be in order for a brother to move the previous question or to move to lay on the table or to offer any other motion that prevents debate, except the motion to suspend the rules."

The Bishop: Dr. Downey's point of order is well taken. The motion to refer under this rule is not debatable; and therefore the motion of Dr. Miller is out of order. The question is on Dr. Hartman's motion to refer.

The vote was taken, and the bishop said: The motion does not seem to be referred.

A doubt was expressed.

W. W. King (St. Louis): Would a motion be in order to have this motion printed in the Advocate for consideration, before a final vote?

The Bishop: Under Rule 7 the motion is made to refer to the Committee on the State of the Church. It is competent under the same rule to move to defer consideration, and to print in the Daily Christian Advocate, provided that is sustained by 150 persons.

W. W. King: I make the motion, because of the length of this paper, that the consideration of it be deferred until it is printed in the Daily Advocate.

The Bishop: This would have to be in the nature of a substitute for the motion to refer, now. Dr. Hartman moves to refer Dr. Sloan's paper to the Committee on the State of the Church. Before the vote is declared, Dr. King of St. Louis moves as a substitute that consideration be deferred and the paper printed in the Daily Christian Advocate for further consideration. The question is upon the substitute offered by Dr. King.

Ray Allen (Genesee): Under Rule 16 the motion to refer has precedence, and that to print comes after it. It cannot be put in as a substitute.

The Bishop: That has reference simply to a motion to be taken without debate. That does not refer to the order of precedence. The question is on Dr. King's substitute. I will read the rule again: A motion to defer consideration and print in the Daily Advocate, if sustained by 150 members, shall prevail without debate.

The vote was taken, and the requisite number voted for Dr. King's substitut which was therefore adopted.

The Bishop:— Therefore the resolutio offered by Dr. Sloan is ordered to be printe and will come up again for consideration

H. L. Jacobs: We did not adopt.

The Bishop: More than 150 peopl accept the substitute but in order to mak it perfectly clear, as many as will adopt th substitute offered by Dr. King raise th hand.

The vote was taken, and the substitut was adopted.

The call of the Conferences was resume

Chester A. Smith (New York) presente the following:

WHEREAS, suggestions have from time to time been made to combine the Epworth League with some other organization, particularly the Sunday School, and

WHEREAS, the young people of the Epworth League do not desire to have their organization combined with any other organization, as evidenced by their recent referendum upon this subject, and

WHEREAS, to do so under these circumstances would be a violation of that democratic spirit which has always been one of the fine characteristics of the Methodist Episcopal Church,

THEREFORE RESOLVED, That in any plan for consolidation or reorganization of boards which may be recommended by any committees of this General Conference, the self autonomy and independence eof the Epworth League be preserved.

Chester A. Smith moved the adoption o this resolution.

J. R. Edwards (Baltimore): I move tha this be referred to the Committee on Temporal Economy.

It was so referred.

F. A. Horne (New York East) presented the following:

LAYMEN IN THE ANNUAL CONFERENCE

WHEREAS: A Resolution was unanimously adopted by the Lsy Electoral Conference of the New York East Annual Conference, held at Brooklyn, N. Y., March 21st, 1924, reading as follows:

"WHEREAS, the proposition to change the constitution of The Methodist Episcopal Church, so as to admit laymen as members of the Annual Conference which was adopted by the General Conference of 1920 by a Constitutional majority, has not received a Constitutional majority in the Annual and Lay Conferences, and

WHEREAS, this important matter should have careful and full consideration, be it

RESOLVED, That the Lay Electoral Conference of the New York East Annual Conference petitions the General Conference to appoint a special committee at the beginning of the approaching General Conference to consider the whole matter and formulate Constitutional legislation on the subject to be submitted to tho General Conference for proper action."

THEREFORE BE IT RESOLVED, That a Special Committee be appointed "On Admission of Laymen to the Annual Conferences" consisting of one minister and one layman from each Episcopal Area in the United States, and one minister and one layman from each of the following divisions: Eastern Asia, Southern Asia, Southeastern Asia, Europe, Latin America, and Africa.

RESOLVED, That the report of such Committee be presented to the General Conference on Tuesday, May 13th, after publication in The Daily Christian Advocate, and that consideration of the report be made the special order

of the day immediately after recess on that date.

F. A. Horne moved the adoption of this resolution, and it was adopted.

Brenton T. Badley (North India): When this body yesterday took that significant action with regard to the enforcement of the Eighteenth Amendment it did a great thing for America. But it did a very significant thing also for the world. And there are a large number from the foreign field here who are interested in getting this message as soon as possible before certain sections, at least, of the foreign field where the temperance issue is in a critical state. Therefore, a resolution is here presented to encourage particularly India in her great effort to secure prohibition Legislation. I present the following:

TEMPERANCE IN INDIA

Recognizing that the issue of Temperance throughout the world is ultimately one cause, and realizing the critical stake that India has reached in its campaign for the prohibition of the manufacture and traffic in alcoholic beverages, this General Conference of the Methodist Episcopal Church extends to India, through its representative in this body, its hearty good wishes and genuine sympathy for the complete success of the causes of sobriety in that great land through the suppression of the liquor traffic, and offers its congratulations to that great section of the Indian press that is working so strenuously in behalf of this great reform.

This resolution was adopted.

F. A. Horne: I should like to have the committee provided for in the resolution on lay representation in Annual Conferences, apopinted by the Board of Bishops:

The Bishop: Is there unanimous consent that these be appointed from the Areas, and in the manner prescribed by the Board of Bishops?

Unanimous consent was given.

F. E. Mossman (Northwest Iowa): In harmony with the instructions this morning to the publishing agents:

Resolved, that the publishing agents be directed to sell at cost to institutions of learning under the auspices of the Methodist Episcopal Church all books listed in the regular courses offered by their respective departments of "Religious Education."

I move its adoption.

D. G. Downey: Is that motion now on its passage, that everything we publish on religious education is to be sold at cost?

David G. Downey: Mr. Chairman, I move that that resolution be referred to the Committee on Book Concern.

The motion was duly seconded.

The Bishop: The motion is that the motion as introduced be referred to the Committee on Book Concern.

The motion was put and carried.

The call of the conferences was continued.

J. F. Cottingham (Philippine Islands): In 1920, when the prohibition law went into effect, in the Philippines it did not go into effect, because our Attorney General ruled that although the 18th Amendment followed the flag, that the Volstead Act did not. So we are in the peculiar position in the Philippine Islands of having the 18th Amendment without having enforcement laws. Therefore I offer the following resolution:

Resolved, that the Committee which has been appointed by the General Conference to visit the Congressional Committee in Washington in the interest of the proposed change in the Volstead Act, be urged to use its influence with said committee in Washington to extend the Volstead Act in the Philippine Islands.

I move its adoption.

The motion was duly seconded and unanimously carried.

The call of the conferences was continued.

W. F. Conner (Pittsburgh): I think one of the most serious objections to being in the rear is the time it takes from your valuable time and the business of the Conference in arriving from my seat to the platform. I present the following resolution:

REPORTS OF STANDING COMMITTEES

WHEREAS, the action of the General Conference as given in the General Conference Journal should, for purposes of historical understanding and accuracy be a record of the steps taken by that body in the legislation of the church.

WHEREAS, a record in this Journal of the final action of the Standing Committee as presented to the General Conference is an important factor in securing such understanding and accuracy.

WHEREAS, the General Conference Journal of 1920 does not in all cases print the action of Standing Committees as presented to the General Conference but only such part as was adopted by the Conference,

Therefore, Resolved that the Secretary of the General Conference be instructed to have printed in the General Conference Journal in that department which purports to record the final action and report of Standing Committees, the report of said Committee as submitted to the General Conference for its action without regard to amendments or substitutives which the Conference body may finally adopt.

I move its adoption, Mr. Chairman.

The motion was duly seconded.

W. F. Conner: A concrete illustration that I believe will make an appeal for this body is that the Committee on Itinerancy. in 1920, reported to you a plan for the appointment of District Superintendents, by way of nomination by the Bishop; second, by way of confirmation by the Conference. That report was published in the Daily Christian Advocate. It came to this body. An amendment or substitute was offered by one of the body which eliminated all that feature and gave to you the discipline as it now stands, namely, that the Bishops shall appoint the district superintendents annually.

Now, my point and the reason for offering this resolution is this: Only if you have access to the Daily Christian Advocate will the future be informed as to the action of the Committee on Itinerancy. I believe, in justice to each standing committee that gives consideration to, and patient and sometimes, at least, wise consideration to such subjects, their action should appear in the journal.

I, therefore, move that this resolution be adopted.

The resolution offered by Dr. Conner was adopted.

The Bishop: The Secretary desires to make what I am sure you will regard a privileged motion.

R. J. Wade: On behalf of the Board of Hospital and Homes, in order that matters dealing with that Board and those relationships shall have opportunity of consideration in a manner similar to that of the last General Conference, I move that there be a committee on Hospitals and Homes, consisting of a minister and a layman from each area, and five at large, all to be appointed by the bishops.

This motion prevailed.

On motion of W. W. King it was ordered that the Daily Advocate be put into the chairs each morning before the Conference opens.

E. C. Dixon (West Wisconsin) offered the following:

Whereas, the Honorable A. P. Nelson, who has represented the West Wisconsin Conference at six General Conferences is prevented from attending this one, which would have been his seventh Conference to which he was elected by acclamation, only by serious illness both of himself and wife,—

Resolved that this Conference instruct their Secretary to express to Brother Nelson our hearty sympathy, our great regret at his inability to be present, and our sincere prayers for his speedy recovery.

The Bishop: May the chair say that Mr. Nelson, who was in Congress for several terms, was one of the men who on the temperance question and every other question involving public or private righteousness always stood as straight as anyone could possibly stand.

The resolution was adopted.

E. C. Dixon presented the following resolution: Resolved that the committee on publication of the Daily Christian Advocate, be instructed to publish with the daily program the hour and the place of meeting of the several standing committees for the next five days.

This was ordered.

The call of the Conferences having session on Saturday, in order to attend said: The Committee on Privileges recommend that E. W. Sharp of the Vermont Conference be excused from the session on Saturday, in order to attend the funeral of former Congressman Plumley, once a member of the General Conference.

He was excused.

O. W. Fifer: Also that H. P. Lansdale of Genesee Conference, and H. G. Mitchell of the Southern Illinois Conference, be permitted to sit in the front row on account of partial deafness.

This permission was given.

O. W. Fifer: By the courtesy of the Secretary of this body the Committee on Privileges has been permitted to occupy the Secretary's room at the hour of seven o'clock, each evening except Sunday. Persons desiring to appear before that committe should take note.

The Bishop: We are at the hour for adjournment. Before the Conference takes its adjournment, may the Chair arise to a question of privilege, to thank you first of all for your very great patience with him in his inexperience and timidity, and then to ask that a very distinguished visitor from our sister Church, the Methodist Episcopal

(Continued on Page 11)

THE MEANING OF THE $35,000 DRIVE FOR GEORGE R. SMITH COLLEGE

By James M. Harris, Jr.

One of the most strategic centers of Negro education is George R. Smith College. Its position in the Middle West presents a wealth of opportunity for Christian education and service, especially in the light of modern civilization. Recent migration to the North has complicated social conditions and has made the process of urbanization more complex. Such social problems that have been created, point to the need of better housing conditions, modern churches, and, above all, leaders capable of rendering efficient service. Therefore, because of the position of George R. Smith College, she assumes a role of supreme importance in furnishing material for World Service. In the Middle West, St. Louis, Chicago and Detroit are the principal cities affected by the migration. Opportunities opened up by the war have not yet lost their significance, because "they still come." Yet, such opportunities take on a newer meaning because of the important problems created and their significance to the religions and educational life of the new-comers. Then, what does all of this mean? It means, as the World Service Volume states it, "That there exists a pressing need of Christian educational leadership for the ten millions of Negroes here." George R. Smith College stands as one of these institutions to furnish material for that need. But suppose she cannot do this on account of lack of funds? Then problems will go unsolved and Western progress will be halted. But this will not be true, because we all shall strengthen our endeavors to raise $35,000 for George R. Smith College.

What, finally, does this $35,000 drive mean? It means that the Christian Service program will be strengthened, more leaders will be trained and conditions will be bettered through the work of George R. Smith College. Lack of funds shall NOT stand in the way of such a task, because all loyal Christian hearts will do their utmost to "go over the top" for George R. Smith College in this drive.

Therefore, believing that Christian education is the only hope in training leaders to meet the world's needs and advancing Christ's Kingdom, believing that the World Service program is the dynamic factor in reaching our ideal for George R. Smith College, believing these things, we set out to do one thing, forgetting the things that are behind, and pressing forward to the $35,000 goal the "present" work of the high calling which is in Christ Jesus.

Peoria, Ill.

"WHILE ROME BURNS"

By Jesse O. Thomas.

Georgia State Teachers and Educational Association held its annual convention May 1, 2, 3, at St. Phillips, A. M. E. Church, Savannah, Ga.

From a point of view of real genuine hospitality and cordial social courtesies, no city in the nation can surpass Savannah. The entire citizenship of Savannah seems to have recognized itself as a committee of one whose duty it was to see to it that every stranger "Within our gates" during the convention should have every reasonable courtesy and consideration that his social station and educational status would entitle him to. The public support given the convention was equally as praiseworthy. At every evening meeting the church, including the gallery, was occupied by enthusiastic citizens of Savannah lending their whole-hearted support for the success of the convention, as well as taking advantage of the occasion to hear some new word spoken or point of view established looking toward an aggressive and progressive step in the education of their children. In these two respects the convention was an outstanding, overwhelming success. The teachers of Savannah and those interested in the conduct of the convention owe the generous public a debt of gratitude for the generous and unselfish support they so cheerfully gave, that the convention might be a success and that every visitor might feel the heart strings of the people of Savannah pulsating every avenue of human endeavor.

From a point of view of real educational help growing out of departmental discussion, the convention was almost a failure. The program of the convention was poorly arranged. For example: Friday morning, from 9 to 10 o'clock, was given over to an automobile ride and sight-seeing discussion. In the first place, this was wellnigh impossible. I question if any one has ever known a sight-seeing discussion in any large city to be conducted in one hour's time. In the second place, there was nobody in charge—no one knew what place of interest was supposed to be covered. As a consequence, they did the normal thing—each automobile took its route to the place that seemed of interest to the person in charge of the car. And some of the cars did not return until around 12 o'clock.

The program was made up by placing the names of persons on without their consent or knoledge. The writer did not talk to a single individual on the program who knew that he was to appear on program until he reached the city of Savannah and got hold of an official program. A former teacher of Atlanta University, for example, who has been at Columbia University the entire school year was on program. The difficulty seemed to have been that the executive officers of the association had no part in the making up of the program. Some of the cabinet members living in Savannah stated they did not know what the program was until they saw it in print. Friday afternoon was given over to a boat ride which was enjoyed by all who had the good pleasure and fortune to be on board. The boat returned to Savannah about 8 o'clock. Teachers were tired and went directly to their rooms. Not more than 10 per cent of the teachers attended the evening session, which was an inspirational meeting.

The first evening was given over to welcome addresses and responses, and an address by Prof. Paul W. Chapman, Supervisor Vocational Agriculture, State of Georgia. Mrs. M. M. Bethune, President of the National Association of Teachers in Colored Schools, gave the principal address on the second evening. We have already said that the evening meetings were successful so far as attendance was concerned. Outside of the evening meetings, about one hour and forty-five minutes was spent in discussion—subjects pertaining to education, including departmental and general topics. Out of seventy people scheduled to appear on program, only twenty did appear. The automobile excursion and boat ride might have been planned for Saturday night to good advantage. In that event, the teachers would have had Thursday and Friday to devote to the interest of education of Negro youth in Georgia—the thing that many of them paid their railroad fare to Savannah to do. The writer talked with almost limitless number of teachers and not a single one stated that he had been helped by attending the convention so far as his particular line of education was concerned.

It seems a tragedy that the above should be true when you think of the real conditions and educational opportunities for Negro children in Georgia as compared to what is being done in other states for Negroes as well as what is being done for the other race element in Georgia. For example, out of the 275 accredited High Schools in the State of Georgia, only ten of them are for Negroes and of the ten only five have adequate teaching staff and laboratory library equipment to entitle them to Group One. It is significant to observe that four of these five represent private institutions where financial support is secured for the most part out of the State of Georgia. In the State of Georgia there are 745,435 children in public schools—275,195 are Negroes; 17,684 teachers—12,532 are white—5,155 are colored. The racial population of Georgia is 1,958,617 white and 1,206,465 colored. Of the white population 727,036 are urban and 933,329 are rural. Of the 1,958,617 white population, 265 accredited High Schools are provided for them and in the same state there is provided for the 1,206,465 Negroes, ten accredited High Schools for Negro children and four of these are private institutions. Is it fair to the Negro children that our educational conventions should fail to recognize the need of formulating a State wide educational program to cover the period of years calculated to change this unfortunate situation?

Senate Bill No. 1337 originally the Smith-Towner and later the Sterling-Towner, at present House Bill No. 3923 known as the Reed-Sterling has for its purpose the cooperation of the Federal Government in the educational work of the various states. It is of sufficient importance to have engaged the attention of any group of Negro educators in session.

THE EPISCOPAL ADDRESS TO THE GENERAL CONFERENCE OF MAY 1924

To the Members of the Twenty-ninth Delegated Conference of the Methodist Epicopal Church

Dear Brothers and Sisters:

We address you in the name of our Lord Jesus Christ, "of whom the whole family in heaven and earth is named," and hring to you our cordial Christian snlutations. "Grace he unto you, and peaco from God our Father and the Lord Jesus Christ." "We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Cbrist, in the sight of God and our Father."

For the first time in more than seventy years ths General Conference meets upon the soil of New England. And we are reminded by our prssence here of the contribution which theso commonwealths have made to the Republic and the Church, and through the Republic and the Church to tho world.

It was here that Roger Williams and Jonathan Edwards and William Ellery Channing and Edwards A. Park and Phillips Brooks became leaders of men, and gave character and inspiration to great church communions. It was here that Whittier and Holmes and Emerson and Longfellow and Lowell wrote words that live with undiminished influence in tho life of the world. It was from this soil that William Lloyd Garrison and Harriet Beecher Stowe and Wendell Phillips sent forth their fiery protest against the inlquities of human slavery, and made certain its doom.

But it is the contribution which New England has made to the Methodist Episcopal Church of, which we are most forcibly reminded today. Joshua Soule, superh leader of men, was a product of Maine. Elijah Hedding, though born elsewhere, was elected to the episcopacy from Massachusetts. While John Dickins must receive credit for starting The Methodist Book Concern, yet it was Ezekiel Cooper, a New England presiding elder, who gave it the form and vitality which have made it the major Christian publishing house of the world. A mighty man from New England named Nathan Bangs started The Christian Advocate and the Methodist Review, and was also the real founder of the Missionary Society. It was William Case who founded Methodism in Canada, Jason Lee in tho Pacific Northwest, and Isaac Owens in California; and each of them went out from New England. Wilbur Fisk; the first president of Wesleyan University, twice elected a hishep of the Church, and Stephen Olin, cultured and influential, were both honored sons of New England. John Lempster founded our first theological school, at Concord, New Hampshire, Melville B. Cox was tho pioneer of Methodist missions in Africa, and William Butler was our first missionary superintendent in India and Mexico. Each of these dauntless leaders came from New England. Here ths Warrens, Henry White and William Fairfield, grew up. The praise of the eloquent hishop is in all the churches, and Doctor Warren, still with us, is honored and loved by a multitude who have hecn inspired hy his pracious ministry.

It was at Boston, more than a half a century ago, that the Woman's Foreign Missionary Society came into heing. And from the samo city Gilbert Haven hig hrother hrilliant editor, friend of the oppressed, royal servant of Jesus Christ. projected his unique personality into tho life of the religious world. Being desd, Gilbert Haven speaks to us today, and this visit must have an intensified interest hecause he often walked these streets and was loved hy this people.

But time would fail me to teli of Jesse Lee and his contemporaries who, with unflagging devetion, served the Church in this land of the Pilgrims. They traveled over these rugged mountains and through the trackless valleys in the face of poverty and persecution to lay the foundations of a church that was much misunderstood and sometimes fiercely opposed. They were heroes, every one, men of suhlime courage, who "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lious, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in figbt, turned to filght the armies of the aliens."

Our Promoted Leaders

We wore all made very ssd when the roll was called on Thursday morning that four of our comrades did not answer. A while ago they were summoned to their coronation. We speak the names of **Wilson Seeley Lewis, John Edward Robinson, Merriman Colbert Harris, James Mills Thoburn**, with peculiar roverence and live. It is significant that the entire episcopal service of each of these Bishops was given to the foreign field. They were great and inspiring missionary leaders, trusted implicitly by the church at home, and loved with a passionate devotion by the people to whom they ministered. At an appropriate time a memorial service will be held, and affectionate tributes will be paid to their high character, and the distinguished service they rendered to the church and to the world.

Appreciation

The General Superintendents wish to express their appreciatiou of the generous bearing maintained toward them both by the ministry and the laity, and they rejoice in the spirit of cordial cooperation in all movements hy which we seek to establish the kingdom of righteousness in our wide field. The printed reports of our administration and of the progress of tbe work of God in the respective Areas are already in your hands. If we can furnish additional information to this body, or to any of its committees, upon any phases of our denominational work, we shall gladly place ourselves at your service.

Our World Responsibility

Ours, is a "world church." But do we realize how large a part of the Methodist Episcopal Church is carrying forward its activities outside the United States of America? Approximately one third of our Conferences, Mission Conferences, and Missions are in foreign lands, and these great Areas have the supervision of nearly one half of our effective General Superintendents. On all the continents, save one, we have churches, hospitals, orphanages, schools, a devoted membership, and every concrete evidence of abounding life. The reports for the quadrennium of the work in foreign fields will show gratifying increase in the value of property, payments for self-support and benevolences, and in church and Sunday School membership. James M. Thohurn preached a year in India before he received into the Church his first native convert. What hath God wrought since that day! We have now a membership in India of nearly three hundred thousand, and during last year there were added to our Church in that field alone over fifty-one thousand converts. In China the increase during the quadrennium was seventy per cent, and the various forward movements in that distraught hut aspiring country offer a most insistent challenge for greatly increased activity by the Chuch of Christ. Japan, Korea, Africa, South America, Mexico, the Philippines, and Europe have also proved fruitful fields of missionary achievement. The ratio of current increase in the whole foreign field is one of the most remarkahle exhibits of all our missionary history, and should fill our hearts with gratitude and joy.

We recognize with profound appreciation the growth in various lands of different types of Methodism within tbe one church body. Unity in diversity is a watchword congenial with tho temper of historic Methodism. We do not seek to establish in other countries a church which in organization and control shall he American. We do not seek to propagate in the Orient a form of religion which is Occidental in its government, its rituals, and its creedal vocabulary. To Christianize and not to Americanize or to Westernize is tho object of our endeavor. Believing cordially, as we do, in tbst expression of Christianity which has come to us through John Wesley and his successors, we yet seek to plant in new soils those principles which constitute tbe essence of Methodism, and then to let them grow into whatever forms they may normally assume in the native social, intellectual, and spiritual climates. We have no denominational or national ambition to serve. We seek only to promote the spiritual lordship of Jesus Christ among our brothers of every race.

Frank recognition should be given hy tbe whole church to the fact that tbe older and stronger sections of our work in so-called foreign mission fields are not to be regarded as mere colonies of a mother-church, nor as missions to be controlled from the United States of America. They are integral parts of our one church organization, with different needs, but with equal rights of every part of the Church. Tbe provisions of the Book of Discipline concerning administration should be reconsidered, so that responsibilities may be transferred to the church on the field as rapidly as circumstances will justify.

Our whole work outside of tbe United States has now been divided into Central Conference areas, with more or less of similar background, common interests and eommon problems. It is through these Central Conferences, in conjunction with the Annual and Lay Electoral Conferences, that local autonomy can best be fostered. A commission appointed by the General Conference of 1920 is to report on the advisability of possible extensions of the powers of the Central Conferences. Without knowledge of the details of that report, we express our belief that this General Conference will do wisely to make provision for an increasing amount of self-determination and self-government in our Church beyond tbe seas.

A Call for Leadership

A call for moral and spiritual leadership comes with imperative emphasis from many lands. Eastern Asia, Southern Asia, Southeastern Asia, Africa, and South America call to us. So also do the other lands where, in the providence of God, we have established our work. But the summons from Continental Europe seems, just now, to be especially urgent.

It is impossible for those who have not visited Europe since the close of the war to have any adequate conception of the conditions which exist. Most speakers and writers dwell upon the horrors of the war itself. They tell us that sixty millions of men were mobilized and that at the end of the period of butchery eight millions of these were dead. They remind us that thirty millions more were either partially or wholly disabled; that forty millions of civilian lives were sacrificed as an indirect toll of war; and that more than three hundred and fifty billions of the world's wealth were consumed or destroyed. All that is, indeed frightful .

But it is the aftermath of the gigantic struggle —the poverty , wretchedness, distrust, hopelessness, bitterness, and revenge which have come in the wake of the war which now makes the overwhelming appeal. In view of the situation shall we not, a great community of Christians, highly resolve to do these two things.

First, that evermore we shall set ourselves as adamant against war. Accepting as we do the ethics and program of Jesus Christ, can we do loss? Offensive war is a state of mind. It is the law of the jungle. It is brute force let loose. It is vaulting ambition. It is grasping greed. It is organized revenge. It is marshaled hate. It is diabolism incarnate.

The very thought of another war in Europe or elsewhere, with the employment of recent inventions for the swift destruction of human life, should shock us into instant action.

The Church of Jesus Christ must never again quietly acquiesce in national or international policies which promote warlike tempers and at-

titudes. It must do more than mildly protest. The whole strength of the United Church of Christ must be thrown with compelling force against warlike policies and preparations. Our position must be that international warfare, unless indisputably in self-defense or in defense of humanity, is a monstrosity of the pagan past which has absolutely no proper place in the program of the modern world. We respectfully remind the government of the United States that we expect the Federal authorities to discover a method other than war to settle international disputes.

Second, we must resolve to give aid upon a scale of greatly enlarged munificence to the bewildered millions beyond the seas. This should be the fixed policy of the Christian Church. We must bear one another's burdens in a much larger way than we have yet attempted if we shall fulfill the law of Christ.

But this should be the policy of a Christian republic as well. Does the attitude of national isolation which certain of our political leaders assume really represent the judgment and conscience of the American people? One frank exponent of that policy said not long ago in a public address: "The moral ideals of the war were all right in their time and place. They served the hopes, energies, and endurance of the common masses throughout the struggle. They enabled us to win the victory. But now that the victory is won, let us forget as soon as possible those iridescent dreams and turn to practical affairs."

By "practical affairs" we suppose he means a policy which, ignoring moral obligations, seek to advance the material interests of the United States without regard to its effect upon the aspirations, morale, and well-being of the other peoples of the earth. Does not such a proposition ignore the fact of human brotherhood, nullify the Golden Rule, and bitterly misrepresent the impulses and convictions of a great Christian people? Can we hold aloof with careless indifference or sordid selfishness and keep our conscience?

The United States of America holds a strategic position in a crisis hour. Our resources are vast. Our people have a passion for the dominance of democracy everywhere. Our sympathy for the oppressed is written history. Without assuming entangling alliances of a political or military nature, or obligations out of harmony with the best ideals of the Fathers of the Republic, shall we not give that strong and inspirational leadership which is so essential to the social and spiritual regeneration of the world? Shall we not hold our incalculable resources, material and moral, in trust for the world brotherhood?

We share with President Coolidge the profound conviction expressed in his recent address that "America cannot maintain itself in a healthy economic and moral condition by turning all its thoughts on itself, or by making its material prosperity its supreme choice. Selfishness is only another name for suicide. A nation that is morally dead will soon be financially dead. The progress of the world rests on courage, honor, faith. If America wishes to maintain its prosperity, it must maintain its ideals. . . . Little progress can be made by merely attempting to repress what is evil. Our great hope lies in developing what is good. One newspaper is better than many criminal laws. One schoolmaster is better than a legion of bailiffs. One clergyman is better than an army with banners. Those are our guarantees of peace and prosperity."

We rejoice in the spirit which dominated the conference convened by the lamented President Harding for the limitation of the armaments of the nations, and we observe with keen satisfaction the beneficent results which have already been secured.

We believe profoundly that the United States of America should co-operate with the other nations of the world in bringing about world justice and world peace. We therefore, give our hearty indorsement to the proposition that our country shall become a member of the Permanent Court of International Justice. And it is our firm conviction that all nations should agree to submit to impartial tribunals all disputes that threaten the peace of the world, and which cannot be adjusted by the usual processes of diplomacy.

The Centenary Jubilee

The anniversary which marked the anniversary of Methodist Episcopal missions has been a signal success. In its educational and inspirational features it far surpassed the dreams of its promoters, and in its financial results it was many times greater than the most sanguine friends of the movement anticipated. Indeed, it is no extravagance to any that the Centenary celebration has been one of the outstanding achievements in the missionary history of the Church of Christ.

For the spiritual and financial results of this unique anniversary we give thanks to Almighty God, who was our undoubted Leader from the beginning, and thanks to all the devoted men and women who so zealously co-operated in carrying the great enterprise to success. Compared with the income which the Church received for its benevolent agencies previous to the Centenary period, the receipts for the past five years have been munificent. The fact that the total income has not measured up to the expectations inspired by the original subscription is, of course, to be regretted. We are disappointed that many greatly needed enterprises both at home and abroad have been delayed. Nevertheless, the amount collected has been so large, and the effect of the jubilee upon the morale of the Church so pronounced, that we must not permit any disappointment over our failure to collect the full amount of Centenary subscriptions to dim the luster of a really great achievement.

The millions of dollars which have been given constitute the smallest part of that achievement. The whole Church has been lifted to a higher level. From that elevation we shall steadily climb. Multitudes of our people have for the first time caught a vision of the world's need, and have been thrilled by the consciousness that they may be partners with Jesus Christ in the redemption of a race. In its faith and consecration and giving our Church will never return to the meager measure of pre-Centenary days. In an entirely new sense we are committed to our vast missionary enterprise, and our membership is rallying with renewed determination to hasten the day when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

The World Service

The World Service begins with a well chosen name.

There is already much information concerning its objectives and plans because of the wide distribution of that perfectly invaluable volume entitled **The World Service of the Methodist Episcopal Church.** The movement has the advantage of the experience and enthusiasm inherited from the Centenary celebration. Indeed, it has been called an extension of that remarkable movement. But there is this difference: The Centenary was a celebration, with an official duration of five years, while the World Service movement is to be the regular and continuous program of the Church an organic part of our denominational life, without limitations of time.

Is there anywhere a Methodism in such a day as this a voice that would slow down the movement of our Church to match the easy pace of yesterday? If so it is some other voice than His that calls us from afar in every land of earth to such sacrificial service as Methodism hath never yet poured forth. Is there any tendency on our beloved Church to relax into the lap of a prosperity that surpasses anything in history, and consume upon itself that Centenary margin that is the desperate and only hope of winning for Jesus Christ whole races of the World's ardent youth, who in the passion of a new-found freedom are seeking light and life and truth? If there is such tendency, it is born not of Him who mingles on every highway of earth with that beautiful throng that sweeps on to the leadership of the world of tomorrow.

Is there any one who would send back, empt handed, to the ends of the earth, the Bishops a missionaries of those farflung fields of servic to face the most tremendous chance and challeng the heralds of the cross have ever seen in an age or land, and compel them to lose the victo just when God has brought it within their grasp

No, surely there can be no such spirit in th Church of Christ called Methodism, the churc of Taylor, Butler, Thoburn, Bashford and Lewi It was for such a day as this that he whose hea was strangely warmed, drew about him a circl that took in the world. It is for such a task a this that our great communion has called he sons and daughters here from every coast an clime to plan for a World Service that will reall meet world need and opportunity. Nothing tha will happen here, save the coming of God upo our own hearts, will match in meaning and powe to achieve the very purpose of our Church's lif the hours we spend to make the World Servic movement a supreme success. God makes tha central in the program of our church by the i escapable logic of world conditions. Let us mak it central in the prayers and deliberations of thi body, that it may become and remain the firs great purpose and passion of the Church.

Care of the Retired Minister

From the beginning our Church has recognize its obligation to the retired preacher. During th earlier years the provision made for his relief wa meager and uncertain. Still it was a prophecy o better days.

The adoption in 1908 of our present Disciplinar plan followed a thirty years' discussion of th proposition to eliminate all idea of a gratuit based upon need. At that time it was laid dow as a fundamental principle that the claim to comfortable support inheres in the gospel min istry, and rightfully inures to the benefit of th preacher. Also that such a rightful claim is no invalidated by the retirement of the preacher and at his death passes to the dependent mem bers of his family.

Favorable results immediately followed thi legislation. In 1890 less than a quarter of million of dollars were distributed. In 1908 th amount had increased to only $608,000. In 192 it was $2,580,000, and last year it approximate $3,000,000—a fivefold increase in fifteeen years.

Meanwhile endowments increased from les than two millions of dollars in 1908 to seventee millions in 1923. These endowments are mostly held by Annual Conferences, but include $1,600,00 in the Connectional Permanent Fund of the Boar of Conference Claimants. The income of thi fund is used for necessitous cases, especially i the financially weaker Conferences.

Our retired ministers are not yet receiving anything like an adequate pension, but we are happy over the fine advance which has been made. And it requires no prophetic eye to see that, under the businesslike administration of the Board of Conference Claimants, the ration of in crease will still go on until every veteran preacher and every widow and minor orphan, will be cared for upon a basis of justice and comfort worthy o our great Church.

The Benevolent Boards

Our several Boards of Benevolence have been conducted with a measure of intelligence and de votion worthy of high praise, and the results o their activities during the quadrennium must be gratifying to the whole Church. Inasmuch as these results will come to you in carefully pre pared reports, we deem is unnecessary even to summarize the inspiring details at this time.

Consolidation of Benevolent Boards

The experiment of maintaining a unified pro motional force and a common treasurer for Benevolent funds has been tried through the Centenary period. The continuance of some such plan, with modifications, has been recommended by the Council of Benevolent Boards, and possibly this form of consolidation has suggested still further unification.

This suggestion took practical form some month since, when the Council of Boards appointed

committee to consider the question of the possible consolidation of the Benevolent Boards. This committee had several meetings and reported its findings to the Council. The Council in turn gave full consideration to the report of its committee, and its recommendations are before you.

We are impressed that the present sentiment of the Church favors a reduction both in the number and in the overhead expense of our Benevolent Boards in all cases where this can be brought about without imperiling the interests involved. The question, however, is a most intricate one, and we suggest that before final action is reached there should be the fullest information and the most careful examination of all phases of the delicate problem.

Therefore, the Bishops suggest that unless the General Conference has definitely referred the matter to a committee prior to this hour, the whole question be placed in the hands of a special committee, with instructions to consider the facts gathered by the committee of the Council of Boards, and to report to this General Conference on or before May 17.

Agencies of Mercy and Help

For many years our Church was absorbed in her zealous evangelistic propaganda, and in a great program of church expansion. We did not find time for the activities of mercy and help which we now so eagerly promote. There are many persons in this presence who will remember when our first hospital, that at Brooklyn, New York, began its beneficent work. Now we have eighty hospitals in the United States, with a property valuation of $21,000,000 besides many in our various foreign fields. There are thirty-eight Homes for the aged, forty-five Homes for children, and many other institutions for the care and comfort of those in need. It is but a few years since the first deaconess was set apart for her blessed ministry, and we now have 2,100 deaconesses in active service. Deaconess property has increased to a present valuation of $16,000,000, an increase during the last ten years of $900,000 each year. These forms of Christ-like service are yet in their infancy, and the years just ahead must witness their wide extension.

Our Institutions of Learning

We again strongly emphasize the relation of our institutions of learning to the building of Christian character and to the progress of the kingdom of God.

The pillars of civilization rest upon two cornerstones—religion and enlightenment. It is a fact of universal history that everything great in mental achievement whether in art, literature, or civilization, is due to the stimulus of faith in the Divine. From this Dante obtained the theme by which he mastered Italy. It inspired the song of Tasso. It fired the courage of Savonarola. It was the strength upon which Luther relied when he lifted up his voice in the protest of Reformation. It was the iron in the blood of Cromwell, and gave to the verse of Milton its fervid glow when he sang the songs of Paradise. Some one has suggested that during the period in which France was dominated by the materialistic philosophy of Voltaire "no great picture was printed and no great poem written."

And does not our own experience remind us that when we fail to recognize the supernatural in education, and attempt to stimulate students with mere worldly ambitions, we quench the fires which stir youth to its noblest mental endeavor? Almost as soon as she had drawn her first breath Methodism recognized this axiom. Hence Kingswood and Cokesbury. Hence the great educational system which we have built up. From the beginning we have regarded our educational work as a part of our spiritual obligation. We are in the college business because we believe that true education includes the culture of the soul and the building of Christian character, and we conceive it to be our duty to support with enthusiasm that form of higher education by which the intellectual and spiritual are closely joined. Therefore, in our Methodist colleges faith in God's Word and in the great truths of the Christian religion is a vital part of the curriculum. It is not enough to offer courses in Christian ethics, the philosophy of religion, and Christian sociology. We must do much more or we shall miss altogether the Christian conception of education.

While we shall insist upon the maintenance of the highest educational standards and the most thorough scholastic instruction, we shall continue to make our schools centers of spiritual instruction and enrichment, places where Christian young people will grow in the graces of the Spirit, and where those who have not yet become the subjects of saving grace will almost certainly be led into that experience.

It sounds like a platitude to say that there never was greater need for the Christian college than just now, but it is tremendously true. And we congratulate the Board of Education, that through its department of financial promotion, more than $30,000,000 have been added to property, equipment, and endowment during the quadrennium. This surely is an achievement which should cause the whole Church to be glad.

Methodist Unification

At the General Conference in Des Moines, our Commission on Unification was continued with instructions to find a way, if possible, to obtain a union with the Methodist Episcopal Church, South, and with other Methodist bodies. The Commission makes its formal report to this General Conference. We cannot refrain from an expression of unspeakable gratitude and rejoicing that the Joint Commission has been able to agree upon a plan for bringing together these long severed branches of our common Methodism. It is eighty years since the churches divided. Each branch of the Church has been signally blessed with the favor of God in the doing of its work through these long years. In the new conditions that now exist in the United States and the world we firmly believe that united Methodism will have a multiplied power for good. We therefore, commend to your prompt and sympathetic consideration the plan submitted to you, with the earnest prayer for an early consummation of the union of the churches for the Master's sake.

The Lord's Day

Is not the Lord's Day in serious peril? Commercial life is boldly demanding that it shall no longer be held to six days of activity. And in many places the Holy Day has become a gala day of boisterous amusements.

What is the cause?

Some say that Sunday desecration is an aftermath of the World War. Some place the blame upon the frivolous spirit of our time. Others declare that it is the influence of peoples coming to our shores from Europe and elsewhere with their distorted ideas of Sunday observance and their demands for "personal liberty."

All these influences are undoubtedly at work. But let us not forget that among those who are helping to undermine the Holy Day are members of Christian churches. In theory they are for Sunday. In practice they are against it.

By that we mean that many good people have grown lax in their personal observance of the day. Their attendance at Church is irregular. They read the Sunday papers and fill their minds with secularities. They do work on the Lord's Day that could be done on other days. They have joined the multitude whose demand for Sunday baseball, theaters, golf, automobiling and all forms of social gaiety is insistent. They have come to think of their former careful observance of Sunday as antiquated and puritanical, and little by little their standards of reverence and consistency have been lowered.

How short-sighted! The patriot sees national waste and industrial disintegration in the growth of Sunday desecration. The laboring man sees a threat to himself and family in the steady encroachment of Sunday work upon his day of leisure and rest. But no element has such actual reasons for alarm as the Christian Church. A blow at Sunday is a blow at the Church, and a blow at the Church is a blow at the Christian civilization of which the Holy Day is a chief cornerstone.

The Divorce Evil

Is there any one situation which should so shock and shame the American people as the steady growth of the divorce evil? Has it not already become the chief scandal in our modern life?

A reliable authority affirms that in every eleven days we have as many divorces as England has in a year. The record is that 133,000 American families were wrecked by divorce in one recent year. It is computed that in every four minutes of every hour of every day and night some American couple determines upon a separation. In the last twenty years 3,767,000 men and women secured divorce papers. This involved 5,600,000 minor children whose homes were destroyed by the divorce mills. Can a more frightful condition be imagined?

What are the causes?

The frivolous temper of our times, the dissemination of loose views upon almost every subject, impatience of restraint, ridicule of the old-fashioned virtues, the quickened pace which keeps the nerves forever on edge, the passion for luxury, immodesty in dress, pernicious incitements of modern fiction, the unwholesome familiarities, the modern dance and the false pictures of life displayed in the modern playhouse, the passing of much of the sacred home life of yesterday, and, above all, the loss of the sense of God and of moral responsibility.

What is the remedy?

As far as the domestic life is concerned, a return to the former ideals of personal virtue, modesty, and social propriety. As far as the Church is concerned, a rigid insistence upon the practice of the law of our Lord concerning divorce. And as far as the state is concerned, the standardization of the divorce laws of the various commonwealths, and the immediate enactment of a federal law providing for uniformity in dealing with this vital matter. It is doubtful whether any other people in Western civilization has marriage laws as defective as our own, and the patriotic and moral forces of the Republic should arise in their might and compel a legislative remedy for the disgraceful situation.

The Methodist Episcopal Church assumes no uncertain attitude on this issue. Our law is both specific and imperative. No minister of our church can lawfully remarry a person who has been divorced excepting upon the one scriptural ground, and then only the innocent party in the case can be remarried. Ministers and members who willfully or carelessly disregard this plain law of the church should be summarily compelled to answer for their misconduct.

Your General Superintendents urge with utmost earnestness the strict compliance of our ministers and members with the plain teaching of our Lord on the question of divorce, to the end that the last vestige of odium which has attached to the church because of an occasional compromise in this matter may forever disappear.

(Continued in Next Issue)

REPORT OF BUSINESS SESSION

(Continued from Page 7)

Church, South, shall dismiss us, after the doxology, with the benediction.

Various announcements were made.

The Bishop: Will the Conference allow me to present Rev. Dr. Alfred Smith, the Editor of the Christian Advocate published at Nashville, the official Advocate of the Methodist Episcopal Church, South, and after we have sung the doxology I will ask Dr. Smith to pronounce the benediction. We are hoping that pretty soon we shall all be in one Church.

The doxology was sung, and Dr. Smith pronounced the benediction.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College

Missionary Interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--The Babylonian Exile of Judah.

(11 Kgs. 21-25;11 Chron. 36)

JUNE 1, 1924

The period of Judah's history which we have been studying for the last two lessons has now come to an end so far as Judah is concerned. Judah has fallen! A number of her wisest counsellors, especially Isaiah and Jeremiah, had predicted her destruction as a result of her religious and foreign policies. They had tried to save her by advising the only possible means of her escape. But she foolishly rejected their counsels as the theory of some impractical and sentimental idealists or religious pranks. If she had a democratic government similar to ours, it may be that she would have maintained her national existence much longer. For it was her leaders that were responsible for her destruction. A part of the people and probably a great part of them, were in accord or would have been in accord with the teaching of the great prophets. With a democratic government they could have elected such rulers as would respect in their public policies the public sentiment created by these prophets. But as it was the rulers ruled according to their own intoxicated judgment without any feeling of obligation to respect the sentiment of the people. In such a case when public sentiment cannot express itself at the polls in deciding what public policies shall be followed, it is as difficult as it is useless for more sober-minded and far-seeing men to create any healthy and active public interest in public policies. And under such circumstances where the national spirit is extravagant, the rank and file of the people are always disposed to stand by the government in its policies right or wrong. But with such a government removed from the jurisdiction of the people, it seems to us that Judah did mighty well to have maintained her national existence as long as she did—especially when her national spirit was so extravagant. This was an age which was the most critical for even much stronger nations than she was. Her destruction at this time was due to at least two mistakes on her part, that is, on the part of her rulers.

(1) It was due to her rejection of Jehovah. Such a statement as that would naturally be expected from a Christian layman. And yet it should not be at all difficult for even the layman to see the truth of the assertion. Of course all men, no matter to what religion they belong and no matter how religious they may be, are subject to mistakes of judgment in weighty matters. And of course some men have not the mental capacity, knowledge, experience and insight to decide soundly on issues of far-reaching consequences. But after saying that we can also say with confidence that there is something about the religion of Jehovah which is conducive to a sober and sound judgment to him who will seek His spirit in deliberations. It is conductive to a calmness of spirit where otherwise there would be a frantic nervousness. Without this calmness and humble faith none of the mental capacity, intelligence, and experience is as effective in wisely deciding as it would be with this spirit. What kept the rulers of Judah from deciding as wisely on these issues as, say, Isaiah and Jeremiah? The difference was hardly one of knowledge and experience in practical statesmanship. In these the rulers were probably superior to the prophets. But the difference was one of attitude toward righteousness—toward God. The rulers' controlling desire was not to do the thing that was eternally right and leave the consequences to God, but to do that which seemed temporarily expedient and even foolhardy if glory to themselves seemed in the slightest degree possible. One of the mistakes of many men even to-day is that of supposing that reason, intelligence, and experience are all that is needed for wisdom and insight. By inspiration even the reason may be stimulated to function in other ways than it would have functioned without this inspiration. A great difference between men in judgment is not simply a difference in intelligence or experience or reasoning ability, but a difference in the spirit which is taken into their intelligence, reasoning, and experience. Indeed, one may wonder whether those rulers ever saw the seriousness of the times and the far-reaching consequences which a mistake on their part could have. But those prophets saw that. They saw that the rivalry between Egypt and Assyria and Babylon would not end until it had brought on something like a world conflagration which would crush one or the other of the rivals and destroy the independence of the small kingdoms between them unless God should save Judah. They were far-sighted. They were in the attitude toward God to be inspired by his spirit. So they were inspired. The rulers were short-sighted extemporizers. They could likewise have been inspired had they sought, like Hezekiah, earnestly to do. But they did not seek it. And they got nothing but mistakes.

(2) Judah had too much foolish faith in God. That statement may sound strange when we have just said that she had rejected God. But when a person has once become possessed with an idea, even if he should come to the place where he no longer believes it, it may still influence his conduct. The same is true with peoples. Judah had gotten a mistaken and foolish notion into her head during the early period of her history. And although she practically rejected God, that notion still possessed her. Believing rightly that she was God's chosen nation, she wrongly held the idea that God would preserve her at any cost against all odds no matter how she might conduct herself toward Him. It was this notion which her great teachers tried in vain to dispossess her of. These teachers held that God would not cast her off forever, but that He would permit her temporary destruction should she not be true to Him. Because of that foolish notion she had extravagant national spirit. If she could not have national independence, she would not have the next best thing—national existence subject to a superior power. If she was Jehovah's nation, she thought, she must be a free and independent nation. And this was pretty good logic if she had thought more about her responsibilities and obligations than about her favoritism. Consequently in foolishly rebelling, contrary to the advice her wisest teacher, against this mistress and that one she forfeited both her national independence and her national existence.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, June 1, 1924
"They mocked the messengers of God"
(By Rev. D. D. Martin, D. D.)

There were messengers of God. This is a bright fact in the dark background of this lesson. In all the darkness of heathen lands there is comfort in knowing that some faithful messengers of God have visited all lands, and that all peoples have had a chance to hear of God's love, and his pitying interest in them. God's messengers are not always well received, sometimes they are mistreated; many have suffered martyrdom for the sake of the message they were bearing. The hands of the heathen world are not reaching toward us for light. They are not inviting and pleading for us to come as is sometimes pictured; God's true messengers are yet being mocked when trying to do good and preach the truth where God is not known.

The sad feature of this lesson is that it was not in a heathen land but in Judah that God's messengers were mocked. This people had become so corrupt that instead of being a light to the gentiles they were exhibiting their weakness and folly until they were despised in the eyes of their enemies. Thus Judah became the prey of the Chaldeans who carried them captive in to a strange land. The most serious thing in this world is for Christians to behave in an unchristian way, so as to lose the respect of their neighbors, and of worldly people. It is sad for the world when Christian nations do not exemplify the principles of Christ in dealing with other nations.

During the world war there was much rejoicing in the Mohammedan and heathen world that Christians were killing each other. The devotees of other faiths instead of saying "Behold how those Christians love one another", were saying "Behold how those Christians hate one another." It was not so in fact: for real Christians must love one another, but so it seemed, and the world mocked while this awful exhibition was being carried on. Now when missionaries go to heathen lands they are asked to explain how it is that Christians can fight and kill each other, and it is hard to make answer. We ought to live at home and abroad so that when God's messengers speak his truth it will not be mocked because of the wickedness of God's people.

Gammon Seminary.

District Rounds

SAVANNAH DISTRICT.
Third Round.

White Oak, Clinches, May 17-18; White Oak, Oak Hill, 24-25; St. Marys, 31-June 1; Woodbine, 7-8; Sterling, 14-15; Asbury, 22-23; Palen, 22-24; Speedwell, 3:30 p. m., 22-25; Baxley, 27-28; Jesup, 28-29; Vidalia, Dr. W. H. Brown, July 5-6; Waynesville, 5-6; Alley, 12-13; Ohoopee, 15; Reedsville, 19-20; Brunswick, Grace, 26-27.

Dear Brethren: This quarter will bring us up to District Conference, which wind's up the third quarter. Children's Day comes in this quarter; make this your greatest effort. Remembering those who came to the District Conference last year with nothing raised they were almost so at Annual Conference. Do while you may. Put on program and push it to success. Come to Conference with good report for World Service and souls won for Christ. Let every District Steward, Presidents of Auxiliaries be present with report. District Conference, Sunday school and E. League program will soon be put in your hands.—C. W. Prothro, Dist. Supt., 701 W. 44th St. Savannah, Ga.

GUTHRIE DISTRICT.
First Round.

Luther, Okla., May 21-22; Chandler, Okla., 24-25; Dudley and Iowa Chapel, 27; Depew, 29; Welston, 31-June 1; Jones, 4; Oklahoma City (Quayle), 8; Warren Church, 10; Shawnee, Okla., 12; Earlsboro, 15; Davis, Sulpher and Winnewood, 18-22; Lima and Seminole, 24-25; Ardmore, 28-29; Chickasha, July 1-2; Anadarko and Hinton, 5-6; Altus, 8.

Dear Brother: I solicit your cooperation in doing a full year's work. To do this lay your plans for this work early, wisely and amply before I get there. Meet me in your charge and work with me during my stay in the charge.—Yours truly, S. A. Stripling.

BATON ROUGE DISTRICT
Second Round

Melville, May 31, Sumner 2; Mason-Paris, Lettsworth, 3-4-8; Island, 5-6; Moganza, New Roads, 9-10; Lobdell and Wintersville, 11-12; Port Allen, 13-15; Maringouin, 15-16; Conrad, 18-19; Lottie Wiley, 21-22; Wilson, Norwood, 24-25; Wesley, Asbury, 25-26; Mt. Carmel, 28-29; Clinton, St. Paul, 29-30; Rylander; July 1, St. Peter, 2-3; Baker, Jordan, 6-7; Neely, 8-13; St. Marks, 20-21; Jackson, Vincent, 22-23; Deerford, 26-27; Springfield,

(Continued on Page 15.)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Principal of Morgan Academy Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

June 1—"On The March"

(Exodus 14-15)

The picture which these words bring to us is almost invariably that of an army marching, step, step, step almost as one man.

But then comes another picture—a gay company out on a day's hike in the foothills of southern California. In the company was a newcomer from the middlewest, and his little four-year-old daughter. The autos had been left behind and Frances trudged happily along with the rest, holding Daddy's hand. Suddenly the path narrowed. The words "single file" passed along the line. Frances dropped her fathers hand, stepping behind him as she too repeated the words, "Single file, march!"

In playfulness her father commenced left! right. left! right! and Frances joined him.

Suddenly the father became aware that the path was very narrow and with a chill of horror he realized that they were on a narrow ledge overhanging a precipice hundreds of feet above the rocky mountain stream and behind him the tiny girl. His first impulse was to turn and catch her in his arms but to even try to turn meant loss of his footing. He dared not turn his head to see that she was safe. His face blanched but his voice did not falter as he continued in unison with the childish voice behind him: Left! right! left! right! Steadily, without breaking, the rythm continued till the path began to widen and the danger was past.

The father shaken, trembling, turned to look at the child, whose very unconsciousness of danger had made her perfectly safe in that single file march because her eyes were fixed on "Daddy"—she marched with him.

Another picture comes. This time it is college night in Epworth League in a certain college town—the purpose, to get acquainted. The piano gives the signal for the grand march. Two abreast they start. After a few moments the piano suddenly stops and the right column holds firm bzut the left steps forward five steps and as the march is resumed each finds himself or herself marching with a new companion.

Single file! Keeping step! Forward march! This seems to be our lineup for today.

Go Forward

Can you think of a march backwards or even standing still? Of course not. It could not be a march and stand still.

Sometimes we hear of an orderly retreat but that is not a march.

Go forward. Look at the children of Israel. The Red Sea in front of them, the mountains at the sides, Pharoah's army at the rear, But God said, "Go forward," 'and they did. We do not read anything about their trying to, just that they did.

It was just a case of left! right! left! right! one step at a time, but it was a step ahead.

A young woman was leaving a sanitarium, where she had been very ill. Her physician on bidding her goodbye said: "You will come out all right if you will remember one thing—never take a step backward. Your full recovery may seem slow but if each step is forward you will make it."

New duties, new responsibilities, new companions. Speak to the Epworth Leaguers, Senior, Junior and Intermediate that they go forward.

Forward! be our watch-word,
Steps and voices joined;
Seek the things before us,
Not a look behind:
Burns the fiery pillar
At our army's head:
Who shall dream of shrinking,
By our Captain led?
Forward through the desert,
Through the toil and fight;
Jordan flows before us,
Zion beams with light!—
Epworth League Quarterly.

Quarterly Conferences

HONDO CIRCUIT — Hondo and Waide: Our second quarterly conference was held May 3-4, with district superintendent, Dr. A. L. Carper, presiding. Reports from all classes were good. Sunday services were good; at 11 a. m. Dr. Carper used for his theme, Hold Fast, which was a soul-stirring sermon. At 3:30 p. m. the World Service program was rendered. At 8 p. m. Rev. Carper preached to a crowded house. He used for his text, 'Sirs, we would see Jesus." Twenty-five partook of the Lord's Supper. All claims were met in full; $34 paid to the district superintendent; $5.79 to pastor. Total collection for the quarter, $39.79. Pray for our success.—B. J. Easter, pastor.

OXFORD, MISS.—The first quarterly conference of the Aiesville Charge was held at Saleem M. E. Church March 8-9, 1924, with the District Superintondent, Rev. W. N. Redwood presiding. Conference opened at 2 o'clock by singing hymn "Must Jesus Bear tho Cross Alone?" Then prayer, led by the District Superintendent, Scripture selection from Psalms, after which the secretary called the roll of the officers. A good number was present with written reports; paid the District Superintendent in full, $30; paid the pastor up to this quarter, $87.50. The members seem that they have a desire for a better year's work than ever before. We are proud to have our District Superintendent with us again this year, and also our new pastor, Rev. W. S. Leakes. We believe that he will put the program over with the aid of his good people.—Daisy B. Taylor, Reporter.

MARRIAGES

HILL-LITTLE—Mrs. Julius Hill and Miss Robert Little were united in holy wedlock April 19, 1924. They were both from Lake, Miss. We hope for them a happy voyage through life. Rev. R. N. Jones officiated.

MORRIS-HORTON—At the home of the bride's parents, Mr. and Mrs. Bob Horton, Forest, Miss., at 4:30 p. m., Mr. S. W. Morris and Miss Mozell Horton, in the presence of a large crowd, Sunday, April 20, 1924, were united in holy matrimony. Miss Horton was one of the active members of Ebenezer M. E. Church; Mr. Morris is an active member of the A. M. E. Church. We all wish them great success. Rev. R. N. Jones officiated.

MOORE-LAMB—Mrs. Carrie E. B. Lamb, our efficient Sunday school superintendent and active member of Lynch's Chapel M. E. Church, was married to Mr. Bargie Moore, of Morton, Miss., April 23, 1924, in the parsonage, in the presence of a few friends. Mr. Moore is a member of the M. E. Church at Morton, and an active officer in the same. He is a shifty laborer. Mrs. Lamb is the widow of the late Rev. W. L. Lamb, who passed away years ago. She is one of the city teachers. We all wish for them a long and happy life full of services. Rev. R. N. Jones, Pastor, officiated.

PATTERSON-FLOYD—Mr. Dandy Patterson and Miss Josie Floyd were happily joined in holy wedlock by Rev. J. D. Mackey March 25, 1924, at Sweet Home M. E. Church, Fayetteville, Texas. We wish for them success and happiness.—P. B. M. Thomas, Reporter.

MAJORS-DICKERSON— Mr. Ribbie Majors of Williamson, W. Va., and Miss Ivajoa Dickerson of Tip Top, Va., were united in the holy bonds of matrimony April 26. Mr. and Mrs. Majors began their new life in Williamson. —Ada Sinkford, reporter.

Woman's Column

MAYSVILLE, KY.—The School of Methods of the Foreign Missionary Society, held a very interesting and profitable session at Scott M. E. Church,, May 1st and 2nd. Mrs. Florence Harris, president, and member of the local auxiliary entertained the visitors in a most cordial manner. Mrs. C. V. Stevens of Lima, O., secretary of Colored Work, and Mrs. J. Leggett, of Falmouth, Ky., President of Lexington Confsrence, were the efficisnt instructors. The music rendered by Mr. Donald Phillips, Masters Henry Newell Fields and Edward Ward. The paper, "How to Reach and Hold the Wayward Boy," read by Mrs. Naomi Phillips; the solo, "O May My Walk be Close with God" rendered by Miss Margaret Robinson; the able address by Mrs. Stevens and the music by choir were well received. Those present from out of town were Mesdames M. N. Willot, Falmouth; C. Bush, Augusta; Hunter Greene, Tom Hicks, Nannie Higgins, Lula Thornton, and Ields, Washington.—Rev. D. R. Hickman, pastor; Mrs. Tebie Lewis, Corresponding Secretary of Auxiliary.

CARD OF THANKS

I take this method to thank the good members of my new charge for a grand pound party, led by Sisters Mattie Noble, Holmes, Drake, Matthews and others, on March 15. They came in singing "When the Saints Go Marching In," and laid on the table more than 75 pounds of choice groceries. We thank them all and invite them to come again.—Rev. J. C. Coleman, Lottie, La.

To the Members and Friends of Owens' Chapel M. E. Church, Verona, Miss.: I wish to thank you for the 182 pounds of groceries that you so nicely prepared and sent to the residonce of your pastor; also I want to thank Mrs. D. Holiday and others of the C. M. E. Church, Mrs. Florence Mosley and others of the Baptist Church, and also Will Penson, who were interested in the preparing of this box. Too much praise cannot be given these good folks for their kindness. You are welcome to do so again.—W. B. Rogers, Pastor.

The pastor takes this method to thank the good women of the Ladies' Aid Society of Majors' Chapel M. E. Church who presented to him on last Sunday a beautiful ring quilt, accompanied by a $5 bill. I only ask that you keep the good spirit up.—H. O. McCutchin, Pastor, Satin, Texas.

I wish to express my many thanks to the good sisters and brothers for their co-operation of Pine Log M. E. Church on one pastoral Sunday. The pulpit was full of good things for the pastor, also money from the members of Pine Log and Fairmount for a suit of clothes; and on Sunday, March 9th we were rained out at Pine Log, but the good sisters and friends made their pastor happy; $5 in cash, a nice quilt, butter, eggs and many other good things. May God's blessing be with them.—F. A. Hunt, Pastor, Adairsville Charge.

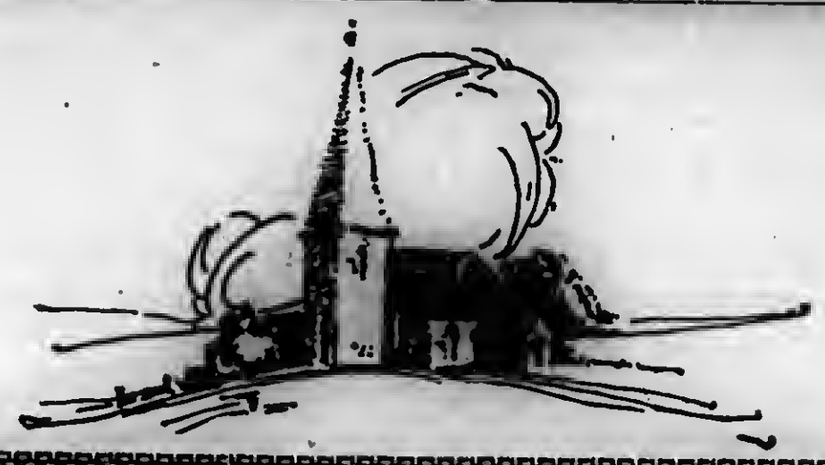
(Continued on page 16.)

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WHAT THE CHURCHES ARE DOING

COLUMBIA, MISS.—We are proud to say that Easter was a high day with us. The program for the day was one that left living pictures and scenes in the minds of the people. We wish to say thst Mrs. Gladys Warren is a skilled trainer in Easter and other programs. She had a host of little folks to contend with in carrying out the program, and every child acted correct in representing the risen Christ. Mrs. Warren is our musician and also one of the teachers in the city school here. Our Easter collection was fine. We raised $101. We raised our money by classes as follows: Class 1, Eliza Armstrong leader, $21.55; No. 2, D. A. Poe leader, $20.98; No. 3, A. Baccus leader, $9.28; No. 4, M. McGee leader, $12.65; L. A. Pres., M. Woodson leader, $17.28; E. L. Pres., M. Pearson, $11.73; W. H. M. Pres., L. Bridges. $8.28. Reporting in dollars only.

Brethren, sisters, let's think about the Master's program that reaches around the world—a program that must meet the needs of the suffering people of the human family everywhere. So let's get on the job and work until it's finished. Let's do our best and he will reward us in the end. —N. Poe, Reporter.

CLARENCE, LA.—On the night of the 21st of April a storm struck the parsonage of the Mt. Zion M. E. Church and was a great surprise to the pastor and family, Rev. Zack Smalley. The members of Mt. Zion Church were led by Sisters Harriett Harrison, Sister Anna Harris, Sister Scott, Sister Ella Oliver, Brother Oliver, Sister Prasha and a host of other members and friends, who came at 9 o'clock. When the pastor had gathered strength to open the door, they marched in and laid 169 pounds of choice groceries on the table. Sister Anna Harris made a few remarks expressing their love for the pastor. The pastor thanked these good people for their surprise and asked their return. He prayed God's blessings upon these good people, then retired.—Rev. Zack Smalley, Pastor; Arthur Harris, Reporter.

JACKSON, MISS.—Central M. E. Church, Jackson, Mississippi, has just closed one of the most snscessful revivals of religion in its history. Dr. J. W. Golden, D. D., Area Evangelist of New Orleans Area, assisted by Rev. W. P. Ward, pastor of our church Southside, Meridian, as songster, and the writer, conducted the meeting. The result was 86 conversions and accessions to my church and 3 to other churches of the city. "The end is not yet;" the meeting closed on the 15th inst, bnt on the 20th, Easter morning, I received 9 more conversions and accessions. This makes a total received into the church since Annual Conference in February last, of 92. Junior church has been organized with more than 100 members. The cottago prayer meetings used so effectively during revival have been permanently organized. Scarcely an unsaved child or young person in Sunday school and Epworth League left out of the church. Of the 92 accessions, the majority are boys, girls and young men and young women of great promise and hope. The church authorities made no mistake in making Dr. Golden, Area Evangelist; he is earnest, faithful and successful. He knows how. Too much praise can not he given him for his great service here. He won the hearts of all of the people and presented gifts and regretted his going. Rev. Ward sang and preached himself into the hearts of my people. Our Easter was a grand day; 4 a. m., sermon and administration of Lord's Supper; 9:30 a. m., a grand Sunday school; 11 a. m., sermon and baptism of two infants and 40 others; 3 o'clock and 8 o'clock p. m., Easter program, by Sunday school, closing with Easter rally for "World Service." Nine joined church. Collection for World Service, $516.—Wm. McMorries, Pastor.

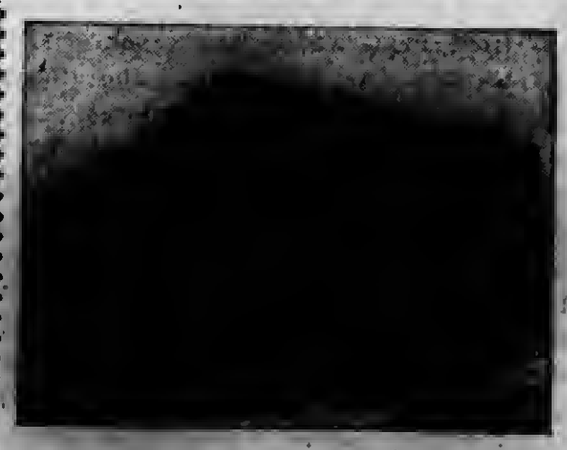
REDDICK, FLA.—The Rev. G. M. Hurst, pastor of the Mt. Zion M. E. Church was asked to meet at the church Sunday night, April 19th, by one of his faithful msmbers, Mrs. C. White, who, with the assistance of Miss M. Lewis, Mrs. E. B. Reed, Mrs. Eliza Chesborough, Mrs. R. E. Williams, Mrs. P. Morrison, Mr. B. J. White, Mr. Jas. Bell, Mr. E. Morrison, Mr. G. Douglass, Mr. Robert Williams and Mrs. K. L. Simmons, gave Dr. Hurst a grand reception. Ice cream and freshments of all kinds were served. A short program was rendered to which the pastor responded with words of love. On the table were placed many presents for pastor and wife. On Easter, Sunday School was held at 9:00 a .m., Mrs. K. L. Simmons, superintendent. Collection. $2. At 11 a. m. Love east. The Easter program was rendered at 5 p. m. Collection, $20. At 8 p. m. devotions led by Mr. C. J. Johnson. The pastor preached at 8:30 on the resurrection. Collection, $8.20. Rev. Hurst is indeed a fine pastor and has gained many friends in Reddick. Total, $30.20:—B. J. White, reporter.

WEST POINT, GA.—Cannon's Chapel M. E. Church observed Decision week and the study of the World's Service book until Easter Sunday, which was the highest Easter day ever witnessed at Cannon. The Sunday school was grand, with two new scholars. 11:30 began a brief expression meeting for any who so desired. Then the appreciative pastor who seemed to he charged with the power of God, led us to a throne of grace. Choosing for a subject, "Immortality," which consisted of a beautiful outline, that held the attention of the hearers. At 8 p. m. began our Easter exercises for this Sunday, which was good from start to finish. Then came the great Ten Virgin Rally that was so well planned by the pastor. The captains reported as follows: B. J. Billingslea, $60.15; Odella Howard, $68.20; E. L. Johnson, $33.30; Mollie L. Billingslea, $41.95; J. H. Hodo, $62.05; Janie A. Johnson, $31.45; Rosa Johnson, $26.75; Hattie M. Traylor, $22.25; Luda Whitaker, $38.05; W. M. Lee, $23.15; Ladies' Aid, $5; Female wedding, $8.10; other collections, $21.33; grand total, $440.66. We are well pleased with our pastor, who is putting the program over.—Rev. Wm. M. Melton, Pastor; E. L. Johnson, Reporter.

SAVANNAH, GA.—Mt. Zion: This is one of our suburban missions church of which Rev. Wm. Lockwood, one of the local deacons of Palin M. E. Church, has been appointed to supply the work and is making good. For many years this mission seemed as if it would breathe its last. But when Rev. Lockwood went there he went determined to succeed. He organized his Sunday school, class meeting and prayer meeting, repaired the little church so that they might winter there. Having eight members with which to start, he has wrought nobly so far. Added to the membership 18, has Sunday school of about 30, put World Service in eight homes. In his drive for World Service raised his full quota on Easter, $22, and $106.80 for the church. Total $128.80. Raised as follows: Mrs. Valley Moon, $9; Mr. J. H. Moon, $9; Mrs. Lottie Snider, $10; Mrs. James Russel, $3.50; Mrs. Francis Aiken, $3.50; Mrs. Lula Lockwood, $12; Mrs. Emma Charlton, $2.45; Mrs. Ollc Black, $1.65; Mrs. Hattie Hay, $1.50; Mrs. Laura Buttle, $1.65. Rev. J. W. Moore, pastor of Palin M. E. Church, and his members and friends, $7.65; Rev. Wm. Lockwoor, $51.05. The pastors of Savannah District had better lift their heads to an atmosphsre of success, else they will have to how them in shame in the presence of a report of such successful achievements.—Nona B. Prothro, Reporter.

BALDWIN, LA.—We are very glad to report the church to he moving onward and upward. Easter Sunday was a high day at Godman M. E. Church. The church had been divided into 14 units to report for benevolence. At 3 a. m. Rev. J. H. Thompson preached a soul-stirring sermon from 1 Cor. 15:21. Our hearts were gladdened hy his wonderful message. At 11 a. m. ths pastor preached a splondid sermon and units reported as follows: By classes, $47.26; Mary Ahraham, L. A., $4.35; Lydia Harrell, W. F. M., $4.60; Evelina Fousha, W. H. M., $1.70; K. Monett, W. W. C., $1.30; C. Init, L. A., $2.50; Susie Armelin, Supt., $10.12; Sunday school by banks, $5.56; Edward Paledar, Y. M. C., $1; quarterage, by class, $4.20; special donation to pastor, $21; other collections and donations, $4.15; puhlic collection, $16.39; total, $105.25. At 7 p. m. Dr. W. G. Alston, District Superintendent, preached a wonderful sermon. He held his first quarterly conference. All officers were present with good reports. Under the leadership of Rev. Thompson. 21 have heen added to the church. We thank all who helped us in the Easter drive. Total collection on May 4, $14.86.—C. E. Edmond, Reporter.

DURANT, MISS.—We had a great Easter program rendered here April 20 at 7:30 p. m. by our pianist and Sunday school superintendent, and the members ot the church paid as follows: E. M. Stingleer, $25; O. W. Crump, $12; H. Bolden and Mrs. N. B. Rooney, $10 each; Tom Sproll, $8; Sylvia Derrick $6; Fannie Harrington, Virgie Smith, Lizzie Everett, Blanche Anderson, J. M. Walton, D. S., M. J. Crawford, Mary McCline, Mary Williams, Mary H. Love, E. A. Williams, L. Taylor, Howard Taylor, Annie B. Crump, M. J. Colsman, D. L. Derrick, Lee Knox, E. W. Dsrrick, W. M. Lashley, $5 each; Mrs. Loyd, Cas Mathes, Every Stingler, Casa Stingler, Glendora Harris, $2 each; Chas. Rogers, $2.35; M. J. Mollet, $3; C. A. Holmes, $1.25: Josie Sollis, H. Mitchell, L. Mollet, Nola Boyd, $2 each;



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Prof. Williams, Patsie Johnson, $1 each; John Alvs. $1.10; Eliza Sample, Julia Marshal, Warron Moorhoad, $1 cach; Stone Wall Brown, $1.10; A. Bragg, $1; Sunday school collection, $6.56. Total collection for tho day, $220.—Rev. O. W. Crump, Pastor.

COUNTY LINE, GA.—Easter Sunday wss a high day throughout the County Line Circuit. Each of the ihree churches rendered an excellent program. The unit lsaders roported as follows: County Line Church—Sisters Willie C. Wright, $4.35; Daisy Clark, $1.85; Mary Langford, $2.85; Rosetta Brown, $3; Lenora Strickland, $3.25; Bro. Curtis Wilson, $13; Sis. Elena Wise, $2; Sis. Eva Wilson, $4. Total for County Line, $59. Whites Chapel—Sisters A. Hoard, $3; Annie Brown, $7.20; Nancy Lee, $5.50; Joce Barnes, $3.50; Janie Garlington, $3.50; Haille Lesley, $4. Total for Whites Chapel, $29.24. Flat Rock—Misses Mattie Marble, $4; Geneva Wise, $5.45; Emer Marbie, $5.20; Mary M. Norwood, $7.20; Claudie Wise, $5.45; Bonie Waites, $2; Yudie Bryant, $5.60; W. D. Taner, $1.50; Ella Lyons, $1.25; Irene Robinson, $4; Josie Wise, $33.21; Jeffie Waites, $2.50, Woman's Home Missionary, $2.50. Total for Flat Rock, $86.41. Grand total for the circuit on Easter, $174.65.—I. C. Rucker, Jr., Reporter.

WAVELAND, MISS.—Easter Sunday the members of St. Rock M. E. Church assembled at 4 o'clock, early, dawn, for service. Scripture text, "He is not here, he is riseu, as He said." Spiritual tide was high; a full house at all of the services. We raised our full quota with a margin over the amonnt, thereby putting St. Rock M. E. Church in class A of the Jackport District of the Mississippi Conference. Our motto is "Onward and upward, in His name."—W. A. Richardson, Reporter; Rev. S. G. Roberts, Pastor.

LAKE CHARLES, LA.—The Epworth League held its third annual election of officers on Sunday, May 4th, at Warren M. E. Church. Rev. T. A. Hampton served as chairman; Mrs. Alma Jones was re-elected president; Mr. Lewis Dervis was re-elected secretary, and Mrs. Naomi Caroline was re-elected junior superintendent. Mr. Sylvester Green was elected first vice-prssident, Mrs. Mary Simon second vice-president, Mr. Coleman Mabry third vice-president, and Mr. Henry Baskins fourth vice-prssident. Mr. Robert Samuels will succeed Miss Georgis Mitchell as treasurer. After the election a very interesting song service was conducted by Mrs. Naomi Caroline.—Lewis Dervis, Sec.

KOSCIUSKO, MISS.—Easter Sunday wss a grand day at Kosciusko and Buffalo. Wesley M. E. Church entertained large audiences evening and night with a splendid Easter program conducied by Mrs. P. L. Bullocks, the effieient superintendent of the Sundsy school. The program was well prepared and the young people played lheir parts wall. The highest point of the affair was reached at night, whsn ths church was crowded to its uttermost capacity, highly enthused over the exhibition of the children and young people, and also to hear report of the unit leaders who been very busy dnring the campaign. At the close of the exercise the unit leaders used a short space of timo taking a public offering, aftor wbich they rendered their reports, which were as follows: Unit No. 1, Mr. W. H. Cooper, $91.50; No. 2, Mrs. E. J. Watts, $73.08; No. 3, Mr. Daniel Shumaker, $58.22; Class leaders, $5.50. Auxiliaries: Suuday school, Mrs. P. L. Bullocks superintendent, $10; Sunday school mission, Mrs E. J. Watts superintedent, $5; Epworth League, Mrs. S. A. Cain president, $10; W. H. M. S., Mrs. P. L. Bullocks president, $10; Ladies' Aid Society, Mrs. Lula Presley president, $10. Total for Wesley, $272.80. The unit lsaders of Buffalo reported as follows: Unit No. 1, Mr. James Herron, $26; No. 2, Mr. Oscar Presley, $38; No. 3, Mr. Wm. Bridges, $16.90. Grand total for the charge, $354.50.—Mrs. Lsna M. Heffner, Reporter.

OXFORD, MISS.—Easter day was a success at Hamitt Hill Methodist Episcopal Church. Clubs reported as follows: No. 1, Bulah Boone, $10.22; No. 2, Norma Kirkwood, $5.22; No. 3, Italy Flores, $8.97; No. 4, I. Johnson, $1.22; No. 5, Bettie Campbell, $2.47; No. 6, Minnie Gordon, $2.77; No. 7, Cordie Wilkins, $4.85; No. 8, Lizzie Kirkwood, $3.22; No. 9, Joe Etta Atwater, $2.75; Total, $42. Elijah Chapel Church, $13; Salem Church, $9. Grand total, $64.—W. S. Leake, pastor.

CHARLOTTEVILLE, VA. — This work ia only a mission with a very few members who are very much discouraged. But we are working and looking forward for better days. Ws were very cordially received here. This mission can become a great field; at this time it is surrounded hy seven or eight Baptist Churches, though they are friendly disposed to our church and are willing to help us. We have paid pastor to date, $33.52. incidentals, $8; Easter collection, $14. Total for the month, $55.55. You can see that this is truly a mission only; and they can help, but cannot support a psstor and family. I am asking aid for this Mission.—Rev. J. R. Davis, psstor, R. 4, Box 5, Staunton, Va.

EBENEZER, MISS.—We are gratcful for the storm that came to Mt. Zion Methodist Episcopal Church, led b ya company of friends and members. The storm left many pounds of choice groceries. The pastor, Rev. S. S. Brown, expressed his apprcciation and asked them to come again.—Miss Sallie Green, reporter.

CAMPARAPET, LA.—Ross Chapel Methodist Episcopal Church: Communion was administered at Kenner on the first Sunday whers the revival fire was hurning hrightly. One was reclaimed. The Sunday School from Kenner went to Ross Chapel on Easter $6 was raised for World Service. On Sunday, May 11, the Ross Sunday School visited Kenner. The young people of these Sunday Schools are working fine together.—Rev. S. J. Jackson, pastor; C. Small, reporter.

KEY WEST, FLORIDA.—Our Pastor Rev. D. W. Demps, began Passion Week services on Paalm Sunday with an inspiring and instructive sermon at the services in the morning and at night. By Monday noon our District Superintendent, Dr. J. A. Simpson, was in the Island City and took charge of the series of meetings for the week, preaching each night with his usual eloquence and power to many eager hearers. On Thursday evening after the sermon on the subject of the Passover and The Lord's Supper, the Holy Communion was administered. The services on Friday were marked with interest. When Easter Sunday morning begsn to dawn, a crowd had gathered at the church for prayer and praise. The echo from each hesrt waa: "The Lord is risen indeed." At 11 o'clock the note of music began to sound from the organ announcing to the gathered throng that the servics of the morning had begun. The pastor and the District Superintendent were in the pulpit. The singing was superb, being well selected for the occasion. The church was beautifully decorated with natural flowers and the whole atmosphere seemed filled with tho spirit of Easter, and ths power of our Risen Lord. Dr. Simpson delivered the Esster message which thrilled the hearts of all present. For a few weeks there had been on hand a financial drive to mee soms most urgent claims. That drive came to a close Easter Sunday night with $320.00 on the tabic. Pastor Demps is much beloved and the members are united in purpose to pay the last dollar of their indebtedness. Tho true Easter spirit is in snd among the Methodist people in Key West. The Sunday School and Junior League combined, rendered an excellent program. A neat sum of $16.64 was raised in the collections. Souvenirs were given to all who were present. At ths close of the program Mr. Charles Allmon, producer and exhibitor of moving pictures had everybody to march out of one door into the other thereby enabling him to get the entire crowd while marching. "Open the Gates of tho Temple" was rendered at the 11 a. m. services and "The Holy City" at the evening services.—Reporter.

LAUREL, MISS.—St. Paul: Under the pastoral care of the Rev. J. S. Williams the church has taken on new life, and every department of the church is a live wire. Under the influence of his sermons, the city of Laurel has been stirred, and the pastors of the city have pledged their co-operation with each other. We have large congregations every Sunday. Our first quartorly conference was March 28th-30th. The Rev. W. H. Smith, District Superintendent, was met with a surprise to find the church so far in advance of any previous year. All reports showed the signs of scientific work being done by the officers and auxiliaries. The Superintendent was paid in full, $40.70, the first day of the conference. The pastor preached two powerful sermons on Sunday. The collection for the day was $271. Raised during the quarter, $311.70. Raised up to date, $1,007.80. The parsonago has been repaired at a cost of $400, and members are being received almost every Sunday. The church has had seventeen accessions.—Georgia Jones, Reporter.

OKOLONA, MISS.—On April 7, 1924, a great storm aross in our little city of Okolona, Miss., about 4 p. m., and struck the parsonage of Okolona District. It passed through the dining room and left there many pounds of choice groceries. The leaders of the storm were Misses Banks, Wallace and Balford. After a few remarks of thanks by the pastor and wife, they doparted. God bless the good people. Come again.—Rev. H. Wilson, Pastor; Lula B. Wilson, Reporter.

PELAHATCHIE, MISS.—May God bless tho good Bishop R. E. Jones for sending us such a good man as Rev. H. E. Morgan. Rev. Morgan has cooperated with the people since he has been here and has done some wonderful work. On March 30 he put on a special rally for the trustees. We pray God's blessing upon the good Sisters Annie Harris, who raised $25.50, M. J. McAlster $21.15, Ida Jones $15.25, Emma Jones $10.50, Carry Bedford $5.75, Eliza Kilpatriek $13.35. Total collection for the day, $171.60. Rev. Morgan is the right man in the right place.—J. B. Jones, Reporter.

MANY, LA.—On Tuesday evening, April 29th, at 6:30 p. m., a tornado struck the town of Many from the southwest, destroying at least 75 buildings and damaging many others. Only two lives were reported lost, yet many were hurt. The Methodist parsonage, also the place of worship, was blown into splintors. This struggling membership is without homes. This is the second time in 8 years that we have been damaged by the wind. We appeal to ths General Church to come to our rescue.—Rev. W. R. London, Pastor.

BAYOU LACHUTE, LA.—Roberson Chapel M. E. Church: Easter Sunday was a high day at this place. We raised $50 for Centenary. Sister Mary Fleming presented the pastor, the Rev. J. L. Kirvin, a five dollar hat on Easter morning. Our first quarterly meeting was a success. We paid the District Superintendent, Dr. Rolax, in full, $20. We are proud of our pastor and thank the Bishop for returning him to us.—Andrew Jackson, Reporter.

COVINGTON, GA.—Easter was a great day at Grace M. E. Church. Our pastor, the Rev. N. A. Bridges, preached the Easter sermon Sunday morning to an appreciative audience. The Easter exercises were conducted in ths evening by our organist, Mrs. Mary Ruth Taylor, assisted by Miss lorence Smith. The auditorium was filled to overflow and standing room was at a premium. The exercisea are said to be the best in the history of the church. Raised for World Service $80.00. We thank you.—Mrs. A. W. Brown, reporter.

DISTRICT ROUNDS

(Continued from Page 12)

28; Natalbany, Hammond, 29-30; Macedonia, August, 2-3.

Dear Brethren—You are aware of the World Service Program, the watchword is aggressiveness; do your job well, look after every interest of the Church, and succeeding, no one can keep you back. Merit wins. The **Southwestern Christian Advocate** is an incentive to success in your charge, push the canvass, come to the District Conference with at least 100. Bring up your Episcopal claim, General Conference Expense. We are running behind let's catch up. The District Conferonce will convene at Scottlandville, August, 27-31. Your yoke fellow. B. J. Reddix.

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any cor rections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Meridian	Meridian, Miss.	June 12-15	B. T. McEwen
Lexington	Flemington, Ky.	July 23-27	H. M. Carroll
Monroe	Bonita, La.	August 13-17	John A. Lindsay
Baton Rouge	Scotlandville, La.	August 27-31	B. J. Reddix

To the pastors, Sunday School superintendents, Epworth League presidents, Woman's Home Missionary and Ladies' Aid Societies of the Meridian District: Convention will convene at Haven M. E. Church, Meridian, Miss., June 12-15: We are hoping for a great convention from every angle. It is expected that each pastor and his workers will be present at the meeting. I am asking you for a delegate from each auxiliary on each circuit. Let each delegate from the above namod auxiliaries bring to tho convention the full amount assesed to you also 25c from each delegate for general expenses. Now I hope that there shall not be one slacker. Come praying for a great convention. We are expecting some of the general officers of the Sunday School, Epworth League, Woman's Home Missionary Society, to study the World Service Program.—Jas. A. Lagrone, District President of Sunday Schools.

CRESCENT CITY NOTES

WESLEY CHAPEL—May 11th: Early prayer meeting, led by Joseph Taylor. Wesley had a high day, being Mothers' Day. The sermon was preached by Rev. Robt. Armstead. At night we had the Odd Fellows and had a packed house. Rev. T. B. Cooper of Laharpe preached an excellent sermon. Rev. Armstead closed out his three weeks last Tuesday night. Rev. E. J. Wise took charge Sunday, the 18th. The pipe organ has been insured for $5,000 instead of $500 as printed in last week's issue.—L. L. Harrison, Reporter.

PECK MEMORIAL—Easter Sunday was an enjoyable day at Peck. At the resurrection service our pastor, Rev. C. Spears, preached an inspiring sermon. A host came forward for prayer and four were reclaimed. The Snnday School presented a splendid program at 11; there were many present. The night service was enjoyable also. The pastor preached the baptismal sermon and baptized four. The "railroads" reported $208 which is to be used to pay on the church budget. The services of the day will be long remembered by the community. The church was beautifully decorated.—Liilian St. Cyr, reporter.

PEOPLE'S CHURCH—A little over a year ago some of us who were vitally interested in the "teen" age girl of our city, and particularly of our community, made an effort to organize them into a club of some sort. We immediately thought of a Girl Reserve Club of the Y. W. C. A. Because we know of some of the things for which this association stands, we asked ourselves, why should not our girls have the benefit of such an organization. Some said, "It could not be done. Headquarters at the 'Y' would not officially recognize a Colored group." But it was done; and our reception was most cordial. Too much praise cannot be given Miss Aileen Rampsey, Girl Reserve Secretary of the White Branch, for her interest and her untiring efforts in guiding this little group of ours, fifty in number, to success. This Girl Reserve Club, the only one of its kind in the city, meets at the People's M. E. Church club room, corner of Franklin and St. Andrew streets, Thursday of each week, from 5 to 6:30. Just now the club is thinking in terms of a Y. W. C. A. camp to be held at Gulf Side, Waveland, Miss., during the last week of July and the first week of August. Their first effort at "camp" last year was such an unexpected success, until we know that a bigger, better and more helpful "camp" will be enjoyed this year. The slogan of the Girl Reserves is: "100 girls for Camp Waveland, 100 girls." We invite all "teen" age girls who desire a good time in a clean, wholesome, health-giving way, where camp fires, weiner roasts, marshmallow toasts, etc., etc., will be enjoyed, to come go with us to Waveland. For further information, see or phone (Miss) V. G. Harrison, Girl Reserve Adviser, People's Church, Jackson 1027.

INQUIRY

I wish to inquire of my brother, J. E. M. Green. When last heard of was living in St. Louis, Mo., in 1921. Please direct any information to (Miss) Mary E. Green, Pickens, Miss., R. 1, Box 28.

I wish to inquire for my daughter, Neilie Jones. She was last heard of in St. Louis, Mo., at 606 So. Garrison Ave., in 1918. She left St. Louis and went to Greenville, Miss. Any information concerning her whereabouts will be gratefuly received by her father, Chas. H. Jones, 901 McKinley Ave., Canton, Ohio.

I desire to know the whereabouts of Katie Turner Baker, my niece, who has been missing for ten or eleven years. The last time I heard from her, she was in Iola, Kansas. Any information concerning her will be greatly appreciated.—Matilda Morgan. 1732 Madison Ave., Kansas City, Mo.

CARD OF THANKS.

(Continued from Page 13.)

We, the members of the Sunday School, Epworth League, Ladies' Aid and Junior League Convention, take this method to thank the good people of Pearisburg, Virginia, for the hospitality shown us during the week of the convention.—Ada Sinkford, reporter.

I take this method to thank the members and friends of Riles' Chapel M. E. Church, also the First Baptist Church of Handsboro, Miss., for tho surprise party given on the night of March 31st. The party was led by W. M. Riley and wife, Herbert Hands and wife, Madison Barns and wife, Mary Hart, Kate Bell and husband, H. Waters, Emily Jackson, Moseliene William, Charlie Bsrns, Mary Ford, Edward Smith, Georgia Bently, Mrs. Stone, Mrs. Grovesnor, Angeline Bowers, Mrs. Smith, Clarence Miller, Berdell Tompkins, Lillian Williams, and many other friends. We were never more surprised before when we were aroused from our bed and heard the voices of a great crowd singing. After which they marched to the dining-room and there the table was ladened with many good things. Refreshments were served by Sisters Kate Bell, Mary Hart, Emily Jackson, Moseleine William, Victoria Hand. Prayer was offered by the pastor, Rev. S. L. Harrison. A short program was also rondered, Mrs. W. M. Riley presiding; all took an active part. We pray God's blessing upon you all; you may come again at your earliest convenience.—(Mrs.) S. L. Harrison, Handsboro, Miss.

The pastor and his wife were frightened one night by storm which swept through the parsonage, but it happened to be a provision storm by Mrs. Dora Moore, Mrs. M. J. Hubbard, W. M. Ford and many others. After the storm ceased, we found on the dining room table 50 pounds of choice groceries and some cash left by Mrs. Mattie Hilliards and others. We certainly appreciate such storms. May it come again.—J. R. Nevlis, Eupora, Miss.

We take this method of extend thanks to the members of St. Paul E. Church, Cheraw, Miss., after a prayer meeting May 1st, for the nice pounds that were laid on table; rice, sugar, flour, etc., also purse; led by Sister Callie Dan Brother Rufus Franklin and chu others.—Rev. J. H. Smith, pastor.

We take this method of extend thanks to the members and Bspt friends of Wright Chapel M. Church for the storm party that given us at tho parsonage on the ni of March 27, 1924. The storm led by Mrs. Less Miller, Mrs. E. Johnson, Mrs. Minyard, Mrs. Lo street, Mrs. Quinn, Mrs. E. D. M yard and Mr. McKinley. Song led by Miss W. M. Minyard. The d was opened and there marched in company of people who are devot to their church, and a goodly nu ber of their friends with them fr the Baptist church with arms and baskets of various groceries th we highly appreciated. We are able to render to you the thanks 50 pounds of groceries and so money. We extend to you all hea thanks. Come again.—Rev. and M W. M. Brownridge, Crawford, Miss.

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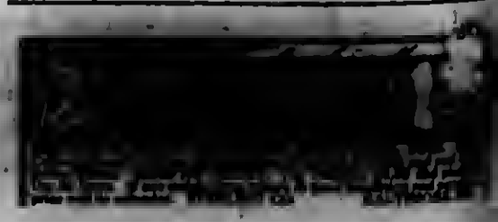
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THE WORLD'S URGENT NEED

Is our civilization to survive? Does it face perils which threaten its ultimate overthrow?

We boast of our wealth, our culture and our patriotism. These things, we may say, insure for us permanent safety and increasing strength. So said Babylon when she beheld her massive towers. So said Persia when she held sway over half the earth. So said Greece when she contemplated the splendors of her templed cities. So said Rome when she was in the zenith of her imperial power. But these civilizations went down, and are buried in the dust heaps of history.

Why did they go down? Let history answer. And let history warn us that our civilization may be facing forces quite as destructive as those which rotted the foundations and sapped the vitality of empires which have passed away.

Do we not need to make a new appraisal of human values? We overvalue might and undervalue right. We overvalue knowledge and undervalue wisdom. We overvalue the phrasing of truth and undervalue truth itself. We overvalue worldly achievement and undervalue moral conquest. We overvalue the forms of religion and undervalue its dynamic life. We overvalue things of the present life and undervalue the uncountable riches of the life eternal.

The inevitable outcome of such false valuations shows itself in certain current trends which should alarm us. In the presence of these situations it is folly to close our eyes to the truth and cry "Peace, peace," when there is no peace. We need a revival of the prophetic office. We need prophets whose chief function is not to foretell future events, but those with eyes to see and courage to declare the threatening perils of the present. We need leaders who dare draw aside the veil from in front of the ugly realities of the world's fate, and show to us our national and international follies. We need prophets in the pulpit, prophets in our great newspapers, prophets in our schools and universities, and prophets in our halls of legislation.

How humiliating have been the failures of world diplomacy! Leader after leader has fallen. Plan after plan has failed. Both radical and reactionary experiments have been tried and tried in vain. The world stands bewildered and baffled in the presence of giant perplexities for which there seems to be no immediate solution.

An influential foreign journalist said recently: "Everybody who knows the facts at all and thinks at all is looking for some new book to be written, some great, masterful voice to speak, some real statesman to appear, some mighty prophet to arise who will call the world back to its primary need, which is religion."

Will anything but a new mind and a new mood save civilization? We must learn again the old-fashioned truth that "righteousness exalteth a nation," and that "sin is a reproach to any people." What America needs and the world needs is now to turn to God. We need a revival of religion, both experimental and ethical, with the motives, self-effacement, purity, and passion for righteousness which were in Jesus Christ. That would speedily cleanse public life at its foundation head, and light the fires of true patriotism, a patriotism which finds expression in love of country, love of humanity, love of righteousness and love of God.

—From Episcopal Address.

HE LOST HIS POINT

On Monday, May 12, a resolution was offered to the General Conference by the Rev. R. G. Morris, a colored delegate from the North Carolina Conference, requesting the General Conference to appoint a Committee of five persons, including two Bishops, to study the Dyer Anti-Lynching Bill now before Congress and to send to the President and to Congress a communication expressive of the attitude of the Methodist Episcopal Church on the Dyer Bill.

One objection came from the floor, offered by Judge Henry Wade Rogers, who evidently is a "states' righter" in his political allignment. Said he: "The life of the citizen and the property of the citizen are under the protection of the laws of the state. The government of the United States has nothing whatever to do with it. The Congress may legislate to punish murders and lynchings in the District of Columbia and in the territories. But the protection of the life of a citizen within a state is under the laws of the state and not of the United States."

Just how the learned Judge can consistently harmonize such a deliverance with that part of our organic National Law which *guarantees* to every citizen *life, liberty and the pursuit of happiness,* we are at a loss to understand. Judge Rogers knows, though he may feign ignorance thereof, that in no state in the South is there sufficient power of moral public sentiment to safely intrust to the local state court and constabulary the guarding and protection of a suspected Negro, or an alleged Negro criminal, from the mob which chooses to lynch him. Any observer of civic conditions in the South is aware of this patent, obtrusive fact.

In the South, the only protection the Negro can safely invoke for himself and his family is either the power of emigration to safer climes, or the guarantees of the Federal Government lodged in a Federal Anti-Lynching law. The Dyer Bill is this latter remedy. If the present Congress does not accede to the exigencies of the southern situation and demand for such a law, the future exodus of Negroes from the land of lynchings will assume such proportions as shall cause the present and former shifting of population from the South to appear as the mere vanguard of numbers that shall make this whole continent tremble with the tramping feet of emigrating millions. The exodus is the only thing thus far that has effected a slight surcease in this murderous practice of a section bent on domination and control of the social order by means of the bludgeon and the fagot and hemp by masked and unmasked men and, in the absence of Federal statutory protection, the emigration process will, and should, continue.

Judge Rogers avers his opposition to the practice of lynching. We do not deny that he is sincere. But he certainly fails to convince large numbers of thoughtful people of his sincerity in this matter while he openly and professionally opposes the most effective measure yet proposed to do away with lynching in any adequate way. At any rate, the vetoing Judge lost his point; for the motion to adopt the resolution, carried by a large majority of the more than eight hundred delegates present. Christian sentiment and common sense easily prevailed and the committee was appointed as called for.

Thus once again Methodism scored. The Church recorded her open-mindedness and her willingness to know the facts in order that on the basis of this knowledge she may bring to bear in an intelligent way, the ethical teachings of Jesus to our diseased national social order with a view to healing our national and racial sore spots.

PRACTICAL CHRISTIAN IDEALISM

Amid the multitude of impressions made by the debates and pronouncements of the present General Conference of the Methodist Episcopal Church, the one most easily registered and ever to be cherished as significant for the process of Christian social culture is the definite and broad-guaged emphasis put by Methodism on International comity and Interracial goodwill based on Christ's ideal of the oneness of the human family. This ideal was stressed at every session and dominated every outstanding deliverance and every piece of legislation.

In the Episcopal Address, the quadrennial epitome and reaction of the Chief Pastors of the Church to world and national conditions, in a paragraph on law observance, the following excellent expression appears:

> "It will not be denied that there is something radically wrong with the attitude of the public toward the observance of law and the orderly administration of justice. This is due, in part at least, to the feeling that in some communities our courts of justice lack the moral force which should dominate them. In certain cases the law is used to shield the criminal rather than to afford protection to society. But deplorable as this is, it affords no possible justification for any group of citizens to take the administration of law into their own hands. **Lynch law is an abomination and an outrage.** Those who are guilty of any connection with it are traitors and outlaws. No American can assume to be patriotic who does not denounce it with hot indignation. **Scarcely less reprehensible is any organization which secretly discriminates against an American citizen because of race, color, or religious faith, and arrogates to itself the authority of the courts to deal with those suspected of wrongdoing.** Such secret policies are essentially un-American, and are a menace to socicty and to the state. Patriotic Americans will demand with increasing emphasis the equitable administration of all laws. And they will also maintain an attitude of unrelenting hostility to every form of lawlessness, whether it is perpetrated by a defiant individual criminal, or under the auspices of an organization whose activities are shrouded in mystery, and whose unknown representatives execute its orders under the protection of secrecy."

By speakers from various world sections, and in many miscellaneous addresses and discussions, the same high ground was taken and similar emphasis was put. Stanley High, interpreting for the Methodist Student Convention at Louisville their attitude and approach to this question, sa

> "The youth of American Methodism at Louisville spoke out in meeting, and there are two reasons, I believe, why they spoke out. First, because they recalled how, as late as 1917 there was placed on the shoulders of the World's youth a major world task for the saving of western civilization. And in the second place, they spoke out in meeting at Louisville, because they had consecrated themselves to the task of bringing Christ's kingdom to pass, and they know that one generation is too short a time to do that job, and they want to begin early.
>
> And when it came to the question of race, we did not want to be considered sectional. We did not want to talk with aligning one section against another section. **We only wanted to know whether we believed that all men are created in the image of God and whether Paul was right when he said that in the Kingdom of God there can be no exclusion law."**

And in reference to the pending status of the California-Japanese situation on the Pacific, the Conference was urged to send to President Coolidge its approval of a document requesting Congress to delay enactment of the Japanese Exclusion Act. One paragraph of the document is as follows:

> "Great emphasis has been placed upon the rising tide of color and the necessity of the preservation of the Nordic peoples; but as Christian leaders in this great country, we beg you to consider the greater interests of international fellowship and good will at a time when the influence of a mistaken policy will be felt for generations to come. As Christians, **we cannot countenance racial prejudice and discrimination, but insist that when this great Nation speaks through its legislation, it must be in a manner which will commend itself to the thinking and conscience of the nations of the world regardless of color or previous condition.** It is not good policy to enact legislation in such a way as to awaken and stimulate enmity and to create a solid bloc of nations who from this hour must regard themselves as under suspicion and necessarily as on the defensive in dealings with the white race."

Reinforcing kindred sentiments the following resolutions on "The Church and the World Colored Question" were introduced and strongly supported by Mr. J. J. Cornelius, a Professor in the Lucknow University, India:

> "Whereas certain attitudes and practices on the part of Christian nations and peoples are causing scandal to the Christian religion in the minds of many non-Christian peoples and making infi-

nitely difficult the whole missionary effort and program: such attitudes and practices as,

1. The fact and spectacle of a Christian nation for conquering and dominating another for the selfish purposes of wealth and power.

2. The repression of subject-peoples when these seek to express themselves in terms that are normal and native to them, and

3. **The attitude of a "superior race" which results again and again in deeds of individual high-handedness and contempt toward the subject-groups.**

Whereas, 2nd, an attitude of undue caution in the presence of these manifest and admitted evils has similarly robbed Christianity of much of its vitality of ministry and its winning power; and

Whereas, 3rd, **the treatment of colored peoples in all parts of the World by Christian nations, for the most part white, constitutes a direct challenge to the teachings and ethics of Jesus, therefore**

Be it resolved that we, the General Conference of the Methodist Episcopal Church

1. Refuse to recognize as valid in Church or State any discrimination on the basis of race or color; for "He hath made of one blood all nations" . . . ."We are also His offspring."

2. We refuse to recognize as valid or in harmony with Christ's teaching of brotherhood, the right of any government to conquer and exploit any other people or race.

Be it resolved, 2nd, that since we live in a world which is not yet Christianized, in which imperfection abounds on every hand, we who claim to be followers of Christ, determine ceaselessly to work for the reign of the good will of God for His children, as revealed in Christ to the end that the Christian ideal above-mentioned may obtain in every land.

Be it resolved, finally, **that the Methodist Episcopal Church place herself clearly and squarely on record as willing to face out and assume her share of the responsibility for the solution of the delicate and difficult problem of securing a truly Christian world-order, in the matter of color and racial relationship, on the above-mentioned basis of Christ's teaching of human brotherhood under the fatherhood of God."**

Another resolution, equally as representative of the high tide of sentiment that surged in the Conference, was presented and the Conference adopted it almost with unanimous vote. Concerning this resolution, an East Indian delegate, evidently a disciple of Mr. Ghandi, said:

"Mr. Chairman, and Members of the of the Conference, I am not here on this platform, either to oppose or support the resolution. I am only here to call your attention to a particular fact. You remember the speaker read out the names of the people who seconded that resolution, and at the end he simply mentioned, "And others." I am only here to ask you not to think that those others include any of the Indian delegates. And I am saying so for this reason; you have acted according to your judgment on the question of immigration. **If you don't want Indians to come here we don't want to come and force ourselves upon you, nor to ask you to let us in. If we are to ask you that, we have got to fight on two principles. One is on the basis of force, just as Russia is doing now, and the other principle of action is the teaching of Christ.** He said that the law of the world is to hate your enemies if they hate you, but the Christian law is to love your enemies. If you don't want us to come in, we are not going to ask you to let us in. **We are going to use the principle of non-residence, and therefore, if you are going to vote on this question ,we want you to act as Christian America would act, and not necessarily as the Indians would have you act.** We want the expression of Christian America on this point.

High ground this, and the challenge which delegates from a non-Christian land are offering to Christian (?) America. In the light of such a challenge it is not much amiss to ask whether America is not nominally rather than vitally Christian. The resolution above referred to follows, entitled,

Resolution on Uniform and Fair Treatment for All Peoples Regardless of Race

Whereas, the problems that grow out of race are the most acute and potentially the most dangerous of existing world problems;

And whereas, Jesus Christ our Master stands for the oneness of our humanity and the equal worth of every human soul, regardless of race, birth, or color;

And whereas, Christianity in its beginning presented to the world "the blinding vision of one race one color and one soul in humanity," **and had this vision and call been followed in its entirety and high challenge we would have today a word of brotherhood instead of a world divided into suspicious and warring racial groups;**

And whereas, the most outstanding obstacle to the coming of the Kingdom of God among the nations of the earth are these national and racial arrogancies;

And whereas, the time has come for Christianity to assert its mind in no uncertain way and to bring to bear the pressure of its spirit in no feeble manner in the solution of this problem;

And whereas, the democracy for which the United States of America stands, and the Christianity which we profess, both alike demand a uniform and fair treatment for all peoples regardless of race;

Therefore be it resolved:

1. **That we repudiate as un-Christian and untrue the idea that certain races are born to inherent and fixed superiority and rulership, while others are born to inherent and fixed inferiority and subordination.** We stand for the life of open opportunity for all.

2. That, while we note with gratitude their decreasing frequency, **we nevertheless record our deep sense of humiliation before God and man that the lynchings of Negroes, under whatsoever provocation, could take place within our land of democracy and in communities in which there are Christian churches.**

3. That "we deplore as unpatroitic and un-Christian movements, policies and programs in many sections, that discriminate against and humiliate aliens, merely as aliens, or as aliens ineligible to naturalization, and that single out certain races and religious groups for discriminatory and unfriendly treatment." We urge a Federal law raising the standards for admission into the United States applying them to all peoples alike, and granting the privilege of citizenship to all persons thus admitted and lawfully residing in the United States who duly qualify, regardless of their race, color, or nationality.

Dr. W. A. Skelton, fraternal delegate from the Methodist Episcopal Church, South, to this General Conference, in commendable consonance with the high tone and definite tenor of the main theme of the Conference, disclosed a fine sense of appreciation of the necessity on part of the Church of Jesus Christ to face up to the situation in the spirit of her Master. In his philosophy of race relations expressed in the following pronouncement, Professor Shelton urges rightly, soundly, and with the spirit of prophetic evangelism when he says **"The Spirit of Christ is our hope and the ultimate solution of our problem."** His statement on this subject follows in full:

"The Christian Church faces many serious social problems but none more vital than the race question. It involves all denominations, but two in particular, for a very large percent of all the colored race in America, belong either to the Baptist or the Methodist Church. A colored bishop once remarked that when he found a Negro member of any Church but Baptist or Methodist he knew that white folks had been fooling with him. Approximately 1-8 of the entire population of the United States is colored and the problem is therefore a real one. Too often hasty conclusions have produced unseasoned judgments and hurtful results. A very distinguished Missionary Secretary once said that he had often wished to study the race question at first hand and had at last realized his ambition, and after an eleven days' trip through the South, was then able to speak with authority on the subject. Others less precocious had spent fifty years in the midst of the problem without attaining such confident knowledge. There are those who are willing to give their lives to darkest Africa, who are unwilling to give anything to darkest

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THE LORD IS MY SHEPHERD: I shall not want. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.—Psalm 23:1, 6.

America or to show the slightest consideration for the African neighbor. The thing we most need is a Christian attitude toward Our Brother in Black, in both theory and practice and in North and South alke. If Simon of Cyrene, the African, was a Negro, as some have asserted, then he was a man of high privilege, for he carried the Cross of Christ in that last sad hour of the world's humiliation and he still bears his own cross and that is our humiliation. John Stuart, an Ohio Negro was Methodism's first missionary. In this vital question both democracy and Christianity face the acid test. Can our great country founded on the basis of human liberty, make good her claim to equality of right and opportunity, to peoples of dissimilar bloods? Can the Christian idealism of the Family of God, be realized among peoples between whom runs the line of racial difference? Every genuine Christian American faces the question with grave and serious soul; for in it is held the destiny of flag and faith. **To fail here is to fail of the very ideals of Americanism, of the genius of the Church and to deny the spirit of Christ. But we shall not fail.** The Spirit of Christ is our hope and the ultimate solution of our problem. The leaders of neither race desire the mixing of blood: that would help neither and destroy both. **But every justice of fair dealing, every guarantee of liberty, opportunity and privilege, of growth and achievement, must be the heritage of every child of whatever blood or station under our flag, in this Christian democracy.** This task faces the peoples of all sections and all Churches. We of the South have to face this work under circumstances of peculiar difficulty. The scars, the tears, the passions, and the tragedies of long years have been ours. But to this work we have turned our hands and we see our way in the light that shines from the face of Jesus.

In addition and confirmation of the foregoing, unusually strong addresses in similar vein were delivered by Bishops Fisher and McConnell, Doctors Robert E. Speer and Sherwood Eddy. The significance of all of which lies not merely in their high idealism and apt phrasing and eloquent delivery of essential truth upon, and in the light of, which our human relations are to be permanently adjusted; but in the fact also that these are democratic expressions representative of different cross sections of humanity from the diverse quarters of the globe: from varied mental types and racial and national angles. They are expressions of world travellers and Christian students who are bringing to bear upon the problems of the times scientific and Christian observation and reflection.

Perhaps a suitable setting for expression of such high Christian conceptions was afforded in the fine interracial and international atmosphere which enveloped the Conference, pervading it throughout.

The spirit of brotherhood among racial groups was omnipresent. Fraternizing was thoroughgoing at all times. The doors of every public institution in Springfield stood ajar and the flames of hospitality flared high for every group of delegates.

Throughout, the Conference has been one courageous Christlike exhibition of the practical idealism of the Methodist Episcopal Church with its poly-racial constituency. Men of diverse races, with diverse historical backgrounds; diverse in degree of attainment in social culture, of diverse social heritages and traditions; have been forged here into a solid Christian bloc, fused by the spirit of Jesus Christ, and held together in a spiritual unity not otherwise possible.

And why should not such a remarkable demonstration of brotherhood within the folds of the Methodist Church be taken as a prophecy of the final unfolding of Christian idealism into the reality of universal Christian brotherhood. Surely Methodism is clearing the way for such an enactment on a universal scale. That vision to which she clings with Godly Courage and consecration, we believe will be eventually instated in the interactions and relations of men the whole world around. For this cause Christ was incarnated. For the same cause he experienced the Passion. For this cause his Church exists; only in this consummation can humanity find adequate and sustaining hope. Christian brotherhood is the future theme of Christ's Church.

METHODIST FIGURES

Here are some figures that may interest the readers of the Southwestern Christian Advocate:

The total church membership in 1923 including non-residents and Conference membership is 4,968,026. The question is often asked, "What is the membership of the church in the United States?" The answer is 4,018,-231. If we add to this outlying possessions, Alaska, Hawaii, Porto Rico and Philippine Islands, it makes the total for the United States and possessions 4,085,929.

By the General Minutes there are in all the world in the Methodist Episcopal Church 4,857 scholars in the Sunday Schools; of this number in the United States there are 4,352,-458, while in the outlying possessions there are 39,491, making a total in the United States and possessions of 4,391,949.

How many churches and parsonages does Methodism have throughout the world? Of churches there are 29,536. In the United States proper 26,553, adding the outlying possessions 511, a total of 27,064. Of parsonages in the world field there are 16,119. In continental United States 14,039, and in the outlying portion 105, making a total of 14,-144 in the United States and her possessions.

Personal and General

The Rev. G. W. Thatcher, A.B., of Atlanta, Ga., will matriculate at Northwestern University and Garrett Seminary at Evanston, Ill., beginning in June, continuing through 1925. He will pursue special courses for his A.M. and D.D. degrees. Rev. Hatcher is one of our strongest young ministers of Methodism.

Dr. J. L. Wilson, pastor of our Warren Street Methodist Episcopal Church, Mobile, Ala., is among the visitors at the General Conference, Springfield, Mass, Before returning home he will visit Boston, and will spend two weeks with his son, J. L. Wilson, Jr., in New York City.

Dr. J. Will Jackson of the Central Missouri Conference has been elected as an alternate delegate by the Seventh Missouri Republican Congressional District Convention, to the National Republican Convention to be held in Cleveland, Ohio, June 11th. He is the only Negro in the delegation. Doctor Jackson recently retired from active service on account of failing sight.

Dr. J. W. E. Bowen will make the following addresses during the summer: Friday, May 25, Baccalaureate Sermon, Durham Normal College, Durham, N. C.; Wednesday, May 28, Commencement Address, 40th Anniversary, Knoxville College, Knoxville, Tenn.; May 30, Memorial Address, Charleston, W. Va.; June 1, Baccalaureate Sermon, Buckhannon High School, Buckhannon, W. Va.; June 2, Commencement Address, Buckhannon High School, Buckhanon, W. Va.; June 4, Commencement Address, West Virginia Collegiate Institute, Charleston, W. Va.; June 5, Commencement Address, Virginia Union University, Richmond, Va.; June 6, Commencement Address, Cambridge High School, Cambridge, Mo.; June 10-27, Rural School, Waveland, Miss.; July 1-10, Summer School of Conference Under Graduates, Waveland, Miss.

DAILY PROCEEDINGS OF THE GENERAL CONFERENCE TUESDAY MAY 6

The call of the Conferences was resumed.

A. S. Watkins (West Ohio) offered a resolution regarding the amendment of paragraph 210 of the Discipline.

A. S. Watkins: I move a reference of this resolution to the Committee on Education, and desire to speak on the reference.

W. F. Conner (Pittsburgh): I make a point of order.

The Bishop: I can recognize you on a point of order but not otherwise.

W. F. Conner: I make the point of order that this cannot be immediately considered, and, therefore, it is wholly out of order for the Conference to even hear it.

The Bishop: The point of order is well taken. This motion to refer is not in order under this call.

The call of the Conferences was resumed.

John H. Race: (Wyoming): Mr. Chairman and brothers of the General Conference, I desire to present a paper and ask for its reference to the Committee of Twenty that the General Conference ordered yesterday on Curricula for Week-day Schools on Religion, etc.

The Bishop: Dr. Race, the Chair is sorry to say that this paper that the mover wants to refer to a committee, under the rule which we are operating would not be in order. We are operating under the rule of the Call of Conferences for resolutions for immediate passage.

The Call of Conferences was resumed.

Joseph M. M. Gray (Wyoming): The General Conference of 1920, and the bishops, appointed a Commission to survey and to report concerning the ordination of women and their admission to the Annual Conferences. The report is ready. I move that it be printed in the Daily Christian Advocate and be made the order of the day for Thursday morning, immediately following the recess.

The motion was duly seconded, and prevailed.

The Bishop: The chairman of the Judiciary Committee asks the privilege of the floor on a priviledged matter.

Henry Wade Rogers (New York East): One of the questions, Gentlemen of the Conference, which has been sent to the Judiciary Committee needs the action of the Conference before we can answer the question which has been propounded. I will state the question and ask whether it is your desire that the Judiciary Judiciary Committee shall report upon it. The question is: "Has the General Conferences power to order the election of District Superindents?" What action will you take?

A delegate: I move to refer this to the Judiciary Committee.

The motion was seconded, and prevailed.

H. W. Rogers: Another question which comes to us in the same form relates to a question which came before the General Conference four years ago, upon which two reports were submitted, a majority report and a minority report. The General Conference at that time declined to accept the majority report, and declined to accept the minority report, so that the question is just where it was at the last General Conference. The question to which I refer is the constitutionality of the doctrinal test. The request is that this General Conference send the question back to the Judiciary Committee for a report and the action of this Conference thereon. Is it your pleasure that the Judiciary Committee should act upon the question?

D. G. Downey (New York East): I move that this question be not referred to the Committee on Judiciary.

The Bishop: You have heard the motion. What is your pleasure?

R. M. Shipman (Des Monies): Mr. Chairman, just this additional word in regard to this matter: This document states, "Your petitioner therefore prays the General Conference to adopt the following statement as the correct constitutional definition," simply giving as a matter to be put before the General Conference those things in which we do all believe, and making the requirements for admission into full membership in our Church satisfactory answers to questions that are propounded in the very phraseology of our Lord Jesus Christ himself. It would seem that that would not be a particularly difficult test to be passed, nor a particularly difficult constitutional point to be made. In the interests of the question that was, of course, an exceedingly important one, and that aroused a great deal of interest four years ago, there are numbers that wish that this paper might be referred to the Committee on Judiciary with that interpretation appended, that it would come back to us in a manner that I am sure would satisfy everyone as to the conditions for full membership in the Methodist Episcopal Church. I hope it will be referred to the Committee.

E. P. Dennett (California): Mr. Chairman and Brothers of the Conference: Those of us who were present four years ago will remember that there wasn't any period of the entire Conference as tense with deep emotion as was that period when this matter was under consideration. Brethren, there is a right way of settling what shall be the conditions of membership in the Methodist Episcopal Church. Let us settle it on its merits. I remember reading in Zion's Herald, very shortly after the last General Conference, a statement by my honored professor, Henry C. Sheldon, in which he said, "You never can settle this question to the satisfaction of the General Conference in this way; there will be such a wide difference of opinion."

Now, this question is before us in another manner, and the question is what shall be the action of this General Conference? I beg of you, do not precipitate another situation as acute as that four years ago; and do not precipitate into the minds of Methodism of this country a situation as acute as that was four years ago. You cannot avoid that situation if the matter is referred to the Judiciary Committee. If we will settle this matter on its merits, we can have such a settlement as will be 95 per cent satisfactory. I hope Dr. Downey's motion will prevail, and this be not referred to the Judiciary Committee, but be settled on its merits as it shall come before us from another Committee.

A delegate: I move the previous question on this debate.

The motion was seconded and the previous question was ordered.

Henry Wade Rogers: Before you vote on it I have a right to speak.

The Bishop: The Chairman of the Committee on the Judiciary claims the right to speak on it before the final vote is taken:

D. G. Downey: Mr. Chairman, this is not a report of the Committee on Judiciary; it is simply on the question of reference. My point is that the Chairman has no right to speak.

The Bishop: The point of order the Chair considers well taken.

A delegate: Mr. Chairman, we would like to be clear as to what the motion is. I understood the statement was made that this was not to be referred. It seems to me that is out of order; that it is to be referred, and we are to vote for or against, as we please.

The Bishop: The Chairman of the Committee on the Judiciary requested the Conference to decide whether this question should be referred to the Committee or not. Dr. Downey made the motion that it should not be referred, and that is the motion on which we are to vote now, the previous question having been ordered.

H. W. Rogers: Just a word.

The Bishop: I do not have the right to give it to you.

Calls for the question.

The Bishop: As many as will support the motion not to refer to the Committee on Judiciary will show their hands. Contrary-minded by the same sign. The motion of Dr. Downey is carried. It is not referred.

H. W. Rogers: Now, Mr. Chairman, may I say a word?

The Bishop: On a question of privilege?

H W. Rogers: Yes.

The Bishop: Judge Rogers on a question of privilege.

H. W. Rogers: Gentlemen of the Conference, you have taken your action. What I want to say is simply this: The Committee on the Judiciary is not coveting this question. But I cannot refrain from saying that where legislation is put upon our statute book, the Discipline, if its constitutionality is challenged, a General Conference which proclaims its respect for the Constitution of the United States—(Numerous requests for recognition by the Chair). Just one word. I claim the privilege of making this statement, which I think of the utmost importance.

The Bishop: Judge Rogers could speak only by common consent. The moment objection is raised, the privilege is exhausted.

The Call of Conferences was resumed.

John H. Race (Wyoming)):

TEXT BOOKS ON CHRISTIAN INTERNATIONALISM

Recognizing that permanent world peace can be achieved only as the children of the world are trained to believe in it, and to strive co-operatively for it, and

Whereas it has been demonstrated in our own time that a nation's attitude of mind may be completely changed within a generation through education of its youth, and

Whereas the Christian Church is an established educational agency, with its schools in all lands, "teaching all nations" as its Founder commissioned it to do, and

Whereas, goodwill, brotherhood and service are fundamental in the teachings which Christ commanded his followers to extended to all nations; and

Whereas the various branches of the Church, through federated educational and missionary

agencies, already have the organization by which to influence the thinking and form the ideals of millions of children now under their instruction; therefore be it

Resolved: That the General Conference of the Methodist Episcopal Church appeal to those who shape the curricula of our educational institutions at home and abroad, of our Sunday schools and young people's study courses, to select or provide such text books as will develop a Christian internationalism based on mutual respect, understanding and co-operation, and that we call upon all who exercise the teaching function to avoid the glorification of war and to teach reliance on justice, law and reason instead of on passion and force in the adjustment of affairs between men and nations.

Resolved: That we welcome co-operation with other denominations and inter-denominational agencies, and with the International Missions Council in an educational program to the end that the nations of the earth may learn war no more.

J. H. Race: This resolution was initiated and approved by the Women's Foreign Missionary Society. It must make it, it seems to me, the consensus of this General Conference. This resolution on educating for peace instead of war has been approved by the Standing Committee of the North American Mission Conference, in which are federated 98 foreign missionary agencies of the United States and Canada. There are 16 national councils in this affiliated council, representing 400 missionary organizations, 24,000 missionaries, 2,000,000 children now in mission schools in all the lands of the earth. There are many millions more in the home church schools. I move its immediate adoption.

W. H. Van Benschoten (New York) moved, and it was seconded, that this be referred to the Committee on the State of the Church.

The Bishop: The motion to refer is a nondebatable one, and is to be put at once.

F. M. North: A point of order. I understood the motion was put to the house and one side of the vote was taken We were in the process of taking a vote on the proposition. My point of order was that we should complete it.

The Bishop: The only thing in order is the vote on the motion to refer. May the chair put it again?

The motion was put, the vote was taken, and the motion to refer prevailed.

L. H. King (Atlanta) presented the following:

It is hardly probable that there could be a more engaging problem confronting the Methodist Episcopal Church in America today than that of keeping in constant, vital, evangelical contacts with the millions of Negroes of our nation's polyglot population.

The present period of national life is one of profound change in our Negro element both in the shift of their geographical residence and in their rapidly expanding consciouness of kind, and in their adjustment to the social institutions of their several communities.

Government statistics very conservatively report that in recent months more than a half million of this group have abandoned their places of abode in the far Southland going to the West, North and East. More accurate information would likely reveal an exodus of no less thnn a million souls within the last five years.

With them, this is a time of unsettled mind and surging impulses; when their new destinies are in the making; when their possibilities for good or ill can, by prompt and wise education and direction or by tardy and ill-advised social control, be utilized as a national asset or a national handicap to the social order.

In their effort to recruit these masses, other denominations have covered the entire northern, eastern and western sections of our country with a network of Negro Episcopal leadership. With our millions of Negro peoples exposed to such a distribution of Negro leadership and all which that implies for growing group consciousness, it is easily discernible what will be the effect in augmenting recruits to those soversi communions.

In the interest of this wandering worthful group; as an expression of that vicarious service tho Methodist Episcopal Church has always afforded for all backward peoples the world around, and as her contribution toward the task of bringing about in our restive distracted social order, a state of Christian poise and calmness to the nation, has not tho hour struck and is not this the time when the Methodist Episcopal Church should assert in a pronounced and more comprehensive way,—the Methodist way—her well-earned and sovereign right to moral leadership and Christianization of these mobile masses.

Therefore, be it resolved that the Committee on Episcopacy of the present General Conference be hereby directed to study this situation caused by the migration of Negroes, to determine whether there is not need for the establishment in the northern territory of one of more episcopal residences for General Superintendents from among the Negro race, and the election or assignment of the requisite number of such bishops for this purpose.

Resolved further, that the Committee report of their findings be made to the present session of the General Conference not later than Monday, May 12th.

Shortly before the reading of the paper closed a delegate said: That paper ought not to be read, but to go to the Committee on Episcopacy.

The Bishop: If this paper contemplates reference to a committee, it would not be in order at this time, under the call of the conferences, for immediate action.

D. G. Downey (New York East): This paper is an instruction to the Committee on Episcopacy, which the General Conference has a right to listen to and a right even to adopt or reject.

A delegate: A point of order. Should this be read to us when it involves a change in the discipline? It should pass as a memorial directly to the Committee on Episcopacy, instead of the argument being made to us by the Committee on Episcopacy.

A delegate: A point of order. Under our rule no speaker can be interrupted until he has finished.

The Bishop: Let us hear the paper to the close, so as to have it before us.

A delegate: Will the Chair rule on this point of order that this involves a change in the Discipline and cannot come before the conference now?

The Bishop: The chair is not under the impression that it involves a change in the Discipline.

L. H. King proceeded to read the paper to the close.

A delegate: I move its reference to the Committee on Episcopacy.

The Bishop: That will be in order after the speaker has spoken.

A delegate: I raise the question of consideration.

E. J. Kulp (Kansas): Our rules state that after the mover of a motion has made a speech, the question of consideration be read.

The Bishop: The rule says, When the proposition has been raised under the call of the Conferences, and before the person introducing the proposition shall speak, the question of consideration may be raised. The question has been raised.

The vote was taken and consideration was granted.

Remarks of Dr. L. H. King

L. H. King (Atlanta): In the presentation of this paper, we should like to have a consideration of the motives which prompted it. In the first place, we would not have you think that we are concerned chiefly with the question of the number of Negroes who shall be made bishops in the church. We are not concerned primarily with the question of the racial proportion of the bishops in our Church. That is a matter of small concern with us. Neither are we prompted by any self-conscious race group interest, by any means. I think our contact and associations in the Church for 100 years have demonstrated the fact that your Negro brethren are not by any means a self-conscious group pursuing their self-conscious interest without regard to the total interest of the whole Church and the Kingdom of God involved in any one of these situations. I think an illustration of that fact will prove that contention. During the last five years, this same group that comes to you appealing today for the study of their insistent needs, have responded to the call of the Church for large giving and for the spirit of benevolence and beneficence, and it has responded in a noble way. I am told from the Council of Benevolences that nearly one and three-quarters million dollars have been contributed by the Negroes to the benevolent interests of the Church for these five years;and we have been conscious in our giving that we were not giving merely to ourselves, but were giving to others. We were giving to every race and nation and country and clime, and have given willingly and cheerfully and freely, that all people might have the advantage of our giving. And our giving has not been from fortunes, mind you. It has come from the horny hands of toil, from the women who have bent their backs over the wash tub and the ironing board, from the cotton fields and the rice plantations and the turpentine camps and the swamps and marshes of the deltas and the gulf coasts. We have often stinted the education of our own boys and girls in order that people who needed, all over the world, might have the opportunity that comes from our meagre giving. And we venture the assertion that there is not in the history of Christendom anywhere such a record made by as small a group of Negroes as those who have given this in the Methodist Episcopal Church. We believe that all the other Negroes in all the Churches in this country have not, in these five years, given one and three-quarters million dollars for Christian benevolence. We would submit that it is not a motive of self-consciousness that brings us here. We are grateful to the Church for what she has done for us. We do not now forget, we can never forget, what Methodism did for the Negro at Des Moines four years ago. We are conscious of what it meant to you, men and women on the highest pinnacle of ecclesiastical procedure and life in the light of the world, when you, four years ago reached out and put your hand in the midst of the group of a people just fifty years emerged from slavery, and put your hand on the heads

of two sons of slave mothers and lifted them up and exalted them and put them on a parity with yourselves in the Church of Jesus Christ. We know what it meant to you and we know what it means to us.

And we are not ungrateful, brethren, for that We thank you for sending Matthew W. Clair to the far-flung missionary battle lines of Christian civilization across the seas, standing over there as a Christian statesman and waving the flag and banner of Jesus Christ, and saying to the heathen, "Know ye the Lord, whom to know aright is eternal life."

We thank you for stationing Robert E. Jones in the far Southland in the midst of that black empire down there to lift up the banner of Christ. We are proud of the achievements of this man across the seas,and of this man in our native land. But, my brethren, it is the need to which we call attention today. These millions in the North are exposed—and this is a vital—point—exposed to the strategy on the part of other churches which you have not, perhaps, suspected. Let us take one of our churches, for instance. Our African Methodist brethren have eighteen bishops. Four of them live and operate in the south; five of them live in the north and operate in the south; seven of them live in the south and operate out of the south. And they are moving among these thousands of Negroes, coming and going. It is a double contact; they have social contacts, civil contacts, church contacts, and on this one point—say what you will—on this one point, racial like-mindedness, they are gripping thousands of Negroes who go north, and they are filling their churches with our folk who come out of the Southland, and we stand almost helpless to prevent it.

And I want to urge this last point: I think it a sad time in the life of the Negro, and a sad time in the life of the nation, when the Methodist Episcopal Church fails to reach with the Methodist ideals, with the Methodist dynamics, with the Methodist organization, in the handling and molding and shaping and directing and conserving, and evangelizing, all these thousands of Negroes, and hundreds of thousands, and losing the point of contact between them and the greatest Protestant religious force and agency in all our national life. Mr. Chairman, I move the adoption of this resolution and its direction to the Episcopal Committee.

Elmer L. Kidney (Pittsburgh) was recognized. Ray Allen (Genesee) asked for recognition.

The Bishop: The floor has been assigned to Mr. Kidney, Dr. Allen, on the adoption of this paper.

Ray Allen: No, a motion to refer was made. He cannot speak to that motion.

The Bishop: A motion to refer is in order only after the mover of the paper has spoken; and the first one recognized after the mover had spoken on the motion to adopt is. Brother Kidney, who has the floor.

Ray Allen: No; he has not the floor unless . . . . .

A Delegate: The last words of the last speaker were: "I move the adoption of the resolution and its reference to the Committee on Episcopacy."

The Bishop: The paper itself calls only for the adoption of the paper; it does not contain a reference.

Ray Allen: A motion to refer is the only thing to be considered now. That motion is made.

The Bishop: That motion is not made, I beg your pardon. The one who has the floor is Brother Kidney.

Ray Allen: He has no right to the floor, except for that motion.

The Bishop. Brother Kidney has the floor.

E. L. Kidney: I am speaking to this motion. What I have to say is just as applicable to a lot of other motions of this kind that are continually being made before this General Conference. You can see a growing tendency on the part of the members of this General Conference to bring up here, under the call of the Conferences, most momentous questions, apparently for immediate consideration and passage by this body; motions so important that nobody would deny that they ought to be considered by the proper committees. We have an automatic way in which every little trifling thing that comes to this Conference goes to a proper committee and is worked out by a sub-committee and comes back here in the way that the law of the Church provides General Conference legislation shall be made. Now, you find these matters that are most momentous in the life of the Church brought before you with a request that you pass them off-hand without any consideration by a group of men sitting down coolly and considering them, and making a dignified report to this Conference. Mr. Chairman, this ought not to pass. Mr. Chairman, no such other resolution before this Conference ought to pass.

Ray Allen: Mr. Chairman, I move that it be referred to the Committee on Episcopacy.

The Bishop: This motion is in order at this time, and is to be decided without debate.

H. P. Sloan, (New Jersey): Ma y we have a reading of the three resolutions at the end? They are not clear.

The Bishop: Will the Conference hear the reading of the resolutions?

Cries of "no."

H. P. Sloan: Mr. Chairman, has not any member a right to hear a resolution read before a vote? It is not clear what is being voted upon, and the Conference has a right to hear it.

The Bishop: The resolutions may be read.

The Bishop: The motion is to refer this paper to the Committee on Episcopacy for report.

A delegate: Is an amendment in order?

The Bishop: The rule under which we are operating makes the question before us undebatable. As many as will refer to the Committee on Episcopacy, raise your hands. Those contrary-minded, by the same sign. It is so referred.

C. A. Pollock: One word further: There was placed in the hands of the treasurer this package. It seems to come from the South Carolina Conference, and has to do with a contest. If the members interested will see me at the right of the plaftorm I will see you and arrange for a meeting of the Committee. I will say further that Mr. Potter, of the Genesee Conference, who is the Secretary of the Committee on Credentials, will be with me at the same place at every recess so that we can take care of the applications which you may make.

The Bishop: Shall we hear the announcement from the Secretary?

The Secretary read a number of announcements.

A Delegate: I have memorials for the chairman or secretaries of the various sub-committees of the Committee on Temporal Economy as follows: Church membership, Church property, and Conference business.

The Secretary: If a memorial has come to the wrong committee, then the memorial should be returned to the secretary to be redistributed to the Committee to which they belong. See rule!

The Bishop: We are now in recess.

(Continued in Next Issue).

POSTPONEMENT OF THE DEDICATION OF THE ASBURY STATUE

Very much to our regret we are compelled to announce the postponement of the dedication of the Francis Asbury monument, in Washington, due to a strike in the granite quarry near New Haven, Conn., which will delay the completion of the pedestal until the middle of July. It is a delay which we could not forsee and could not provide against.

This is to give notice, therefore, that the announcement of the dedication for Tuesday, June 3rd, is withdrawn. Later on when the date for the inauguration can be finally fixed, it will be made known through the Methodist press of this and other countries. It is probable that the time will be either in the month of October or of November.

WM. F. McDOWELL.
H. K. CARROLL, President.
Corresponding Secretary

THE COMMENCEMENT EXERCISES

Haven Institute and Conservatory of Music, Meridian, Mississippi, May 30,-June 4, 1924

Friday, May 30, 8:00 p. m.—Alumni Concert and Banquet.

Saturday, May 31—Field Day—Athletic Sports.

Sunday, June 1, 11:00 a. m.—Baccalaureate Sermon—By Dean J. R. Reynolds, A. B., A. M., Ph. D.

Sunday, June 1, 4:00 p. m.—Vesper Services.

Sunday, June 1, 7:30 p. m.—Annual Sermon —By Rev. J. R. Ross, Hattiesburg, Miss.

Monday, June 2, 2:30—Exercises by Graduating Classes.

Monday, June 2, 8:00 p. m.—Grammar School Concert.

Tuesday, June 3, 10:00 a. m.—Final Chapel Exercises, Distribution of Prizes, Promotions, etc.

Tuesday, June 3, 3:00 p. m.—Meeting of the Alumni Association.

Tuesday, June 3, 8:00 p m.—Exercises by the Conservatory of Music.

Wednesday, June 4, 10:00 a. m.—Meeting of the Board of Trustees.

Wednesday, June 4, 8:00 p. m.—Graduating Exercises.

Commencement Address by Dean J. R. Reynolds, A.B., A.M., Ph.D.

J. B. F. Shaw, President

COMMENCEMENT AT SOUTHERN UNIVERSITY

Southern University, Baton Rouge, Louisiana, will graduate its first college class this year, with the degree of Bachelor of Arts. During the ten years the school has been in operation at Baton Rouge, it has grown from an eighth grade school to a regular recognized college.

The institution has graduated from the industrial, high school, teacher-training, and junior college departments in the last ten years, 578 pupils and now the institution is beginning to turn out from the College Department men and women for the highest leadership. Mr. Horace White of Colfax, Louisiana, and Mr. Ralph C. Reynaud of Lake Charles, Louisiana, will be the first persons to receive the degree of Bachelor of Arts from Southern University. The college class for next year will be larger and there will be an increase in this department from now on.

The commencement week at Southern University begins May 30th and is as follows:

Friday, May 30th, 8:00 p. m.—Training School Operetta.

Saturday, May 31st, 4:00 p. m.—Alumni Reunion.

Sunday, June 1st, 3:00 p. m—Baccalaureate Sermon, Reverend S. L. McDowell, D.D., Brownsville, Tenn.

Sunday, June 1st, 8:00 p. m.—Annual Meeting Y. M. C. A., and Y. W. C. A.

Monday, June 2nd, 8:00 p. m.—Class Day Exercises.

Tuesday, June 3rd, 8:00 p. m.—Annual Musical Recital.

Wednesday, June 4th, 10:00 a. m.—Industrial Exhibition.

Wednesday, June 4th, 2:00 p. m.—Graduating Exercises.

Commencement Address—Dr. W. H. Knight.

Awarding of Diplomas and Conferring of Degrees—Superintendent T. H. Harris.

To all of these exercises President Clark extends to the general public a cordial invitation.

The re-union or home-coming of all of the graduates of the institution, while at New Orleans and Baton Rouge, will be one of the big features of the commencement program. If all of the graduates come home there will be upward of 1,000 who will sit at the banquet tables. The Alumni has in it some of the leading men and women of the State, as well as in other states, who are engaged in the teaching, professional, business, and industrial pursuits.

The graduates of Southern University are in great demand all over the state and usually receive appointment before they get their diplomas. The institution has always emphasized thoroughness to that end, a competent faculty of 46 instructors is now training, daily, more than 500 young men and women in Southern University.

The graduating exercises are always the highest feature in the commencement week and are usually witnessed by a large crowd. In addition to the graduating exercises on Wednesday, June 4th, there will be on exhibition a line of beautiful artistic industrial work and products from the agricultural and poultry departments which will be made more inviting by the appearance of the beautiful campus and sweet strains of music coming from the University Band.

The graduating exercises which represent the highest point in the exhibits on Wednesday will be the closing of one of the most successful sessions in the history of the institution.

THE EPISCOPAL ADDRESS TO THE GENERAL CONFERENCE OF MAY 1924

To the Members of the Twenty-ninth Delegated Conference of the Methodist Episcopal Chu-ch

(Continued from last issue)

Prohibition

At tbe last General Conference there was much rejoicing because the United States of America had, a short time before outlawed the rum traffic. It was hailed as an extraordinary economic and moral achievement, and such it was. Since that time different States of the Union have enacted laws to aid in the enforcement of the Eighteenth Amendment. Only two States have taken a backward step, and because of that action all good citizens of these commonwealths, irrespective of party affiliations, feel a deep sense of humiliation.

Tbe probihitory law has not been perfectly enforced, of conrse. Did any thoughtful person expect it would be?

For a century and a half the traffic in liquor was a perfectly lawful business, just as mucb so as banking and farming. Millions of money were invested and there was no single item of trade that yielded profits so large. Moreover, and a fixed personal habit of hundreds of thousands of our people. Did any ono imagine that a traffic so deeply ontrenched could be destroyed overnight? There are century-old laws upon our statute-books against hurgiary and arson and murder. But are not these crimes committed every day? We affirm that, under all the circumstances, tbe Federal prohibitory law has been a great success. Its success is to be seen in the enlarged savings deposits at the banks, increased expenditures for legitimate commodities, the decrease of crime, the increased efficiency of labor, in broken homes repaired, in separated families reunited, and in the fact that the Church of God is permitted to do its work without the handicap of a drunken and brutalized community.

Amusements

We observo with grave apprehension the growing spirit of worldliness which characterizes the life of today. Again we record our regret that Paragraph 280 of the Discipline puts us in so unfortunate a position. This paragraph has proved an embarrassment to many pastors, and to tbe largest success of the work of tbe Church, especially among our young people. Tbere is no disagreement among ns as to the desirability of correcting the evils specified. The only difference of opinion is as to tbe way to deal with the situation. The legislation embodied in this paragraph has not corrected the evils named as detrimental to the recreational life of our people. We record it as our deliberate judgment that a direct appeal to their freedom in Cbrist would be the most effective method of dealing with the matter, that it will be higbly advantageous if tbe General Conference will provide tbat the pastors may deal with the question upon the basis of the religious motive. This is clearly stated in the General Rnles, Paragrapb 69 in the Cbapter of Advices, and is in tbe language of John Wesley and a part of tbe constitution of tbe Cburcb from tbe beginning: "Tbe taking of sucb diversions as cannot be used in tbe name of the Lord Jesus." We, tberefore, recommend that sucb legislation be enacted as will secure tbis result.

These recent years have brongbt ns a depression of moral standards wbich mnst be the deep concern of every lover of mankind. Every phase of individual and corporate life seems to have been included in this downward tendency. Tbo integrity of manhood, the virtue of womanhood, the sanctity of tbe marriage relation, well-approved habits of clean living, of pure thinking, of high moral conduct in both sexes, bave felt the withering touch of a wide-spread degeneracy. America, and other countries, should he reminded that many of tbe nations of the Old World came to their inglorious end as the result of luxurious self-indulgence and excessive love of pleasure. It is imperative tbat those who direct the growing life of the Churcb be on guard against tbe blight of wasteful worldly standards of living and loose etbical practices. Righteousness is still tbe word for the individual, the Churcb, the nation, the world. It is a good time for Cbristian men and women to avoid softness and needless self-indulgence, to practice the "simplicity tbat is in Christ." We are deeply concerned tbat our people may not lose tbe bighest spiritual values and tbe deeper joys of life in a consuming love of worldly pleasure.

We summon the members of our Churcb to the cultivation of a sane mind and a serious purpose befitting a stricken world line our in a day like this, and that "denying ungodliness and worldly lusts we should live soberly, rigbteously, and Godly in this present world."

All agitations seeking to modify or repeal the prohibitory law bave failed, and will fail. Prohibition has become tbe permanent policy of the American people. Tbe prohibitory Amendment is in the Federal Constitution to remain as long as the Constitution remains. There is as much prospect of returning to the practice of human slavery as of resuming the legal sale of rum. And every citizen who lays claim to patriotism will give his uttermost influence toward building up respect for this and all otber laws of the land.

The basis of civilization is obedience to law. Encouragement to law-breaking is easily the most direct and violent form of attack upon the Constitution. We are not now dealing with the question of prohibition or anti-probibition. That matter, tbank God, is settled. Tbe bloody angle of the battle is at the point of enforcement. We have no good word for Bolsbevism in Russia or elsewhere, but tbere is no worse Bolsbevism anywhere tban the conduct of so-called respectable citizens who are guilty of undermining respect for tbe Federal Constitution by subtly encouraging or openly practising resistance to its mandates. Tbe probibitory law is not so mucb on trial as the American people are on trial. Let the claim to patriotism of any citizens be scorned, be be governor, senator, congressman, editor, minister or private citizen who, by word or deed, makes it more difficult for the Federal Government to enforce any law which it has enacted.

President Coolidge is exactly right when he declares that "the authority of the law is questioned in these days altogether too much. The binding obligation of obedience against personal desire is denied in many quarters. If these ideals prevail all organized government, all liberty, all security is at an end." And Governor Pinchot admirably expresses a sentiment which we all strongly feel wben be says: "There is no Communist who bores so successfully from within as those so-called respectables wbo at the behest of habit or appetite are willing to sully their Americanism by open defiance of the Constitution, their Constitution, wbicb has the most sacred claims upon tboir fidelity and obedience."

It is now clear that obedience to tbe Eigbteenth Amendment can be secured only by close cooperation of tbe National and State governments, and by tbe barmonious action of tbe executive and judicial branches of these governments.

We demand that the machinery of enforcement shall be taken entirely out of partisan politics, and tbat no man shall be appointed to

tbis responsibility as a reward for party service.

The criminal rum-runner must be given no quarter. The present wholesale defiance of law along our borders is a disgrace to the Republic, and a confession of offtcial impotency of which no American can be proud. This reproach must be speedily wiped out.

We call upon our peopic everywhere to give to public officers all possible encouragement and aid in their efforts to enforce law. We must give substantial proof of the fact that a great churcb which was foremost in creating a public sentiment which compelled the overthrow of the legalized liquor abomination, has the courage to insist that, to the uttermost limit, the Constitution of the Republic shall be respected.

And we look forward to tbe day, not far distant, when the representatives in this General Conference from across the seas shall join with their American brethren in singing a doxology of praise because of the overthrow in their land and in all lands of that soifish, merciless, brutal diabolism—the legalized traffic in rum!

Interracial Cooperation

One of the finest expressions of our Christianity of to-day is the effort of many groups and agencies in various sections of our country for the promotion of good will, mutual confidence, and brotherly co-operatiou between the races. Tbese movements to bridge the chasm of interracial misunderstanding and hate, meet our hearty approval, and are worthy of our sympathy and co operation. Tbe work has not been carried forward without much prayer, and tbe leadership of Him wbose great commandment is to love thy neighbor as thyself. Among the agencies whicb we sbould heartily support are the University Commission, composed of southern educators; the Interracial Commission on Cooperation, composed of both races, men and women; and the Commission of Interracial relation of the Federal Council of the Churches of Christ. We call our peopie to associate themselves actively with these agencies and other organizations for the promotion of peace and good will toward all men everywhere, so that there shall be less friction and more cooperation, less suspicion and more confidence, less hatred and more Christian love.

We urge upon our respresentatives in both branches of Congress the prompt enactment of legislation for the wiping out of lynching, wbich is "the black spot on America's soul."

(to be Concluded)

THE PRENTISS INSTITUTE CLOSES SEVENTEENTH SESSION

The Prentiss Normal and Industrial Institute closed its 17th year's work with exercises lasting the entire week, beginning May 1. The annual sermon was preached by Rev. Otto Porter, local pastor M. E. Church, South, in which he stressed the large opportunity offered every well trained man and woman to render service.

Thursday was graduation day for the twenty-eight people who completed the Grammar and Normal courses. A splendid program of music and talks on practical subjects was rendered to the delight of all. Exhibits of farm products, manual training, shoe work, cooking and sewing, and general handicraft were displayed in the open on the campus and were inspected by friends of the Institution.

The Commencement address was delivered by Dr. G. S. Harmor, editor of the Hattiesburg American, to a large appreciative audience of both races. He commended the management of the school for the good work being done and for the co-operation of the colored and white people in the work of community uplift. His address was an earnest and eloquent appeal for giving every child, regardless of race, a symmetrical training; the education of the head, hand and heart. The graduates and student body were urged to dedicate themselves to a life of service.

Closing remarks were made by Mr. Leon Tyrone, cashier of the Silver Creek State Bank and Trustee of the School. Mr. Tyrone told of the struggles of Principal Johnson and his wife in founding the school. He rejoiced that he assisted them in the effort and had lived to see the Institution become a factor for good in South Mississippi. Prof. W. H. Lanier, Jackson, President of the board of trustees, presented the certificates and diplomas. Prizes for excellency in deportment, scholarship, work, and oratory were awarded. The prize for the girl having the best work in the domestic science department was given by Mrs. Willie Rawles of Silver Creek and went to Verdue Bryant who completes the Grammar Course.

PROGRAM CONFERENCE COLORED WOMEN

New Orleans, June 7-13, 1924, Straight College

Conducted by the Woman's Auxiliary of the Presbyterian Church, U. S.; Mrs. Chas, Macmurdo, President of New Orleans Presbyterial; Mrs. W. K. Seago, Chairman of Colored Conference Committee.

Saturday, June 7, 8 p. m.—Berean Presbyterian Church, Third and Franklin—Address of Welcome, Rev. J. V. Lee., "Get Acquainted Social Meeting."

Sunday, 11 a. m.—Central Congregational Church—Sermon, Rev. R. A. Brown, Atlanta, Ga.

Sunday, 8 p. m.—St. James Methodist Church—Address, Mrs. Mott Martin, Missionary from Africa.

Daily Schedule—Meetings from June 9-13, will be held in Straight College.

9-9:15—Devotional Service—Monday, Miss Lucy Smith; Tuesday, Mrs. W. W. Hadnott; Wednesday, Mrs. John Many; Thursday, Miss Louise Stewart; Friday, Mrs. Clara Blanchet. Music.

9:15-10—Health Talks, "Saved to Serve."—Monday, "How to Save the Mother," Miss Eola Lyons; Tuesday, "How to Save the Baby," Miss C. R. Newman; Wednesday, 'How to Save the Sick," Miss Pearl Simms; Thursday, "How to Save the Boys and Girls," Mrs. G. A. Payne; Friday, "How to Save the Home," Mrs. E. C. Thornhill. Music.

10-10:40—Address; Monday, "The Sacredness of Motherhood," Rev. Geo. Summey; Tuesday, "Housing Conditions," Miss Violet Harrison; Wednesday, "Prisons," Mrs. M. F. Cripps; Thursday, "The Influence of a Religious Kindergarten," Miss Fannie Williams; Friday, "Demonstration of a Church Society" Woman's Auxiliary of New Orleans Presbyterial. Music.

Recess

11-11:55—Bible Studies, Mrs. W. K. Seago; Monday, "The Book"; Tuesday, 'The Home Founded on Prayer"; Wednesday, "The Home Broken by Sin"; Thursday, "The Home Where Jesus Lived"; Friday, "The Home that Jesus Loved." Music.

12-12:15—Short Talks on Local Problems—Monday, "Waif's Home", Mrs. E. Denson; Tuesday, "Swimming Pools," Miss Helen Edwards; Wednesday, "Need of Playgrounds," Miss Alberta Dunn; Thursday, "Day Nurseries," Miss Florence Chester"; Friday, "What the Conference Has Meant To Me." Music.

Dinner—12:30

2-3—Sewing and Fancy Work—Chairman, Miss Wilcox of Straight College.

3-4—Domestic Science—Chairman, Miss Mabel Stewart; Playground Activities—Chairman, Miss Violet Harrison.

Supper—5:30

7-7:30—Vesper Service on Porch of Straight College—Committee, Mrs. M. L. Walker and Mrs. J. V. Lee.

7:30-8—Song Service.

8—Lecture Period—Monday, "Community Service," Rev. R. A. Brown; Tuesday, "What the White and Colored Races Can Do to Help Each Other," Mr. Leo. Favrot of Baton Rouge; Wednesday, "Christian Education," Rev. J. P. O'Brien of Straight College; Thursday, "Illustrated Talk on Flies, Mosquitos, etc." Mr. Percy Viosca, Jr., (through Board of Health;) Friday, Pageant, "The Father of Us All," conducted by Miss Violet Harrison.

Chairman of Music Committee—Mrs. Alma Hubbard.

MORGAN COLLEGE

Hillen Road, Baltimore, Md.
Commencement Week

Friday, May 23: 3 p. m.—Field Day. Physical Education Exhibit. Faculty Reception to Candidates for Degrees, 7 p. M.

Saturday, May 24: 7 p. m.—Faculty Reception to the Academic Graduates.

Wednesday, May 28: 5 p. m.—Annual Piano Pupils' Recital.

Thursday, May 29: 4 p m.—Trustees and Hidges Prizes Declamation Contest. Academy, First and Second Years.

Friday, May 30: 4 p. m.—State and City Day. State and City will be represented.

Saturday, May 31: 2 p. m.—Outing to Brown's Grove. Sail from foot of Broadway at 2 p. m. Last Boat reaches Baltimore at 7 p. m.

Sunday, June 1: 3:30 p. m.—Baccalaureate Sermon—Rev. George Elliott, D. D., Litt., D., Editor of Methodist Review, New York City.

Monday, June 2: 4 p. m.—Baldwin and Hughes Oratorical Prizes Contest. Junior Entertainment to Seniors—By invitation only. 7 p. m.

Tuesday, June 3: 4 p. m.—Academy Class Day followed by Third Class Entertainment to Fourth Class.

Wednesday, June 4: 4 p. m.—Alumni Reunion.

Thursday, June 5: 10 a. m.—Annual Meeting of the Board of Trustees.

Commencement Exercises: 3 p. m.—Address—Bishop Edwin Holt Hughes, D. D., LL. D., Boston, Mass.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary Interpretation by the Rev. Dempster D. Martin. D. D.,
Gammon Theological Seminary.

Subject:--Ezekiel Encourages the Exiles.

(Ps. 137:1-6; Ezek. 34.)

JUNE 8, 1924

Judah was taken into exile, we said, because of the folly of her leaders and because of her uncompromising national spirit. Two policies were open to her: to struggle for national independence, and to struggle for national existence without absolute independence. She foolishly chose the former, expecting meanwhile a miracle or some fortunate accident to happen. Jeremiah advised the latter, at least as the wisest present policy; and Ezekiel did likewise between the two exiles of the people. But Judah's faith in God was something like superstitious. And in refusing to acquiesce in national existence without independence, she lost both national independence and existence. Her hands were in the lion's mouth, and yet she kept aggravating the lion, vainly expecting God to lock the lion's jaws. Of course, God was able to preserve both existence and independence to her. But from what we know of the political and international upheavals of the times, humanly speaking after she made the choice that she did her destruction was nothing more than we would have expected.

And yet I think we can detect the hand of God even in her destruction. We detect not only the evil-bearing, but also the mitigating hand of God. She could have been overthrown by either Babylon or Egypt. For she was now under the influence of one and then of the other, and kept rebelling against one in favor of the other. But did it just happen that she was overthrown by one rather than by the other? We hardly think so. Had she been overthrown by Egypt, how otherwise her after history would probably have been! Egypt had not forgotten that these Hebrews were formerly her slaves. And the probability is that had she taken them into captivity, she would have reduced them again into slavery. And even if she did not, the restoration of their national life would not have taken place as soon as it, if, indeed, it would have taken place at all. But Babylon scattered these captives over Babylonia. And, so far as we know, we have no sure evidence that their lot was the most severe so far as external circumstances were concerned. No doubt they were generally regarded as social outcasts. But, then, because of their race pride and prejudice, they would have socially ostracised themselves. As far as their national life was concerned, they were dead. But they were destined to have a resurrection, though it should be but to a shadowy existence in comparison with their former life.

That last figure of speech about the death and resurrection of the national life is due to Ezekiel (Ezek., 37:1-10). This preacher was himself one of the exiles. Unlike Jeremiah, he was a preacher in exile, living among the exiles, and preaching to the exiles, though some of his sermons were preached for the Jews who had not yet been taken into exile. It would hardly be far misleading were we to think of him as the preacher at Judah's funeral—that is, of the national funeral. What do we do today when we preach a funeral? Why, of course, for the most important thing: we try to console, encourage and strengthen the bereaved. We try to get the bereaved to believe or remember that if they live as they should their separation from their beloved one is but temporary, not final. This was exactly Ezekiel's mission to his bereaved and distressed people. Of course, this was not the easiest task imaginable. But, then, it is usually easier to console religious folks in the midst of misfortune than it is to convert folks in the midst of prosperity. And it was easier for Ezekiel to encourage his people, persuade them to righteousness, and make them hopeful of better days ahead than it was for Jeremiah, for Isaiah, and for their other preachers to convert them to righteousness before the awful calamity had come. And then his work was somewhat facilitated by the work of these former preachers who had predicted the calamity, but who had also predicted a glorious future for the people after the calamity should be over. Since their first prediction had come lamentably true, it was not the most difficult for the people to believe that the second one would also come joyously true. People over whom the thought of the possible joys of the life to come will not have any influence while they are getting along fairly well are apt to take these possible joys the most seriously when they are brought face to face with their own death or the death of a loved one. So it was with these Hebrews before the calamity came and after it had come; the thought of the glorious national life of the future should they obey God in the present made no very strong appeal to them until after their nation's death.

But even with the prediction of national restoration and future blessings for the people coming especially from Isaiah, Micah and Jeremiah, this people would hardly have maintained its racial identity, loyalty to God, and hope for the future, had it not been for the work of such men as Ezekiel and the preacher in the latter half of the Book of Isaiah. Hosea and Isaiah had predicted doom and future blessings for the people of the northern kingdom of Israel. The doom came upon them. But the fulfillment of this part of the prophecy did not keep them expectant of the fulfillment of the second part. Those Israelites lost hope because they lacked such messengers as Ezekiel. So their dead never came to life again. That is probably what would have happened to the people of Judah likewise had it not been for such preachers as Ezekiel. I think we would not be far wrong if we were to attribute the resurrection of Judah to the work of such preachers as this one. By keeping alive the hope and expectation they made possible the thing hoped for. For

> "To let the new life in we know
> Desire must ope the portal;
> Perhaps the longing to be so
> Helps make the soul immortal."

When people are bowed down with grief nothing can take the place of present inspiring addresses or sermons and encouragement. And for this purpose we think that the sermons of Ezekiel were superior to our lesson passage from Psalm 137. The spirit of this Psalm was a natural one. But on the whole it was too gloomy, as it tended to keep the people's thoughts on their sorrows, whereas Ezekiel's messages tended to keep it centered on their future happiness. No other preacher in the history of Israel was more successful than Ezekiel in the actual accomplishment of a noble task.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, June 8, 1924.

"I myself will be the Shepherd of my sheep."

(By Rev. D. D. Martin, D. D.)

The prophet is trying to comfort the scattered people of God. The captivity of Judah had sent the inhabitants of Jerusalem and Judea into strange lands, where their God was not known, and they were as sheep having no shepherd, and God says: "I myself, even I will search for my sheep." There are scattered remnants of God's people in all lands in all the world. He does not forget his own, but patiently seeks for them, and knows them where they are, and concerning them he says: "I myself will be shepherd of my sheep."

Every missionary student needs to recognize that God hath many redeemed souls among the people of every race and every religion. He knows how they came to the heritage which is theirs, and how they are not to blame for not having the Gospel message. There is soul language peculiar to God's family that he understands; and the pagan—Hindu, Buddhist or Confucianist—who is earnestly seeking the light and living up to the light will learn that language. The Great Shepherd will seek them as those that belong to his real flock, and they shall be sheltered with his own sheep. "Other sheep I have which are not of this fold, them also I must bring and there shall be one fold and one shepherd."

That there are many pure spirits in heathen lands does not excuse us from carrying the Gospel to them. It only emphasizes our responsibility. In Christ's name we are to seek them out. A poor Hindu said she knew there must be just such a person as Christ, but no one had told her of him. So there are thousands who have felt the warmth of his love, but no one has told whose love it is. These children of a king have never known the supreme honor that is theirs. They must be told. Who will tell them? It belongs to us who have known the Christ and the story of his redeeming grace, and what he has wrought of good in Christian lands to toil those left in darkness of the light. They are among all the peoples; we must help the Great Shepherd find his sheep.

Gammon Seminary.

District Rounds

PALESTINE DISTRICT.

Third Round.

Bryan Station, June 6-8; Bryan Circuit, 7-8; Hearne, 13-15; Sutton, 14-15; East Calvert, 21-22; East Thornton, 21-22; Bethleham, 27; Fairfield, 28-29; Streetman, 28-29; Palestine Station, July 4-6; Normangee, 12-13; Buffalo, 19-20; Jacksonville, 26 27; Jewett, Aug. 2-3; Tyler, 2-3; Teague, 9-10; East Mexia, 9-10; Oakwood, 16-17; Palestine Circuit, 16-17; Lovelady, 23-24; Leona, 30-31.

Dear Brother Pastors: Words are inadequate to express my appreciation to you and your dear people for the very splendid reports you made on Easter. They were very commendable, indeed. They put the district in advance of last Easter's report, $434. You are earnestly asked to close out your quota by May 31. I am sure you will do your level best to do so.—Yours to serve and yokefellow, W. R. Robiason, D. S., Box No. 40, Palestine, Texas.

GAINESVILLE DISTRICT.

Haynesworth, June 26; Bell and Willeford, 27; New Newbell and Brooker, 28-29; Lacrosse and Newbell, 29; Burnetts Lake (St. John), July 5-6; Alachua, 5 6; Sanpulaski (Mt. Nebo), 12-13; Jonesville, 19-20; Newberry, 20; Cedar Key District Conference, Sunday School and Epworth League Convention and Quarterly Conference, 24-p7; Liberty Hill and Bethany, August 2-3; Bennington and Texan, 3; Arredondo and Newnan's Lake, 9-10; Otter Creek, Gulf Hammock, 10; Pinesville, 16-17; Archer and Longpond, 17; Sand Hill and Morriston, 23-24; Moatbrook and Williston, 24; Gainesville, 29-31.

Dear Brother Pastors: Before these dates appear in print the General Conference will close. Put the program before your people and carry it out to a finish to the glory of God. —Faithfully yours, J. S. Todd, D. S.

NASHVILLE DISTRICT.

Fourth Round.

Flat Rock and John Wesley, June 28-29; Nolinsville Ct., July 5-6; Springfield Ct., 12-13; Springfield Sta., 20-21; Mitchelville Ct., 26-27; Gallatin, Aug. 2-3; Lebanon Ct., 9-10; Lebanon Sta. and North Lebanon Ct., 16-17; Cherry Valley, 23-24; Clark Memorial, 30-31; Seays Chapel, Sept. 6-7; Braden Memorial, 13-14; Hartsville, 20-

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"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. and DR. J. W. HAYWOOD Principal of Morgan Academy Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC.

June 8—The Trinity of Friendship. (Matt. 18:20; John, 1:38-42.)

The Friendships of Jesus.

The friendships of Jesus have been the subject of a multitude of talks and chapters of books, for Jesus was the ideal friend. There was no one else who understood people as Jesus did; not one who was so approachable and so helpful, no one who was so tender and loving.

It was He who gave us the greatest definition of friendship; He who made the word friend take on a new sacred meaning.

It was His spirit of friendship that lived in the heart of a young woman who had gone to college with her chum. The chum fell ill and developed tuberculosis, so the other girl left college, entered domestic service and supported and cared for her friend until she died. Afterward she kept on with that work until she had accumulated enough money to go back to school again, but there was some fear that she had contracted the disease.

It is this kind of friendship that has inspired someone to say:

"If but one friend has crossed thy way
Only once in thy mortal day,
If only once life's best surprise
Has opened on thy human eyes,
Ingrate thou wert indeed, if thou
Didst not in that rare presence bow
And on earth's holy ground, unshod,
Speak softer the dear name of God."

Yet is it not true that "we all talk about the love of God and yet take pride in being most exclusive in our love for others. * * * We are so satisfied with a few understanding spirits and fail to appreciate multitudes of others because we are proud and stupid and only half awake. * * * There are certain people who have a great capacity for friendship merely because they are open-eyed enough to see the beauty of personality and to delight in it."

We are amused by the story that is told of Charles Lamb, yet there is reason for us to ask ourselves whether we do not, unconsciously perhaps, make the same error. One of Lamb's friends said to him: "Come here, I want to introduce you to Mr. B."

"No, thank you," was the reply.

"Why not?" asked the friend.

"I don't like him."

"You don't like him? But you don't know him!"

"That's the reason I don't like him."

It is, of course, nonsense to suppose that every one whom we meet will become a friend, yet it is equally foolish to act upon the principle that there are no folks outside your circle of friendship who would not be welcome guests there, if they were only welcomed.

William Byron Forbush puts it this way: "In many parts of the country, if you should be traveling on foot or horseback among the farmers and be overtaken by night fall, you would find, if you asked for entertainment, that the housewives would say, 'I am sorry, but we aren't fixed to entertain strangers.' Often those who said this would not be poor people, and often the tired wayfarer who is obliged to go on for another mile or two to seek refuge in a strawstack feels aggrieved when he thinks how comfortable they might have made him had they chosen. These people really had all the stranger needed; shelter, food, comforts, everything but the open door.

"If the door had been opened, perhaps the farmer and his wife would always have been glad. The stranger could have brought them his own fresh experiences; he might have given them news of distant friends. Perhaps he would have turned out to be a world-traveler, who could have told them wonderful things about foreign lands. He might have been full of quaint humor; they might have derived from him an interesting life story. The open door might have let in one who would become a life-long friend. They might have entertained an angel unawares. But the door did not open, because they weren't 'fixed to entertain strangers.'

"Are you fixed to entertain strangers? I don't mean house-guests, but heart-guests."

And if you are ready to open the door of friendship, may it not be that the new friend will find, as a Japanese girl whom an American befriended, expressed it, that "The friend built a bridge from her heart to mine and Jesus walked across."

Christian Comradeship.

We have a phrase that we use in our Fourth Department work that is exceedingly impressive. It contains just two words, but those two words are freighted with great meaning. They are Christian and Comradeship, and they stand for great ideals.

Let us use that phrase as a measuring rod for our friendships, and by it discover, if we can, where they fall short.

For one thing, Christian Comradeship stands for sincerity. No true friendship can be built up, if one of the friends is deceiving himself, knowingly or unknowingly, about the other.

"Bess," said her brother, "why don't you stop going with Mabel? She is not truthful, as you ought to know. Her ideals, if she has any, are of a very poor sort. She is—"

"Oh, stop," said Bess, quickly. "I'd rather not know!"

"Of course you'd rather not know," said her brother. "It is much easier to take the attitude of the heathen chief to whom a missionary showed some drops of water under a microscope. As the missionary explained that the water which had been taken from the village well was impure and showed the chief proof of his statement, the chief grew greatly interested and finally begged the missionary to give him the microscope. Thinking that the possession of the instrument might aid the old man to realize how important was the need of purifying the water supply, he consented to give it to him. But as soon as the chief had received it, he dashed it on the rocks, saying that he didn't want to see what was in the water."

"I see," said Bess, slowly. "The microscope should have been used to find the impurities in the water and then a method of purifying it might have been discovered."

"Even so!" said her brother, smiling.

Another requisite for Christian Comradeship is that it shall be unselfish. Jealousy, envy, the putting of self first—none of these has a place in a friendship that includes Christ.

Christian Comradeship must be great-hearted. "Until seventy times seven" was the Master's reply when Peter wanted to know how many times a person ought to forgive—which was simply another way of saying that there ought to be no limit.

In one of the biographies of General Lee, the writer tells that one day he saw the general talking at his gate to a stranger to whom he gave some money. One of his friends inquired who the stranger was. "One of our old soldiers," said the general.

"To whose command did he belong?"

"Oh, he was one of those who fought against us," said General Lee. "But we are all one now, and must make no difference in our treatment of them."

Again, Christian Comradeship will be honest.

A young man went to his pastor and with tears in his eyes and a break in his voice, told him of a great sorrow that had come to him. A chum had gone wrong. "He was my dearest friend," said the young man. "I knew he was spending a great deal of money, and once or twice I found that he was careless about obligations. But I could not believe that he would steal."

"I did not know that he was your friend," said the pastor. "Did you ever bring him to church or Sunday school with you?"

"No. He didn't care for that sort of thing."

"Did you ever ask him?"

"No, but he knew that I went regularly. He knew that I would have been glad to have him come at any time."

"Did you ever warn him when you saw him spending more money than he could afford, or when he had done something that was not quite honest?"

"No. A man can't meddle in things that are none of his business."

"Was it none of your business when your dearest friend was going to destruction?"

"But there are some things that a man can't do. He can't go into the streets and ask every passer-by about the state of his soul."

"No, most of us can't do that, although there are men of such spiritual power that they can ask a stranger about his soul without seeming impertinent. But we are not speaking of a stranger, but of a friend as close as a brother. I think you should have spoken."

He handed a Bible to the young man and pointed to the third chapter of Ezekiel, at the words, "Son of man, I have made thee a watchman." The young man read aloud, and his voice faltered over the words, "Nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity: but his blood will I require at thine hand."

"I wonder if it is too late?" he said. "I thought I should never see him again. But I'm going to him and confess my fault. And when he is free again, I'll stand by him, and help him to keep straight."

"It is not too late," said the pastor. "You can save your friend and deliver your own soul."

The last point that I want to include in these few, inadequate suggestions is that Christian Comradeship will have in it the real spirit of Christ. We should form the habit of asking ourselves constatly: Why am I brought into touch with this person? What help am I to gain from this relationship, or what am I to give to it? Why, of all the people in the world, should this one have been brought near me today? What is my Father's purpose in it?

And, after all, that is the big thing to consider in our comradeships. That is a sure fore-runner of a real trinity of friendship.—Epworth League Quarterly.

CARD OF THANKS.

We thank the members and friends of Lee's Creek for the storm meeting they gave. We were about to retire, when a noise was heard and a crowd entered the parsonage with sweet music, which was very charming and filled our hearts with joy. The madam opened the door. The pastor was sick. In marched the crowd with armsful and basketsful of groceries. A few remarks were made by M. Burns, M. Holmes. The pastor was not able to respond but said God bless you all, come again. Too many thanks cannot be given the party. It was gotten up by Mrs. C. B. Holmes, D. Pierce, M. Holmes, M. Bruns, A. Johnson, M. Johns, M. Mizell E. Pierce, A. Garrett, F. Pierce, M. Boiden, B. Boiden, S. A. Bruns, L. B. Pierce.—Rev. and Mrs. C. D. C. Bryan.





WHAT THE CHURCHES ARE DOING

CHICAGO, ILL.—The St. Matthew's M. E. Church is all jubilant over the coming of its news pastor, Rev. J. H. Greer, B.D., D.D., who was appointed here from the last session of the Lexington Conference. The church is taking on renewed zeal and definiteness in advance movements. Every department is being equipped for more efficient service. A revival has been launched as the incentive adequate to supply every need in soul saving and kingdom building. Tuesday night, April 29, the pastor and his family were charmed by the strains of sweet music, "There's a Stranger at the Door, Let Him In." This happy band, led by Bros. Wm. Smith, R. J. Walker and T. W. Johnson, accompanied by Mrs. J. E. White, Miss Jessie Jenkins, Mrs. Cora J. Hancock, Mrs. Georgia Coleman, Mrs. Terrell Lyons, Mrs. Lula James and Mrs. Pearl Owens and daughter. These marched into the dining room and deposited from their heavy-laden arms more than two hundred pounds of choice groceries, continuing to sing as they taxed the capacity of the table, "God Will Take Care of You." At the conclusion of which, the pastor prayed. Impromptu talks were made by Bro. Wm. Smith, Dr. Greer, Mrs. Dr. Greer and the writer. After the exchange of greetings the band retired, having gladdened the heart of its pastor and wife. You are cordially invited to come again.—Rev. P. W. Webb, Reporter.

PELAHATCHIE, MISS.—We thank the Bishop for sending Rev. H. E. Morgan to a people who received him cordially and have pledged to stand by the church and pastor. We know that he is a man well equal to the task, to do greater things. Pray for our success.—S. C. Madison, Reporter.

BOGALUSA, LA.—The memorial services of Rev. J. J. Woolridge were held at Thirkield M. E. Church on March 16th by the Madison Lodge. Miss Lizzie Turner of the A. M. E. Church rendered a solo; the welcome address in behalf of Thirkield Church was made by Mr. Andrew Welch of Napoleonville, La. The sermon was preached by a member of the Madison Lodge, the Rev. E. D. Williams, an elder of the A. M. E. Church. His text was "Be thou faithful until death." Rev. 2:10. Rev. J. H. Williams, pastor, made some remarks on the life of Rev. Woolridge, also J. D. McCrary, a local preacher. There were about four hundred people present.

Thirkield M. E. Church has on a $1000 drive to build a new parsonage and to put new seats in the church by June 15th; the money to be raised by personal subscriptions. The following subscriptions have been made to date: Rev. H. J. Williams, $30; Frank Franklin, $100; Lem Howard and wife, $150; Jessie Anding and M. Anding, $15 each; A. J. Allen, J. D. McCrary, T. Williams and wife, Mariah Neely, Julia Sutton, Mary Rice, E. Goods, Harvey Hudson, J. Hudson and Mary Pierce, $10 each; S. Burnett, $5. In the Memorial services, $26.25 was raised; $15 was given to Rev. E. D. Williams for the sermon, $2 to the choir, and $9.25 to the Stewards.—J. D. McCrary, Sec.

WAVELAND, MISS.—We were delighted to have with us on Sunday, March 9th, our beloved Bishop R. E. Jones, who preached a very inspiring sermon. While the attendance was small, our small rustic church, owing to its appearance, made a deep impression on our Bishop, and we are hoping for great things for St. Rock M. E. Church.—Rev. S. G. Roberts, P. C.; W. N. Richardson, Reporter.

SCHLATER, MISS.—I wish to extend thanks to the good members of Holmes' Chapel M. B. Church for their aid on April 6th. Brother Walter Leach, the leader of Holmes' Chapel choir, and Brother William Barry, a deacon of the Holmes' Chapel Church, rendered music with choir. Our church of the Schlater charge did what I long to see, that is, be found working when the pastor comes. Every soul on last Sunday, I believe, felt the Spirit from those good songs. Prof. Green, from Sunflower, Miss., was a welcome guest in our community Sunday; and Sunday at 4:15 p. m., while the fire was kindled in our hearts from the choir workers, Rev. Z. T. Powell, as pastor, stepped into the rostrum and chose for his text the Birth of Esau and Jacob—Esau's birthright. Genesis, 25th chapter. Collection raised for pastor, $12.26; for the sick, $3.10. Total, $15.36. Come again to Holmes' Chapel, we are always glad to have you.—Mattie L. Johnson.

KIETHVILLE, LA.—Easter was a record-breaking day at Donal Chapel and Fairview. At 3:30 the house was crowded to its capacity. After devotional exercises, our pastor came forward and chose for his text, St. Mark, 16th ch., 3rd verse, "Who shall roll us away the stone." From which a great message was brought to us. Several came forward for prayer. In the morning collection we raised $41.75. The Sunday school carried out its program, and at 7:30 we were back at the church. After devotional exercises, the pastor preached a strong sermon from this subject, "He's alive for evermore." We then carried out a mock conference and laid on the altar $108.25. Total for day $150. The Volunteer Club, of which Anna Dell Thompson is president, presented the pastor, Rev. H. W. Gray, a nice pair of $8 shoes. There was also presented by Sister Addie Rollins a nice cake for his birthday. Thus we consider this an over-the-top program.—Henry Henderson, Reporter.

HATTIESBURG, MISS.—April the 20th, which was Easter Sunday, was a high day with Little Zion and St. Peter churches. The World Service program was carried out successfully by raising over the quota. Our quota was $90. We raised $115. Financial reports of unit leaders: Little Zion Church—No. 1, Sister Sallie Clayton, $22.95; No. 2, Sister Lizzie Jones, $15.65; C. Millsap, $5; N. Thompson, $5. St. Peter Church—Sister Lucy Walker, $6; W. M. Walker, $5; Pete Days, $4.50; Hiley Smith, $11.34; Hilliard Smith, $7; Moses Jones, $5; Ladies' Aid, $11.25. Each Sunday school played their part. Rev. and Mrs. L. T. Jones, $31. Balance by visitors. We thank the good people for their loyalty in helping to put the program over.—Rev. and Mrs. L. T. Jones, P. C.

BRYAN, TEX.—Easter Sunday was one of the best Easters that we ever had. Sunday morning before day our good pastor preached a noble sermon. Sunday school was good; the Sunday school had eight dozen eggs for the children. At 11 o'clock the pastor gave a lecture and one was added to the church. At night the Sunday school children rendered a splendid program, conducted by the superintendent, J. C. Green and Mrs. Wright. We went over the top on our Centenary. Amount raised was $455.31.—Rev. R. Hillary, Pastor; James R. Carter, Reporter.

NORTHFORK, W. VA.—The pastor and wife, Rev. A. Lash and Mrs. Lash wish to thank the members of Northfork M. E. Church, Northfork, W. Va., for the many pounds of groceries which were presented them on the 19th of April, just before Easter. The party was led by Sister Ella Huffmon, Sister Shoofer, Douglas Gains, also Sister M. Huffmon. This is the second storm that reached the parsonage since the annual conference. On Easter we raised $50 for benevolences, and have sent it all to the treasurer. In our church rally we have raised $500 and paid the same on parsonage. We love our pastor for the great work he has done. Pray for us that we may do greater work for kingdom building.—Mrs. Madie Huffmon, Reporter.

MINEOLA, TEXAS—Cedar Tree M. E. Church made a royal record in her Easter services. A splendid program was rendered which led to the opening of our new church. This building, when ceiled overhead, will be almost completed. Bros. P. Tell, J. L. Bell, S. White, James Dean, L. Johnson, Charlie Wooten and Walter Bell, and other loyal members, formed a working club and worked two weeks at night getting the building ready for the opening. A union Sunday school was conducted by Brother Sidney White, lesson by Prof. J. L. Bell, devotion by Rev. H. M. Manly, after which Rev. J. A. Newton preached as never before on the Resurrection. Dinner was served by the faithful sisters. Rev. H. Johnson led a pentecostal meeting in the afternoon, during which time the District Superintendent, Rev. Holden, came to be with us. Rev. Holden preached and expressed himself as being pleased to be in the new temple. Sunday night he preached another sermon. One was added to the church. Collection for benevolence, $94.84; day and night for pastor, $12; total, $106.84.—Mary Bell, Reporter.

MAGNOLIA, MISS.—Easter was a success at St. James M. E. Church. We raised in all $400. The Red and Blue contest between Mrs. Nora Reese and Mrs. Luke Jackson was gratifying. The gold prize was presented to Sister Reese and Sunday night together with the silver loving cup. The cup was the property of the trustees. Our work is in fine shape. The pastor, Rev. A. L. Holland, is pushing things here with fifty members.—H. McGowan, Reporter.

EUPORA, MISS.—We the members of Liberty M. E. Church are happy over the appointment of Rev. Nevils and his wife to serve us this year. They are all smiles over the happening. We have put in a new stove, bed and mattress and a set of dishes. This is due to the interest of Mrs. Dora Moore, Mary Hilliard, Mrs. McComb, Mrs. Robinson, Mrs. Leanna Hilliard and others. May God bless these women.—Oldridge, Reporter.

WETUMPKA, ALA.—On April 21 a storm struck the St. Clair parsonage and left us about 40 pounds of groceries. We have not words with which to express our appreciation to these good people. The storm was led by the following: Bros. E. Hunt, C. Harris, Sisters M. Taylor, S. Nuna and others. May God bless each one of them.—J. C. Sammons, Pastor.

HONDO, TEX.—Hondo and Uvalde Circuit: We put forth every effort to raise our full quota on Easter, but on account of the lack of finances, we fell somewhat behind; but we are still pressing forward for the prize. We hope to have every dollar of our World Service claims on or before the District Conference, which will convene the 23th of July. We raised for World Service, $85; for General Conference, $5; for traveling expenses, $2.39; for pastor, $16.36; other expenses, $8.36, making a grand total of $117.11. May God bless these faithful few.—B. J. Easter, Pastor.

ATHENS, TENN.—Palm Sunday, April 13th, was a high day with us. Our pastor, Rev. J. Q. McBrossi, preached two soul-stirring sermons, one in the morning, the other in the afternoon. At night the Young Ladies' Service Club rendered a concert. This also was a rally for raising money and means to build our church, which will be known as Cook's Memorial. The clubs raised as follows: Mary, $34.65; Martha, $33.21; Lazarus, $15; Young Ladies' and Pastor, $55.45. Total, $136.81.—(Mrs.) H. M Isbell, Reporter.

COTTON PLANT CT.—A successful rally was conducted at Adkins Chapel for the purpose of raising money to complete the church. On April 6th we entered into service at 11:30 a. m., and after a wonderful sermon preached by the pastor, Rev. A. E. Tyler, the members reported as follows: D. S. Braddox, $3; D. Braddox, $1.05; M. Green, H. Adkins, Mac Green, G. L. Williams, B. Barkley,

R. Williams, J. Palmer, J. Williams, Henry Adkins, O. Henry, N. Adkins, G. W. Braddox, I. Letherwood and T. R. Biggs, $1 each; E. Noel, S. H. Williams, E. Alexander, P. Adkins, Cynthia Palmer, Mattie Green, M. Adkins, 75c each; eighteen members paid 50c each; two 30c each, and nine paid 25c each. Rev. Tyler is the right pastor for the place. We closed one of the best rallys ever conducted at this time of the year.—Mrs. E. Alexander, Reporter.

CENTER POINT, ARK.—Our Easter day at Wesley M. E. Church, Center Point, Ark., was indeed a high day. At 11:30 o'clock the writer preached the Resurrection sermon. Subject: "The Dawn of Hope." The evening program was under the supervision of Miss Fay Whitemore, who spared no pains to make the program both instructive and inspiring. Toe much praise cannot be given this splendid young woman for her wise and sane leadership. Collection from the Sunday school, $9.—A. Cabcan, Pastor.

OLD TOWN, FLA.—Our efficient pastor, Dr. J. H. B. Madison, who came to us only six weeks ago as pastor, is just beginning to move into the parsonage, since he and his good wife have closed the school where they both were teaching. They are said to have had a very successful school year. Our church has taken on new life since he came. The great essential in church building today is efficient leadership. This is true of our pastor. Our church took on new life when we heard that our pastor would be sent to New Zion. We know the character of his services years ago; hence he was received with a cordial welcome. Backsliders have been received, and sinners are being converted and added to the church. We are arranging plans for a new church building to care for our people more conveniently. We all love and honor our pastor. His presence in town means much to all. We hope to be in the new building in the near future.—Chairman Trustee Board.

LOUISVILLE, MISS.—Pleasant Grove M. E. Church had a high day on Easter, April 20th. The program was rendered in the hearing of a good crowd. After which Rev. Pegues preached an able sermon from John. 11th ch. 25th v., subject, "Joy Through Faith." The Easter offering was taken. Anderson Coleman, Elbert J. Coleman, A. A. Wright, Humphrey Glen, George Holman, $5 each; Flora Coleman, $3; Admiral Coleman, Lucy Coleman, Ergia A. Coleman, Ruby V. Coleman, Lee A. Coleman, Will Coleman, Ray Coleman, Sallia B. Coleman, John H. Willson, John Gleen, Will Pigiay, Darth Holman Hill, Norah Gleen, Rov. Pegues, Lucy Eliand, Etta Edmonds, $1 each. The tetal collection was $50. Then the crowd took much delight in an egg hunt. Uncle Harvey Cannon didn't find any.—E. J. Coleman, Reporter.

WEST POINT, GA.—Goodsell Memorial: We wish to report the splendid success we had on Easter to raise our Centenary. The rally was grouped in twelve tribes. The following are the names of captains who lead in the different tribes: Reuben, Mrs. Minnie Turner, $45.15; Judah, Mr. Wesley Miller, $39; Simeon, Mr. W. M. Reese, $41.25; Issachar, Mr. Edgar Winkfield, $37.85; Ephrnim, Mrs. Mattie Winkfield, $46.30; Benjamin, Prof. H. A. Carlisle, $30.65; Zebulum, Rev. Charlie Johnson, $40; Joseph, Mr. Joseph Fannings, $37; Dan, Mr. Theoplis Boyd, $26; Asher, Mr. Hubert Robertson, $36.75; Naphtali, Mr. Lindsey Melton, $36.20; Gad, Mr. Robert Winston, $27.75; public collection, $19. Total collection, $465.35. Eldor Rauging of the A. M. E. Church was with us on Easter night and preached a soul-stirring sermon on Prayer. Our new pastor, Rev. P. H. Kelley, is one of those characters who can clear away all clouds and scatter sunshine wherever he goes. We feel that through his inspiration we will he wonderfully blessed.—Mrs. Lillie M. Carlisle, Reporter.

LUTCHER, LA.—The first quarterly conference was held at Lutcher Chapel April 13, 1924, with Dr. W. G. Alston presiding. All officers were present with written reports. The Superintendent was paid in full. He expressed himself as being well pleased with the work as things are taking on new life under the pastorate of Rev. McCain. The people are grateful to the Bishop for sending us such an excellent Christian minister. The Easter program was a decided success. The early morning sermon was preached at 4 a. m. by the pastor, text, "Christ Is Risen," to a large audience. The collection for the morning was $26. The services throughout the day were indeed spiritual. Total collection for the day, $65. The parsonage and interior of the church are being painted under the auspices of the W. H. M. S., Mrs. P. D. Lomas president. A big official rally is planned for on the fourth Sunday in June to pay off the indebtedness of the church. Miss Lillian McCain, who has been teaching in the Vinton Rosenwald school, is spending a few weeks with her parents, Rev. and Mrs. J. D. McCain. She leaves May 29th for Tuskegee.—John Simpsen, Reporter.

TOOMSUBA, MISS.—Sunday, April 27, was a high day at Pleasant Grove M. E. Church. We closed a very successful Mock Annual Conference. "Bishop" Spears called the roll; all members pere present and reported as follows: Brookhaven, Nancy Johnson, superintendent, $20.15; Gulfport, Annie Anderson, superintendent, $20; Hattiesburg, Mary Nelson, superintendent, $22.15; Jackson, Annie Easter, superintendent, $31.15; Meridian, Lessie Horn, superintendent, $35.25; Vicksburg, Mackie V. Parker, superintendent, $48.15; Children: Nellie B Rogers, superintendent, $13.55; Little Hope Baptist Church gave the 'Bishop" $12.35; public collection, $20.12. Total raised $222.87. Dr. D. L. Morgan preached a great sermon at the close of the conference.—Rev. E. W. Rogers, pastor; Emily Johnsou, reporter.

HOLLY SPRINGS, MISS.—Our Easter day program at each of our churches, namely: Bufords, Providence, and St. Peter, Revs. G. Hobor H. Williams and R. B. Adams, pastors. Each filled the pulpits and preached inspiring sermons on the resurrection. Our Sunday Schools did fine and raised the following amounts: Bufords, $10; St. Peter, $11.35; Providence, $10.50. May God bless each one who gave to this cause. Group leaders at Buford raised amounts as follows: G W. Tankersley, $14.35; S. T. Pettis, $7.50; L. A. Pettis, $9.15; A. G. Pettis, $12.02; B. Pettis, $10. Other members paid from $1.00 to $5.00. Providence: Group No. 1, $20.25; Group No. 2, $10.65; Group No. 3, $10.15; Group No. 4, $11.25. Buford, $54.80, Providence, $84; St. Peters, $11.35. Sunday School, $2. Grand Total, $152.15. Rov. Adams paid $5.00 and Mrs. Adams, $1.00.—Reporter.

MORTON, MISS.—Easter was a great day at Christian Banner Church. The World Service program was carried out to the letter. Raised for all purposes $90. Members paid as follows: T. Williams, $4.25; F. Champion, $5; V. Thomas, $3.81; F. Thompson, $3; T. Champion, H. Jones, B. Moore, Robert Champion, $2 each; R. Early, E. Waits, M. Champion, M. Overstreet, J. M. Thompson, E. Holbert, J. Waits, K. McNair, K. Meyers, A. Byrd, E. Thompson, S. Holbert, L. Dishman, C. Holbert, Z. Windfield, J. Overstreet, S. White, J. Dunlap, D. Early, H. Moses, E. A. Moore, P. Thomas, A. Taylor, S. Roherson, W. G. Roberts, paid $1.00 each. J. L. Clayton, and N. Tillis, $1.25 each. Other members paid from 25c to 70c each. Gran dtotal raised on the charge, including $10 for pastor, $90. Our motto is $100 for Children's Day. —E. A. Moore, reporter; Rev. J A. Williams, P. C.

NEW BLOOMFIELD, MO.—We are proud to have the Rev. D. E. Simmons as our pastor. He is a man of deep thought and is a great organizer. Under his pastorate, the charge has taken on new life; old debts are being cancelled and improvements are being done on the pay-as-you-go plan. We have pledged ourselves to stand by this God sent man and gospel preacher.—Reporter.

CLINTON, LA.—Easter was a success at Mt. Zion and St. Paul. The following members paid as follows: Mrs. B. A. Owens, Mrs. Mary Davis, Mrs. Delia Collins and Bro. Andrew Davis, $2.50 each; Miss Ella Monroe, Miss Mary Hayes, Bro. C. Collins, Bro. Joe Monroe, $1.50 each; Mrs. Ella Collins, Bro. C. Brady, Mrs. E. Kelhron, Mrs. M. J. Sampson, Mr. Sam Collins, Dave Johnson, C. Johnson, $1 each; R. Carter, $1.15; Miss J. O. Murray, $1.05; Mrs. A. Chapman, V. Collins, Mrs. A. Robinson, Ben Bertram, E. Jackson, Joe Angrum, Henry Williams, H. Johnson, 50c each; T. Lofton, 30c; C. Reese, 40c. Total raised, $50.—Rev. Bailey Owens, Pastor.

RAPIDES, LA.—Macedonia M. E. Church: May God bless the good Bishop for sending us this good man, Rev. T. J. Bridgett, our beloved pastor. Sunday, April 15th, was indeed a high day, beginning with an excellent Sunday school, after which service began. The church and school are on the upward march. Sunday night service began with a packed house and our pastor brought a message from Job, 23:30, subject, "Seacrh-



ing for Jesus." The message was full of power. The Lord's Supper was administered and together with visitors, 73 communed. Collection, $24.16. —Rev. T. J. Bridgett, Pastor; L. C. Robinson, Reporter.

SHUBUTA, MISS.—Easter was a great day with us; the program was wonderful and was carried out to the letter under the auspices of our Superintendent, Brother Elder Evans and his good teachers. The pastor, Rev. Wm. Nickson, preached an inspiring sermon from Matt. 28:6. We raised $57, coming from some of the good workers, as follows: Bro. D. McCoy, $5; Mr. Martin, $2; Bro. E. Evans, $2; Mr. Archie Stewart, Sister L. Evans, Bro. R. Speel, Sister L. Black and Sister Ida McCoy, $1 each; Sister Mary McCarty, from our sister church, 25c. We are striving to do bigger things with the help of the Lord.—D. McCoy, Reporter.

WALDO, FLA.—The Easter services at Mt. Carmel M. E. Church were very great. Under the Superintendent, Mrs. Lena Hendricks, we carried over a wonderful program, which was enjoyed by all, having present many visitors. Collection was very good. We all are grateful for being blessed with such a great Superintendent as Mrs. Lena Hendricks, who is striving to always carry the school over the top. On Tuesday night, May 2nd, the pastor and wife, Rev. and Mrs. W. M. Smith, were greatly surprised. About 11 o'clock, hearing singing near the door. As he opened the door to welcome their friends, the members and friends of Mt. Carmel M. E. Church entered with many pounds of selected groceries and presents, also a well-filled purse. Rev. and Mrs. Smith were overjoyed with gratitude and thanks to their friends.—Reporter.

ROME, GA.—The Ladies' Aid Society of the Broad Street Metropolitan M. E. Church, Rome, Ga., met on Monday afternoon, March 31st, at the home of Sister Katie Rogers on Penulington avenue, and after the regular opening session, with Mrs. A. S. Thomas, president, in the chair, a grand rally was pulled off. The following sisters of the Aid, captains: Mrs. A. S. Thomas, president, reported $12; our pastor's wife, Sister Dora Griffith, $11; our treasurer, Sister Rachel Gordon, $8; Sister Elsie Bowen, $8; Sister Lily Simpson, $6; collection 50 cents; $4.50 turned in out of treasury, making a total of $50. About 20 ladies were present. Our effort was to pay off a debt of $50 for the church. The debt being overduo.

Our second quarterly conference convened March 30th at the above named church. We had an able sermon by our beloved District Superintendent, Rev. Bro. Jackson. The conference was a succesful one. All reports were good. Amount raised for the District Superintendent, $37.50; amount raised first quarter for all purposes, $375. Under the very sane



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and able leadership of our dear pastor, Broad Street Metropolitan is forging ahead.—Rev. Joseph Griffith, Pastor; M. E. Wynn, Reporter.

EAST CALVERT, TEXAS — Pine Oak—Morrow Chapel M. E. Church: Easter Sunday, April 20th, was a high day. The Sunday school superintendent, Miss Edna L. Gray, had a splendid Easter program, which was enjoyed and will be long remembered by all who were present. After the program was over, our beloved pastor, Rev. C. L. Hill, was present, and spoke on the Resurrection of Jesus. It brought a new zeal to the hearts of many, after which one of the stewards, Bro. Wade Dalton, made a nice lecture on the program. We raised our conference claim, which was $12. Our church is doing fine. We ask your prayers.—Josephine Gray, Reporter.

MONTROSE, MISS.— We are glad to have our pastor, Rev. B. J. Cooper come to us this year. He arrived April 17, and we gladly welcomed him and family on Wednesday night, April 23. Mrs. L. Morgan, Mrs. H. Lee, Mrs. Donald, Mr. Millsaps, Mr. Wiley Jones, Miss Sarah Jones, and others formed themselves into a storm party and went to the parsonage, singing, God will take care of you, and left 73 pounds of select groceries on the table. After a few remarks of gratitude by the pastor, the party bade them good night.—Mrs. Josephine Beal, reporter.

SAN ANTONIO, TEX. — Jacobs Chapel M. E. Church, under the leadership of the Rev. J. W. Weakley, who for ten years was pastor of St. Paul, Dallas, is on the upward way, and the members and friends are expecting great things this year under his leadership. Each department of the church is being carefully looked after, and the pastor is always in attendance upon every meeting held and helps to share every burden. Easter was a great day. The Sunday school rendered a splendid program in the evening. The pastor's report on Monday evening to the Official Board showed that nearly two-thirds of our World Service quota had been raised. In the meeting plans were laid for raising money for a new church. The friends and members are determined to have a new church with or without the aid of the Centenary. Pray for us; we all are determined to put the job over.—Miss T. A. Walters, Reporter.

MT. STERLING, ALA.—The second Sunday in April was a high day at Wesley Chapel M. E. Church; enthusiasm ran high along all lines. After a rousing Sunday school by the superintendent and pastor and teachers, prayer meeting began, which was very short, and at 11:30 on the minute the pastor was in the pulpit and preached a soul-stirring sermon, text, "Come after me and I will make you fishers of men." After the sermon the seven clubs on Centenary reported: No. 1, Sister J. M. Cormithnm, $13.01; No. 2, Sister Mariah Wallace, $16.50; No. 3, Sister Earl Jackson, $7.90; No. 4, Sister Rhoda Jackson, $5.76; No. 5, Cathom Bush, $6.75; No. 6, Sister Alma Jackson, $8.60; No. 7, Sister Viola Walker, $3.90. Total for that day for Centenary, $64.41. And in the afternoon at 3:30, Rev. J. N. Blakely preached a powerful sermon to the delight of all who heard him, and brought with him two singing clubs. After the sermon he raised $10. May God's blessing be upon the Rev. J. N. Blakely and his people. We welcome them any time. May God's blessing be with our seven captains who were so eager to go over the top.. Total raised for Centenary, $64.41; for pastor, $13.21; total received for the day, $77.62.—Rev. J L. D. Knox, Pastor; Mrs. J. M. Cornuthum.

LEONA, TEX.—Leona Circuit is moving along nicely under the pastorate of Rev. A. L. Gabriel. This is his second year and all the people like him. Easter was a high day. The Rev. Gabriel preached to a large congregation at 11 o'clock, and the Easter offering on Centenary was taken, which was $84.69, and the Rev. Gabriel then went to his other church, which was two miles, where he preached at 3:30. The Easter offering at this church was $55. Grand total for Easter was $139.69, an advance over last year. We are going to pay all Centenary before Annual Conference, God being our helper. Rev. Gabriel has the co-operation of all the officers, who are going to stand by him and our District Superintendent. We have a fine lot of young people in the Sunday school and the Sunday school raised on Easter $15 and the Epworth League $13.50. So the young people are at work in our church.—W. L. Washington, Reporter.

MARLIN, TEX.—Davis Chapel M. E. Church is still pushing its way to the front with its efficient leader, Rev. Jesse J. Hardemon as pastor. Dr. Hardemon knows how to organize and work his plans. Marlin at large has realized that he is a great Gospel hero and a church planner; he has made an increase along all lines. The attendance has increased 50 per cent as well as the finances. We closed one of the best revivals ever witnessed in Marlin; 39 souls were brought to Christ, 36 united with M. E. Church, 3 with Baptist Church. We did not go over the top on Easter Sunday with our World's Service money, but we raised $203 and reported to the Group Meeting April 22-23. Our second quarterly conference was a success April 20-21. Grand total raised, $278. Dr. Wyatt delivered two great sermons at 11 a. m. and 3 p. m.—Reporter.

BARLOW, MISS.—The clean-up day was a success. Salem Church was beautifully decorated for Easter, as well as little Zion. After being on the inside and beholding how lovely and tasteful were the decorations, you would have thought for a moment that you were in one of our city churches. The exodus of our people has ruined our community; just a few are left to tell the tale. One of our sister churches, a little below us, as yet, has no pastor from the fact there are not enough members to pay expenses of a preacher's going and coming. Our own church is struggling under serious handicaps. The people depend upon farming exclusively for a living; last year was almost a total failure. The people made big debts and had nothing to pay them with. The few that remain on the farm confront problems to begin with this year more serious than ever. Already a big debt staring them in the face, with a deal of humility, they have to ask the merchant for help under these pressing conditions, you may judge the outcome. I have visited in many homes talking in the interest of the church's program and found this to be a true statement of things. There are only a few that are trying to keep the church alive. Prof. J. W. McClinton, a young man of sterling qualities, is giving his time and talent without stint, to make things go. Being superintendent of the Sunday school, and also teacher of the Bible Class, is worthy of all that can be said of him, in the capacity that he labors, and it is very gratifying to know that he has a few more faithful ones associated with him, who are bending every effort to hold their own and do something for the Master. Our collection was small, but it was given cheerfully and God loves a cheerful giver. I have received just a few more dollars on salary this year, than the Easter offering which was $11.00.—J. W. Dudley, P. C.

LOWELL, FLA.—Easter was a great day at this place. The Rev. W. B. Hester had everything well in hand. The Rev. J. W. Divine from Micanopy, Fla., was a welcome visitor, also Rev. and Mrs. Postue. Miss J. H. Hunter conducted the Easter exercises. Converts 2, accessions 6, Collection for the day, $34.—Reporter.

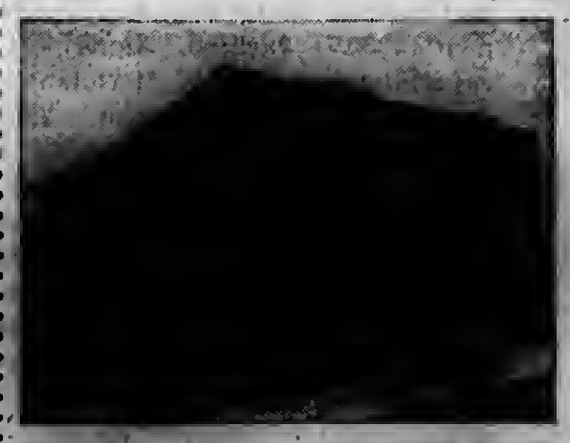
PHILIP, MISS.—At Shilo M. E. Church: April 20th we observed Easter with excellent success. The weather was fine and the church was nicely decorated. The Sunday school under the auspices of Mr. Frank Williams carried out the Easter program in fitting style; the Resurrection of Christ was the central figure. The pastor, Rev. P. A. Lemon preached on the Resurrection, after which the unit leaders reported and the following members paid: A. Nabors, $5; Sam Turnipseed, $5; Sister Jessie Turnipseed, $5.50; Sister Matilda Whitfield, $5; Sister Luella Williams, $2.50; F. J. Williams, $1; Marie Berry, $3.50; Callie Sledge, $1; Lettie Simpson, $2.50; F. Kimbrough, $5; Fannie Kimbrough, $2.50; Luella Pittman, $1; Lillian Kimbrough, $1; Annie B. Peterson, 25c; Berdo Kimbrough, $1.45; Mary Ann Sanders, $3.25; V. Jakos, $1.50; Golden Hill $2; Saboy Brown, 50c; E. W. Kimbrough, $5; Canary Nabors, $1; Rev. P. A. Lemon, $5; Jessie Kimbrough $2.50; Maggie Henderson, $2. Total for Shilo, $72; Towns Chapel, $34 total benevolence, $106; raised on pastor's salary, $22.50. Grand total for the day, $128.50. We had a grand time.—Mrs. Fannie Kimbrough Reporter.

Quarterly Conferences

FRANKLIN, N. C. — New Hope Methodist Episcopal Church in the beautiful little mountain town of Franklin, is progressing nicely. On April 27th, our district superintendent, Dr. N. J. Pass, was with us in quarterly conference. He preached a wonderful sermon at 11 o'clock. Our Pastor, Rev. J. B. Meekins, being a student in Gammon Theological Seminary, Atlanta, Ga., has only been with us two Sundays each month since conference. We are glad to say that on the 24th day of April, he and his wife and little daughter moved here among us and we are hoping to make full time. Rev. Meekins preached a wonderful sermon for Rev. Dunn in the A. M. E. Zion Church here Sunday ,May 4th, at 3 p. m., using for his discourse the entire twenty-third Psalm. He held his audience spellbound as he pictured how God leads His children through paths, safely.—(Miss) Callie Stuart, reporter.

CAMDEN, MISS.—Our first quarterly conference was held here March 29-30, by our most efficient district supsrintendent, Dr. L. W. Price. The business session was held Saturday afternoon the 29th. Most of the officers were present with written reports and Dr. Price dispatched the business with wisdom and brotherly love. Sunday he preached at the morning services, a very strong and instructive sermon and administered the Lord's Supper to seventy-nine. Paid district superintendent in full.—A. W. Wilkes, reporter.

PACHUTA CIRCUIT — Our first quarterly conference was held April 30th, with Rev. W. H. Smith, district superintendent presiding. The quar-



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ter was a success; officers were present with written reports. The church has taken on new life under the pastorate of Rev. W. N. G. Lipscomb. The district superintendent preached a wonderful sermon and was eajoyed by all present. Conditions on charges show that we will he able to make s round report.—Miss M. L. Chapman, reporter.

COUNTY LINE CIRCUIT—Our second quarterly conference was presided over with dignity hy the District Superintendent, Dr. M. M. Alston, on May 3-4, at Whites Chapel of the County Line Circuit. Many of the officers were present with good reports. On Sundsy the Holy Spirit visited us which Dr. Alston preached with power, using these words for text: "Thy faith hath made theo whole." More than one huadred took communion. Tctai amount raised for the day $40.57. Total amouat raised during the quarter for all causes $321 00.—Reporter.

PHELPS, TEXAS—Camp Ground and Pine Grove: Our second quarterly conference was heid at Pine Grove, Aprli 19-20, with out ahle district superintendent, Dr. W. D. Lewis, presiding; quite a number of our conferference members were present and made good reports. The pastor, Rev. E. W. Adkins, had made necessary preparations to make tho occasion a success. Dr. Lewis gave timely remarks in the interest of the church. Suaday was a high day. The Sunday Schooi Superintendent, Miss Lue Belt McGuire, was at her post of duty Promptly at 9:30 the Sunday School was opened. At 11 o'clock Dr. Lewis faced a crowded house. His text was Gen. 23-4, suhject: "The first graveyard." The superintendent preached a wonderful sermon that moved tho hearers to great joy. The Lord's Supper was administered at 3:30 p. m. Sunday night at 7:30 the Suaday Schooi rendered an exceiieut program. The total raised during the quarter was $101.43. Paid district superintendeat $22.27; pastor $9.16; World Servlee $70.00. Bishop Jones and district superinteadent Lewis made no mistake in sending to us such an ahle young man as Rev. E. W. Adkins. He has the church at heart and we are going to stand hy him and his family.—Jerlino McGuire, reporter.

TOPEKA, KANS.—The first quarterly conference was heid at Mt. Olive Methodist Episcopal Church, corner 12th and Buchanan Streets, May 4, 1924. Communion services at 3 p. m. Tho sermon was preached hy Rev. A. A. Allen, St. Mark's A. M. E. Church. He preached a very impressive sermon. Visiting pastors from the other Methodist churches were as follows: Lane Chapei, C. M. E. Church, Rev. Turaer; Asbury Methodist Episcopal Church, Rev. Turner; Brown's Chapel A. M. E. Church, Rev. Watson. Each church represented made their report. Total report for Sunday and unit leaders reported was $58.60. The church has started a series of meetings, and is doing nicely. Pray for our success—Mrs. S. J. Gossett, reporter.

DREW, MISS.—The first quarterly conference was heid by Rev. J. M. Marsh, District Superintendent. All officers were present with written reports. Sunday was the crowning day. The District Superintendent preached one of the best sermons we have ever heard. The Lord's Supper was administered to Methodists aud Baptists. At 2 o'clock we started out to Doodville and from thero to Jones' chapel. On our arrival at the church we founded it crowded; at 7:30 the District Superintendent preached and the message filled the hearts of the people with joy and gladness. Amount raised for District Superintendeat, $21. On the following Sunday, our Easter program was rendered. Raised $30. The Sunday schooi and the Superintendent deserve much praise for the pains taken in training the children.—D. S. McGee, Reporter.

GRAND BAYOU, LA.—Corinth M. E. Church: Our first quarterly conferenee was heid with Rev. J. E. Rolax in the chair. All the officers were present with reports. In spite of rain and winds, we had a great conferenee. Paid the District Superintendent and he went his way rejoicing. Rev. J. E. Rolax is the right man in the right place. Also we have Rev. Wm. Emmett as our pastor, the man of the hour, who is gradually picking up the wreck on this train.—Phil Johnson, Reporter.

PICKENS, MISS.—Our first quarterly conference was heid March 1st and 2nd at Union M. E. Church, with the Rev. Dr. J. M. Walton at his post. We had a great conferenee, with less than half of our quarterly conferenee membors. We estimated Rev. N. H. Williams' salary at $650 and Dr. J. M. Waitoa's at $25 por quarter. With the few we raised in the quarter, $31.50. Paid our District Superintendent in full, and balance on our pastor's salary. During the quarter we had six to come into the church. On Sunday morning Dr. J. M. Walton preached a soul-stirring sermon to all who heard him.—Edmond Dennis, Reporter.

Woman's Column

MARSHULAVILLE, MISS. — Dear Sisters of Starkeville District: You who have not sent in your annusl dues, please send at once to our annual treasuror. I write to let you know we cannot be members without paying our dues. Come on; fall in line with other loyal members, not one, but all that can, let us make this our banner year. I am yours for the work, Callie B. S. Hill, Secretary.

The Woman's Home Missionary Society of the Louisiana Conference will hold their fifth annual meeting at Bunkie, La., June 20-23, 1924. All district president and officers are asked to he present Friday morning at the opening of the session to make their reports. The president requests that all officers reach Bunkie Thursday, so that all arrangements will be made ready for Friday morning. Dear sisters, we have done well in the past, let us measure up along all lines of he work. The minutes of Woman's Home Missionary Society for four year's work will he on hand to be sold. We hope that the members and friends also pastors, will get one of the minutes for future reference. Do your best to raise the pledge money; let us not be satisfied unless we go over the top. I am yours for the love of Christ and in His Name, Mrs. Amelia Turner, President.

JACKSON, MISS.—To the Woman's Home Missionary Society of the Jackson District of the Mississippi Conference: Dear Sisters. Our district meeting will he held at Craig, Miss, June 6-7; we are asking that each auxiliary send a representative to the meeting and that each be present with one dollar. We are urging each auxiliary to report as near as possible in full for the work done during the year. We are asking that you consider the great need of the work and by all means increase your report over that of last year, in every department. You will remember also, that the districts are to put on an exhibit at the annual meeting which is to be heid in June, embracing the fourth Sunday at Pass Christian. Please cheerfully support your district in the work of this great cause which we represent. Mrs. M. F. Wilson, President.

MARRIAGES

WELLS - JACKSON — Mr. Willis Wells and Miss Pearline Jackson of Grand Bayou, La., were joined together in holy wedlock on April 7th hy the Rev. Wm. Emmett. Tho bride was beautifully gowned in a dress of white silk. Many friends were present to wish them a happy life. Mrs. Wells was a student of Gilbert Academy.—Reporter.

ROBINSON - BRYAN — Rev. Chalmers J. Robinson and Miss Blossie L. Bryan, of Sylvania, Georgia, were married Friday, May 2. Rev. Robinson is a member of the Washington Conference. He is a graduate of Claflin College and also a graduate of Gammon Theological Seminary. He is now pastor at New Market, Maryland.—Reporter.

BROWN-HAYES — Sunday, May 11, 1924, at the home of the bride, Matherville, Miss., the matrimonial service was performed which joined Mr. Charlie Brown and Miss Mary Loe Hayes in holy wedlock. We wish for them a pleasant sail over life's sea. Rev. J. H. Hendrix, pastor, officiated.

DISTRICT ROUNDS

(Continued from Page 10)

21; Hubbard Chapel, and Briorsville, 27-28.

The District Conferenco will meet with tho church at Springfield, July 16-20. The Suaday schooi and Epworth League Institute will he heid at Walden College June 18-22. Dear brethren, the Committee on Conservation and Advance asking that May 25 be set apart as final pay-up day for all Centenary pledges. I am sure you have recolved notice from headquarters. As loyal Christian Methodists I know we will do our part; also the District Superintendent Council ask that we set aside the 2nd Sunday in June or one Sunday during that month as a day when the Area will make a speelal effort for the World Servico. Let us complete during the mouth of May our ovory-member canvass and sopush the collections that this will be the greatest year in our history.—I am your brother for the work of the Kingdom, J. B. Booth.

ITINERARY OF DR. D. C. LACY, SECRETARY C. C. FUNDS, WEST TEXAS CONFERENCE.

Columbus, Sat. & Sun., May 17-18; Aleton and Eagle Lake, Mon. & Tues., 19-20; Altair, Weds. & Thurs., 21-22; Garwood, Fri. & Sat., 25-24; Hallettsville, Sun. & Mon., 25-26; Schulenburge, Tues. & Weds., June 3-4.

Oakland Circuit — Willow Spring, Thur., June 5; Independent, Fri., 6; Browns Chapel, Sun., 11 a. m. to 3 p. m., 8; Oakland, Sun., 8 p. m., 8; Luling, Mon. & Tues., 9-10; Lockhart, Weds. & Thurs., 11-12; Mart, Sat. & Sun., 14-15; Groesbeck, Mon., 16; Mexia, Tues., 17.

Mexia Circuit—June 22-24.

Springfield Circuit — Springfield, Thurs., June 26; Horuhill, Fri., 27; Rockey, Sat. & Sun., 28-29.

Dear Brethren: Our Veteraas' Day is past. We are now on the drive from Veterans' Day to the District Conferenee season. We are hoping that on this drive that all pastors throughout the conference may eome to the several District Conferences. Prepare to pay the full three per eent as voted in the Annual Conference.

May we look well to this end as we are our brother's keeper. Yours for sueeoss in this cause.—Respectfully submitted, D. C. Lacy, Sec. C. C. Funds.

INQUIRY

Any one knowing tho whereabouts of Major Bridges, formerly of Tarboro, N. C., kindly inform D. L. Clark, 226 West 137 St., New York City.

I wish to inquire for my uncle, Robert Brown. He was horn in Ketehum, Okla. We have not heard from him for seven years. Any information concerning him will be greatly appreciated by his sister, Hester Foster and mother, Sophia Lynch. Ketehum, Okla.

I wish to find my people. My name was Harriet Delila Williams. My mother belonged to Tom Williams, the son of Solomon Williams, her name was Silvia Williams. My father was named Isom Alexander or Isom King. I had six brothers and two sisters that I know of. We lived in Henry County, Conjesville, Tena. I heard from my people about 25 years ago. My name is Harrie Delila Bookman. Any information concerning my people will he greatly appreciated. Write Rev. I. L. Bookman, Shiro, Texas, Box 783.

CARD OF THANKS.

I take this method of thanking the members and friends of Asbury M. E. Church of Shuqulak, Miss., for their kindness shown during the illness and death of my dear husband, and I also thank the officers for making all arrangements for the funeral, and I also thank our friends for telegrams. Too much cannot be said for these good people.—Mrs. H. Y. Saulter.

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Meridian	Meridian, Miss.	June 12-15	B. T. McEwen
Dickson	Dickson, Tenn.	July 9-13	Ell J. Guthrie
Charleston	Mt. Holly, S. C.	July 16-20	A. R. Howard
Lexington	Flemington, Ky.	July 23-27	H. M. Carroll
Murfreesboro	Dilton, Tenn.	July 23-27	F. N. Collier
Monroe	Bonita, La.	August 13-17	John A. Lindsay
Lake Charles	Crowley, La.	August 20	Rev. C. W. Reeves
Hannibal	Columbia, Mo.	August 20-24	C. S. Webster
Baton Rouge	Scotlandville, La.	August 27-31	B. J. Reddix

BUNKIE, LA.—The annual meeting of the Woman's Home Missionary Society will convene at Bunkie, La., June 20-21. Representatives attending the session will come prepared to pay $1 per day board and lodging.—Mrs. Frances Gray.

The Brookhaven District meeting of the Woman's Home Missionary Society will convene at Bullock Chapel May 30th and 31st, 1924. All Auxiliary presidents and members of the Woman's Home Missionary Society of the Brookhaven District are expected to be present with reports. Remember our pledge, also membership dues and mite boxes. Come on the Fernwood and Gulf to Knox. We are expecting the Rev. B. W. Roberson and the Rev. E. M. Dukes to be with us. Sister Brewer will also be present with the young folks. We hope to have a good meeting in the name of the Lord.—S. A. Dukes, District President.

The Houston District.

To the Pastors: I want to thank you good loyal brethren for the splendid way in which you stood by the Area program and the fine support that you gave me in doing the job so beautifully. It was an ideal Sunday and you got results. Notwithstanding the fact, two of the leading points failed to report over; we are glad to say that the smaller churches pulled up and thereby enabled us to come up to former reports. I am sure you will be delighted to know that the Area Council meeting was a pleasing success and the report from the Houston District compared favorably with that of any other district, and in fact we led the area with $5760. It is also gratifying to say that the following fourteen pastors went over the top in their Easter drive: E. O. Woolfolk, J. S. Scott, W. A. Fortson, F. T. Lee, G. E. D. Belcher, T. M. Jackson, D. D. Dyer, E. F. Jackson, E. Micheaux, J. F. Barnes, N. N. Sawyer, C. H. Pemberton, H. J. Johnson, E. Thomas.

This is a most remarkable record, and cannot be too highly commended. A few of the charges failed to make it over by Easter but they have another chance to write their names among the Class A men before the bell taps midnight, May 31st.

It can be done, it has been done, and you are the men to do it again! Write me at once as to your plans and the outlook. Remember, you are now dashing for the home plate, you are almost there, don't be put out so near the goal! "Come on!"—Yours for a full quota, A. W. Carr, D. S.

Tupelo District, Upper Mississippi Conference.

The pastors and Presidents of the Auxiliaries of the W. H. M. Societies of the Tupelo District will please note: That Mrs. F. L. Smith, Field Secretary and Deaconess of Washington, D. C., is making a tour of our conference and will visit the following charges on our district on the following dates: Aberdeen, May 30; Aberdeen, 2nd Church, May 30; Athens, June 1; Amory, June 2; Okolona, June 3; Verona, June 4; Tupelo, June 5; Corinth, June 6; Houston, June 12.

Brothers and Sisters: Plan for great and enthusiastic meetings and a reorganization of the W. H. M. Societies in the charges. For Mrs. F. L. Gaber I most sincerely pray a warm and cordial reception and a hearty co-operation in the work. Mrs. L. K. Phillips, our worthy Conference President, prays that this official visit of our Field Secretary will prove the greatest blessing to the cause of the W. H. M. Society of the Upper Mississippi Conference and the advancement of the Kingdom of our Lord and Master.—Yours for the Kingdom's cause, E. R. Miller, D. S.

CRESCENT CITY NOTES

WESLEY M. E. CHURCH—Sunday, May 18, 1924, was a high day with the local preachers. Early prayer meeting was led by Orange Thompson. At 11 o'clock Rev. E. J. Wise preached. His text was Rev., 2:10. At night the sermon was preached by L. L. Harrison. His text was Isaiah, 9:6. The Board of Trustees is getting the old organ out of the way to make preparations for the new one.—Joseph Taylor, Reporter.

MOUNT ZION—Mothers' Day was appropriately observed throughout, beginning with early prayer meeting. At 11 o'clock the services was given over to our Sunday school, who put over a very unique and interesting program; the manner in which the children acquitted themselves is deserving of the highest praise; it is to marvel at the way in which Miss Gertrude Green, the superintendent, handles her school. All readings and recitations were of the highest order, and the singing of the Sunday school choir was superb. Therefore, give the Sunday school the benefit of your attendance; the weekly contributions are expected to be great events which are being favorably looked forward to. Miss Green says: "We are members of one great race; nature planted in us a mutual love, and fitted us for one great spiritual and social life, and consider that we were born for the good of the whole." On Sunday, the 11th inst., was another day of rejoicing. All souls were happy; we had 147 to commune with us. We were happy to have had Dr. Valcour Chapman with us, as his exhortations are always inspiring. The doors of Mount Zion are always open and all are invited to attend.—E. J. Lacals, Reporter.

PEOPLE'S CHURCH—The "World Service" effort at the People's M. E. Church on Easter was a success. A number of Units was organized and each unit was asked to bring in the small amount of $15.00. All of the unit leaders worked faithfully to see that their units did not lag. The following reports will indicate the success:

Bessie Brice, $15.00; M. I. Sawyer, $15.00; Violet G. Harrison, $26.00; Arey Mouton, $11.00; V. A. Jackson, $11.00; Mary Tucker, $6.00; Eleanor Johnson, $15.00; Kattie York, $15.00; Blanche Colgnet, $17.78; Bertha Blunt, $3.00; Alberta Segrow, $15.00; Idell Perkins, $17.00; L. M. Dwellingham, $10.00; Anna Brent, $6.00; Mamie Young, $16.00; D. M. Smith, $6.00; Angeline Fisher, $26.10; Celestine Jackson, $12.00; I. B. Brazier, $16.00; Willianna Franklin, $10.00; Minnie Brown, $15.00; Bessie Williams, $16.00; Selia Bernard, $13.00; L. B. Stanley, $16.00; Estella Moseley, $17.25; Sarah Greene, $8.75; Elizabeth Hill, $11.00; Lillian Hampton, $16.00; Millie Rodgers, $21.00; Jeanette Drayton, $10.43; Gussie Carter, $21.50; C. Williams, $15.70; L. Fields, $8.00; Sunday School, $8.00; Choir, $5.00. Total, $475.26.—Reporter.

CARD OF THANKS.

I want to extend our good wishes to the good members and friends of Mount Zion Church for the surprise what was given us at the parsonage May 10th, led by Mrs. Ida Hill, Mrs. Burtic Crouch, Mrs. Ellen Crouch. Many choice groceries were left. May God bless them in every walk of life.—D. J. Mitchell and Wife, Butler, Mo.

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	Walk in Jerusalem just like John	75c
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	Shout all over God's heaven	75c
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Southwestern Christian Advocate

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METHODISM OUTLAWS WAR

URGES COURT OF INTERNATIONAL JUSTICE

PRINCIPLES OF BROTHERHOOD FLATLY CHAMPIONED

Millions of our fellow men have died heroically in "a war to end war." What they undertook must be finished by methods of peace. War is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance is the suicide of civilization. We are determined to outlaw the whole war system.

The patriotism of the Methodist Episcopal Church has never been challenged. Neither our motives nor our loyalty must be impugned when we insist on the fulfillment of pledges made to the dead and assert our Christian ideals for the living. Governments which ignore the Christian conscience of men in time of peace can not justly claim the lives of men in time of war. Secret diplomacy and political partisanship must not draw men into the dilemma of deciding between support of country and loyalty to Christ.

The world is now open to a crusade for peace. War-weary nations everywhere are eagerly waiting. America should lead the way. This Nation and the Church can do now what they may never, never be able to do again.

We set ourselves to create the will to peace. We recommend that a prayer for peace be prepared and used at every communion service. Through its educational program, our Church must do its full share to mould the present youth of all races into a peace-loving generation. We shall launch an aggressive campaign to teach the nature, causes and consequences of war. The glorification of war must end.

We set ourselves to create the conditions for peace. Selfish nationalism, economic imperialism and militarism must cease. We demand the establishment of the principle that conscription of wealth and labor must be the counterpart of any future conscription of human life. As great odium must be put on the war profiteer as is put upon the slacker. The protection of special privileges secured by investors in foreign lands has too often imperiled the peace of nations. This source of danger must be prevented. The rights of the smallest nation must be held as sacred as those of the strongest. We hold the cause of peace dearer than party allegiance, and we shall tolerate no dilatory or evasive attitudes on the part of those who represent us.

We set ourselves to create organization for peace. Grateful to our Government for leadership in the movement toward reduction of armaments and the promotion of tribunals for international arbitration, we insist upon a still more decided and aggressive policy in these directions. We urge the President of the United States to summon another Conference of the Nations for the more drastic reduction of armaments. We likewise urge upon the Senate the immediate entrance of the United States into the Permanent Court of International Justice. The participation of the United States in a League of Nations will receive our active aid. We call upon all our people to support for public office men pledged to secure these ends. The ballot and other direct processes of democracy must now be employed in securing a warless world.

World Christianity is enlisting in the campaign for peace. We seek alliance with all the forces which make for the principles here advocated. We, therefore, propose that our Church now assume its full share of responsibility by appointing at this General Conference a commission of twenty-five members, composed of five bishops, ten ministers, and ten laymen authorized and instructed to invite the religious forces of the world to unite in a conference to consider the best plans and methods for making the impact of a world-wide religious sentiment against the evils we deplore.

The principles of brotherhood are plainly challenged. The progress of the Kingdom of Jesus Christ is clearly at stake. The issues are so momentous, the opportunity for leadership is so great, that we here and now call upon all people to avoid divisive and fruitless discussions and unite their energies in this great movement for a war-free world. To this sublime end we dedicate ourselves, and for its accomplishment we invoke the blessings of Almighty God.

SENDING THEM FORTH

It was an impressive hour in the recent sessions of the General Conference when our World Church came to that point in its deliberative proceedings where its General Superintendents—thirty-seven of them—were to be assigned to their places of residence for the next quadrennium.

They were to go literally unto the uttermost parts of the earth. No civilized part of the habitable globe is to be free from the benign influence of this great Protestant Christian denomination through its General Superintendents, its chief Pastors. Seventeen of these go to habitations afar—to the far flung battlelines of the Church where must be stubbornly encountered the forces of heathenism, paganism, false religions and faiths of every kind. The climate and living conditions too, are among the inveterate enemies to be met by those who are called upon to go out as proponents of the new and living Way. Several who were thus sent forth four years ago could not be returned because of seriously impaired physical health, and new recruits had to take their places. All of the present newly elected Bishops have been created in foreign fields supplanting those thus returned to the home field.

With this bevy of Christian leaders and Church statesmen located in the strategic religious and commercial as well as political centers of the world populations, Methodism's impact will be felt with gratifying results to the Kingdom plan and purpose. For Methodism stands for the things of the Kingdom—for vital Christian experience and faith; for righteous relations among men; for purity in individual social and national life. Remarkable results have attended our efforts in the past and still more remarkable achievements in these lines are expected to follow from the present assignment of these chief Pastors to their fields of foreign service.

Similarly at home the Church by her assignments and reassignments has allocated to each of her General Superintendents territories involving staggering tasks and huge responsibilities; for every one of them, a man's job. But their records of service in the past reveal no evidence of failure of any of her leaders, to whom such tasks have ever been entrusted, in the creditable discharge of their responsibilities even down to the point of minute detail. No church can boast finer more devoted, or effective leadership than can the Methodist Episcopal Church in the historic faithfulness and successful administration of her Episcopal leadership. The present quadrennium will prove no exception.

Our democracy as a church is seen in this act of sending forth these Chief Pastors to their several fields of labor. As all other Methodist Pastors, so these are assigned to their places of service, and vie with each other in the cheerfulness and self-abandonment with which they accept their assignments and go out unto their fields. Some are shifted from continent to continent, across gulf and sea and ocean; and yet they go unfalteringly and uncomplainingly as Methodist preachers traditionally are wont to go in consonance with their faith and the polity of their Church. Following the leadership of men with such heroic faith and devotion it is not a cause for wonder that the people call Methodists record such Kingdom achievements as are scarcely possible to any other religious agency operating among men; no wonder we are enheartened to undertake achievements in the name of our Master that would make less courageous denominations falter and lose heart. We hold with our Founder, Wesley, that the world is our parish, and into its farthest and most needy field we'll send our men and means until sin's dread war shall cease. Following are the assignments of our Bishops for the present quadrennium: Joseph F. Berry, Philadelphia; William F. McDowell, Washington; Luther B. Wilson, New York; William F. Anderson, Boston; John L. Nuelsen, Zurich, Switzerland; Edwin H. Hughes, Chicago; Theodore S. Henderson, Cincinnati; William O. Shepard, Portland, Ore; Francis J. McConnell, Pittsburgh; Frederick D. Leete, Indianapolis; Wilbur P. Thirkield, Chattanooga; Herbert Welch, Seoul, Korea; Thomas Nicholson, Detroit; Adna W. Leonard, Buffalo; William F. Oldham, Buenos Aires, Argentine; Charles B. Mitchell, Manila, P. I.; Francis W. Warne, Bangalore, India; John W. Robinson, D. India; Eben S. Johnson, Capetown, South Africa; Lauress J. Birney, Shanghai, China; Frederick B. Fisher, Calcutta, India; Ernest L. Waldorf, Kansas City, Mo.; Charles E. Locke, St. Paul; Ernest G. Richardson, Atlanta; Charles W. Burns, San Francisco; Anton Bast, Copenhagen, Denmark; Edgar Blake, Paris, France; Frederick T. Keeney, Omaha; H. Lester Smith, Helena; Charles L. Mead, Denver; Robert E. Jones, New Orleans; Matthew W. Clair, Covington; George A. Miller, Mexico City, Mex.; Titus Lowe, Singapore, Straits Settlement; George R. Grose, Peking, China; Brenton T. Badley, Bombay, India; Wallace E. Brown, Foochow, China.

FOR A WAR-FREE WORLD

At last war is outlawed. So courageously spoke the Methodist Episcopal Church through its supreme legislative body, the twenty-ninth delegated General Conference, in its recent session assembled in Springfield, Massachusetts. And this foremost Protestant Christian denomination, we trust, is speaking the conviction and resolve of the total religious force, including all denominations, in this country.

In this positive outlawry of war, rightly the American nation and the American Church must lead. The challenging document against war, on our front page, says with fitting discrimination, "The Nation and the Church can do now what they may never, never be able to do again." Not only does it accurately survey and analyze the situation, the causes, past and present, of war and the war fever, but Methodism's pronouncement clearly and cogently sets forth a procedure and program which, if followed; will insure peace to the world's war-worn millions.

Fundamental is the requirement that secret diplomacy shall cease and selfish nationalism give place to international interests, international values, and to the good of our international world order. Men, however well buttressed by national armaments, should not longer be permitted to play with the fortunes and lives of individuals and other national groups as though they were so many pawns in a game of class. Its time now when diplomacy should be forced to the open and above-board methods. Let the world be done with the secrets of diplomacy. Let diplomacy be an open handed game. Out with the facts. No nation has any right to live and fatten at the unjustly acquired advantage of any other nation. Humanity is essentially and primarily an international, a world group, rather than a national clique profiting by private and questionable manipulations against unsuspecting and less fortunate, it may be, groups. America could do no more laudable and constructive thing toward creating conditions of world peace than to repudiate our rapidly developing sense of nationalism which tends to disregard the divine rights of the humblest of national groups in any part of the world. "The rights of the smallest nation must be held as sacred as those of the strongest," if there is ever to be world peace. The same principle must be invoked as between race and race. Until racial rights are safeguarded with a divine sanction and sacredness characteristic of all other group rights, there cannot be, there will never be, any permanent peace on earth.

Economic imperialism and the will thereto must cease before peace can come. The goo of the world belong to all men. Industrial machinery and the tools of society may be so captured and controlled by certain nations and groups as to keep on the grindstone large sections of less fortunate human beings; men may practice profiteering on their fellows in such a way as to insure social control to the advantage of a comparatively few and to the galling disadvantage of murmuring millions; but such advantages do not contribute to conditions of peace throughout the earth. They tend rather to unrest, to war, to social disintegration and decay. The will to inordinate economic imperialism on part of nations is a most frequent, fruitful, source of war as is disclosed by history.

To counteract such false national ideals it is imperative that this nation and the other nations must grip the interest of their youth, capture and control their thought life, directing its ideals, in an anti-war, peace-loving direction. The youth of all race groups must be taught the utmost respect for the youth of every other race group; for in lack of such respect lurk most of the germs of group antagonism and anti-social attitudes. Now, just now in world life, this the most significant lesson to be taught the youth of the world. Verily the Church of Jesus Christ realizing in all youth its greatest asset must busy itself with the supreme task of teaching the youth of every race and all races to respect, and to assume benevolent attitudes toward, the youth of all races.

Methodism sounds the call likewise for further reduction in armaments. This is vital for any peace program. In the multiplication of armaments lies subtle incitements to war. A "pistol-toting" nation will easily take offense and as easily will yield to slight provocation to strike. Human psychology is the same whether of the individual or the crowd; one difference being that mass inhibition is not as probable as in the case of the individual. No more solemn and practical assurance of real desire for abolition of war could be given than that of armament reduction by the nations of the earth.

Little doubt remains among the majority of sober thinking Americans as to the far-reaching essential value of a Permanent Court of International Justice for guaranteeing peace conditions in the world. A world family ought long ago have seen the wisdom of setting up and invoking a world machinery to insure a harmonious and co-operating procedure in conducting our world affairs—those that are of common concern to every political and racial group. Everywhere, provincialism is breaking down. The consciousness of our world neighborhood and brotherhood is becoming our dominant experience. What inures to the hardship of one group violates the well-being of all groups. Humanity is not merely an organization. We are one organism. We are inevitably dependent and interdependent, in weal or woe, upon each other. Eventually some world machinery must articulate us harmoniously, must control us, must direct our activities, must inspire our attitudes, must fuse us into conscious, vocal, spiritual unity. On the underlying principle of human world brotherhood mankind will rise to the heights of a spiritual social order or without it, will sink to the level and ethics of the pack and the herd.

With keen insight, our front page document suggests, and calls upon patriotic citizens to support for public office, men pledged to those policies encompassed in such high idealism. This is one of those proper ways in which the church should enter sacredly into politics. She must dictate the ideals of the nation and create that public opinion and initiative that will see that such men are put into office as will give themselves to realization of these ideals in public institutions and relations. This is necessary for the welbeing of the nation as of the church. Christian idealism is the basis of true national greatness and permanence; and Christian nationalism must be the nucleus of a Christian internationalism.

To initiate such a sublime world-order, the Methodist Episcopal Church, seeking alliance with all the forces which make for these principles, forthwith sets out upon a campaign for world peace. We have organized a committee of twenty-five, composed of five Bishops, ten ministers and an equal number of laymen, instructed, with authority, to invite the religious forces of the world to unite in a conference to consider the best plans and methods for making the impact of a world-wide religious sentiment against all those evils that provoke war. It is expected that such a movement will result most fruitfully in removing those causes and assuaging those passions that impel men to fly to each others throats in the endeavor to settle the world's disorders by arbitrament of the sword and of arms.

THE EPISCOPAL ADDRESS TO THE GENERAL CONFERENCE OF MAY 1924

To the Members of the Twenty-ninth Delegated Conference of the Methodist Episcopal Church

(Concluded)

Christian Stewardship.

It requires no argument to prove that stewardship of life and possessions is inevitably related to the redemption of the world. If our World Service program is to succeed, it must be predicted upon the enlistment of our people as "stewards of the manifold grace of God"

The motive and method of church finance must be radically reformed, and the whole problem lifted to a spiritual plane. We must not, however, interpret stewardship as a shrewd financial device to increase our church budgets, but rather as the basic principle of the life of God in us to increase our spiritual life. In the language of our Discipline, "Stewardship is the Christian interpretation of life itself." Stewardship includes the investment of personality, of prayer, and of possessions. We summon the people called Methodists to remind themselves that stewardship involves not only the administration of income after it is acquired, but it likewise involves the method by which it is acquired. We must acquire our income like sons of God, and administer it like stewards of God.

Is there any other task before our Church quite so imperative as that of arousing our people to the privilege and obligation of stewardship, and to its vital relation to all forms of spiritual advance? When we behold the doors of opportunity open before us, and hear the voices which plead with us to come to the rescue of the ignorant and the enslaved, how pitifully meager is our response!

We are not concerned with the old controversy as to whether the law of the tithe was carried forward from the Mosaic to the Christian dispensation. Our contention is that what the Hebrews were required to do under the law in the dim light of the world's morning, we who live in the dispensation of grace, amid the flaming light that radiates from the cross, should do voluntarily. It is a very serious question whether a church dominated by a spirit of selfish localism and deaf to God's clarion call for sacrificial service outside of itself, can have any significant revival of religion.

It is our earnest recommendation that during the coming quadrennium special emphasis shall be given to the subject of Christian Stewardship. Our pastors and superintendents are affectionately exhorted to give their utmost endeavor to promote conviction concerning this urgent duty. It is not enough that a few churches have adopted the method of systematic and proportionate giving. Nor is it enough that a few members in many churches have done so. The campaign of education must steadily go forward until a multitude of our people shall be enlisted.

The Woman's Societies.

The Woman's Foreign Missionary Society and the Woman's Home Missionary Society have had a quadrennium of unparalleled success. The history of achievement both in foreign and home fields reads like a romance. In compactness of organization, economy of administration, financial strategy, and in consecration to high ideals of Christian service these organizations furnish a most notable example. During the four years now closing, these two societies have raised more than $20,000,000. An extraordinary achievement, indeed! But even this vast sum fails to represent fully the devotion of our sisters to the great Kingdom objectives in all lands. In writing to the Philippian church, Paul exhorted the leaders to "help those women." If he were writing today, he would say, "Get those women to help you."

Foreign-Speaking Populations.

More than thirty-six millions of our population in the United States are either foreign born or the children of foreign-born parents. Within the past twenty-five years America has received four and one-quarter million immigrants from the Latin nations, while from the Slavic countries have come an additional six and three-quarters million. The new immigration laws have greatly reduced the number now coming annually to our shores, but nearly every European nation had filled its quota long before the expiration of the immigration year. From the northern European nations the immigration is larger than it has been for a decade or more.

It is our judgment that no solution of the immigration problem of America can be at once scientific in its method and Christian in its spirit which does not provide (1) a selective process in the countries of origin; (2) a wise distribution of that immigration which is sanctioned and allowed; (3) the prevention of the exploitation of these newly-arrived people by unscrupulous profiteers; (4) placing at the service of these prospective citizens every constructive agency that makes for an intelligent, patriotic and Christian citizenship. Restriction is wise and ultimately will profit all, but unfair discrimination should be abolished, and the rights of all lawful residents of the United States carefully guarded.

Some of the most perplexing problems of immigration involve America. These incoming millions affect every phase and form of American life. They will become either an ominous peril or an invaluable national asset. We unhesitatingly affirm that their assimilation into American ideals is impossible until they are Christianized, for American idealism at its best has its source in the idealism of Christ. These multitude mutely demand of us the incarnation of a gospel that has in it sufficient vitality to satisfy the heart-hunger of every member of these diverse racial groups. Protestanism dares not retreat in the face of that inarticulate demand.

Methodism, always the pioneer in heralding the gospel to all nations, must not evade the duty nor reject the privilege created by the spiritual needs of these thirty-six millions of people. We fear we have been somewhat recreant to our trust in greeting this bewildering challenge. While the older immigration groups, including the Germans and Scandinavians, have written epochal chapters in the history of American Methodism, our attempts to evangelize the newer immigration groups have been pitiably inadequate.

Believing that the nation cannot live half American and half un-American, and believing also that the kingdom of God cannot come on earth until all tongues and tribes, all regions and races come under the complete sway of Christ our Redeemer-King, we call upon this Conference to face with fearless faith the problem of making adequate provision for the manifold interpretation of the Gospel of Christ to these peoples whom God has providentially sent to us. The General Conference of 1920 appointed a Commission on Foreign-Language work to make a complete study of this situation, and to bring its recommendations to this body. No question before this Conference ought to have a more complete and a more courageous consideration than the report of that Commission.

It was at Pentecost centuries ago that diverse nations heard the gospel of the risen Redeemer, every man in his own tongue. Language became the channel for the communication of a new life. Methodism is not set to save the language of any nation, but to help save the life of all the nations by all the languages God can use. With the tongue of fire on her head, and the language of every nation on her lips, may she be a co-worker with God in ushering in a new Pentecost.

The City and the Country.

Is there anything more remarkable in our modern life than the growth of the American city?

We were a rural folk until half a century ago.

Southwestern Christian Advocate

LORENZO H. KING, Editor.
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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

A MAN THAT HATH FRIENDS must shew himself friendly: and there is a friend that sticketh closer than a brother.—Proverb 18:24.

We are now a nation of city dwellers. Fifty years ago we had forty-five cities each of which had a population in the neighborhood of 20,000 people. Now we have 285 such cities. One-tenth of our population lives in the three cities of New York, Chicago and Philadelphia.

These startling figures should compel us to stop and think. What do they mean? And how shall we grapple with the tremendous problems which they force upon us? Are the activities of the Protestant Church keeping pace with the extraordinary city growth? And are we creating a moral and spiritual atmosphere into which these increasing multitudes may come and find security?

The village and countryside yield up hundreds of thousands of their best young men and women each year to swell the city's population. Are we holding this young life to its high ideals and its former rectitude of life? A heavy proportion of our foreign immigration does not go into rural regions where it is most needed, but is swallowed up in the whirlpool of downtown city life. Are the agencies of moral restraint and rescue at all adequate to meet this perfectly tremendous obligation?

The Methodist Episcopal Church must assume her full share of responsibility for city salvation. Through our Board of Home Missions and the various City Missionary Societies we are caring for this field as well as our limited resources will permit. But if we are to make any considerable impact upon the unchurched and unsaved millions we must vastly increase our appropriation of money and men.

On the other hand, the country has its serious situations. The movement to the city is rapidly changing the character of rural populations. The rural community has been largely American, Protestant, and evangelical. It is now becoming foreign and non-evangelical. This transformation is creating an ever-enlarging home-mission field, and presents problems more serious than those which the Church has ever faced. Methodism has always been influential in the country, and our adaptations to rural conditions and needs create an imperative demand for the immediate reinforcement of all our rural activities.

Industrial Perplexities.

We again call attention to the social creed of our Church adopted by a former General Conference. That clear and forceful statement has been studied with profound interest in many lands, and is said to have been influential, not only in shaping the permanent policy of many employers and employees, but has led to the adjustment of serious differences between these two classes. Upon that creed our Church stands today. We ought to be exceedingly grateful that during these eight years our Church has had such a standard of ideals and principles to which it could call the attention of the representatives of all classes.

Religious Education.

We must all rejoice in the added attention which is now given to religious education. Because of the emphasis which Methodism has always placed upon evangelism, it has not been easy for some of our people to see that there is really no antagonism between the two. The best thinking of the Church conceives the two to be mutually dependent, with practically the same objectives. Evangelism without the accompaniment of spiritual instruction fails to accomplish its best results; and religious education divorced from the passion of evangelism is necessary partial and inefficient.

We must give increased recognition to the place of the child in the Church of Christ. "Of such is the kingdom of heaven." By virtue of the unconditional benefits of the atonement our children begin their life within the Kingdom. If they love and obey Jesus Christ, they will remain in the Kingdom. And there will come a time when many of them will consciously decide, in response to the Spirit's call, definitely to accept Jesus Christ as Lord and Master, and acknowledge his claims upon their lives. The constant effort of parent and teacher and pastor should be to teach the child his intimate relation to Jesus Christ, to emphasize his privileges under the covenant of grace, and to prevent his falling away. But they should be quite as zealous when the child has either failed to acknowledge Jesus Christ or has fallen into some form of positive sin, to win that soul back to his Lord.

Childhood is marvelously sensitive to religious truth and appeal. It furnishes the most fruitful field for spiritual conquest. How unexcelled is the opportunity of the Sunday school! We give thanks that more than seven hundred and fifty thousand Sunday school pupils were received into preparatory membership in our Church during the quadrennium. But we face with alarm the startling fact that two millions of the pupils now enrolled in our Sunday schools are outside the Church. No other two millions in our wide constituency are so susceptible to the winsome evangelistic appeal.

When Bishop Charles H. Fowler (afterward Bishop) left the pastorate to accept the presidency of Northwestern University, a gentleman said to him: "Well, I hear you are going to stop teaching men, and are going to teach boys." The doctor paused a moment, and asked: "If you wanted to write your name on a brick so it would stay, would you write it when the clay was plastic and impressionable, or after it had become burned?"

The gentleman saw the point and replied: "Why, on the brick before it was burned, of course."

Doctor Fowler did not apply his illustration. That was unnecessary. Shall not the home and the Church enter into a solemn covenant to redouble their zeal in this field of strategic opportunity and certain achievement?

Help for Theological Schools.

The Church is to be congratulated upon the character of her theological schools. They are doing a work worthy of all praise. A trained ministry is absolutely indispensable in our day, and we rejoice in the increasing number of equipped men who are entering our pulpits.

But these schools are supported in a very meager way. Not one of them is adequately endowed, and,

(Continued on Page 7)

Personal and General

The Rev. E. G. Webb, our pastor at Natchez, Miss., delivered the Baccalaureate Sermon for Natchez College May 11th, and delivered the Anniversary Sermon to Good Samaritans and has been selected to deliver the Anniversary Sermon to the Rebekah's of Natchez, in June.

John Nuelsen Witt, aged two years and four months, the youngest child of Rev. and Mrs. John Witt, of Riga, Latvia, died suddenly April 2nd. He was named for Bishop John L. Nuelsen, who baptized him about two years ago at the session of the Russia Mission Conference. Dr. Geo. A. Simons conducted the funeral, assisted by several Methodist preachers of Riga. Interment took place April 4th, in the Forest Cemetery of Riga.

The following Editors were elected at the General Conference, May, 1924, for the ensuing quadrennium: The Christian Advocate, James R. Joy; Central Christian Advocate, Claudius B. Spencer; Methodist Advocate Journal, J. M. Melear; Pacific Christian Advocate, E. L. Mills; Pittsburgh Christian Advocate, John J. Wallace; Southwestern Christian Advocate, L. H. King; Western Christian Advocate, E. C. Wareing; Der Christliche Apologete, A. K. Bucher.

METHODIST EPISCOPAL COUNCIL SPRINGFIELD, MASS.

The Methodist Editorial Council met at the Hotel Kimball following the luncheon given by the Book Committee. There were present Drs. Joy, Woolever, Wareing, King, Dennett, Luccock, Brummitt and Mills. A temporary organization was affected with J. R. Joy as President and E. L. Mills as Secretary.

There was an informal discussion as to the new relationship created by the General Conference between the editors of the various Advocates and the contributing editor. As it appeared the time was too short for a satisfactory discussion of the questions involved and as the Book Committee had appointed a special meeting for July 29th at Cleveland, it was voted that a permanent organization of the Council should be then and there effected. In order that due preparation should be made for such a meeting each editor was requested to send in at once to Halford E. Luccock 150 Fifth Ave., New York City a written brief setting forth what in his judgment the contributing editor could do most wisely for the particular publication he represents and setting forth the question uppermost in his mind.

It was also the concensus of opinion that the July meeting should discuss

A—The policy of continuing or otherwise the departments of Sunday School, Epworth League and Obituaries.

B—The date for Good Literature Day in 1924 and the most profitable methods for observing the same.

SUMMER SCHOOL FOR TOWN AND COUNTY PASTORS

WAVELAND, MISS., JUNE 9 to 27, 1924.

Conducted by the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Dr. David D. Forsyth, Corresponding Secretary; Dr. Paul L. Vogt, Superintendent of the Department of Rural Work.

In co-operation with Gammon Theological Seminary; the Gulf Side Association and Wiley University, Drs. M. W. Dogan and P. M. Watters, presidents.

Faculty

R. E. Jones, Bishop of the New Orleans Area; M. W. Dogan, President of Wiley University, Marshall, Texas; J. W. E. Bowen, Vice-President of Gammon Theological Seminary, Atlanta, Georgia; M. T. J. Howard, Director of Rural Leadership, Gammon Theologi- Seminary, Atlanta, Georgia; N. W. Edson, Associate Director of the American Social Hygiene Association, 370 Seventh Avenue, New York City; R. G. Morris, Pastor Gastonia, N. C.; T. B. Echols, Prof. Religious Education Wiley University, Marshall, Texas; W. J. King, Prof. of Old Testament Theology, Gammon Theological Seminary, Atlanta, Georgia; M. M. Hubert, State Agent for Negro Work for the State of Mississippi; Mrs. M. P. Oliver, State Supervisor of Home Economics; Bura Hilburn, State Supervisor of Rural Negro Schools.

Daily Program

7:40-8:00 a. m.—Devotions.

8:00-8:50 a. m.—Bible and Rural Life, Prof. J. W. E. Bowen.

9:00-9:50 a. m.—Rural Economic and Social Problems, Prof. M. T. J. Howard.

10:00-10:50 a. m.—Religious Education, Prof. Echols.

11:00-11:50 a. m.—Rural Church Program, Prof. M. T. J. Howard.

2:00-2:40 p. m.—Social Hygiene, Prof. N. W. Edson.

4:00-6:00 p. m.—Recreation and Organized Play, Prof. R. G. Morris.

7:00-8:00 p. m.—Social and Recreational Leadership, Prof. R. G. Morris.

8:00-9:00 p. m.—The Minister and His Message, Prof. J. W. E. Bowen.

Expenses

The cost for meals will be $5.50 per week or $15.00 for the entire period. The cost for rooms will be $1.50 per week, or $4.00 for the three weeks. There will be a small registration fee of $1.00 to cover miscellaneous expenses.

Mail

Have mail addressed in care of Gulf Side Association, Waveland, Mississippi. Telegrams to Bay St. Louis, Miss.

Additional Speakers

Bishop Jones will lecture June 9-10-13-15.

Dr. W. J. King will lecture on "Race Relation" 16-27.

Dr. L. H. King, Editor of the Southwestern Christian Advocate, will give a series of addresses on "Today's Outlook for the Rural Ministry."

Rev. P. H. Rembert, Supt. Gulfport District, 11-12, on "Successful Pastors I Have Known."

Dean Dogan and President J. B. F. Shaw will bring morning messages at the Chapel hours.

Dr. W. A. C. Hughes speaks on the 16th.

Dean

President M. W. Dogan will be Dean of the school, assisted by Rev. M. T. J. Howard.

Recreation

The Gulf Side Association is located on the Gulf of Mexico; has a mile and fourth front which offers easy access for swimming and fishing. The time spent on this beautiful camp ground will bring rest and recreation as well as new methods, and a new message for the pastors who attend. All pastors will have a daily dip in the sea.

Information

For further information address President M. W. Dogan, Wiley University, Marshall, Texas, or Rev. M. T. J. Howard, Gammon Theological Seminary, Atlanta, Georgia.

TO METHODIST WOMEN

The General Conference of our Church sent a delegation to Washington to protest against any modification of the Volstead Act and to urge that the prohibitory amendment be adequately enforced.

Our country faces a crisis. The forces of intemperance are waging bitter war. The world looks on to see the outcome of this great conflict in Christian America. Shall the forces of righteousness fail? Not if Methodism can help it!

But Methodism is made up of Methodist, of whom sixty-two per cent are women. What are we doing? Shall we elect bad men to office by staying away from the polls? Or, shall we use our voices and our votes in defense, not only of "God and home and native land" but in the interests of the Kingdom "to the uttermost parts." The world will know the outcome and the significance of the approaching elections. It is ours to help America lead in the moral miracle of the ages.

The Woman's Convention on Law Enforcement asked all Christian women to unite on the Sunday following Memorial Day in prayer and covenant that the powers of evil may not prevail at the coming party conventions nor at the polls, but that the country for which our brave lads were willing to die may, by observance of righteous law, help to "make the world a decent place to live in". Let us "carry on" women of Methodism!—Mrs. Wilbur P. Thirkield, President of Woman's Home Missionary Society; Mrs. Thomas Nicholson, President of Woman's Foreign Missionary Society.

OKOLONA INDUSTRIAL SCHOOL, OKOLONA, MISS., CLOSES TWENTY-SECOND SESSION

The twenty-second commencement exercises at the Okolona Industrial School have just closed with the graduating exercises, the awarding of many prizes and the commencement address by Dr. S. L. Greene, President of Shorter College, Little Rock, Arkansas.

Bishop Theodore D. Bratton delivered the annual sermon upon the "Risen Lord." Professor Frederick D. White of Morris Brown University delivered the address to the Alumni Association. On the night of the drama hundreds were turned away for lack of standing room in the auditorium.

At the annual meeting of the board of trustees unusual interest was manifested, due to the effort to complete a fund of $20,000.00 for the indebtedness of the school and certain much needed equipment. Two pledges of a thousand dollars each were upon condition that the fund be completed by noon Wednesday, May 21. Many telegrams went and came during the morning hours. Just before noon, Hon. A. T. Stovall, president of the board, announced four hundred dollars were still lacking. Whereupon the trustees present gave the amount. But Bishop Bratton, head of the diocese, made the occasion a sort of jubilee when he gave an additional $400.00, out of his "Revolving Fund," making a total of $20,400.00. Mr. R. W. Chandler, treasurer of the school and president of the Okolona Banking Company, stated he had already received a check from Mrs. Fannie W. Johnson, born and reared in Mississippi, and now of Vicksburg, for $10,000 toward the fund. Northern trustees sent in the balance.

Upon the completion of the fund, Bolton Smith of Memphis, one of the trustees, suggested that Bishop Wm. Mercer Green, who is also one of the trustees, offer praise and thanksgiving for the work accomplished. The trustees all stood in prayer with Bishop Green, and afterward telegraphed a vote of thanks to Mrs. Johnson for her magnanimous gift.

Wallace A. Battle, President of the School, announced amid great enthusiasm that the state department of education had authorized a State Normal at the School to begin July 14.

DREW CELEBRATES FIFTY-SEVENTH COMMENCEMENT

"Other Mindedness" was the subject of Bishop Herbert Welch of Seoul, Korea, who delivered the commencement address at Drew Theological Seminary, Madison, New Jersey, on May 13th. A solemn warning was sounded against the danger of Methodism becoming a church of the middle classes. Bishop Welch declared, "Too often do ministers judge men by their bodily 'trappings'; too often are they found manifesting solicitude as to the health and well-being of a social group of rich men with no such attention and care of the poor. Unless a minister be willing to pay the penalty of unpopularity, and to suffer degradation, if need be, for the sake of social justice, then he is lost to his calling and is but a mere ecclesiastic."

Bishop Welch emphasized the necessity of treating national problems with an international mind. Speaking of the League of Nations and the efforts made to remove the causes of war he said, "We must drop the idea that America won't play the game to which it cannot make all the rules. We must take the place of a servant among nations as Christ would do."

Forty-four students were graduated, thirty-five receiving degrees and nine receiving diplomas. About two hundred alumni and visitors attended the commencement exercises.

President Wallace Bruce Fleming of Baker University preached the Baccalaureate Sermon; while the Reverend Julian S. Wadsworth of Chateau Thierry, France, preached the annual missionary address.

The Commencement exercises marked the close of the fifty-seventh year of the Seminary.

DURANT DISTRICT GROUP MEETING

The Durant District met at McCool, April 23rd, 1924. On April 23rd, at 10 o'clock a. m., the Ministers of the above district met to make their Easter report. Rev. J. F. Cannon sang, "I want to be a Christian" and Rev. N. H. Williams lead in prayer. There was a season of prayer, first led by Revs. G. W. Weatherby, J. H. Wesley, Wm. B. Lester and A. A. Wright. Indeed every minister seemed to have been introduced in this great devotional service. Rev. J. J. Cannon made some remarks in reference to one's relation toward his fellow man which were timely, followed by every minister that was present. Most every Minister's heart was set on fire, as they shedded tears and spoke of the great program of the church, and what they have planned to do this year.

The Rev. J. M. Walton, District Superintendent of the Durant District, read a Scripture lesson from the books of Proverbs, and the 1st Corinthians, which was very inspiring. The pastors then made their reports, as follows:

Rev. J. H. Wesley, Ackerman, $205.00; O. W. Crump, Durant, $205.00; S. S. Brown, Ebenezer, $40.00; G. W. Weatherby, Goodman, $100.00; C. V. Heffner, Koscuisko, $305.00; D. E. McNair, Koscuisko Circuit, $50.00; F. J. Talbert, Lexington, $160.00; A. A. Wright, Louisville, $150.00; W. M. R. Lester, Louisville Circuit, $70.00; N. H. Williams, Picken, $50.00; J. H. Gaston, Sturgis, $52.00; D. Green, Weir, $125.00; J. I. Cannon, Whites, $144.00; G. W. Hunt, Durant Circuit, $20.00; Lexington Circuit, $30.00; J. O. Eiland, Sulphur Springs, $15.00. Grand total for the District $1,717.00. So each of the ministers went down from this meeting filled with enthusiasm to make this District a one hundred per cent District.—Rev. J. H. Walton, District Superintendent; Rev. J. H. Wesley, Secretary.

THE LAKE CHARLES DISTRICT PREACHERS' MEETING

The preachers' meeting of the Lake Charles District convened at Hubertville, May 14th, with Rev. W. J. Hampton, president, in the chair. Rev. W. H. Jones conducted the devotional exercises. Our honored district superintendent was present and brought cheer and inspiration to all. Rev. C. W. Reeves is among the most progressive men of our conference. He gave a splendid outline on preparation and delivery of sermons. An institute will be held at each meeting in the future, for the development of all of the preachers; this is an advance step in expressing the ideals of the church. Quite a number were present and all took part in the deliberations. Rev. Allen Robinson of the La Teche District was present, and brought a great message. Rev. M. L. Landry of the Baptist Church was also present. The Rev. Sam Green, our old veteran, was on his job and we cannot find words to express our gratitude to him and his good people for the splendid reception they gave us. The people at Hubertville know how to do big things. Rev. T. A. Hampton preached a soul stirring sermon at night. Our hearts truly burned.

Oliver is where we closed the meeting in a blaze of glory. Rev. L. L. Green preached as we have never heard him before. All praise to our worthy pastor Rev. Sam Green, his people at Oliver were on time with a repass and a good time was enjoyed. Our next meeting will be at Lafayette, June 18th. Every brother present is our motto.—W. J. Hampton, President; W. H. Jones, Secretary.

WOMAN'S HOME MISSIONARY CONVENTION, PINE BLUFF DISTRICT

The Woman's Home Missionary Convention of the Pine Bluff District, Little Rock Conference, convened in Bailey Chapel Methodist Episcopal Church, Gould, Ark., April 25-27, 1924. The session was well attended by members of the auxiliary and visitors. Quite a few of our district officers were absent owing to unavoidable circumstances, but with the aid of our co-workers we were able to supply the vacancies. Mrs. K. B. Thomas of Pine Bluff, filled the place of our worthy president, Mrs. M. A. Parker. She served with credit and with that untiring ability, pushed things to victory. Mrs. E. E. Hodges our treasurer, was absent, her place was filled by Sister G. A. Gates of Meroney. Owing to recent illness, our Secretary of Young People's Work and Mite-Box Secretary Miss M. B. Higgins, and Mrs. L. B Broom could not attend. We hope for both a speedy recovery.

Rev. J. W. Terrill the pastor in charge, with his loyal membership, made everything pleasant for us, we were made to feel welcome every minute we were there. Rev. Miller, District Superintendent of the Pine Bluff District; Rev. J. A. Brooks of McGehee, and Prof. Black, Principal of the Gould Public School, were our honored guests. Each spoke words of cheer, which will ever live in the hearts of the sisters.

Sunday was a high day, Rev. Terrill was at his best. He preached a wonderful sermon at 11 o'clock, adding one to the church. Considering the great financial strain throughout the district we feel that this meeting was successful both spiritually and financially. Total amount raised on district $81.54. Pray that we may have a better report at the next meeting which will convene at Pine Bluff, Ark., at St. James Methodist Episcopal Church in April, 1925. Date will be fixed later.—Mrs. M. O. Hunter, Recording Secretary.

VICTORIA DISTRICT MINISTERIAL COUNCIL

The Victoria District Ministerial Council met April 22nd, 10 a. m., Halletsville, Texas. The District Superintendent, Rev. J. G. Brown, presiding, read Roman 12th Chapter; singing from the Methodist Hymnal, after which prayer was offered by the district superintendent. The roll was called and fourteen of the pastors were present. Some very timely remarks were made by the district superintendent, which were enjoyed by all present. All the pastor's faces shown with a glow of the spirit of Him, in whose name we are working: "I have done what I could for the Master's cause." Rev. Moses Smith was chosen as secretary; Rev. Geo. Waters, treasurer. Reports from pastors were taken up as follows: Aleyton Circuit, E. Smith, $30.00; Columbus Station, J. W. Maye, over the top, $200.00; Garwood Circuit, D. L. Mosbey, $21.32; Columbus Circuit, B. Byas, $103.35; Sublime Circuit, A. Sanford, over the top, $59.00; Weimar Circuit, D. C. Carroll, $2.50; Schulenburg, Moses Smith, $94.00; Yoakum Circuit, M. W. Stephens, $130.00; Hallettsville, Geo. Waters, over the top, $211.00; Oakland Circuit, N. J. Moore, $225.00; Wharton Circuit, J. H. Hutcherson, $78.00; Edna Circuit, J. T. Carper, $70.00; Goliad Station, G. M. Malory, over the top, $150.00; Cologne Circuit, H. J. Jackson, $100.00; Placedo, F. D. Young, $6.70; Victoria Station, S. D. Mosley, over the top, $323.00. Total, $1,767.55.

After the reports, the district superintendent listened to expressions from all of the pastors of their success and failure. With some, the conditions were not the same as with others. Some of the churches being strictly rural, the continued rain in the early spring made it difficult to get to some of these churches, but in spite of these conditions, the district is in advance of last year. The outlook is good for a full year's work from each pastor. Peace and harmony prevail among the men of the district. Good revivals are being held and many people are being saved. Our District Superintendent, Rev. J. G. Brown, is a man of vision, and a forceful, prayerful leader. May the Lord bless all of our efforts in the future, and that we may come up to the full requirement of our great church—J. G. Brown, District Superintendent; S. D. Mosley, reporter.

WESTERN DISTRICT EPWORTH LEAGUE AND SUNDAY SCHOOL CONVENTION

The Sunday School and Epworth League Convention met in Church Street M. E. Church, April 30, 1924, at 8 p. m. The Pastor, Rev. P. F. Johnson conducted the Devotional exercise after which, the Rev. E. H. McArthur was elected temporary chairman, Rev. McArthur presided until the arrival of the District Superintendent at noon Thursday, then he yielded the gavel. After the welcome addresses the pastors and delegates felt at home in the town of Lincolnton, N. C. The Rev. B. L. Burge preached the Missionary Sermon Wednesday night. He is destined to be a great preacher.

The machinery of the Convention began in earnest Thursday morning. The brethren entered into the discussion of the various papers that were read. The paper—How to maintain a model Sunday School by Miss Bulah Poag was well prepared

The subject that seemed to have taken the uppermost place in the thought life of the brethren was "What relation has the Sunday School to the World's Service Program? To have listened to the brethren one would have thought that they were there when the World's Service Program was formed. After the discussion the superintendent said, He that

knoweth and doeth not shall be beaten with many stripes.

On Thursday at 7:30 the Rev. M. C. Laughlin in his usual way preached to a crowded house; several came forward for prayer.

The need of Allen Home and a paper on Temperance came in for discussion. The Rev. R. Smith being absent, the writer preached Friday night to a crowded house. The All Star Concert Saturday night was a gem. The writer conducted the Sunday School at 9:00 a. m. At 11:00 a. m., the Rev. J. H. Isham preached with power.

At 3.00 p. m., the Rev. S. H. Presley preached a splendid sermon; at 7:30 the District Superintendent carried off the palm. Amidst our rejoicing Rev. D. H. Kearse received the sad intelligence of the death of his brother. The Convention was moved almost to tears as brother Kearse told of another occasion similar to this where he had received a telegram of the death of his wife. In prayer brother Kearse was committed to Him who doeth all things well, for strength for his journey.

Too much praise cannot be given to brother Johnson and the good people of Lincolnton. We are anxiously awaiting another invitation.—N. S. T. Shamborgeur, reporter.

SHREVEPORT DISTRICT GROUP MEETING

World's Service Convention of the Shreveport District met at St. Paul Methodist Episcopal Church, Shreveport, La., April 22nd, Rev. J. A. Williams, pastor. Rev. J. E. Rolax, our district superintendent called the convention to order, and after a few remarks, Rev. H. W. Gray, our pastor at Keithville, was elected secretary, who came forward and called the roll. All pastors were present, except Rev. L. C. Thomas, our pastor at Logan port, and Rev. George Ogilvie, our pastor at Thomas Circuit. The district superintendent requested that each pastor, as he reports, explain how he raised his quota. All explanations were fine. The district superintendent highly commended his staff of ministers for their faithfulness and said that the district showed an increase along all lines. Our World Service collection, $1,914.00. At 12:30 p. m. we were royally entertained by the pastor and good people of St. Paul, who served a nice dinner. We met in the afternoon, and organized the preachers' meeting: Rev. T. A. Bailey, president; Rev. E. Freeman, vice-president; Rev. H. W. Gray, secretary; Rev. John McKee, treasurer; Rev. Arthur Booker, chairman of program committee; Rev. J. A. Williams, critic; Rev. Cruel, sergeant-at arms. The meeting closed to meet May 14th, at Keithville. —H. W. Gray.

BLUEFIELD DISTRICT CONVENTION

The tenth annual session of the Sunday School, Ladies' Aid and Epworth League Convention of the Bluefield District was held at Pearisburg, Va., April 30 to May 4, 1924.

Devotion conducted by Rev. B. J. Martin, District Superintendent. After a cordial Welcome Address by Miss Mary Armstead and responded by Rev. C. H. Hurd, the Convention was called to order by the District Superintendent, Rev. B. J. Martin. The Convention was then organized; Miss Ada Sinkford and Miss Mary Armstead were elected Secretaries. Rev. A. D. Williams, Rev. I. R. Hill and Rev. J. V. Bowlden, Status Committee. Miss Ada Sinkford, Rev. A. D. Williams and Rev. I. R. Hill, Resolution Committee. Miss Ada Sinkford was elected reporter to The Southwestern Christian Advocate.

The reports from the various Auxiliaries showed advances along industrial, spiritual, social and financial lines.

Good sermons were preached by the following brethren, viz: Rev. A. D. Williams, Rev. T. G. Howard, Rev. I. R. Hill, Rev. J. V. Bowlden, Rev. J. H. Rodgers and Superintendent B. J. Martin. We were blessed with the presence of Rev. W. W. Ward of the Pulaski District.

Interesting programs were rendered by the Sunday School, Ladies' Aid, Epworth League and Junior League. An address was given by Prof. William M. I. Green of Graham. Subject, "Modern Family Life."

We can never forget the hospitality the Pastor, Rev. J. R. Rodgers and the good people of Pearisburg showed us.—Miss Ada Sinkford, reporter.

THE EPISCOPAL ADDRESS TO THE GENERAL CONFERENCE

(Continued from Page 4)

with one exception, they show a deficit in their current expenses. The difficulty is that they have no Annual Conferences definitely behind them, and there is no general board of the Church which is responsible for their support. This has created a most serious situation.

Our Church guarantees a "comfortable support" to ministers while they are in active service, and is more generous than formerly in providing a pension after they retire. Has it no duty to perform in training men for its pulpits? Is not this clearly a denominational responsibility?

The average young man who seeks preparation for the ministry has little or no money, and our training schools should be so generously endowed that not only free tuition can be offered, but scholarships and other expenses provided for all who need. The General Conference could perform no single act that would secure larger returns to the Church than to work out a scheme for the immediate strengthening of institutions that are so essentially related to the future leadership of the Church.

Conference Courses of Study.

Judging by the resolutions of our Annual Conferences, and of the Boards of Examiners, the Commission plan for conducting the various courses of study meets with increasing and enthusiastic approval. The undergraduates themselves are warm in their praise of the pastoral, intellectual and spiritual value of the prescribed courses. Under the wise and efficient leadership of the Educational Director of the Commission forty-two Summer Schools of Theology have been established and conducted in seventy Conferences, and have proved of great value to the young ministers. Everywhere now the Courses of Study are being taken seriously. The Bishops have sought to appoint only well-equipped men to the Boards of Examiners, while the Examiners, in turn, have so broadened and deepened their work as to become teachers. In brief, the Bishops gladly report that what has been called "the greatest theological school on earth" improves constantly in curriculum, in spirit, in faculty, in method, and in essential service to the work of our Church.

Epworth League Institution.

Very quietly and without ostentatious display, the Epworth League has devised a system of religious education which is to be of inestimable value to the Church. We refer to its summer institutes. It was fortunate that when the enthusiasm which characterized the early days of our great young people's organization began to wane, this educational and constructive movement was projected. Thousands of our young people have become eager students of the Bible, church history, missions, Christian sociology, evangelism and approved methods of church work. This schooling will surely tell in the more intelligent and abundant life of the Church of tomorrow. Not the least of the results of this unique educational movement is the remarkable record of the Epworth League in the field of life service. And that fact furnishes the most indisputable testimony to the spiritual type of the work which is being carried forward. The administrative leadership of the Epworth League and the continued high character of The Epworth Herald, its official organ, have our warmest commendation.

The Sunday School.

The record of our Sunday school activities during the quadrennium is remarkable. The gain in the enrollment of scholars has been approximately half a million, while the increase in actual attendance has been 350,000. To our Sunday schools must be given the credit of securing $7,000,000 for the Centenary Jubilee, while their contributions for local purposes during the past four years amount to $11,800,000, an increase of $3,579,000 over the previous quadrennium.

One of the most useful activities of our Board of Sunday Schools has been the promotion of supplemental form of week-day religious education and Daily Vacation Bible Schools and a most valuable system of instruction in summer institutes. The forward movements to secure a more thoroughly articulated and enriched curriculum for teaching are worthy of highest commendation. The Church which gives the largest encouragement to educational and spiritual activities among her children and young people shows wisdom of the superlative degree.

Enlistment for Life Service.

The Methodist Episcopal Church employs in full time more than 28,000 men and women. These include over 4,000 supply pastors and approximately 2,500 young women who are training to be nurses. It is no simple matter to recruit and prepare a sufficient number of well-qualified men and women to fill the vacancies that are made by death and other causes. Not only must the vacancies be filled, but the right men and women must be secured.

It is because the Church realized the importance of this problem that the General Conference of 1920 authorized "one unified system for recruiting, guidance, and selection of candidates for Christian service in the Church." The outcome of this legislation was the organization of the Commission on Life Service. The Benevolent Boards directly interested have united heartily in this co-operative endeavor. During the three years of the quadrennium in which the Commission has functioned, life service conferences have been held in nearly 200 colleges and universities, and 5,000 students have been interviewed. The opportunity to render life service under the auspices of the Church has been more definitely and clearly presented than ever before, and with most encouraging results.

We must first pray that the Lord of the harvest shall send forth laborers into his vineyard, then various effective methods of enlisting the young life of the Church must be employed. It is clear to us that the program authorized by the last General Conference ought to be continued, with such modifications as may seem expedient.

Our Publishing Enterprise.

Who among us does not take special satisfaction in the ever-enlarging prosperity of our great

puhlication enterprise? It is prohahly the most unique feature of our organized denominational life. Other Protestant churchee have their henevolent hoards and their educational and philenthropic institutions which are not unlike our own. But to Methodism must he given the credit for inventing something strikingly original and of pushing this unique enterprise to extraordinary success. The Methodist Book Concern ie admittedly the greatest religious puhlication plant of the world.

John Wesley wae the original Methodist Book Concern. He was a pioncer in making and distrihuting good hooks. These he furnished at a low cost, so that they might be within the reach of the muititudes to whom he ministered. The saddle-hags of the early circuit rider were corpulent with good hooks. These volumes were scattered in the isolated cahins of the settlers, promoting inteiligence corning the doctrines and policies of the Church, es well as hreathing a spirit of evangelim which hiessed the Church of those primitivo times. And ever since the wide circulation of our hooks and periodicals hes contrihuted mightily to the inteiligence and efficiency of the denomination. Our weekly Advocates have attained a recognized place in the field of religious journalism. Our Sunday school puhlications are the marvel oi our day, and their primacy is freely acknowledged hy all the churches.

During its existence The Methodist Book Concern has paid $6,504,900 to the retired ministers of our Church and to the widowe and orphans of ministers. In the past four years payments to our veteran preachers, and to widows and orphans, have amounted to the munificent sum of $1,175,000.

In our Department of Puhiication we have an asset of unmeasured vaine. It is capehle of development upon a scale eo vast as to he aimost heyond heiief. For its skiiiful and economical management hy the puhishing agents and the Book Committee of the Church should he duiy eppreciative.

Christian Unity.

Some impressive developments in Christian unification must he rocorded. The recent organic union of the two hranches of the Evangelicel church is one of them. Three groups of our Lutheran hrethren have come together in one communion, a consummation long desired, and one promising far-reaching results. Some progress hns heen made in the movement to unite three influential denomiations in Canada. Several of the hranches of the Preshyterian Church are considering a possihle merger. All this is symptomatic of a generei trend in which all the foiiowers of our Lord must sincerely rejoice.

The Federal Council of Churches of Christ in America is an efficient agency in promoting Christian feiiowingship and co-operation. The co-ordi nation of the outstanding enterprises of the Protestant Church n great commissions on Community Welfare, Interracial Relations, Social Service, Evangelism end International Relations has aldeay secured very definite resuts. Local Federations have united Protestent interests and nctivities in most practical ways, and these organizations are making a definite contrihution to tne universei Christian brotherhood for which we have long hoped and prayed.

The Methodist Episcopal Church heiieves in the largest possihle co-operation among the Christian denominations in the common enterprises of the Kingdom. Now, as always, it is gied to give ite support to every interdenominational movement thet makes for the increase of the influences and power of the churchees in their united tasks.

But it is the conviction of the Bishops thet no interdenominational organization created for cooperative effort shouid assume the fnnctions of the individuai denominations, or in any way interfere with their freedom to do their own work in their own way. Nor shouid any interdenominational organization assume to speak for, or in any way commit any of its coustituent bodies to any program, policy, or pronouncement without the approval and consent of those who are officiaiiy authorized to represent and epeak for their reepective hodies.

For an increasing spirit of unity and co-operation among the followers of our Lord called hy many nemes and working in many lands, we most devoutiy and constantiy pray.

The Church and Politics.

But should the Church go into politics?

As an orgenized unit, no. But expressing itseif through its individual members, yes.

In a democracy participetion in politics is essential, and the people of a democracy are under definite ohligations to essume politicel responsihilities. The public atmosphere of any community is determined hy the neopie of the community. We have hed politics hecause so few peopie insist upon good politics. The sinner goeth to the primery and the righteous hold an indignntion meeting.

Christiens shouid go into politics because so many of the econ̄omic, social, end moral hetterments which we desire can he secured oniy through poiiticel channels. Good iaws are the hasis of good community conditions. Good laws are worthiess without good men to administer them. Good laws and good executives ere both secured through the use of the heiiot. So that a citizen can consider himseif neither petriotic nor Chrietian when he is indifferent to his poiitical responsihiities.

Christian citizens could easiiy wieid a dominating influence in the puhiic iife of the municipality, the commonwealth and the nation if they would vote according to Christian standards. There are not many commnnities whose officiais wouid not instantly how to the demande of Christian citizens if the Christinn sentiment would be crystaiiized and expressed. We do not propose a Protestant vote, nor a Roman Catholic vote, nor a Methodist vote, as such, hut a Christian vote—a fearless expression in the fieid of the patriotism end conscience of the servants of Jeeus Christ.

Observance of Law.

It wiii not he denied that there is something radically wrong with the nttitnde of the puhiic toward the observance of iaw end the orderly administration of justice. This is due, in part at ieast, to the feeling that in some communities our courte of justice lack the moral force which should dominete them. In certain cases the iaw is used to shieid the criminal rather than to afford protection to society. But deplorahio es thie is, it affords no possihie justification for any group of citizens to teke the administration of law into their own hands. Lynch law is an ahomination and an outrage. Those who are guiity of any connection with it are traitors and outiaws No American can assume to he patriotic who does not denounce it with hot indignation. Scarely less reprehensihie is any organization which secretly discriminates against en American citizen hecause of race, color or religious faith, nnd arrogates to itself the authority of the courts to deai with those suspected of wrongdoing. Such secret policies are essentieiiy un-American, and are a menace to society and to the etate. Patriotic Americans wiii demand with increasing emphasis the equitahie administration of all laws. And they will eiso meintain an attitude of unrelenting hostiiity to every form of lawiessness, whether it is perpetrated hy a defiant individual criminei, or under the auspices of an organization whose activities ere shrouded in mystery, and whose unknown representatives execute ite orders under the protection of secrecy.

The World's Urgent Need.

Is our civiiization to survive? Does it face periis which threaten its uitimate overthrow?

We boast of our wealth, our culture and our patriotism. These things, wo may say, insure for ns permanent safety and increasing strength. So said Bahylon when she beheid her massive towers. So said Persia when she held sway over half the earth. So said Greece when she contemplated the splendors of her tempied cities. So said Rome whn she was in the zenith of her imperial power. But these civiiization went down and are huried in the dust heaps of history.

Why did they go down? Let hietory anewer. And let history warn us that our civiiization may he facing forces quite as destructive as those which rotted the foundations and eapped the vitaiity of empires which have passed away.

Do we not need to make a new appraisal of humen values? We overvaiue might and undervalue right. We overvalue knowiedge and undervelue wisdom. We overvaiue the phrasing of truth and undervaine truth itself. We overvalue wo achievement and undervaiue moral conqueet. We overvalue the forms of religion nnd nndervaiue its dynnmic life. We overvaiue things of the present iife and undervaiue the uncountehie riches of the life eternal.

The inevitnhie outcome of such false vaiuations shows itself in certain current trends which should alarm us. In the presence of these eituations it is foiiy to ciose our eyes to the truth and cry, "Peace, peace," when there is no peace. We need a revival of the prophetic offico. We need prophets whose chief function is not to foreteii events, but those with eyes to see and courage to declare the threetening periis of the prcsent. We need ieaders who dare draw aside the veil from in front of the ugly realities of the world's fate, and show to us our nationai and international foiiies. We need prophets in our puipit, prophets in our greet newspapers, prophets in our schools and universities, end prophets in our halls of iegisiation.

How humiiiating have heen the failures of world diplomacy! Leader after lender has failen. Plan after plan has failed. Both radical and reactionary experiments have heen tried and tried in vain. The world stands bewildered and haffled in the presence of giant perplexitiee for which there seems to he no immediato solution.

An influentiei foreign journaiiet said recently: "Everyhody who knowe tho fecte at all and thinks at all is iooking for some new hook to be written, some great, masterful voice to speak, some real statesman to nppear, some mighty prophet to ariee who will call the world hack to its primary need, which ie religion."

Will anything hut a new mind and a new mood seve civiiization? We must learn agein the old fashioned truth thet "righteousness exalteth a netion," and that "sin is a reproach to any peop What America needs and the world needs is now to turn to God. We need a revival of religion, hoth experimental and ethical, with the motives, self-elacement, purity and passion for righteousness which were in Jeeus Christ. That would speediiy cleanse public life at its fountain head and light the fires of true patriotism, a petriotism which finds expression in love of country, iove of humanity, iove of righteousness nnd love of God.

Our Doctrines.

They teli us that dogma has had its day, and thet the drift is toward a church of deeds rather than one of creeds. But the two are not antipodai. Rather, as in the controveresy hetween faith and works, faith is the hasis of works, so are creeds the inspiration of deeds. A church without doctrine will be as invertehrate as a moilusk. It will have no grip on the conscience. It will never lead the world back to God. Truth sets men free.

It is the glory of Methodism that at a time of widespread theologicai iaxity our fathers laid hold of the crucial truths of Christienity and uttered them with fervid unction in the ears of the world. To those who taught a limited redemption, they affirmed its univereality. To those who held to the doctrine of an onslaved will, they declared ite freedom. To these who were groping amid the mists of uncertainty, they proclaimed assurance. And to those who insieted that it was unreesonahie to euppose that a sinner can know his sins forgiven, the fathers joyfuiiy confessed that

"The spirit answers to the hlood
And teiis me I am horn of God."

To those who observe the movements of God in history, it is neither surprising nor aiarming that, as in the poiitical world, there are epoch upheavels which disrupt the oid order, there sho

bo similar revolutions of thought, or reappraisals of theological values in the world of religion. The Church is snbject to the actien and reaction of all thought currents, scientific, philosophical, and religious, which strengthen or weaken the faith of men in the revelation of God.

The quadrennium now closing has not been everywhere a period of theological serenity. The war of the nations, the effect of which is still felt not only in the centers of world politics and international commerce, but also in the humble homes of the tolling millions, has awakened keener interest in the problems which center in religion. It has forced to the front of popular thinking a sterner demand for the rationality and practical adaptation of Christianity. It has compelled every church in vital touch with the life of the world to give practical reasons for the essential doctrines it proclaims as the very truth of God.

Methodism is not wholly exempt from controversy. It never has been and it never will be. The test of a living church is its power of adjustment. But without ecclesiastical arrogance, and with humble thanksgiving, we may say that during the quadrennium there has been no serious disquietude among us concerning our doctrines. This is not because we are sunk in intellectual torpor, oblivious to the resounding notes of theological strife. We were never more alive to the trumpeting challenge of radical thought, nor more responsive to the results of reverent scholarship. It is not because of hostility to freedom of investigation. The spirit of inquiry is the thermometer of progress. Nor are we influenced by ignorant fear that the faith we profess may not bear the searching light of advancing knowledge. We give the largest hopitality to freedom of thought. But we are anxious that we shall be enlightened by the Spirit of God and not misled by the vain devices of men. Certainly our theological tranquility is not because, as some vainly imagine, we have relegated sound doctrine to a minor place and given to sociology chief consideration, thereby proclaiming out indifference to the movements of theologic thought. We do not recognize any failure of doctrinal Christianity to interest the masses. We were never more confident that Christian doctrine is a basic condition of all social betterment.

Dear brethren, none of these imaginary reasons afford a rational explanation for the freedom of our Church from distracting controversies. The reason lies deeper. It is rooted in a profound conviction in both our ministry and laity that, first of all, the Bible is the inspired Word of God. Tested in the innermost souls of men and in its influence in the practical affairs of life, it demonstrates its divine character and its own credential of its dvine authority.

We believe in one God, the Father Almighty, maker of heaven and earth, an everlasting personal God, the creator and upholder of all things, immanent, transcendent, in all, through all, God our Father, blessed forever. And in Jesus Christ his only begotten Son. Not in a divine exemplar merely. Not in a God-filled man merely. Not in a religious genius than whom there is none born greater among the sons of men. But in the Lord of Glory, God manifest in the flesh, co-eternal and one in Godhood with the Father, who for the redemption of the race was born as to his humanity by the power of the Most High of the Virgin Mary, and by his death upon the cross, made a full, perfect and sufficient sacrifice for the sins of the whole world. He is the effulgence of the Father's glory. He is the express image of his Person. He is the only Mediator between God and man. He is the Redeemer of the world. He is the Giver of eternal life, the Dispenser of the power and grace of the Holy Spirit. He is the Rock and Refuge of his people, the Ruler of the Ages, the final and Almighty Judge of the earth, King of kings, Lord of lords, who shall reign forever and ever.

In thus expressing our belief in God the Father and in his Son, Jesus Christ our Lord, we no less worship and adore the Holy Spirit, the Third Person in the adorable Trinity, who proceedeth from the Father and the Son. He is not in impersonal influence radiating from the eternal ground of all being. He is not a subordinate agency called into activity by the creative will of the Omnipotent God. He is God. With the Father and the Son, he is, in the depths of the divine nature, the eternal ground of all existence. He is the creative spirit who broods over the abyss, who originates all life, and out of chaos and darkness in the material universe brings light and order and beauty. And to the sin-clouded souls of men he imparts spiritual illumination and power. He is the builder of the kingdom of God in men and nations. He is the soul of the church, the inspirer of prophets and apostles through all the ages, the Spirit of Truth who convicts the world of sin, of righteousness and of judgment to come, and the Comforter and Guide of all who accept his gracious leadership.

And as to personal salvation we as firmly believe as ever in the necessity of repentance for sin, in justification by faith, in regeneration by the Holy Spirit, in the sanctification of the believing heart, and in the witness of the Spirit to these miracles of grace wrought in the human soul.

These seem to us the essential, living doctrines of our church.

Our Supreme Responsibility

Restlessness abounds. There is soul hunger everywhere—a deep sense of spiritual poverty. That need is so deeply felt that it cannot be satisfied by any mere superficial response. It can be appeased only by a revival of real religion—not necessarily a conventional revival as to methods, for it is folly to say that the genuineness and efficiency of a spiritual movement depends upon the use of particular shibboleths or plans, no matter how effective they may have been in other days. We must be concerned with dynamics rather than with mechanics.

But it is clear that the revival we need is one which will tear the mask from the face of sin, revealing it in all its black and repulsive reality, and bring men face to face with Christ the only Saviour from sin, and the one unrivaled Master of all life. The message of the pulpit must, therefore, be a courageous, searching, convicting message born in the deep experiences of the preacher's heart, and carried to the hearts of the people by the illuminating and energizing efficiency of the Holy Spirit. The Doctrines which center in the cross of Calvary must have new and overwhelming emphasis. Our Sunday-School instruction must be more definitely evangelistic. Our periodical literature must be saturated with the message of evangelism. Our schools and colleges must become centers of spiritual enrichment and evangelistic conquest. The Church must prostrate herself in an agony of intercessory prayer. God hears such prayer. While the ethical standards of religion must be held aloft, and large recognition given to current movements for religious education, and to the social gospel so much needed in our day, yet our fundamental and imperative mission is to awaken and rescue the multitudes who are indifferent to religion and estranged from the Church.

As we stand upon the threshold of this General Conference, with the eyes of the Methodist world upon us, is it not well to inquire what is the measure of our denominational responsibility for the spiritual movement which is felt to be the emergent need of the world?

In facing this question we must remember that the evangelistic mood is the normal mood of Methodism, and that our whole history has been a history of spiritual revivals. That is the way we started. In the midst of formalism, unbelief, and shocking immoralities, the evangelistic fires of the eighteenth century were lighted. They burst forth upon England in tongues of flame, and soon the whole kingdom glowed with their intensity. The flaming torch was presently carried to these shores. You remembered Mr. Wesley's farewell commission to Shadford: "I let you loose, George, on the great continent of America; publish your message in the open face of the sun, and do all the good you can."

Well, the Methodists did get loose on this continent. They went everywhere preaching the gospel and telling their experience. They journeyed up and down the Atlantic seaboard. They pushed over these hills of New England. They climbed the rugged heights of the Alleghanies, and accompanied the march of civilization westward. Soon the great southland and the prairies of the Middle West were vocal with the fervid songs of the Methodists. The one overmastering passion of these pioneers was that of evangelism. They preached for souls. They went from house to house seeking souls. Winning souls, they were happy. Failing in that sublime mission, they were cast down. And this was the major occupation of this Wesleyan brotherhood for more than a hundred years.

What of tomorrow? Do the changed conditions in the world and the church make the spiritual emphasis less needful? Shall we now become absorbed in the humanities of our time, and find our chief responsibility in our great educational and philanthropic enterprise? No! no! no! These causes are vastly important, of course, and must have our solicitous leadership. But we shall neglect our chief business if we neglect to evangelize, and we shall neglect it at our peril.

We have been putting much stress upon the temporalities of the Church. And there can be no just criticism of our effort to secure large sums to finance our world activities, especially since we have sought to show that the money given to Kingdom purposes is a religious obligation closely related to spiritual enrichment. Yet we have now come to a time when, for the sake of our total work in the world, we must turn our attention, with a consuming passion, to the evangelistic responsibilities which are upon us.

The time was when we had power without adequate machinery. Now we have the adequate machinery without adequate power. We must have both. We spend too much time trying to fix our machine, bothering with cogs and pulleys and cylinders and valves and steam-chests. What we need to do is to produce... If we had a small machine we could get along with a small amount of power. But with our vast and complicated enginery we must have the maximum of spiritual energy.

It was said of Hugh Price Hughes that "he recovered for his Church its ancient passion for the souls of men, and set it as a living force in the stream of modern life." It is for the survival and dominance of that passion we plead to-day.

Our evangelism is not confined to a restricted revivalism. The manifold ministry of the Kingdom of God is finding superb expression in countless communities. Vast sums of money have been invested in enlarged equipment, while a widening vision of service to the total life of the community has inspired increasing numbers of our churches to become the servant of the community in order to become its human Saviour. Community service which does not root in evangelism is impotent, evangelism which does not fruit in community service is imperfect. Methodism fixes the goal of her service to "become all things to all men" that she "may by all means save some."

In seeking to gather the spiritual harvest which now awaits the reaper, our pastors, district superintendents, and bishops must again assume the place of responsible leadership. We must not, we dare not surrender that leadership to any other agency, no matter how excellent it may be. And our laymen must come to see that they have a direct relation to this urgent business of the kingdom which they cannot evade. An evangelism which is truly inspired by the Holy Spirit and the spiritual needs of men will, not need the blare of trumpets nor sensational publicity, nor grotesque superficiality. It will have its place in the normal life of the church, and will employ and exalt our regular instrumentalities. It will so stir with a holy passion

both pastors and people that the incoming of truly converted members will be a feature of the regular program which, if it fails, shall fill us with dismay.

The official record of the quadrennium is before us. It is a revealing report. The total increase in full membership for the quadrennium for the entire church is ove 500,000. During the first year of the quadrennium we reached the largest annual increase ever reported, but the later years show a steady decline. This decline must not be allowed to continue. It need not continue if evangelism is given its rightful emphasis. Whatever secondary causes are cited as explanations for our too halting evangelistic advance, the primary cause is our failure to give the supreme place to evangelism in the manifold activities of the church. We can do better. We must do vastly better. And this is the time and place to set in motion influences which will bring the whole church to face squarely her full evangelistic responsibility. Through the appropriate committee this General Conference should definitely provide for the most daring and determined evangelistic advance of our history. The bishops of the church await such an action with keen anticipation, and unitedly pledge every power of life and leadership to its triumphant consummation.

We do not spend the greater part of a month at Springfield and then separate and go to our homes without giving to the church a spiritual program for the new quadrennium—a program with scope and inspiration enough to rally our people to the most insistent and restful evangelistic propaganda of all the years. Our primacy in this field is undisputed. The Protestant Church expects to lead us. If we succeed as we may succeed, all the churches will feel the impact of our achievement. and share in the holy contagion.

There is an old hymn of Charles Wesley, much used by the English Methodists of an early day, which we would do well to adopt. It is a wonderful phrasing of personal consecration and evangelistic passion, and breathes a prayer which every one should make his own:

"I would the precious time redeem,
And longer live for this alone,
To spend, and be spent, for them
Who have not yet my Savior known;
Fully oh these my mission prove,
And only breathe to breathe thy love.

"My talents, gifts and graces, Lord,
Into thy blessed Hands receive:
And let me live to preach thy Word,
And let me to thy glory live;
My every sacred moment spend
In publishing the sinners' Friend.

"Enlarge, inflame, and fill my heart
With boundless charity divine;
So shall I all my strength exert
And love them with a zeal like thine;
And lead them to thy open side,
The sheep for whom their Shepherd died."

We shall soon pass through the open portals of a new quadrennium. What shall be the measure or our total achievement in that quadrennium? What shall be our policies, our adjustments, our faith, and our dominating effort?

Let us remember, dear brethren, that the achievements of yesterday give no guarantee of success tomorrow. We live in a new world. We face new situations. We grapple with new problems. We fight old enemies in new forms. Glorifying ourselves over past victories, and burning incense upon the altar of statistics, will get us nowhere.

The years just ahead are crowded with spiritual possibilities. Shall our far-flung battle-line have the vision, the courage, and the holy energy to enter these years of matchless opportunity with the swing of certain conquests?

There are some things which Methodism must never give up. She must never give up her essential democracy. She must keep her place in the vanguard of every moral reform. She must still closely ally herself with every righteous program for industrial readjustment and social regeneration. She must, as in the past, be broad enough to say to all who may differ in nonessentials of faith and practice, "If thy heart be as my heart, give me thy hand." But she must continue to preach her evangelical truths with lips of flame. She must still sound out the experimental note, and covet the rich blessings of a victorious heart experience. She must have that compelling inspiration which comes alone from absolute confidence in the purpose and power of Jesus Christ to conquer sin and win the world to righteousness.

These and other historic characteristics of Methodism must be held with an unyielding grasp. They must be so perfectly adjusted to the changing conditions of our great day, that, allied with the best new forces, our Church shall continue an ever-expanding power in the modern world. The golden age of Methodism is not in the past. With unfailing springtime upon her brow, and a glowing passion for Christlike services in her soul, her golden age is yet to be.

And let us always remember this: Our chief hops of continued achievement is not in our great membership, nor in our unique ecclesiasticism, nor in resounding shibboleths, nor in the momentum of a movement which, for a century and a half, has carried us straight ahead. Our confidence is inspired, not by our army, great and disciplined though it may be, but by the presence and pledge of the conquering Christ. Adjusting ourselves to his plans for the redemption of a race and the rebuilding of nations, and responding to his imperial command now resounding through all our ranks, we must go forward.

In this tragic hour of the world Jesus Christ is humanity's only hope. He is the torch of truth, the rock of strength. He is the anchor of hope. He is the refuge of the pursued. He is the master of the storm—the rock of strength. He is the anchor of hope. He is the master of the storm-winds of passion. He is the light which illumines all darkness. His divine foot prints are on all the continents. He moves surely toward the summit of his Kingly reign, and summons his Church to follow with radiant faith and bounding step. Under his leadership every fortress of unbelief shall be stormed, every bristling breast-work of sin shall be scaled, and above the last conquered citadel his blood-red banner shall be unfurled.

With many of his followers in many lands, of many races and tongues, and called by many names, we covet the privilege of uniting in ascriptions of adoration to Him who is worthy "to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing." And in the name of our millions of members and adherents scattered over the earth, we now pledge to him our heart's devotion, our unwavering fealty, our uttermost love, and our eager co-opsration in every redemptive movement for the rescue of a world devastated by sin, but soon to be uplifted and transformed by the magnetism of his cross.

The morning cometh! The morning cometh!

It is daybreak everywhere. Even in the darkest corners of the earth the gray streaks of the morning light are now above the mountains and the plains. The mists of ignorance, superstition, and tyranny, and the miasma of personal and national iniquity shall flee before his purifying presence. Soon the continents shall be bathed in his effulgent glory, for "the earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea."

"Once the morning light has broken, who shall say
What the unmingled splendors of the day,
What the evils shall perish in its ray;
And the dawning tongue and pen,
Aid it, hosts of righteous men,
Aid it paper, aid it type,
Aid it, for the hour is ripe,
And our earnest must not slacken in play:
Sons of Wesley, eager, valiant, lead the way!"

"Now Unto Him That Loved Us, and Washed Us from Our Sins in His Own Blood, and Hath Made Us Kings and Priests unto God and His Father, to Him be Glory and Dominion Forever and Ever. Amen."

Earl Cranston, John W. Hamilton, Joseph F. Berry, William F. McDowell, William Burt, Luther B. Wilson, Thomas B. Neely, William F. Anderson, John L. Nuelsen, William A. Quayle, Edwin H. Hughes, Frank M. Bristol, Homer C. Stuntz, Theodore S. Henderson, William O. Shepard, Francis J. McConnell, Frederick D. Leete, Richard J. Cooke, Wilbur P. Thirkield, Herbert Welch, Thomas Nicholson, Adna W. Leonard, William F. Oldham, Charles B. Mitchell, Francis W. Warne, John W. Robinson, Eben S. Johnson, Lanress J. Birney, Frederick B. Fisher, Ernest L. Waldorf, Charles E. Locke, Ernest G. Richardson, Charles W. Burns, Anton Bast, Edgar Blake, George H. Bickley, Frederick T. Keeney, H. Lester Smith, Charles L. Mead, Robert E. Jones, Matthew W. Clair, Joseph C. Hartzell, Isaiah B. Scott.

DAILY PROCEEDINGS OF THE GENERAL CONFERENCE TUESDAY MAY 6

(Continued from last issue)

At the close of the intermission the Hymn "Faith of our Fathers" was sung.

The Bishop: The committee on Credentials has the platform for a matter of high privilege.

C. A. Pollock (North Dakota): President Murlin of Boston University was called home for the 6th and 7th, and his reserve, Rev. J. F. Knotts, is here. I move that without further expense Dr. Knotts be seated in place of President Murlin for the two days.

D. G. Downey (New York East): Rev. William Kelley, former Editor of the Methodist Review, long time one of our most distinguished pastors, is in infirm health in his hotel in Brooklyn. We miss his genial presence and his distinguished figure. I am sure that this Conference will desire to send to this distinguished servant of the Church a word of greeting. My motion is that Bishop Luther B. Wilson, the bishop resident, and Dr. Henry Wade Rogers be requested to wire our greetings, in such form as may seem best to them, to the Rev. Dr. Kelley at the Hotel St. George, Brooklyn, N. Y.

The Bishop: I am sure the Conference will want to vote on that motion by a rising vote.

The vote was unanimously in favor.

The Bishop: Will you allow the Chair to ask the secretary of the Board of Bishops to make nominations.

Bishop Wilson: These are nominations for the additional members of the Committee on Revision.

R. E. Brown (Genesee).

G. B. Burns, (Philadelphia).

W. H. Phelps (Michigan).

L. A. Ferris (Southern California).

These nominations were confirmed.

Presentation of Fraternal Delegates

Wallace MacMullen (New York): Your Committee on the reception of fraternal delegates is very glad that we have present a representative of the Methodist Episcopal Church, South, and the Ministerial and Lay Representatives of the Methodist Church of Japan. These

brethren will give their fraternal messages at the evening session, there will be then present, we hope also the representatives of the Methodist Protestant Church; but the three first named are here now. Your committee wishes the privilege, through the presiding bishop, to present them in formal fashion to the Conference. Their credentials from their churches to our Church will be read at the evening session. They are Prof. W. A. Shelton of the Methodist Episcopal Church, South, head of the department of Semitics and Old Testament Literature of Emory University, Atlanta, Georgia; Rev. K. Ishizaka of the Board of Reconstruction of the Japan Methodist Church, and Mr. Yoshida, lay delegate from the same Church. I have the privilege of presenting to the Conference through you Prof. Shelton, and also these representatives from Japan.

These fraternal delegates were received by the General Conference.

E. J. Lockwood (Upper Iowa): I call for the order of the day.

It was voted to take this up—the report of the Foreign Language Commission.

E. J. Lockwood presented the report as follows, prefacing his reading of the same, by saying: At the close of the reading of this report I shall move its reference to the Committee on Home Missions and Church Extension, and of a portion of the report to the Committee on Revision.

(This report will appear in full in a later number of The Daily Christian Advocate.—Editor.)

I now move that the report be referred to the Committee on Home Missions and Church Extension, and that the sections requiring a change in the Discipline be referred to the Committee on Revision.

The motion was duly seconded:

E. L. Kidney (Pittsburgh): Does the motion imply that those sections requiring a change in the Discipline go to the Revision Committee?

E. J. Lockwood (Upper Iowa): It is distinctly stated that the report goes to the Committee on Home Missions and Church Extension, and that the portions requiring a change in the Discipline, shall go to the Committee on Revision.

A delegate: I move that the latter part be eliminated because the rules require that it go to the Committee on Revision any way.

The motion was seconded.

The Bishop: It is moved and seconded that the latter part be eleminated, and to refer the whole report to the Committee on Home Missions and Church Extension.

A delegates: I am sorry, but we did not hear back here the motion to amend.

The Bishop: The motion made by Dr. Lockwood is a double motion, to refer the whole report to the Committee on Home Missions and Church Extension; and also to refer to the Committee on Revision the sections dealing with changes in the Discipline. The amendment is to omit the second part of the recommendation, and have the motion merely to commit the whole report to the Committee on Home Missions and Church Extension.

A delegate: I second the amendment.

E. J. Lockwood: The motion to refer to the Committee on Revision was made simply to make it specific that it would go there. It would go there by the General Rules, but this makes it specific.

The vote was taken on the amendment, and the amendment prevailed. The vote was taken on the main question and the motion prevailed.

The Bishop: Dr. Lockwood is recognized on a question of privilege.

E. J. Lockwood: May I have the privilege of having these reports distributed to the chairmen of the delegation before the adjournment this afternoon, that they may have it to study?

The Bishop: There is consent for that.

C. F. Anderson (North-East Ohio): Mr. Chairman and Brothers of the Conference: The General Conference Commission on Correction has prepared a careful report which will be ready tomorrow morning, inasmuch as this report has an important bearing upon the work of several standing committees, and inasmuch as we do not desire immediate consideration of this report, but rather its reference, we would like to have this report presented by Bishop Leonard tomorrow morning.

Now, we understand you have a special order concerning the question of unification, and we are also reminded that Bishop Leonard is assigned a special task,—a trip to Washington to represent you there; and inasmuch as Bishop Leonard will leave after the morning session tomorrow, I move that this report of the Commission on Correlation be made a special order tomorrow morning following the other special order concerning unification.

The motion was duly seconded and prevailed.

W. M. Short (Oklahoma): A report from the Committee on Rules.

Committee on Rules. Report No. 2

On the resolution referred to your Committee with reference to the reports of Standing Committees on routine legislation and reports that will not cause much discussion, the Committee on Rules reports and recommends the adoption of the following resolution:

Resolved: That the Chairmen of the Standing Committees be requested to call up for action in committee, and for report to the Conference as earliy as possible all reports covering legislation rountine in nature, or calling for little debate, in order that the calendar may be cleared of such matters before the more important reports come before the Conference.

The Bishop: The report is before you. What is your pleasure?

W. M. Short: I move the adoption of the report.

The motion was duly seconded.

W. M. Short: Mr. Chairman and Brothers of the Conference, this resolution came to us coupled with a request for a rule for the bringing in of such reports. The committee is of the opinion that the rule is sufficient, if these reports will be brought in by the chairman. But we believe that this resolution will help some, and we recommend its adoption.

H. L. Jacobs (Central Pennsylvania): Just one word. It is necessary to facilitate this work, because the Daily Christian Advocate faces, by virtue of its contract in publishing, this situation: That no reports can be received after two o'clock on any day, and that will throw every report from one to two days later before coming into the possession of this house.

The Bishop: The motion is on the passage of this resolution and the adoption of the report.

The vote was taken, and the report was duly adopted.

The call of Conferences was resumed.

H. L. Price (Baltimore): Mr. Chairman and Brothers of the Conference, I present this resolution.

RESOLUTION ON THE LATE JOHN F. GOUCHER, D.D., AND THE LATE MR. SUMMERFIELD BALDWIN

Whereas, John Franklin Goucher and Summerfield Baldwin, respectively, Minister and Layman, of the Baltimore Conference made large contributions to the Methodist Episcopal Church and to the General Conferences of the Church, as to length and value of services, both having departed this life, since the last quadrennium of the Church, and

Whereas, representative of the life of Brother Goucher, a bronze portrait was placed in his church, the First Methodist Episcopal Church, Baltimore City, in honor of his 75th birthday, which reads as follows: "John Franklin Goucher—Missionary Statesman—a Friend of Christ—Leader among Men and Brother to all Peoples—Missionary Pioneer—Church Builder—Father of Colleges." And

Whereas, a bronze portrait of Brother Baldwin, if placed in his church, the Madison Avenue Methodist Episcopal Church, Baltimore City in honor of his 92nd year, would correctly read as follows: "Summerfield Baldwin—Lover of God and His Church—Wise Counsellor—Humble and Useful Citizen—Inspirer of Good—Faithful Friend—Generous to Religious Causes, at Home and Abroad."

(to be Concluded)

SAN ANTONIO DISTRICT WORLD SERVICE MEET

The San Antonio District World Service meet was held by the District Superintendent, the Rev. A. L. Carper, for a one-day session in Lincoln Heights Methodist Episcopal Church, San Antonio, Texas.

The meeting opened at 9 a. m., with devotions conducted by Rev. J. W. Stone, Sr., after which Rev. A. L. Carper declared the meeting open for business.

On motion the following were elected: Secretary, Rev. S. N. Harvey; Treasurer, Rev. L. H. Richardson; Rev. J. S. Medlock, assistant; Mrs. J. H. Swann, reporter to Southwestern Christian Advocate.

The roll was called and all pastors reported their world service money; one thousand, five hundred and thirty-five dollars was reported. The pastor, Rev. J. H. Napier, and members served meals near the church free to all. At 2:30 p. m. the District Superintendent discussed World Service Program as related to our church.

Mrs. E. S. Ratliff, District Superintendent of Junior League, and Mrs. A L. Carper, District President of the Ladies' Aid, called for reports.

Prof. O. V. Walker, District Superintendent of Sunday School, made timely remarks on the Sunday school work of the district. Rev. Wm. Mooney was present to the delight of all, and made a heartfelt talk, a donation of $9.15 was given to him. The program of the district to be held in Gonzales was made.

Mrs. J. H. Swann, Field Secretary of the Woman's Home Missionary Society, was introduced and made an appeal for co-operation in the mission work. At 8 p. m., Rev. B. J. Easter of Hondo. preached a great sermon to a large crowd of earnest hearers. Thus ended a great day.—Mrs. J. H. Swann, reporter.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--The Return and Rebuilding the Temple.

(Ezra 1, 3-6.)

JUNE 15, 1924

In our lesson on Jeremiah four weeks ago we said that certsin of his predictions came lamentably and happily true. What ws meant was that his predictions of the exile of Judah came lamentably true, and his prediction of Judah's return from captivity came happily true. Two weeks ago we saw the fulfillment of his former prediction. Today we are to see the fulfillment of his latter one.

The exile lasted in round numbers about sixty years—heginning in 597 B. C. and ending in 538 B. C. This was also a fulfillment of Jeremiah's prophecy concerning the length of the exile. For "seventy years" as used by him in his prophecy is prohably to he undsrstood as a round numher somewhat as "forty years" is generally used in the Old Testament to designate a short period, and not as a specific or definite numbers of years —though somo teachers to the contrary insist on interpreting the term ss a specific one, and therefore somewhat ruthiessiy manipulate dates so as to make the exile to have lasted exactiy seventy years.

The return was permitted hy Cyrus upon hia overthrow of Babyion in compliance with the request of some of the Jews to be permitted to return. Cyrus' motive may have heen to re-establish Judah as a sort of huffer state between Egypt and his empire. And his permission may have sprung from the kindness of his heart, hecause such preachers and Jewish leaders as the unnamed prophet (commoniy called Deutero-Isaiah) of the iatter part of the Book of Isaiah (chapters 40-66) had done what they could to make his campaign against Babyion a success: they had prayed Jehovah's hlessings upon it in advance. But we may he sure that under no circumstances would he have heen so kindiy disposed had he thought for a moment that the return of the Jews would have heen at ail detrimental to the stabiiity of his empire.

When the permission to return was obtained oniy a very small part of the Jews cared to go. Those who were materiaiiy prosperous where they were did not care to give np their prosperiiy and undergo hardships, aa they would have had to do in rehahiiitating the country which had iain desolate for haif a century. The spirit of the Psaimist a haif centnry before who could not sing Jehovah's songs in a strange land, and who pined for Jerusalem and the iempie was no longer very prevaient among the peopie. And this change of attitude is not at ail aurprising. There have heen several back-to-Africa movements among us American Negroes during our history in this country. But a very few of us have ever cared to return to Africa permanantiy, even though we may not think that we as a race receive justice in this country. The present Zionist movement among the Jews of the world is in a ssnse a bsck-to-Palestine movement. But no large number of tho wealthy Jews care to return. Thoso Jews of the sixth century B. C. were just human heings with typical human natures and acted just about as we would act todsy under the same circumstances. And those Jews who remained wero not for that reason reiigious backsliders or disioyal to tbeir race. Ezra and Nehemiah, two of the greatest reiigious and socisi reformers that their race ever produced, were sons of Jews who had not returned to Paiestine. And the in-some-respects beautiful story of Esther and the Jews of Persia in her day shows that Jews of Jerusaiem did not consider their brethren in Persia any the iess Jews for not having returned to Judea. The fact is that many of the Jews have iearned hy the exiie that the tempie is not absoiutely essentiai for their religious iife—a truth which Jesus emphasized in his conversstion with the woman of Samaria at the weii.

In saying the above we do not wish to impiy that oniy the weii-to-do Jews refused to return to Judea, but that the weii-to-do in general had no zeai for returning. And their attitude doubtiess had much influencs in keeping so many of the poor Jews from returning. No venture which is not a ciass one is ever the most obviously successful if it does not win the hearty allegiance of the weii-to-do peopie. Great praise, therefore, is due those thousands of poor Jews who did return to Judea. For thsy must have known that their hardships would he aii the greater with so few men of means, if any, in their community. But they represent the kind of stuff out of which great nations are huiit—not zeal for weaith, but zeal for the establishment of a principie, even thongh it can be estahlished only through many hardships and much sufferings. They were certainly prompted hy a reiigious and patriotic motive, though they donhtless expected that through their hardships and sufferings their children's children would enjoy greater prosperity than would be probahie for them in Bahyionia.

After reaching Jerusalem their first puhlic work was the rehuilding of the temple which was to be, as it had formerly been, the centre of the religious and national iife. But the tempie was not compieted until more than twenty yesrs later. The work was caused to cease hy order of the Persian kings hefore whom the Jews' enemies wiifuiiy misrepresented the Jews' motives in rebuiiding the tempie. This they did because their cooperstion in the work was refused by the Jews. Those Jewish leaders had learned that disioyaity to Jehovah was the cause of the first destruction of their nation. So they were determined in the beginning of the restored national iife to forestaii any second destruction from the ssme cause. Accordingiy they were determined to have no more idoiatory in Jerusaiem. So they fiatiy tnrned down the offer of assistance by the adoiatrous Samaritans. We cannot too greatiy praise these leaders for the stand which they took. But we wish to emphasize the fact that it was the leaders of the peopie, and not the peopie themseives, who took this stand. And these leadsrs had no sooner died than ths very heathenish influences which they had tried so diiigentiy to counteract and kesp out began to make themseives greatiy feit. This necessitated the return of the two other great Bahyionian Jews whose work we shall study in our next lesson.

J. LEONARD FARMER,
Rust College.

MISSIONAY INTERPRETATION.

Lesson for Sunday June 15, 1924.
"The noise was heard a far off."

(By Rev. D. D. Martin, D. D.)

The voice of shouting and thanksgiving is heard at longe range. Judah had heen a iong time in captivity and had wept much over the condition of Jerusaiem. This iesson takes up the story of the glad return and the re huiiding of the city and the temple. It was a great home coming, when the peopie couid not refrain from shouts of praise and thanksgiving. Some of our missionaries who remain long in the desoiation of heathen darkness which is about them in the mission fieid, have sometbing of the same feeling when they return to their homes and to the church where they were nurtured and mingie again with those from whom they have been so iong time separated.

The children of Judah wept aloud with joy over the restoration of the home of their fathers and tbe iand of their iove. There was aiso some weeping; for those who have heen long away can see the numhers who have fallen and ths changes that have taken pisce, so that the old home does not seem just iike it did hefore. It costs our missionaries much to leave their native iand and pasa long years in conditions so unlike their home life; they do this for the Master's sake and for the sake of his scattered sheep and the iost ones. There were many faithful ones who went away with the capiivity of Jndah. They remembered God in a strange land and prayed mightiiy unto him so that through the influence of the faithfui of the Hehrew children many were bronght to the knowiedge of the true God.

God's house should aiways be glad piace in which the giow of and the joy of spirit will be seen heard about the earth. Many Sund schools and churches have spoken ioudiy that iands far away have tho joy of their service. There Sunday school classes in our weste cities and towns whose glad se of gifts and prayers for tho he have made lighter the burdens missionaries across the seas; tru many are heard a far off. With coming of the radio we iearn th it is possible to broadcast a me sage to the ends of the earth a make many of the scattered peopl and homes happy. God would ha us broadcast his message to people.

Gammon Seminary.

District Rounds

FORT SMITH DISTRICT

Third Round

Plainview, June 8; Marks' Chape 14-15; Manmeiie, 15-16; Marche, 22 Springfieid, 24; Conway Circuit, 29 Soigohachie, July 5-6; Cleveland, 7; Morriiton, 12-13; Conwsy, 13-14 Bentonviiie, 20; Fayetteviiio, 27; Va Buren, August 3; Fort Smith, 3-

Dear Brethren. We want you t make the World Service a succes and hring many souis to Christ. Ou District Conference and Epworth League and Sunday School Conven tion wiii convene at Roiand, Ark August 13-17. We will expect eac pastor to be there with a round re port and see to it that the loca preachers hring his subscription t the Southwestern Christian Advocate W. H. Simpson, D. S.

PINE BLUFF DISTRICT

Third Round

Marveii Circuit, June 21-22; Clar endon, 28-29; Altheimer Circuit, 28-29; Gouid and Merony, July 5-6; Avory and Dumas, 12-13; McGehee and Dermott, 12-13; Eudora Circuit, 19-20; Carthage Circuit, 26-27; Johnsviiie Circuit, August 2-3; New Edinburg, 9-10; St. Mark, 11-17; Maivern Mission, 19-20; St. James, 23-24; Pine Biuff Circuit, 30-31; Heiena, September, 6-7.

Dear Brethren: This is our third round which hrings us into District Conference. May I urge that we do our hest to make Chiidren's Day a High Day and rush aii of our claims so we may go over the top at our District Conference. Please look after Conference Claimants, Episcopal Funds and the good old paper the Southwestern Christian Advocate and aii other claims. Yours for ths work. A. S. Miiler, D. S. Box 72, McCroeii, Ark.

CARD OF THANKS

I take this method to thank the membera and friends of Cotton Port, for seventy-fivo pounds of choice groceries. This was under the Leadership of Mrs. G. A. Lashington, Rev. and Mrs. Lashington are standing loyaiiy hy tho paator in helping i hring Cotton Piant up to the fro May the Lord hiess those good p ple.—O. J. Harvey.

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Principal of Morgan Academy Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC.

June 15—Play and Personality. (1 Thess. 5:16-18.)

At the very beginning let us define "personality" by using just one of Wemster's many definitions—"individuality." Let us agree also, to think of play in a rather broad sense as being, not simply participation in games or sports, hut as heing anything that looks toward diversion, relsxation, amusement.

In the light of these two definitions, we can go on and study the relationship between play and personality. Personality is the most important sset one has.

There are iwo or three facts to lake into consideration as we study this topic. They are not new, hut we need to remind ourselves of them more frequently than we do.

The first is that everyone is growing a personality of some kind or other. It is beyond all doubt that the effect of yesterday is present today, snd it is equally inevitahle that the seeds sown today will hring fruit tomorrow. When someone whom we have trusted fails and we think that [illegible] suddenly, he has yielded to temptation, it has not been a sudden yielding at all.

Recently, the newspapers in glaring headlines told the story of a man's dishonesty. His family was hesrtbroken and dazed, for in their eyes he had always heen honest and this sudden departure from the usual psth of right puzzled them exceedingly. But, as the story came out, little hy little, it developed this man hsd not fallen at all; he had simply come to the bottom of a long flight of stairs, down which he had been stepping slowly for several months.

The second fact, which it is not always easy for us to remember, is that personality is of slow development. There is a distinct advantage in that principle as it is exemplified in the world of nature, for there wo know that slow growth produces durahle material und long and vainable life. So personality is formed through weeks and months and years of childhood and youthhood.

With this in mind, the importance of every interest of one's life becomes magnified. Some of us have, although perhaps we do not say it aloud, the idea that same day we will begin to grow a personality like some ideal. But we fail to take into consideration that the personality can not be developed in a week or a day, but is the product of what we have done with all of our weeks and days. [illegible]newhere there appeared this little [illegible] which splendidly illuatrates this [illegible]:

"I don't see," said Robert Kittredge to his mother, "how old Deacon Bradbury can be so serene when he has so much to put up with at home. I think he must have heen horn a saint!"

"If you had known Deacon Bradhury as long as I have you would know that he wasn't horn a saint," said the mother. "I knew Wilson Bradbury long before he was a deacon. I havo known him more than forty years, and I can assure you that he wasn't born a saint. He was one of the most impulsive and quick-tempered young men I ever knew."

"Then, how did he come to be so patient and quiet?" asked Rohert.

"I think," said the mother, "that he would tell you that it is hecause long years ago he saw the folly of his quick temper, and began deliherately to curh it and acquire the hahit of restraint. That is a hard thing for young persons to understand; you look at the ripened saints ahout you and you think of only the finished product. You don't see that it has heen the achievement of years of striving against deperate handicaps, and so you talk of 'horn saints.' There is no such thing.

"Some persons are horn with a better start thsn others, hut everyone has had his own peculiar hattle to fight. If he hadn't he would be no hetter than a plaster saint adorning a niche in the wall somewhere. Sainthood, Robert, is built up hy years of work. Do you remember the iceberg we saw last year on our trip ahroad? Do you remember that you asked me what made it go in one direction, while the wind and surface waves were going in the other? The reason was, as I told you, that two-thirds of the iceberg was below the surface of the water, and there were currents far down beneath that were carrying the iceberg along with them, regardless of winds and surface currents.

"That is tho way with people. Two-thirds of us are hidden down out of sight of the world. That is the region of thoughts, ideals, emotions, secret habits and imagination. When some man high in pnhlic esteem suddenly falls into disgrace, it means that the two-thirds of him that was out of sight was running counter to what he was professing in puhlic. And when some man like Deacon Bradbury lives a life of serenity in the midst of surface currents that are trying to carry him in the other direction, it means that the two-thirds of him you don't see are reaching down into currents of patience and psace, currents that he has been establishing for yeara.

"I hope you won't be fooled or discouraged by thinking of born saints. Just keep the hidden two-thirds of your life—your dreams and ideals and imagination—set in the right direction, and the current some day will set straight and carry you strong into some such haven of peace as Deacon Bradhury enjoys."

And this story leads us to our third point—namely, that **your personality is what you make it.** We too often think of culture as familiarity with literature and art and ahility to quote authors and to discuss fluently the characteristics of the work of various artists. Or we may think of it as a familiarity with all types of knowledge—not literature alone, but history, philisophy and science as well. it has been said that "culture is not definitely practical. Its Latin original—**colere,** to till—suggests its nature, an intensive working of the human soil of each personality by itself to the end that the greatest and best spiritual crops may appear. It is a preparation for activity rather than activity itself, and preparation of a steadying, all-round sort. It is an attitude not a stock of accomplishments."

What are the influences that contrihute to this growth of personality? You will namo "the church" at once, of course; hut hecause we want to consider it a hit later, let us leave it out of our list just now, and think of somc other agencies that are important.

It is not hard to find many proofs of tho great effect of play on personality. The use of leisure time can make or mar character. Therefore, it is tremendously important that young people know how to play. The kind of play that is helpful is rightly called re-creation, for in a very real sense, it renews and huilds.

What Shall We Play?

What shall we play so that we shall he helped and not harmed? Play ought to take into account our physical, mental and moral well heing. If it is real recreation it will contrihute to our physical, mental, social and moral lives.

In his splendid hook on recreational leadership, Mr. Warren T. Powell suggests nine henefits of play. It will he worth your while to study them all. Among them he mentions:

Play rightly directed secures physical growth and development.

Play re-creates energy.

Play develops mental life.—Rules must he accurately learnod and quickly followed; mental alertness is developed and stimulated constantly.

Play develops social life.—Team games teach that the interest of the group is more important than the individual.

Play develops the moral life.—In support of this statement, Dr. Lewis Perry, the principal of the Phillips Exeter Academy, made a very significant comment in a recent article. "From my own ohservation as a teacher, I have found that the boy who is most likely to give trouhle is the one who is not interested in anything—study, athletics, school papaer, glee club, or any of the activities of the student. A hoy of that type hreeda trouble for himself and others. Possibly he smokea too much or he may get to drinking and gambling. The boy whose mind and time are fully occupied does not drift into these habits. It is the old story of Salan finding mischief for idle hands to do.

These values of play as thoy arc given by Mr. Powell are present in good forms of play. If they are not, then there is something wrong with the character of the recreation.

As Dr. Richard Cabot puts it: "If play is not only recreation hut re-creation, why then it is to he born again and herter born. * * * What is it that art, music, literature, drama, do for us? Is it not the re-creating of jaded, humdrum lives? Art carries us off into a far country more beautiful, * * * perhaps more humorour and sparkling, perhaps nohler and more heroic than is shown us in the workship and the home. We emerge refreshed hy this * * * experience."

The Christian ought to he especially Interested in play for Jesus came to conserve and nourish the whole life, and it is because we believe in the ahundant life that He talked about that we have come to know that religion cannot he confined to one day in the week or to one place in the community. It must he carried into all of life for it will not profit a community to huild magnificent churches and heautiful schools manned hy the most eloquent preachers and the most conscientious teachers if the young people in that community are constantly tempted hy commercialized amuscments—to spend their leisure time in ways that will cheapen and degrade personality.

There is just one very hrief last thought—We have been talking ahout the effect of play upon personality, hut we shall not get the most out of this topic unless we think the influence of personality upon play. "A man's himself when he forgets himself." Would you he willing to have your character estimated hy the use you make of your leisure time?—Epworth League Quarterly.

A CARD OF THANKS.

I take this method to thank the good people of Holly Springs, Miss., for their kindness shown me and my son, Roy, during his illness, after a successful operation hy Drs. J. H. Howard and Rayford. Many thanks. —Mrs. N. R. Clay, Amory, Miss.

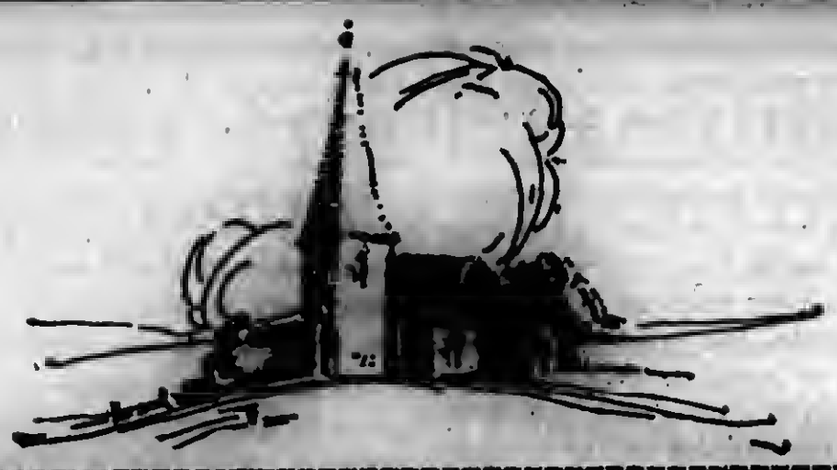
I take this method of thanking the people of Palestine M. E. Church of Nettleton, Miss, for their interest in us. The parties were led hy Mrs. E. Dilworth, who marched into the parsonage and laid on the dining table many pounds of choice groceries. Too much cannot be said of these people. We thank you and beg you to make a call again soon, for you are welcome.—F. G. Wilbon, Pastor.

[redacted]

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WHAT THE CHURCHES ARE DOING

CAMPARAPET, LA.—Ross M. E. Church: Sunday, May 18th, was indeed a high day. A rally was planned but an old-fashioned revival broke out, one was Baptized, four came forward for prayer. Just before closing, and the Recording Steward reported 15 had been raised. A new service started in the belfrey of the church, singing "The Lord Will Provide", With two large haskets, borne by three with every thing that goes to make a home comfortable, were presented to the Pastor. Brother Arthur Bunday made the presentation speech. We thank sister B. Williams for the fine way she went about this to help her pastor. We thank all who donated. We also thank the Rev. John Moore for the fine spirit he showed in helping the Pastor to carry the basket of good things home. God bless Rass people; try it again.—S. J. Jackson, Pastor.

BRANDON, MISS.—On May the 9th a great storm arose around Rock Star Baptist Church and blew Bros. Ed. Bell, Joe Evans, John Fobbs and Sisters Bertha Carter, Victoria Davis to our parsonage with many ponnds of choice groceries and fruits; a small purse also was given to the pastor. We heartily thank all who participated in this kind deed. We pray God's blessing upon each of you and bid you repeat.—F. Smith, P. C.; M. C. Smith, Reporter.

CLARKSDALE, MISS. — Haven's Memorial M. E. Church: Easter is over; the drive netted us $1,030.45. We are now planning and putting into execution our drive for the next six months. The Haven M. E. Church is expecting great things during the months that are to come. To this and everybody will get busy. Experience has taught us that things do not turn up of themselves, must some man behind the machine must do the turning. We have a lot of people who love to do church work and will undertake anything you may ask them to do and get fine results. We only wish that all were possessed of this fine spirit; however, work is like all of the other habits we form, it becomes contagious, so that, eventually, all of us will be hard at work. Therefore, it's not misleading when we say we have done well, and the people who do well ought to know it, and yet we must not deceive ourselves, because the victory is ahead, the hardest of battles are yet to be fought. Our church choir, led by Mrs. Resie Mae Moore, is rendering fine service; the singing is a splendid asset to the Sunday night service. The class and prayer meetings are well attended, full of life and enthusiasm. In these services is where the church tells on itself. People who are useful in the church and community are found in the mid-week service on Thursday nights.

A kindness is something never to be forgotten, and yet when this characteristic is a common occurrence, it's hard to do justice to your subject, unless your sense of appreciation is very acute. Lest I forget, I record on Thursday night, May the 8th, a band of sweet singers hailed at the parsonage heavy laden with many good things, things wanted, things needed, along with some money. This was a representative bunch; members of many of the other churches in town took an active part in the affair. Mrs. Nellie Starkey spoke for the party; it was a fine speech; the pastor replied and bade the company good night, assuring them that they might come again went they felt like it.—F. H. Henry, P. C.

MASON, TENN.—Alexander Chapel M. E. Church: Sunday, May 18, 1924, was a high day with members and friends of Alexander Chapel. We held a splendid Sunday school under the leadership of Rev. S. A. Allen. At 11 o'clock the congregation was called to order by the pastor, Rev. T. B. Blackman, for service, spending a few moments in listening at the children of God talk of His. Our friend and brother, Rev. R. L. Jones, of Cedar Grove Baptist Church, delivered to us a splendid sermon. The service was then turned over to the class leaders, as the day was set for class leader rally for the pastor: J. E. Brunett, $7.10; M. Someville, $1.25; S. A. Allen, $3.91; Paul Taylor, $7.55; Clem Evans, $13.77; William Dorgger. $4.60; Mrs. Rosa Jones, $2.75; total, $45.93; public collection, $8.40. Grand total, $54.33. The evening service was conducted by Rev. H. W. Douglass of the C. M. E. Church; also the night service was conducted by Rev. Colman, also of the C. M. E. Church. May God bless the young class leaders. Mrs. Rosa Jones is a member of F. D. Baptist Church.—Estella Norfork, Reporter.

KANSAS CITY, KANSAS—Mason Memorial Methodist Episcopal Church has just come out of a great revival, ending Sunday evening, May 18, with the Rev. S. W. Johnson, of Boynton Chapel, Houston, Tex., recommended by our own Rev. L. H. Richardson of San Antonio, Tex. We will say just here that Rev. Johnson proved to be the master of the situation and everything he was recommended to be, bringing his audience to their feet at delivery of his most noble and masterful sermons. In spite of the fact of the many school closings, exercises, etc., we had great success. We are indeed proud to have such noble characters with us as Rev. Johnson. On Sunday morning, May 18, Mason Memorial was crowded to hear our beloved pastor, Rev. P. A. Morrow, deliver the baccalaureate sermon to 73 graduates of Sumner High School. The sermon was a masterpiece. The praise of the city and everyone goes out for our beautiful carved stone church that is now nearing completion, a tribute to the grand old Methodist Church without spot or wrinkle. Rev. Johnson gave us such grand and noble service, until our membership at his request sent our pastor, Rev. P. A. Morrow, with him to the seat of our General Conference in session at Springfield, Mass., by way of recreation for him. They departed Monday evening, May 19th.—W. R. Johnson, Reporter.

RICHMOND, TEXAS—Mothers' Day was observed at Mt. Vernon M. E. Church with a well prepared literary program. High tributes were paid to all mothers. The program was under the direction of Mrs. Hallie Ragland, who spared no pains in making the occasion a success. Mrs. Willie May Sampson rendered a beautiful instrumental solo. Splendid papers were read by Mrs. Pearl Foster and Mrs. E. L. Sawyer of Mt. Carmel Baptist Church. A brief address was given by the pastor, which was highly appreciated by all. Our Easter program was a success. Mrs. Mary Martin raised $60.38, assisted by others; Mr. Lawyer Curney, with the assistance of others, raised $40.62. Sunday school, $22; Ladies' Aid, 5. Total, $143.18. We are thankful for these noble women and for their helpful service in putting the program of our church over on Easter Sunday, under the leadership of pastor and stewards.—Rev. N. N. Sawyer, Pastor; Mr. L. H. Humphrey, R. S.

LOUISVILLE, KY.—The Calvary M. E. Church is moving up the King's Highway. The building fund clubs are all very busy raising funds toward helping to pay for our beautiful church at 910 East Walnut street, which we moved into Feb. 10, 1924. The captains of the building fund clubs put on a week's program, beginning May 5th, lasting throughout the week. On May 8th and 9th we had with us Mrs. S. W. Eddy, a returned missionary from India, and Mrs. J. T. Leggett, president of the Woman's Foreign Missionary, who held the School of Methods, which was very spiritual as well as inspiring. We held wonderful sessions in the morning and afternoon, with Mrs. S. W. Eddy lecturing to us in the evening. Mrs. Eddy's lectures are inspired to make every missionary woman up to her sense of duty and to draw every woman that is not a missionary into some society at once. On Sunday morning, May 11th, Mrs. Eddy brought to us a wonderful message, her text being "Faith," and it seemed as if other minds were running in the same channel as Mrs. Eddy's, for on Sunday afternoon at 3 o'clock Rev. R. D. Hines, pastor of Coke's Chapel M. E. Church, brought to us a real uplifting and soul-stirring message, his text also being "Faith." Our evening service was rendered by our loyal pastor, Rev. L. R. Starks, who was returned to us for another year. His text for Sunday evening, Mother's Day, was "Behold Thy Mother." Rev. Starks is a powerful and soul-stirring preacher, and is much loved by his members and all who know him. The collection for the building fund rally was $251.61. The captains have until the third Sunday of this month to complete their quotas, which is fifty dollars each for twelve captains.—Rev. L. R. Starks, Pastor; Della Simpson, Reporter.

BROOKHAVEN, MISS.—Easter Sunday, April 20, was a high day on the Brookhaven circuit. Two of our churches failed to report—namely, Macedonia and Lucien M. E. churches; but we succeeded in raising $30 for the World Service. However, we are planning another drive on Children's Day and we ask the blessing of God

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upon our efforts to reach the goal. On May 18th the Woman's Home and Foreign Missionary put on a drive to raise the necessary funds for boring a well at the parsonage. We raised $20.25. Too much praise cannot be given to the loyal members of the Brookhaven Circuit, especially the president of the Woman's Foreign Missionary Society in the person of Sister Callie Newton, who worked with untiring efforts to make it a success. Pray for us. —J. B. Campbell, P. C.

MICANOPY, FLA.—Paradise M. E. Church: It is gratifying to note the growing interest of the church since the Rev. W. M. McCloud has been stationed here as pastor. He has taken the task before him in a manly way; plans have been put forth by the pastor for great success in the work. Sunday, May 4th, was rally day here. The Sunday school was taught by Miss Margarette Cheshorough. Her teaching was full of inspiration and thought. Rev. T. Means preached the 11 o'clock sermon. The sermon was full of logic and thought. At 3 p. m. the pastor preached and gave the sacrament to a large number. At 8 p. m. Rev. Taylor of the Missionary Baptist Church led us to a throne of grace. His sermon was spiritual food to the soul. Quite a number came to the altar for prayer. Then the pastor called for the captains of the clubs to report. Only two reported, Mrs. F. S. Nelson, captain No. 1, $30; Mrs. Mary G. Harrison, captain No. 2, $19. The total collection for the day was $74. Others will report later.—A. C. Kelly, Reporter.

NATCHEZ, MISS.—Our Easter drive was a success; the program was well arranged by Mrs. H. B. Hart, Mrs. E. G. Webb and Miss J. E. L. Haynes, and the children played their parts well. 4 a. m. the service was good. Everybody returned again to service at 11 a. m. Another splendid sermon was preached by the pastor, Rev. E. G. Webb, after which the members reported their pledges as follows: Bros. L. B. Bates, $10; D. E. Spellman, $5; W. M. S. Powell, $5; W. M. Ellis, $5; Loue Donnald, $5; A. Ford, $5; Riley Barnes, 45c; Rev. E. G. Webb, $5; Dr. H. J. Dumas, $5; Sisters Janie McAllister, $10; Sarah Wallace, $10; Fannie Allen, $1.50; Virginia Spellmand, $5; Elree Donnald, $5; Nellie Donnald, $5; J. E. L. Haynes, $5; E. G. Webb, $5; Josie Young, $2.50; Mamie Green, $5; Leatha McGlotta, $2.20; Lula Burns, 25c; Laura Moore, 55c; Mary Allin, 50c; Ada Bias, 50c; A. B. Shinault, $3; Lizzie Smith, $1; H. C. Hall, $1; Mary Hart, $1; M. E. Howard, $1. Other reports came in from the leagues, W. H. M. S., Sunday school and Queen Esther, with a number of entertainments that were put on during the drive which made a splendid report for our World Service and trustees.—Reporter.

FERN SPRINGS, MISS.—Mount Nebo Circuit: We only have twenty (20) active members on this work, but with our kind and loving pastor, Rev. M. D. Tronpe, we raised for Easter $30. We are striving to go over the top by the help of the Lord. We are looking forward for a great revival.—N. B. Jones, Reporter.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

RANDOLPH—Little Henry Pane Randolph, born August 2, 1923, died April 29, 1924. He was the son of Sister Grace Randolph, the daughter of Sister Matilda Small. All are members of Ross Chapel M. E. Church, Camparapet. Little Paul was laid to rest in Ross Cemetery. Rev. S. J Jackson, assisted by Revs. Joseph Davis and Joseph Morris, conducted the funeral.—Caesar Small, reporter.

FAIR—Sister Anna Fair, member of Wesley Chapel, M. E. Church, Louisville, Miss., bravely bore a fatal disease, for just a few days. She departed this life on April 18, 1924, at her home. She was born July 3, 1881 age 43 years. She was respected and loved by both races. The funeral was attended by Rev. A. A. Wright, pastor of the deceased, at Wesley Chapel. She leaves a husband and four children. We feel that our loss is Heaven's gain.—J. J. Knox, reporter.

MARTIN—Mrs. M. V. Martin, wife of Rev. A. L. Martin, pastor of Asbury Methodist Episcopal Church of Atlantic City, N. J., departed this life Monday, May 12, 1924, 7:05 a. m., at her late residence, 1713 Arctic Ave., age 55 years. Her demise which followed a brief illness of two weeks, come as a sudden blow to the family and a large circle of friends. Her life's work was unselfishly spent in the cause of Christ. Her untiring efforts in the Woman's Home Missionary Society will long be in the hearts of her co-workers and her influence which reached so many will long be felt by those whom she helped. There has been another sunset without a cloud. The funeral services were held Friday, May 16, 1924, 8:30 p. m., at the Ashury Methodist Episcopal Church, 1713 Arctic Ave. Dr. J. T. Fletcher, District Superintendent of the Philadelphia District officiated. Interment at Pensauken, N. J., 2:00 p. m. Saturday.

KELLY—On April 2nd death visited the home of Mr. and Mrs. Mitchell Butler, Canton, Miss., and took away their son, John Kelly. He had been ill for about nine months. Brother Kelly joined the church during his illness and was placed in class No. 4. The funeral was conducted hy the paator on April 6. Many friends were in attendance.—Rev. H. S. Morton, Pastor.

THOMAS—On May 8th Miss Callie Mae Thomas, a nurse in the Grady Hospital at Atlanta, Ga., departed this liffe. Miss Thomas was loved by every one and will he greatly missed by her frinds.—Mildred Alexander, Reportor.

WALKER—Bro. Henry Walker, the oldest member of Wesley Chapel, Mobile, Ala., departed this life April 8, 1924, in full faith. Bro. Walker was a faithful working member. The calls of the church were never too many for him to answer. He let his light shine that men may use his good works. We miss him from his seat in the church.—V. D. Oatman, Pastor.

HARRIS—Brother Norah Harris, of Sterlington, La., departed this life May 7, 1924, at 4:30 a. m. He joined Mt. Sinai M. E. Church under the pastorate of Rev. Edward Powell in 1914. He was the secretary of the church, class leader and a trustee, and was faithful unto death. He leaves wife, mother, father, sister, brother and a host of relatives and friends. His remains were laid to rest in Glendory cemetery. He was a member of the G. U. O. of O. F., No. 8925, and a member of the Free and Accepted Masons, No. 103. The funeral was conducted hy the pastor, Rev. A. C. Mitchell.—A. P. Howard, Reporter.

JOHNSON—Brother D. J. Johnson, a member of Spring Hill M. E. Church, Florence Circuit, passed from labor to his final reward after spending 69 years of usefulness in the world; 45 of them was spent in the service of the church. A loving wife, three sons, four daughtera, three brothers and a host of friends are left to grieve his going. "Servant of God, well done, thy glorious warfare is past; the battle's fought, the race is won, and thou art crowned at last." The writer performed the service at the grave in the absence of his pastor.—P. W. Baldwin.

SIMS—Sister Rachael Sims, Milford, Tex., departed this life in full triumph of faith. She was a member of Pilgrim Rest Church for 42 years and lived faithful to her church until she was called to the sweet beyond. There was no burden too great for her to undertake for her church and home; she seemed always glad to have a task to perform for the church. She was old in years hut young in activities; she was 82 years old. She leaves to mourn her loss seven sons and daughters, fourteen grandchildren and fifty-six great grandchildren, and a host of friends of both races.—Miss M. J. Wright, Reporter.

CREAGH—Prof. T. S. Creagh, member of Salem M. E. Church, departed this life May the 6th, 1924, in full triumph of faith. He was for thirty-three years a consistent Christian, who loved his church and did whatever he could for the advancement of the same. For a number of years he served the church as a steward and trustee, taught in the public school for over 40 years. He leaves to mourn his departure two sons, seven daughters, four sisters and a host of relatives and friends. The funeral was conducted by Revs. G. W. Arnold and J. W. James. The remains were laid to rest in the New Zion cemetery, southwest of Shubuta, Miss.—Rev. A. Bivins, P. C.

MARTIN—Sister Isabella Martin of Camden, Miss., died in full triumph of faith April 3, 1924. She had been a faithful member of Couparle Methodist Episcopal Church for nearly fifty years and was a faithful and tireless class leader until her health became so impaired that she was unable to fill the place. She was married to Brother Bynum Martin about fifty years ago; to them was born eleven children most of whom survive her. She was a devoted wife, a loving mother and knew just where to wear her smile. She leaves a husband, several children, a host of grandchildren and many frinds to mourn her loss. Her funeral was conducted by the Rev. A. W. Wilks, P. C.

McCOY—George McCoy departed this life March 20, 1924. He bore his sickness with patience, confessed a hope in Christ and said all is well with me and God. He leaves a wife and mother to mourn his departure. —Reporter.

HEIDELBURG—Sister Estella Heidelburg, a faithful member of Spring Hill Baptist Church, was called by death Monday evening, March 24th, 1924. Sister Estella was born in 1890; she joined the church when fifteen years of age, and for nineteen years she was found at her post ready to answer any call. Sister Estella was the wife of Bro. George Heidelburg. Her funeral was conducted by her pastor, Rev. Sid Boltt, assisted by Revs. J. B. Brooks, J. H. Hendricks, S. W. Hawkins, N. E. Goodloe. Programs rendered conducted by the president of the Home Mission Sisters. Solo by Mrs. Drucilla Hawkins. Interment in the Ellisville cemetery.—Rev. G. W. Hawkins, Reporter.

McCOY—Bro. S. McCoy, one of the founders of the Fairfield M. E. Church, died March 21. He was a member of our church for 50 years, was a class leader for 35 years. His funeral was largely attended. Remarks were made by his leader, Bro. M. Stinger and James Hutchinson. He fought the fight of faith and laid hold on eternal life. Two sons and two daughters and a host of grandchildren survive him. The pastor was assisted by Rev. Jno. McKee.—Jas. Hutchinson.

EDWARDS—Sister Cornelia Edwards, one of the most faithful members of Bellville, Circuit, Texas, departed this life March 8, 1924, after 45 years of christian labor in the M. E. Church; 35 years as an official servant. She was one of the best Methodists the writer has ever met, this every pastor that every pastored her, will verify. She was converted by the lamented Rev. John Gness. She had eight children, 6 boys and two girls, 34 grandchildren and 15 great-grandchildren. All survive her but one son. Pallbearers: Her five sons, Revs. Plenty, Geo. Mack, C. Andrews, Edwards, T. M. Jackson, two son-in-laws, Rev. D. Collier and Prof. E. L. Jackson Services were condneted by A O. O. Pilgrims, funeral sermon by Rev. C. Wofford—W. H. Jackson, reporter.

CREAGH—Sister Harriet Creagh died April 20th at the ripe old age of 83. She was a member of Beautiful M. E. Church. She leaves to mourn her departure, three brothers, three daughters, 15 grandchildren, other relatives and friends. The funeral was conducted by her pastor, Rev. A. Bivins, and her body was laid to rest in the New Zion cemetery.—Reporter.

FINNEY—Sister Hester Finney, of Pen Hook, Va., has been called from labor to reward. She was born Nov. 18, 1887, died March 1, 1924. She married Mr. Letcher Finney; to this union were born seven children,

(Continued on page 16.)

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Meridian	Meridian, Miss.	June 12-15	B. T. McEwen
Dickson	Dickson, Tenn.	July 9-13	Eli J. Guthrie
Charleston	Mt. Holly, S. C.	July 16-20	A. R. Howard
Lexington	Flemington, Ky.	July 23-27	H. M. Carroll
Murfreesboro	Dilton, Tenn.	July 23-27	F. N. Collier
New Orleans	Slidell, La.,	July 23-27	M. R. Walker
Brookhaven	McComb, Miss.	July 23-27	G. W. Smith
Monroe	Bonita, La.	August 13-17	John A. Lindsay
Lake Charles	Crowley, La.	August 20	Rev. C. W. Reeves
Hannibal	Columbia, Mo.	August 20-24	C. S. Webster
Baton Rouge	Scotlandville, La.	August 27-31	B. J. Reddix

Rev. C. E. Moody desires his friends to address him at Houston, Miss., Box 454, instead of West Point, Miss.

The address of Mrs. F. L. Kirkpatrick, Conference Correspondence Secretary of Woman's Home Missionary Society Methodist Episcopal Church, West Texas Conference has been changed to 655 Crawford Street, Fort Worth, Texas.

Woman's Column

Dear Sisters of the Meridian District: Remember that our district convention is to meet in Haven Chapel Church, Meridian, June 12-13 and we hope to have a good representation from all auxiliaries of the district; each auxiliary is to he present with $5.00 and each delegate is required to bring 25c for program expenses. Let us come prepared to do our best along all lines. Yours for the work, Mrs. E. A. Wilson, District President, P. O. Box 40, Hickory, Miss.

FORT WORTH, TEXAS—To the District Presidents of the Woman's Home Missionary Society, West Texas Conference: Dear Sisters, realizing that the officers in this broad field have a wonderful opportunity to work for the Master, and that the progress of our work is proof of the very efficient work, and unried efforts of the Conference and District officers, and that many times our work could he lightened hy more cooperation on the part of auxiliary officers, and that the time is fast approaching for our District annual meeting which will convene at the time and place of our District Conference and that we are anxious to make this a year of success, therefore, to every woman who has an office so important as District President, the challenge of your Stewardship comes. Will you measure up and be ready to make your District report. Those who have done their best, may rejoice, no matter how meager the amonnt of work done. The District Superintendents are in accord with ns, and have pledged their support. It is my plan to attend each District Conference. May the Lord bless our efforts. (Mrs.) F. L. Kirkpatrick, 655 Crawford Street.

TYLERTOWN, MISS.—On May the 8th the Woman's Home Missionary Society met in Bullock's Chapel M. E. Church. Our pastor, Rev. B. W. Robinson, was with us and seems to be on his job in his new field of labor, and is due much credit for the interest in which he manifests in this work. We were also graced with the presence of Mrs. L. P. May, our Field Secretary of the Woman's Home Missionary Society, who gave us a grand lecture. She told us many things worthy of hearing concerning this society and the great work it had accomplished, and promises to be with us again in our annual district meeting. Sister Hattie Fortenherry, our president, is putting forth every effort possible to make this meeting a success.—A. N. Bullock; Reporter.

CHATTANOOGA, TENN.—The district meeting of the Woman's Home Missionary Society of the Chattanooga District met at Wiley Memorial Church Friday, May 9th, at 10 a. m. After the devotional services, Rev. A. J. Hughes, District Superintendent, of Chattanooga District, made a short address to the society, which was very heartily received. Revs. J. T. Wilson and Brooks followed with very interesting remarks. The society transacted the business which came before it, then elected officers. Mrs. L. A. Stevens was re-elected president of the district; Mrs. M. L. Hughes, first vice-president; Mrs. E. C. Winston, second vice-president; Mrs. Callie Banks, district treasurer. All of the other officers were elected as the manual required. Very few changes were made in officers elect. Mrs. Susie Morris, of Knoxville, corresponding secretary of the Home Missionary Society of the East Tennessee Conference, was present and was very helpful to the meeting. The society adjourned to meet in Spring City in 1925.—Reporter.

CRESCENT CITY NOTES

WESLEY M. E. CHURCH—Sunday, May 25th: Early prayer meeting was led by H. R. Knox and B. Hubbard. The Louisiana Benevolent Society had their anniversary at eleven o'clock, sermon preached by Rev. T. B. Cooper of Laharpe. At night, Rev. V. Chapman preached and Rev. L. L. Harrison filled the pulpit at Williams. Reverend Stanley arrived Sunday. Brother Harrison has succeeded in moving the old organ from the platform and the trustees are preparing the platform for the new organ.—Alma Murray, Reporter.

MARRIAGES

MAYER-ANDREWS—Mr. Valscen Mayer and Miss Alma Andrews were united in holy wedlock at Mandeville, La., May 8. After the marriage refreshments were served in abundance. Rev. E. W. Jackson performed the ceremony.

VARLICE-AUSTIN—Miss Tenny Austin and Mr. Edward Varlice were joined together in the bonds of holy wedlock at St. Paul, Jeanerette, La., April the 16th. Many were present to witness the occasion. The bride was dressed in white canton crepe and lace with a bouquet of roses. The bride's maid was beautifully dressed in cream silk crepe, Miss Albertha Marshall. The beautiful little daughter of Mr. and Mrs. E. O. Wise was the flower girl; Little Bill Wise, whose appearance was very attractive. The couple will live in Chicago, where Mr. Varlice has been working for eight years. We wish them a happy and successful life. Miss Austin is a member of St. Paul Church.—P. A. Brown, Pastor; Amelia Arrow, Reporter.

JONES—GILMER—Miss Estelia R. Gilmer, of Paulding, Miss., was quietly married to Rev. L. S. Jones of Kelona, Miss., Sunday January 27, 1924, with only a few friends present. The bride is the youngest daughter of Mrs. Laura Gilmer and of Springhill M. E. Church, Paulding Circuit, Charge of which Rev. T. A. Carter is pastor. She also is primary teacher of Twistwood Rosenwald School, Pachuta, Miss. The groom is principal of Bradford School, Heidelberg, Miss., and pastor of Hattiesburg Circuit. After the marriage they both finished the term. Now they have moved to his charge Hattiesburg, Miss. We miss Mrs. Jones, yet we pray for their success and happiness. —Ella P. Gant, Reporter.

OSEY-WEBB—Mr. A. J. Osey and Miss Henrietta Webb, both of this city, were married at 8 o'clock Wednesday evening, May 14, at the home of the bride, 231 Soniat street. The reception room and dining room were beautifully decorated with ferns and flowers. The ceremony was performed by Rev. G. C. Haywood of Trinity M. E. church. The bride was lovely in a gown of canton crepe trimmed with pearls. Miss Carrie Bush was maid of honor. Immediately following the cremony an informal reception was held for the many guests. Mr. and Mrs. Osey were the recipients of many beautiful and costly presents. They will reside at 2319 Soniat street.

HEINSON-BROWN—The beautiful wedding of Miss Beulah Brown, a trained nurse of Anderson, S. C., to Mr. Benjamin Heinson of Miami, Florida, took place at Anderson in the Methodist Episcopal Church Wednesday evening, April 30, 1924. The church was attractively decorated in colors of blue, pink and white. The wedding music was rendered by Mrs. Marshal Marion, Miss Sammie Fuller sang "I Love You." The ring-bearer was pretty little Evelyn Johnson, and the flower girl, Zadie Mae Edwards, scattered rose potals along the bride's pathway. The bride came in with her uncle and was met at the altar hy the groom and his best man, Mr. McNab of New York. Under an arch of roses and vines the ceremony was performed by Revs. W. S. Thompson and J. F. Green. The happy couple is making their home at 312 Newel street.—Mrs. Katie Richardson, Reporter.

OBITUARY

(Continued from Page 15)

three girls, four boys. For many years she had been a member of Mt. Zion M. E. Church, a faithful church worker and president of the W. H. M. S. The church has lost a laborer, the community a noble citizen. She leaves a husband, seven children, one sister, two brothers and a host of other relatives and friends to mourn. Funeral was conducted hy her pastor, Rev. B. E. Staton.—Mrs. Nellie McDonald, Reporter.

WELLS—On April 22, 1924, Sister Charlotte Wells, the oldest member of Spring Hill M. E. Church, Florence Circuit, passed from labor to reward. She was faithful to the end, a member of the church 55 years. Funeral sermon preached hy the writer, pastor being absent. Age about 95 years. —P. W. Baldwin.

WOODWARD—Sister Bertha Woodward departed this life April 1 at the age of 20 years. She joined Salem M. E. Church August, 1921, and lived a faithful Christian. She was the daughter of Prof. T. S. Creagh and the wife of Mr. Willie Woodward. She leaves to mourn her passing, husband, one son, five months old, two brothers and seven sisters. Her funeral was attended, in the absence of her pastor, by the Rev. C. Washington, assisted hy the Rev. M. J. Marlow, of the M. B. Church. The body was laid to rest in the New Zion cemetery.—A. Bivins, Pastor.

CALVIN—Bro. Isaac Calvin, a faithful member of Launch Chapel M. E. Church, departed this life May 12th, at 2 a. m., after an illness of three days. Sweetly and patiently he passed in full triumph of faith from labor to rest. He was loyal to his church and true to his office as a class leader. He was loved hy all who knew him. He leaves to mourn his death a wife, several children and a host of grandchildren and friends. His remains were laid to rest in the Launch Chapel cemetery Funeral conducted by the pastor, W. E. Rucker, assisted hy W. M. Bowman.—W. E. Rucker, Reporter.

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LORENZO H. KING, Editor | Vol. 51 | New Orleans, June 12, 1924. | No. 25. | THE METHODIST BOOK CONCERN, Publishers

"Let Us Have Done With Tinkering"

"Let us not falter, dear brethren, in prosecuting our Benevolent program,—our total Benevolent program. Let us have done now for four full years, not only with tinkering, but with talking about tinkering! It is often said that the presidential election year is seldom a good one for business The diversions and uncertainties are too many. Perhaps much the same thing is true of General Conference year for our Church. The arithmetical historian might show us some interesting descending quadrennial curves on our financial and spiritual charts. The prophet said it truly, "He that observeth the winds shall not sow; and he that regardeth the clouds shall not reap." Wind-observing and cloud-regarding may sometimes be good; but when they become chronic they are the defeat of the harvest. Our wonderful ecclesiastical machine has been duly examined, and somewhat repaired, and a bit oiled. Now start it to work for the praise of Christ. Our machinery must run in its revised forms for full four years. Away with the hammers! Out with the oil can! Turn on the steam! Generate the electric power! Farewell, dear critic, for forty-eight months! Prolong your absence magnificently! We have now a quadrennium of opportunity for God. O Lord of the work, teach us that the night hastens!"

NOTE: An interesting dramatic scene followed this climactic utterance by Bishop E. H. Hughes in his address, page five, summarizing the spirit and achievements of the General Conference. Reasoned enthusiasm and appreciation broke loose like the noise of the roaring waters of a deep tumultuous sea. It reflected the seriousness and eagerness of purpose with which Methodism enters this new quadrennium to dare and do and achieve for Christ's Kingdom.

OUR CHANGED MACHINERY

Every four years our Church makes momentous changes in its machinery and in the personnel that must manage that machinery. The recent General Conference followed this well established policy. It is therefore the part of wisdom and loyalty for every member of the Methodist Episcopal Church to carefully note these changes and to set himself to studying their meaning as they affect his relationship to the Church and to his Christian task.

No More Council of Boards of Benevolence

Most far-reaching of course, was the change in the Benevolent Plan of the Church. This was made necessary by the revolt of the mind of the Church from the "Board plan" so long in vogue, but in its particular form as adapted by the Des Moines General Conference.

The Council of Boards, derisively called the "Super Board", created at that time finally became the object of a groundswell of opposition. The causes alleged were: it was a Super-Board; it drew too many men into detached service; it belittled th ePastor; it was too unwieldly; it was too expensive, etc., etc. As a result, the General Conference abolished the Council of Boards, and the Committee on Conservation and Advance; and substituted for these two what will be known henceforth as **"The World Service Commission."** This commismission consists of 65 members made up of a minister and a layman from each Episcopal Area in the United States, together with ten members at large, five Bishops, and one representative from each general division of the foreign field. On this Commission also there will be one advisory member each from the American Bible Society and the Board of Pensions and Relief formerly called the Board of Conference Claimants; two each from the Woman's Home and Foreign Missionary Societies: and the Secretaries of the Constituent Boards, hereafter designated.

Consolidated Boards

The Church-wide clamor for reduction of Benevolent Boards by consolidation resulted as follows:

1. **Board of Foreign Missions.**
2. **Board of Home Missions and Church Extension.**
3. **Board of Education, including,**
   - **(a) Education for White and Colored.**
   - **(b) Schools for deaconesses.**
   - **(c) All Sunday School work.**
   - **(d) All Epworth League work.**
4. **Board of Hospitals and Homes and Deaconess work.**
5. **Board of Temperance Prohibition and Public Welfare.**
6. **Board of Pensions and Relief.**

The above newly constituted plan of Benevolences will be manned by the following Secretaries of Constituent Boards:

1. **Board of Foreign Missions; Secretaries, Ralph E. Diffendorfer and John E. Edwards.**
2. **Board of Home Missions and Church Extension; Secretary, D. D. Forsyth.**
3. **Board of Education; Secretary, F. D. Bovard.**
4. **Board of Hospitals and Homes; Secretary, N. C. Davis.**
5. **Board of Temperance, etc., Secretary, Clarence T. Wilson.**
6. **Board of Pensions and Relief; Secretary, J. B. Hingeley.**

Area Secretaries

In order to facilitate the raising of benevolences, it is provided that there shall be a **World Service Council** in each Area, one in each Conference, one in each District, and one in each local Church. Because it was thought that it was a rather unnecessarily expensive arrangement, the Area Secretaryship was made optional with each area, provision being made as follows: "Each Area shall determine whether it desires an Area Secretary and if one is desired he shall be supported by the Area in such manner as it may devise."

A New Colored Area

.....In order to conserve the interests of our Methodism in the territory where so many of our people are going from the South, another Episcopal Area was created and headquarters established at Covington, Kentucky, just across the river from Cincinnati. This location was thought best because of our Publishing and other interests grouped at Cincinnati. The new Episcopal residence, called the Covington Area, will be under the General Superintendency of Bishop Matthew W. Clair, who during the last quadrennium was at Monrovia, Liberia, Africa. Bishop Clair's ripe experience as long time Pastor and District Superintendent in the border Conferences in the home field together with his years of distinguished Missionary service in Africa admirably adapt him for splendid leadership and generally anticipated achievement in his new residence in the Covington Area. Embraced within his Area are the Lincoln, Liberia, Little Rock, Lexington, and Central Missouri Conferences, Even before leaving the Springfield Conference the Bishop had called together such leading men and women of his territory as were present at the Conference, and steps were taken toward organization for a quadrennium of marked success.

Publishing Interests

Much of the concern of the Conference found its basis in the situation existing in the Publishing Department of the Church. Since the death of the late Dr. E. R. Graham, several years ago, only two Publishing Agents have been conducting these interests, whereas according to one interpretation of the law of the Church there should have been three. Chairman Conner of the Book Committee, though overruled by the majority of its members, strongly contended for three. The question did not concern the efficiency of the two; it was merely a legal question as to the technical number required. The controversy was referred to the General Conference for settlement. Which body avoided the controversial side of the argument and elected three Publishing Agents: thus by indirection at least, giving its sanction to Chairman Conner's interpretation. Dr. John H. Race, who, as Senior Agent, had so successfully conducted affairs, with the able association of Mr. R. H. Hughes during three years, was, by a large vote, re-elected as Publishing Agent, and assigned by the Book Committee to the New York House. The Conference elected the Rev. Dr. G. C. Douglass and Prof. O. G. Markham as the other two Publishing Agents. Dr. Douglas was assigned by the Book Committee to Cincinnatti and Prof. Markham to Chicago. Much of the splendid entertainment given the delegates to the Conference was due to the marked foresight and Christian courtesy of Dr. Douglas who was Chairman of the General Conference Commission on Entertainment.

In keeping with re-organization of the Church on Area lines, instead of on former General Conference District lines, the Book Committee is now differently constituted; there being now on this Committee one representative from each Episcopal Area. President M. S. Davage from the New Orleans Area, in point of seniority of membership on the Committee, is its ranking colored member, with Principal T. H. Kiah of the Philadelphia Area next. The Atlanta Area is represented on the Committee by Dr. J. H. Todd of Florida Conference and the Washington Area by Dr. M. I. Navlor of Washington Conference.

The status of the Advocates remains about as it was excepting that each Advocate will carry a quantity of uniform, not syndicated, matter. The purpose of the Church being gradually to work toward a National Methodist Christian Advocate giving to the world, with unified voice, a composite and epitomized interpretation of Methodist thought, polity and experience together with a survey and resume of the world field of men, religion, and things. A new editor, known as a Research Editor, was elected to mann this new feature. As a worthy and competent incumbent of this office. Dr. Halford E. Luccock was elected. He is son of the late Bishop Luccock and was up to the time of his election, Church Publicity Agent. Dr. Luccock is one of the Church's most versatile writers, pleasing and prolific, discriminating and effective in style; and his messages and contributions will be eagerly sought and followed.

Readjustments in Areas

It will be noted that among our colored group, several important changes were made in Area boundaries and in supervision. Bishop Robert E. Jones was continued for another quadrennium as General Superintendent of the New Orleans Area where he did such successful work during the previous quadrennium. To this progressive Area has been added the Tennessee Conference, making a total of seven Conferences in this Area.

The Chattanooga Area, manned for eight successive years by Bishop Bristol who took such a helpful and friendly interest in our group, is to have for the next four years, the vigorous and sagacious leadership of Bishop W. P. Thirkield. Only by reason of automatic retirement on account of age was Bishop Bristol given up by the Area. For this

(Continued on Page 4)

1858—IN MEMORIAM—1924



BISHOP HOMER C. STUNTZ

No sadder news has come to the Office of the Southwestern Christian Advocate in recent years, if ever, than that of the apparenty premature death of Bishop Homer C. Stuntz, whose passing has been flashed by news agencies to the ends of the earth.

For he was a citizen of the continents, truly; all of them he had visited; three of them he had served. His was a sacrificial saving service, made effective hy the prompt and all too prodigal lavishing of his energies and his love upon those whom he felt called upon to serve.

Signal service was rendered the cause of Christ first at home as a forward-looking pastor-evangelist. Constitutionally forceful and magnetic in personality he was from the beginning a popular preacher, a highly successful pastor. Early in his ministerial career he experienced the missionary passion surging within and offered himself for such service in India. Here he was pastor, evangelist, editor, christian statesman, where with unabated zeal he labored until a break in health forced his retirement from that field and his return to the United States for recuperation.

When the call came for the church to extend her far-flung lines of missionary endeavor to the Phillipines, both the needs of that field and the missionary passion for Christian service met happily in the breast and soul of Dr. Stuntz. His response was prompt. The results of that period of service as Superintendent of Methodist Missions are written in the missionary annuals of Methodism and the Church of Jesus Christ at large. Probably because he labored too strenuously as was his custom, here too, his health became so impaired as to necessitate his return home.

After his recovery, and distinguished service as one of the Secretaries of the Board of Foreign Missions he was elected Bishop in the Church for which he had dared and done so much. As his episcopal field he chose Latin-America where everything he touched came into new life. Because of ill health, he was again forced to return home, where he laid down the cross to take up the crown for which he had labored with such devotion, such daring and such dignity; not however until he had fructified the soil and garnered a large and rich harvest from two quadrenniums as General Superintendent of the Omaha Area.

Not only as an able indefatigable worker and an ecclesisatical statesman of the first magnitude, does he go down in history, but Bishop Stuntz will ever be known as a man of fervent piety, deep consecration and remarkable brotherliness. By experience and social contacts, he became richly endowed with a wealth of social imagination and Chritsian catholicity that intensified his consciousness of the oneness of humanity; that made him revel in the fact of his kinship with and obligation to all men as children of the same God. He was a stalwart Christian character; and though his body broken, has fallen and is confined to its last resting place, "his spirit goes marching on."

Personal and General

Bishop I. B. Scott preached the Baccalaureate sermon at Claflin University, June 1st., and performed a similar service for Walden College, May 25th.

Dr. C. A. Tindley delivered the Annual Address to the graduating class of Gammon Theological Seminary at the recent Commencement. He is reported to have been at his best in that delivery.

Among Commencement orators throughout the country, none is more in demand than is the Rev. C. K. Brown, D. D., of Clark Memorial Church, Nashville, Tenn., who delivered the Annual Address before the Alumni Association of Gammon Theological Seminary, Atlanta, Ga.

The Rev. A. P. Shaw, our able and popular pastor at Los Angeles, California, and the Rev. C. H. Tobias, Senior International Secretary, Colored Men's Branch Y. M. C. A. received at the hands of President Watters, on behalf of the Faculty and the Trustees of Gammon Theological Seminary at this Commencement, the degree of Doctor of Divinity.

Concerning the group of Colored delegates to the last General Conference, Bishop F. J. McConnell spoke in very commendatory terms. Bishop McConnell sees men as men, looking beyond the color of their skins to the character of their souls and lives. He usually speaks his convictions on questions in the realm of religious and social thought and life, irrespective of popular favor or fear. We can never forget his kindly reference made toward our group at this recent General Conference.

Doctor D. M. Minus, veteran Preacher and race leader o the South Carolina Conference, has recently issued a booklet entitled "The Struggling Boy." As its name would suggest the book is autobiographical, relating the difficulties encountered by the author in obtaining his education and narrating his achievements later as successful Pastor, Educator and race leader in his native state. Besides the author's preface the booklet contains an Introduction by Dr. A. G. Townsend, District Superintendent and an Historical statement by President Emeritus L. M. Dunton of Claflin University, and is an interesting brochure throughout, especially to poor, ambitious, struggling boys.

Miss Anna E. Hall, for nearly two decades foreign missionary from this country to Garroway Mission, Liberia, West Coast of Africa, is now on furlough in this country, radiating the same spiritual sunshine and gladsomeness as of other days. For those who knew her before her going to Africa, a grasp of her hand and a look into her radiant face are reminders of those days when she was in attendance in school pursuing her course in preparation for the years of grave responsibility and distinguished pioneer service in that far off mission field among the lowly and benighted and neglected. Sacrifice and hard work have made their imprint on the physical form of Miss Hall, which it is sincerely hoped this furlough of rest and relaxation will generously repair.

The Wiley "U" League Institute will be held at Wiley College, July 14-19, 1924. In addition to the courses usually given at an Epworth League Institute ,courses in Sunday School Methods will be given. The Faculty is as follows: Rev. J. S. Scott, Dean; Dr. Wiilis J. King, Bible Study and Sunday School Methods; Dr. A. W. Carr, Morning Watch; Dr. J. O. Williams, Evangelism; Rev. L. V. Harrison, Recreational Demonstration; Rev. E. W. Kelley, Life Service; Prof. H. B. Pemberton, Jr., Fourth Department; Dr. E. O. Woolfolk, Methodism; Rev. A. G. Jenkins, Mission Study; Dr. F. H. Butler, Epworth League Methods; Rev. R. B. Reid, Stewardship; Prof. H. B. Pemberton, Sr., Local Interests; Dean J. R. Reynolds, Citizenship; Miss Fannie Butler, Junior League Methods and Elementary Sunday School Methods. There will be a registration fee of $1.00. Board and Lodging will be $1.00 per day. Each Church is urged to send representatives. No wide-awake pastor can afford to miss it. Bring your recreation paraphernalia along. Text books for all the classes will be on sale at the Institute book store.

The Fourth Annual Meeting of the Mississippi Negro State Business League has been called to meet at Central Methodist Episcopal Church, N. Farish Street, Jackson, Miss., on June 25th and 25th, 1924. The Mississippi Negro State Business League is a branch of the National Negro Business League which was organized in Boston by Booker T. Washington in 1900 and which is now presided over by Major R. R. Moton, President of Tuskegee Institute. The members of the Mississippi League are planning to make their session in Jackson, June 24th and 25th, the most interesting in its history. All Negroes engaged in gainful occu-

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OH THAT MEN would praise the Lord for his goodness, and for his wonderful works to the children of men.—Psalm 107:21.

pations are eligible to membership. Each city, town or community in Mississippi is entitled to send delegates. The State League will elect delegates to the National Business League which meets in Chicago in August. There'll be several prominent speakers, both of Mississippi and other states on the program, who will discuss various economic, industrial, educational, health and allied subjects. S. D. Redmond is president, L. K. Atwood is secretary, and Dr. G. W. Smith is Chairman of the Executive Committee.

Among the many educational agencies of the Church is The University Senate whose function is the establishment of standards for the various educational institution sof the Church, and general oversight of such educational work as may be conducted by the several Benevolent Boards. It determines college admission requirements and those for graduation from all Methodist institutions of learning, also for promotion to baccalaureate degrees. As constituted for this purpose, the New University Senate for the ensuing quadrennium is, L. H. Murlin, Boston Uinversity; C. W. Flint, Syracuse University; Arlo A. Brown, University of Chattanooga, J. B. Randolph, Claflin College; W. J. Davidson, Illinois Wesleyan University; John W. Hoffman, Ohio Wesleyan University; Heber R. Harper, University of Denver; John L. Seaton, Albion College; C. W. Tenney, Gooding College; H. B. Langdon, DePauw University; R. N. Brooks, Sam Huston College; William North Rice, Wesleyan University; John L. Hillman, Simpson College; Francis H. Green, Pennington Seminary; F. W. Hixson, Allegheny College; J. M. Cox, Philander Smith College; C. G. Doney, Willamette University; Samuel Plantz, Lawrence College; R. B. von Kleinschmidt, University of Southern California; J. H. Morgan, Dickinson College; W. B. Fleming, Baker University.

At its quadrennial meeting in Springfield, the General Conference created a new Board of Education to be composed of forty-five members to include the work of the present Board of Education, the Board of Education for Negroes, the Deaconess Schools the Board of Sunday Schools and the Board of Epworth League. Dr. William S. Bovard was eleected Corresponding Secretary of the new Board. The legislation also provided that the person elected to this new position shall be declared elected Corresponding Secretary of each of the other Boards and that the present Corresponding Secretaries be appointed as departmental heads of their respective Boards until the merger shall have been completed. The responsibility for the consummation of the merger is placed upon the World Scrvice Commission, which shall determine the placc of the headquarters of the merged Boards, and whether any one or more of the charters of the respective corporations shall be amended and used whether application shall be made for a new charter. Members were eleected for the several boards as now existing to serve in their usual capacities until the merger is completed, except that it was recommended that the twelve vacancies in the present Board of Education due to be elected by this General Conference be filled by persons especially qualified to represent the interests of the other merged Boards.

Drew Theological Seminary has recently received a very unusual collection of autographs and portraits. They are the gift of Mr. William S. Pilling, of Philadelphia, a loyal friend of the Seeminary and a vice-president of its board of trustees. The collection consists of the autographs and portraits of all the Presidents, Vice-Presidents, and Cabinet Officials from President Washington down to recent times. The portraits are usually small engravings. The whole collection is carefully mounted and catalogued.

Drew recently announceed the receipt of two gifts to the Methodist Historical Collection of the Seminary; a bust of John Wesley and an important Asbury letter, besides many collections of great value, such as original manuscripts of John Wesley, the Osborn and Tyerman Collections of Methodist publications, and the private library of the late Borden Parker Bowne. Perhaps no institution in the country has so complete and so valuable a collection of Methodist items of historic interest as has Drew.

AN UPLIFTING FRIEND

By Doctor Ralph E. Diffendorfer

Bishop Stuntz has not only been a friend for more than twenty years, but through many of the more difficult periods of my life was my counsellor and my guide. When we lived as neighbors, the Stuntz home was open to all of our younger group ,and it was refreshing, uplifting and stimulating. Thc Bishop's amazing versatility and extraordinary interest in everything that affected life attracted and held young and old alike. His knowledge of history and literature, espccially of Browning and Kipling, made his home much like a literary club of the finer sort. This fellowship which was enjoyed by an ever increasing circle, and countless permanent memorials throughout the world, will make the spirit of Homer C. Stuntz live forever.

EPWORTH LEAGUE AND SUNDAY SCHOOL INSTITUTE AT WALDEN

District Superintendent J. B. Booth and other ministers and laymen of the Tennessee Conference are in the midst of the plans for the Epworth League and Sunday School Institute which will be conducted June 18 to 22, inclusive, at Walden College, Nashville. District Superintendent Booth is in charge of the Institute, while Rev. C. K. Brown serves as dean and Professor T. R. Davis as local manager. Other officers of the Institute are Dr. W. E. McKissack, Mr. Hardie Hall and Rev. J. O. Dixon. The officers are sending out the following circular latter, along with other information, urging attendance upon the Institute:

My Dear Pastor: An Epworth League and Sunday School Institute for the training of our young people for leadership in Christian work will be held at Walden College, Nashville, Tennessee, June 18, 19, 20, 21, and 22. Certainly for the sake of your local church and for the good of His Kingdom, you will see to it that the young people of your church know fully about the Institute and send one or more representatives to be benefited by the Institute. You will be counted on; so, talk up the Institute and by all means have some one to attend. The business of the Institute is already started. Let us look forward to a pleasant and profitable time in the business of the King. Faithfully yours—Officers.

OUR CHANGED MACHINERY

(Continued from Page 2.)

Area, constituted as it is, Bishop Thirkield by training, experience, and spirit, is uniquely adapted to bring about large results for the Kingdom.

Bishop Berry continues to direct and build up our colored work in common with all the work of the Philadelphia Area. Under him the Delaware Conference is making remarkable strides which the new quadrennium will enhance. Bishop W. F. McDowell and the great Washington Conference continue in happy wedlock. Prosperity characterizes all phases of this Conference's history under Bishop McDowell's superintendency with brighter and more promising prospects for the next four years.

Atlanta Area remains intact with the return of Bishop Richardson to its headship. Its representatives white anl colored went to General Conference instructed to bring Bishop Richardson back or not return themselves; and they "brought back the bacon." So had the Bishop impressed his leadership and love on his Area that the constituency regard him as a necessity to the progress of the Area.

Other changes and important legislation will be noted by us from time to time.

A FORWARD-LOOKING CONFERENCE

Address by Bishop Edwin H. Hughes at Closing Session of the General Conference of the Methodist Episcopal Church

It has fallen to my lot under your order and by the subsequent vote of my beloved colleagues to present to you during the closing hour of our gathering, a message of such summation as can be quickly gathered and of such congratulation as must be immediately felt. For four weeks we have been together here in the name of Christ, seeking that our minds might be clarified, our hearts stirred, our will sanctified for the holy purpose of God for the Methodist Episcopal Church. Now we are near the end of our legislative labors. As our opening prayer was for guidance toward wise decision, so our closing prayers must be for strength to carry out our programs in the fear of God. Hence I beg that your hearing of such poor words as I may bring out of impressions all too hasty for accuracy and out of all work, too hurried for elegance, may be an actual time of devotion wherein petitions may be put up for God's Grace upon us all, and upon the many millions of men, women and children, whose representatives for a little while the Lord has made us.

The City of Springfield, as our civic host, deserves far more mention than this brief address may permit. Was ever a General Conference once treated more courteously? Did ever any people more cordially vie, each with the other, to make guests happy and comfortable? Have we found ever a building better ordered to our purpose than this auditorium? Have local and general committees ever wrought more faithfully in preparation and in consummation of hospitality? And will any delegate from a distance every speak again of New England reserve. On the contrary, may we not make an allowable double pun upon the name of this metropolis by saying that henceforth it will remind us of the "Spring" wherein the glory of the new growth comes back to the earth and the "field" wherein the birds sing and the flowers bloom to the glory of God' All hail to Springfield, Massachusetts—a name hereafter memorable in Methodist hearts and celebrated in Methodist history!

But we brought hither some gifts that, being our previous possessions, have here been richly enhanced. Perhaps not as much as in former days has the phrase "our great church" run like a refrain through our speeches and prayers. This may be not so much because we have become unduly modest, as because we have unconsciously discovered that even as the first law of good society is that a man should take himself for granted, so the first law of respectable ecclesiastical society that a church should not use assertive or defensive phrases concerning itself, but should rather be exalted as an instrument of Christ. But you will allow this spokeman to make a claim for his church: doubtless our beloved sister denominations have proportionately as many good people as we have; as many wise leaders; as many devoted members; as many generous givers, yet is there not a peculiar quality in our social life? If you will permit me to be colloquial, I will ask—Did you ever before see so many "good fellows" together under one roof? What would you take in exchange for the old fellowships here renewed, or for the new fellowships, started or increased, that are to be carried by you on earth and into Heaven. I am willing to plead guilty to any superficiality when I send up the exclamation—Thank God for the associations of the General Conference! Thank God for the remembrance that we have of other days, other faces, other voices. And thank God for a quickened and enlarged sense of what is meant by the Communion of Saints!

The approach of this General Conference was dolefully greeted in certain quarters by fears, not to say shivers! By some scared eyes the hosts of the iconcoclats were seen moving on Springfield! As if indeed the Pastor of Methodism could not distinguish between an altar of worship and a milestone of travel! We have had on hand a fine group of the right kind of Uzziahs who, with the permission of God have steadied the ark of the Lord and the rough road of debate and have carried it—modified—so that it may more truly bear the shekinah back to the sacred walls of the House of God. How good it has been—to change the figure of speech—to see the old ship of Zion right itself, avoiding the troughs of the sea, and weathering the storms that lashed the waves, and so moving on to the harbor of divine choosing. Blessed be God, the Pilot has been with us!

It has pleased the Father in Heaven to give us here many high moments. Of some of these we shall tell our children and our children's children, and perhaps some of us may speak of them when the little children of a fourth generation cling to our trembling hands. Your list might be different from mine. Yet we can all agree that the hours that brought us the following experiences were great times in the calendars of our souls.

Who will ever forget the Unification morning—its memories, its thrills, its hopes, its visions of seven millions of the sons and daughters of Wesley seeking a common altar and then marching together under the crimson standard of our Lord? Some of us talked with men who were present at the General Conference of 1844 and passed through the pathetic and glorious tragedy of that distant year; and some of us have found a new meaning in the concluding verse of the eleventh chapter of Hebrews "God having provided some better thing for us, that they without us should not be made perfect." And our colored brethren! How grandly they met the issue! What confidence they expressed in us, and in our splendid partners of the South. Even as it is historically true that in the old days of civil strife no black man, left in the home of his white master when the latter went off to war, ever betrayed the family, so now it will be written that our colored people are safe in the hands of their Caucasian brethren! Our vote on unification is a vote of our trust in our Southern brothers, and in their God and ours. We will add to the daily ritual of our lives this prayer—"O God of our fathers unite thy sons and daughters until the nations of all the world shall hear the tread of the advancing hosts". What would you take, dear brothers and sisters, for your participation in that reasoned, and yet ecstatic, hour when with an enthusiasm, more overwhelming than the majority, we expressed ourselves for the unity of our Methodist Israel?

Nor can any delegate ever forget the day when the three young men from the Louisville convention stood on this platform and gave us an experience that no other General Conference ever had! They were received with pride, and not with adult condescension. Their fine idealism made us confident for the future of our work; and their purposes so mingled with our own as to give us a new realization of the fact that we have no greater duty or more pricelcss privilege than to mediate between our own and the next generation. For Christ still has a way of setting the youth in our midst. On the day when Hc sent us each of that splendid trio, He gave us the mood that led to that dear record of the Holy Book, "Jesus looking upon him loved him"; only in our cases the love is not to be disappointed bccause thcse young rulers of the future turn sadly away from the tests of our uncompromising Master. God sent his benediction upon these youths and upon the hundred of thousands for whom they stood.

We must all be glad in the fact that some of our loftiest hours in this conference have been of a purely devotional character. The day of our special service brought us moments like thosc on the holy mount wherein once more the Lord was transfigured before us. Nor can we omit from the sacred list that hour when we received the Commander Evangeline Booth and our courtesy to her was changed into spiritual service to us, until we felt that one thing grandly worth while was to offer Christ as a cure and a solace and pardon and peace for the world.

But there have been other and more regular times when we drew near to God and He answered by drawing near to us. Some of us have felt that the leadership of song in this general conference has been worthy of unstinted praise. Richard Watson Gilder speaks in his own Wesley poems of his "own Methodist-preacher-father's congregations of folks and of the well-loved tunes, made sacred by how many saints of God."

Surely the Lord has taught us that the church need not invade the domain of the jazz or the ragtime in order to get thrilling times or moving verses. Again and again our hymns have swept us up into God's nearer presence and we have had the fortune of hearing of the song of Moscs and the Lamb.

It would be a dreadful blunder to sell our birthright of song for a mess of musical pottage. Methodism needs a revival of congregational singing wherein the great multitudes with an abandon to the passion of praise may illustrate our Wcsleyan heritage of a glorious hymnology. It is not ranting but rather a sober and just tribute to the Father of mercies, to say that again and again in these sessions God has blessed us richly and has liftcd us up into heavenly places in Christ Jesus.

We must thank God, too, for his leadership in the difficult and delicate places of discussion. The war issue might have made another war for us—a war of words among us, and among our people. But conciliation, that made for no evil compromise, prevailed; and we found a way to declare for peace without declaring against partiotism; the way to stand for a world banner without seeming to sail a national flag. Now we go forward to bear out

testimony against all offensive war and to proclaim that the Hebrew prophets were not misguided fanatics when they foretold the swordless and spearless day of God. We will continue the work of prayer and the prayer of work, "Grant us peace in our time, O Lord;" for God has given us here the vision of a warless world.

You are all aware that some of our legislation will call for difficult administering. The putting of the time-limit back upon the terms of District Superintendents will throw upon the conference for pastoral or other appointments some of the best and most efficient men in Methodism; and they and their conferences brethren must prepare themselves for some inevitable inconveniences and penalties involved in the changed law of the church. The only possible miracles here are those seen in resigned and loyal hearts that yield lives to the working out of a system that we trust, whatever may be our personal views of the wisdom of our latered legislation, may work for the glory of God.

The merger of several of our Boards is a frank experiment in the direction of consolidation. That known as the Board of Education will unquestionably offer complicated problems and the man chosen as its premier secretary will need the counsel and aid of many, and the prayer of all. We venture the advice that the service of the former boards shall in the new combination be so definitely "departmentalized" that our work for the education of our colored people, and the work of our young people may be held in an efficient separateness. For the former, God has given us a wonderful chance, and we have responded to Him by raising up the finest colored preachers and the finest colored doctors on the planet. For the latter, let it be said that the Epworth League in its summer institutes has been giving our church in these recent years amazing service. We trust that we indulge in no presumptuous counsel when we say that in the new big board there should be no elimination of these vital factors that have made, on the one hand, a beautiful drama of service for our colored brethren, and on the other a preparation of our youth by the joyful study of the summer for the golden glory of the later harvest period. Nor should we pass from this glimpse at our boards without thanking God for that secretarial and interboard co-operation that promises to remove the debt from our Foreign Missionary Treasury and that gave to this General Conference an event, of less than two minutes' duration, which may tell most favorably upon the lives of millions of people and upon the eternities that shall unfold from the divine hand.

Let us not falter, dear brethren, in prosecuting our benevolent program—our total benevolent program. Let us have done now for four full years, not only with tinkering, but with talking about tinkering! It is often said that the presidential election year is seldom a good one for business. The diversions and uncertainties are too many. Perhaps much the same thing is true of General Conference year for our church. The arithmetical historian might show us some interesting descending quadrennial curves on our financial and spiritual charts. The prophet said it truly, "He that observeth the winds shall not sow; and he that regardeth the clouds shall not reap." Wind-observing and cloud-regard may sometimes be good; but when they become chronic they are the defect of the harvest. Our wonderful ecclesiastical machine has been duly examined, and somewhat repaired, and a bit oiled. Now start it to work for the praise of Christ. Our machinery must run in its revised forms for full four years. Away with the hammers! Out with the oil cans! Turn on the steam! Generate the electric power! Farewell, dear critic, for forty-eight months! Prolong your absence magnificently! We have now a quadrennium of opportunity for God. O Lord of the work, teach us that the night hastens!

After fifty-two years of discussion, we have virtually returned to John Wesley's position on amusements. Now let us put aside that debate and go forward to the asserting and living of a glorious puritanism. He who thinks that the amusement question is amusing prove the superficiality of his own heart. This closing message is an indjvidual interpretation for which my colleagues are not responsible. But in the Episcopal Address we expressed to you our counsel on this long-mooted matter: and you have followed that counsel. That it is a serious time in the life of Methodism in its relation to "diversions" no thoughtful man may deny. Let us have no petty jokes,—as if our new-old attitude were simply itself a piece of cheap opera! The simple truth is that the theater business is by many being terribly overdone: and not a few people are disintegrating their brains and making flabby their moral natures by daily dwelling before the jerky and melodramatic film of the moving picture show; while it is again the simple truth that some modern dances could get appropriate designations only by borrowing names from the lower animals! The minister who now compromises in his advice and warning on amusements may easily become traitor to the Kingdom of God. So far as our Discipline is concerned, the bars are not down; but we ourselves must be sure to open the gates to the Holy City. O Church of Wesley and Asbury, back to simplicity! O church of the saddle-bags, back to good literature and personal piety! We have returned to our founder's method; now let us earnestly seek our founder's mind and heart. Let us hear the Pauline voice, "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. One bar is not down. It stands against the entry of the spiritual soul into the territory of the evil and the doubtful. "I will take only such diversions as can be used in the name of the Lord Jesus." Toss out that banner, dear brethren, over the houses of play, and over the fields of sport, and over the halls of pleasure. For years we have scarcely touched the world of amusements,—partly because an impossible compulsion stood in our way; now we have come to freedom of teaching and admonishing; and we have conferred upon our people a like freedom O Spirit of the living Christ, emphasizes the apostolic words for us all, "Brethren, ye are called to liberty; only use not liberty as an occasion to the flesh." We have acted wisely in our legislation. May the Lord God help us to act wisely in our later attitude and program! Above all, may the Holy Ghost send us a revival of personal religion that will so exalt behaviour and service as to make us illustrate anew the "expulsive power of a great affection."

It is, of course, too early to make any assured appraisals of what we have done here. Time will test our work and will be the great interpreter. But a General Conference that voted favorably on this plan of Unification; permitted the ordination of women to the ministry; reaffirmed Mr. Wesley's rule on Amusements; sanctioned personal, denominational and international attitudes that will help to shatter the institution of war; modified the doctrinal test for admitting members in the direction of simplicity, reality and sincerity; and maintained all its missionary outposts for pushing the battle of the Kingdom to the ends of the earth—such a General Conference can scarcely be called ordinary. It is at least eventful; and some of us believe that it will become epochal. The historian of Methodism's future is likely to declare that here, by the majestic Connecticut, the hands of the servants of the Lord gave a mighty bond to the spiritual stream that turned into providential directions and nourished at its borders the trees of life bearing all manners of fruits. We are honored in being partners in the work of the Conference, and each of us can repeat the great Apostle's words: "I thank Him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me unto this service". Even so. Praise be to His Name!

Your General Superintendents thank you for all your evidence of confidence and love. Let an unworthy one from their midst testify that he knows on the average no finer or more devoted body of men; and out of sixteen year's experience with the Bishops he gives you this pledge for them all; We will stand by every phase of our work—editorial, secretarial, elemosynary, pastoral—never destroying the unity of our forces by criticising any department of our forces by criticising any department of our activities, but holding ourselves as "your servants for Jesus' sake". We feel that we may have a very dear and very wonderful church, one that makes each of us appreciate for Methodist use a Lutheran hymn,—

'My Church, My Church, my dear old Church
My father's and my own
On prophets and apostles built,
With Christ the cornerstone,
All else beside, by men and tide,
May yet be overthrown
But not my church, my dear old church
My father's and my own."

Yet we would not indulge in a glorified ecclesiasticism. Rather would we unite you all in the prayer that Christ for his own glory may make of our Methodism "as bright as the sun, as fair as the moon and as terrible as an army with banners".

Here we are, dear Brothers and Sisters, in the final hour of our wonderful, wonderful conference. It is bewildering to think that of the differing paths that we shall soon take, paths that lead everywhere. Two incidents of the closing days at Des Moines come back to me, as far beyond the midnight hour I write these words. We were in our final Bishop's meeting there praying together and for each other ere we started on these Episcopal journeys that are the tokens of the spiritual travelling of the

church. Men were in the room who have not returned to this conference. Bishop Stuntz in his prayer quoted Madame Guyon's hymn as translated by William Wordsworth, and we were all caught up into its faith, hope and comfort.

> Could I be cast where thou art not,
> That were indeed a dreadful lot;
> But regions none remote I call,
> Secure of finding God in all.

We have not heard here Bishop Stuntz's voice, but we have heard the voice of his Lord and ours; and his word remains forever true, "Lo I am with you alway" even unto the end of all worlds and all ages!

The other incident was one of simple, human, spiritual interest. The new Bishops of four years ago were having a meeting for prayer ere they started on their itineraries for Christ. When they ceased praying a waiter in the hotel came from behind the screens in the dining room to say that he had been listening to their prayers. The man stood there with mositened eyes and trembling lips to say that he had been wandering from God and that we wanted them to pray him back to the Father. No wonder that those new Bishops took this incident as an omen of God for their work and felt that the recovery of a soul to the Lord was the best beginning for their labors. It is not only the best beginning, and the best continuing; but it is even the best ending. The Lord save us from cant,—from using the name of Christ as an advertisement, and prayer as a form of propaganda! But may the Lord likewise increase in our hearts what our spiritual fore-fathers called "the burden for souls." Your Bishops feel that we should all go to make the quadrennium one of urgent and daring evangelism; that our heralds of the saving Cross should ford the last river, cross the last sea, traverse the last plain, climb the last mountain, find the last sinner, even if he stands on the crumbling edge of despair, and bring him home to Christ. We cannot compete with varied forms of entertainment. We cannot rival the multiform phases of music as a fine art! But we have one throbbing and thrilling monopoly,—even the gospel of a Redeeming Christ. Let us all send to the throne of grace this prayer,—"Stand with us here, O Saviour, on our Bethany hill; and with an emphasis that pierces our hearts through and through, and through again, repeat thy august and confident command, "Go and disciple all nations." Our answer to the praying Christ is this, "Lord, we go; and as we go, we preach."

THE VOICE OF THE CHURCH WAS HEARD

The General Conference Acts to Promote Efficiency, Cut Down Overhead, Reduce the Number of Boards, and to Make For Economy

"The church is spending too much money. It is time to economize."

"We have too many boards, too many officials, too much overhead, too much overlapping of work."

"The Council of Boards is an expensive, overhead board, costing too much to maintain and too much to call together."

Up and down through the church this "unrest" has been heard during two or three years. No matter what we may think concerning its reasonableness, we know that it has been a factor in the continuing decline of benevolent moneys. Someone points to this or to that "unnecessary official," or seemingly large travel expenditure, or to some overhead percentage, and immediately concludes that reorganization and economy are needed all down the line, because money is being wasted.

The General Conference of 1924 has heeded this unrest within the church. Its legislation has been aimed at economy, at a reduction of boards, at a consolidation of work and a reduction of overlapping, at the elimination of officials and of occasions for travelling for consultation on conferences. In a word, the General Conference has legislated so as to reduce—apparently to a minimum the overhead costs of administration and promoting within the benevolent boards. The man who wanted small and simple organization has it; the man who wanted economy has it; the man who wanted fewer travelling officials, has his wish fulfilled.

It is now high time for all of these men to put away the hammer, to dry the pen, to still the critical tongue. Let us see how the new machine will haul us up the hill from whence we can see and meet the needs of the world through our benevolent program. We are ready for four years of teamwork; we have been divided in thought and act long enough and with serious enough consequences. We are ready to do through "World Service" a work for home and foreign fields that will far outdistance the reaches of "the Centenary."

Board of Education

The combination of five separte boards, all dealing with various phases of education, into a new and larger "Board of Education" is perhaps the longest single stride taken toward economy, efficiency and the prevention of overlapping. This new board will take over the duties formerly performed by the Board of Education, the Board of Education for Negroes, the Board of Sunday Schools, the Board of Epworth League and the schools formerly maintained by the Deaconess Board. Instead of five secretaries, each in different cities and buildings, all will be under one head in one central office. The various interest hitherto cared for by Boards will be kept distinct in departments, but the whole will be organized for the elimination of unnecessary travel between cities, for an elimination of over-lapping in appeals to the church and in work among the young people, for a unification of plans and programs.

World Service Commission

The large and unwieldy Council of Boards of Benevolence, which was costly to call together because of travel expenses, and was inefficient because of the difficulty of reaching a decision which necessarily comes from a large body, has been replaced by the World Service Commission. This central agency, to which has been committed the promotional work of the church and the raising of benevolent funds for the quadrennium, will consist of sixty-five members. Two members have been chosen from each area to serve on the Commission, one of the prime requisites being that the member shall not be affiliated in service with any of the boards of the church. The remaining members are elected by the Board of Bishops. Much of the promotional work formerly carried on by the Committee on Conservation and Advance under the Council of Boards, will be continued by the Commission under the direction of the secretaries of the constitutent boards. This is looking towards efficiency and economy.

In a similar manner the membership of the Board of Managers of the several benevolent agencies will be restricted. No board of managers is to have more than twenty-five members, thus not only saving in travelling expenses, but promoting efficiency and placing responsibility. The organization of the new Board of Education saves to the church not alone the expenses of four secretaries, but also the entire cost of travelling and other expenses incurred in maintaining four boards of managers.

Foreign Mission Debt

During the entire past quadrennium there has been a growing feeling of unrest and dissatisfaction with the mounting debt of the Board of Foreign Missions. At the present time it totals about $2,225,000, contracted mostly by advances to the field, by losses in exchange, and by other causes outside of the power of the Board to prevent. But, regardless of how contracted, it has been a burden upon the board and upon the whole church. The General Conference has made provision for the funding of the debt, and for its payment in full during the quadrennium. This wise action of the Conference is making for greater confidence and hope on the part of the church and especially of those whose primary interest is in foreign missions.

Bishops and Superintendents

Two questions which have been agitating the church—at least as shown through some of the church papers and in several annual conferences—were apparently settled for the present by decisions of the Judiciary Committee of the General Conference and approved by the action of the Conference itself. One is the decision that it is against the constitution of the Methodist Episcopal Church to elect district superintendents. The other was to the effect that it is unconstitutional to elect Bishops for a term of years rather than for life. The latter report of the committee was laid upon the table without a definite settlement of the question; a minority report, declaring for the constitutionality of any measure for limiting the episcopal tenure, suffered a like fate by being tabled. So far as this Conference was concerned the question was not of sufficient importance to demand a definite statement.

Four years ago the General Conference removed from the office of the district superintendent the limited term of service which had been imposed upon it from early Methodism down to that year. Here has been during the past four years another source of unrest among pastors (and some laymen), who chafed under a too-long superintendence of one district officer. The Conference this year reverted to the original plan of the district superintendency and placed again upon it the limit of six years

out of twelve on one district, and of twelve years in any one conference. This will mean that a large number of superintendents will be leaving their districts at the time of their next annual conferences, and that many new pastors will be named to that office.

The office of area secretary, which some persons have regarded as an unnecessary expense upon the central promotional agency, has been eliminated, unless for those areas which care to maintain the office out of their own local budgets.

Thus is the Methodist Episcopal Church meeting the cry from the ranks of pastors and laymen for economy, for a consolidation of benevolent agencies, for a curtailment of the number of officials, for less costly boards of management. And those who want more democracy in the church, more influence of the laymen upon annual conferences, see it coming through the constitutional amendment proposing to admit laymen to the annual conferences "on terms which the General Conferences may from time to time formulate." This measure will be voted upon by lay and annual conferences in 1925.

Now we are launching into a quadrennium when at home and abroad Methodism has a weighty work to perform. We have organized and reorganized, considering carefully everyone's advice. Now it is time to go to work in earnest, using the machinery and equipment at hand. The past quadrennium was one of restless planning and criticism; let this one be a quadrennium of deeds, a quadrennium in which all our benevolcnt agencies can push their work into frontier territory assured of the united backing of clergy and laity.

THE RELATION OF THE INCARNATION TO REDEMPTION

Awarded First Prize in the Horace L. Jacob's Christological Essay at Gammon Theological Seminary, Atlanta, Ga.

By Oliver Bernard Quick.

This is one of thc most profound and difficult subjects in th entire field of theological discussion. It sustains a very vital relation to our system of doctrinal teaching and upon the acceptation or rejection of the fact implied hangs the entirc fabric of our Christian gospel.

That Jesus Christ was an historic character, that He lived in the world as man, that he suffered and died a shameful death upon the cross and that His death accomplished for mankind salvation from sin, fellowship and reconciliation with God the Creator and Father of all, is the teaching of sacred Scripture. This Jesus was the incarnation of God—the manifestation of the Father on earth among men, the unique meeting place of the human and divine on the field of history; a being in whom thc human and divine subsist in extraordinary and wonderful but not unnatural union. The Scriptures also furnish authority for the statement of the mediatorial and redemptive work of Christ. "For there is one God, and one mediator between God and man, the man Christ Jesus; who gave himself a ransom for all to be testified in due time."

While we contemplate in gratitude and wonder the great gift of God to the world in the person of Jesus Christ his Son, the question may arise—what relation has this incarnation to the redemption of mankind—why did God have to make such a sacrifice of His Son for the salvation of a sinful race? First, let us understand what we mean by redemption. This term has a clear and well-defined sense. To redeem is to purchase back, to ransom, to liberate from slavery, captivity or death by the payment of a price. In one sense, money may redeem a captive or slave as a commercial equivalent; in another, the theological sense, the blood of Christ redeems a soul as the rectoral equivalent of penalty. So, for our deliverance from sin and death, and for the recovery of our forfeited spiritual life, Christ gives His life, himself as the ransom. "The Son of Man came to give his life a ransom for many." Redemption in its deeper meaning could not be more clearly expressed. The blood of Christ is the pricc of our redemption. "Ye were redeemed—not with corruptible things, silver and gold—but with the precious blood of Christ a lamb without spot or blemish." "If, while we were enemies, we were reconciled to God through the death of His Son, much more being reconcilcd, shall we be saved by His Life; and not only so, but we also rejoice in God through our Lord Jesus Christ through whom wc have received the reconciliation." Such are facts of redemption by Jesus Christ as recorded in the Scriptures.

Redemption also implies propitiation, which is that which renders an aggrieved or offended party clement and forgiving; that which is the reason or ground of forgiveness. Christ is a propitiation for sin, "Herein is love not that we loved God but that He loved us and sent His son to be the propitiation for our sins." The goal of redemption is the building of a new humanity—a race of genuine sons of God, and perfecting salvation in the highest, deepest, broadest sense, triumphant over death, victorious over sin.

We have seen that redemption is wrought by Jesus Christ through the shedding of His blood and thc giving of His life for mankind. Thc question then may arise—Why the necessity for such atonement?

We find the need of redemption in the fact and requirements of moral government. Only in the fact of a divine moral government can there bc a reason for any question respecting the need of redemption. If we are not under law to God we are without sin. If we have no sin there is nothing to be forgiven. Therefore, we would be without any necessary ground of forgiveness. But because God must be true to His nature and men are as they are, sinful, a moral government is an absolute necessity. The less men know of a divine law with its weightier obligations and sanctions, the lower they sink into moral corruption and ruin. The moral powers and forces of evil are full of spontaneous impulse, and they do not depend upon a revelation of law to begin their corrupting and ruinous activity. And even though there were no divine law, because of the influence of these evil forces our moral ruin would be inevitable and complete. We cannot conceive the thought that God could be indifferent to our condition in such a system. His very nature demands His interest in our wellbeing. He cannot overlook us. Under such conditions there must be, and there is, a divine moral government to which we are responsible. Rcdemption in its immediate purpose is a provision for the forgiveness and salvation of sinful man. It is a means employed in the divine moral government over us and its need arises from thc interests directly involved.

In such a government it is essential that its subjects know the will of the Sovereign. There are things permissible and things prohibited, nor can it be determined always what these requirements are by a process of reasoning. Therefore, God gave His law the moral principles given in the gospels. In this way mankind received the divine will revealed as the law of duty.

In a state in which all subjects are of the highest moral perfection attainable, there would be no necessity of penalty or reward. Obedience would be assured without the promise of reward. But, on the other hand, where it is difficult to command obedience, where there is spiritual darkness and a strong tendency to sin and the incoming of evil impulses, the situation is changed. In such a state the law of duty must be backed up by a system of rewards which must be a part of the law and be as distinctly understood as the law itself, otherwise government is without the necessary power to attain the end for which it is designed. Such is the case with us. We face many obstacles to the performance of duty and the liability to sin is great. We face temptation, sin and spiritual darkness all around us, and we are strongly inclined to evil so that for us as a race there is a most profound need of penalty as a fact of law. To some the fear of punishment is a far weightier sanction of law than the promise of reward. It is God's office alone to fix rewards for human conduct. No mere man is qualified to pass upon the judicial system in a divine moral government. God alone comprehends the whole question and He alone knows what means are required to satisfy his justice and goodness.

Sin deserves punishment, and God has the exact measure of its desert. Punishment in a strict sense is a divinc infliction of penalty upon sin in the order of a judicial administration The necessity for penalty, therefore, is from sufficient moral grounds. In stating an adequate penalty for sin in the world, God must show how He regards moral evil and also throw up a restraining barrier against sin. The honor and authority of moral government must be maintained for the sake of the divine ruler therein, and for

the sake of the moral being over whom he rules. Both the divine holiness and divine goodness demand the restraint of sin through the infliction of penalty except as the interest of righteousnes may be protected through some other means.

Sin brings misery, and the greatest penalty God could enforce for sin is death. Such a sentence, severe as it seems, is but just and in keeping with the demerit of sin. While God punishes with reluctance and with sympathy for the sinner, yet as a God of love, He must maintain the office of merited penalty in the interest of human happiness. The only basis upon which its surrender could be incoked, must be found in some vicarious measure equally answering the same end.

Thus, we see the necessity for redemption. Without such a provision, sinners cannot be forgiven and saved. And such a provision has God made in the gift of His son Jesus Christ the one perfect mediator. God is the most heavily obligated being in the entire universe, and because of this fact must do all in His power to prevent the divine purpose in creation from being defeated by sin. This was His purpose formed from the foundation of the world.

The work of Christ, in some sense, was a propitiation ransom, sacrifice, without changing the attitude of God toward the sinner. In all He does for man God must be true to himself and true also in the expression of himself. In the work of saving a race from sin, three things in the nature of God must be expressed. First, hate of sin; second, love of moral goodness; third, infinite paternal love of His children. He must treat sin as the evil, hateful thing that it is, and the method of redemption must be of such as will evoke in the inner true repentance of sin. Such was the design of the atonement in Christ.

But why should God require the sacrifice of his son to redeem mankind? It was necessary that a being of high estate should die because none other could avail. No angel had merit to spare; and no man had merit at all. A criminal cannot be a proper mediator. Whoever is guilty of violating the law is di - qualified for the office of mediation in behalf of a criminal. The higher the personal righteousness and moral worth of the mediator, the more valuable will be the mediation as the ground of forgiveness. The mediation so accepted must inculcate respect for law and enforce obedience to its requirements; so, much depends upon the moral worth of the mediator. So the redeemer to be an adequate atonement, must be without sin and clear of all its penal liabilities. He must be personally holy. And so He was: The Scriptures proclaim the absolute sinlessness of Christ. The vicarious sacrifice of the sinless Christ as the sole ground of forgiveness—clothes the divine law with a ruling power, with a majesty of holiness above all the power of punishment.

Whoever needs the service of a mediator is concerned to find one of the highest character and rank possible. The one administering the law who may be vested with pardoning power is also concerned therein. The mediation has no value with him in its personal influence but from its rectoral relations. The administrator may be inclined to clemency, but he needs a proper ground for its exercise so that the law shall not suffer in its honor and authority. Thus, the ground is furnished in the greatness and rank of the mediator. And the higher these qualities the more complete is the ground of forgiveness and the more effective the support of law in all its rectoral offices.

This same principal is involved in the redemptive mediation of Christ. His greatness and exalted rank enter into His atonement as elements of the highest values. Christ is represented in the Scriptures as the Son of God and essentially divine; as in the form of God and equal with him in Glory, as the creator and ruler of all things; as Lord of the angels. In Christ, therefore, divinity itself mediates in the redemption of man. Here we have infinite greatness and rank giving support to the law of God in the ministry of forgiveness to repenting sinners, which constitutes a fact of infinite sufficiency in the atonement of Christ.

The closer the relationship between a mediator and the offended party the more effective will be the intercession. The Scriptures present Christ as the Son of God. This divine relationship of the Son to the Father is the compelling force in the Father's great love to his Son, and also furnishes the ground of the Father's appreciation of the redeeming work of his Son. While the death of Christ furnishes the only ground of forgiveness, it also reveals God's infinite love to us. He gave His Son to die for us that He might reach us in the grace of forgiveness and salvation. This great sacrifice was required also because of the moral interests concerned, and which as, in the case of forgiveness, required an atonement for their protection. God might have satisfied the yearnings of his compassion toward us in a mere administrative forgiveness. But He could not do this and be true to his nature nor to His government. And rather than surrender the interests which His law must protect, He delivers up His own Son to suffering and death. Therefore, God makes declaration of an infinite regard for the interests and ends of his moral government, and His unchangeable purpose to maintain them. This manifestation gives the highest honor and ruling power to His law, while forgiveness is granted to repenting sinners.

The incarnation was necessary because it was the human that had sinned, and the human, therefore, must hear the brand of divine displeasure as expressed in the penalty of death for sin. In the incarnation Christ clothes himself in our nature, partakes of our flesh and blood and enters into brotherhood with us. "Since by man came death, by man also the resurrection of the dead. For, as in Adam all die, so in Christ shall all be made alive." The Son became incarnate that "He might bear our sins in his own body on the tree." Christ's profound sense of the sins of all men, his identification of himself with the race by whose members it had all been committed, and the pain He suffered in consequence, these no doubt form a large element in his atonement. Thus, atonement reconciles because it produces repentance in others. Contrition is brought about in sinners by looking on him whom they have pierced; it cannot be done in any other way. "Wherefore, it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted." In his assumption of humanity Christ also shows what man may become and what God desires him to be.

This entire condescension of Christ must be voluntary, for there could be no availableness in exacted suffering, and it must be willing in order to be worthy. While we understand the "Father sent forth his Son" and the Father "gave his Son"—we also know that it was the Son's desire and the absolute harmony of his wish with the will of the Father in his redemptive work for mankind. This willing obedience also compels the Father's love. "Therefore doth my Father love me, because I lay down my life that I might take it again; no man taketh it from me, but I lay it down of myself; I have power to lay it down and I have power to take it again, this commandment have I received of my Father." Thus, we have in Jesus Christ the only true and perfect mediator between man and God. A being of highest rank—great, sinless, divine, human and infinitely willing. Thus, the incarnation bears a unique and vital relation to redemption. In the obedient suffering and death of Jesus, it is the mightiest protest against sin, and the most positive sanction of God's moral order that ever crossed the field of human vision. It is so great in its revelation of the nature of sin, as well as the power of redeeming love, that in beholding the supreme sacrifice of God, hard hearts will be broken and sinful men and women led to abhor their evil past and climb with gratitude and hope the glorious heights of repentance and holiness. "For God so loved the world that He gave his only begotten Son that whosoever believeth in him should not perish but have eternal life."

DR. GILBERT T. ROWE DELIVERS COMMENCEMENT ADDRESS FOR WALDEN

The Commencement exercises of Walden College were held on Wednesday morning, May 28, at 10:30, in the Meharry Auditorium before a crowd which filled the auditorium to the point of overflowing. After the academic procession, Hon. J. C. Napier, member of the Board of Trustees, took charge as master of ceremonies.

Miss Bessie K. Adams represented the College Preparatory Department with the oration "The Value of a Vision" and Mr. Cecil C. Hinton, representing the Junior College Class, spoke on the subject, "The Spirit of the Modern

Youth". Both orations were well received by the audience which showed its appreciation for carefully prepared speeches by the students.

Rev. Dr. C. K. Brown, pastor of Clark Memorial Church, who pronounced the invocation, also introduced, in a happy way, the speaker of the occasion, Dr. Gilbert T. Rowe, Editor of the Methodist Quarterly Review of the Methodist Episcopal Church, South. In a forceful, yet eloquent manner the speaker admonished the graduates to have definite convictions concerning the issues of life and win. President T. R. Davis presented the diplomas and certificates to the forty-four graduates. Dr. H. H. Walker, alumnus of the school, awarded the prizes and Rev. J. B. Booth, district superintendent, pronounced the benediction.

Another distinctive feature of the exercises was the music rendered by the Choral Society. The audience again showed its appreciative attitude by the generous applause for the musical numbers on the program. The Commencement season at Walden has been a success, for not only have the various programs reflected credit upon the righ standard maintained at the college but also plans were perfected for the larger development of the institution. The Commencement also disclosed the fact that the Alumni, in a significant and unusual way, are working for the bigger outlook of the institution. President Davis, the board of trustees, the faculty and students thank all who have contributed to the success of the school year and are planning for an even greater success next year.

SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION

The Thirty-First Session of the Sunday School and Epworth League Convention of the Waynesboro District, Savannah Conference, convened with Charlestown Methodist Episcopal Church, Cameron, Ga., April 24-27, 1924.

Introductory sermon by Rev. H. W. Kimball of Dublin charge; Rev. J. S. Stripling, President, Mrs. Cassie E. Sapp, Secretary.

Organization, Reports—The president read his report which showed marked progress along all lines. The devotional exercises on Friday morning were conducted by Rev. C. W. Prothro, district superintendent of the Savannah District. He read for his scripture lesson, 14th Chapter of St. Luke. He commented on same, bringing out many practical and helpful lessons. Reports of Sunday School Superintendents and Epworth League presidents, showed great progress. The following persons were introduced: Mr. Powell, Vice-President of the Guaranty Life Insurance Co., Savannah, Ga. He well represented his work. Response by Rev. C. W. Prothro. On motion the convention pledged Mr. Powell its heartiest support and co-operation. Mr. Londy, representing the Standard Life Insurance Co., also, with befitting words, represented his work and the convention pledged its support to him also. Rising votes of thanks were extended to Rev. Prothro, Mr. Powell and Mr. Londy for their presence and their inspiring talks.

The following ministers preached noted sermons: Rev. A. L. Smith of Statesboro; Rev. L. P. Kimball of Hagan; Rev. R. L. Nunnally of Augusta; Rev. J. W. Watkins of Hilltonia; Rev. W. H. Odum of Sylvania. These servants of the Lord were at their best and we had a feast of good things. God bless their messages and the messengers.

The choir was at its best and the songs were soul-thrilling and we were blest on this mount of God. Rev. W. A. Holmes of Waynesboro Charge, choister; Miss Carrie Belle Brown, organist. Welcome address, Cassie E. Sapp; response, Miss Gaynel Walker. Both were at their best.

Resolutions offered in behalf of Prof. W. E. Summers of Augusta, deceased, and Sister Cannady, an old active veteran of St. Mark Methodist Episcopal Church, Augusta, for her faithful service she still renders.

A model Sunday School conducted by Bro. W. T. Lovett, collection $3.05. The literary program was quite a treat. The young people showed marked improvement. Total collection $82.40.

Resolutions offered: First, thanking the president for the manner and brotherly spirit he exhibited as president of this session; extending thanks to the good people of Charlestown and community for the hospitality and care they showed in caring for this session. To the choir, its members, secretary and sexton for their well rendered services during this session. We can never say too much for the good pastor, Rev. J. W. Brown, his most excellent wife and his good people for the generous spirit shown to us during our most pleasant stay.

Thus goes on record the best session of the Sunday School and Epworth League Convention of the Waynesboro District, Savannah Conference. Introductions: Prof. Wm. James of Statesboro; Prof. H. W. B. Smith of Statesboro; Deacon W. T. Overstreet of Sylvania; Prof. C. J. Smith of Sylvannia; Deacon W. H. Scott; Deacon Moffit. All delegates and new pastors in the district.—Rev. J. S. Stripling, President; Cassie E. Sapp, Secretary and reporter.

MUSKOGEE DISTRICT GROUP MEETING

The Ministerial Group meeting of the Muskogee District was held at Spencer Chapel Methodist Episcopal Church, Tuesday morning, May 13, 1924; Rev. B. R. Booker, minister. At 9 a. m. the devotion was led by Rev. E. M. Madden, Coffeeville, Kansas. Rev. W. C. Conwell, district superintendent, admonished the group in his persuasive manner from the words of the Apostle Paul: "Be honest and loyal to each other." At 9:30 organization was perfected, W. C. Conwell, district superintendent, presiding; S. H. Johnson of Independence, Kansas, was elected as secretary and reporter. A motion was offered by Rev. B. R. Booker, and seconded by Rev. S. L. Deas, Wewoka, Okla., that this group meeting send congratulations to Bishop R. E. Jones for the splendid speech he made at the General Conference on Interracial Relationship. The World Service program 1924-1925 was read in unison. The plan in raising the World Servie claim through the different auxiliaries of the church was submitted by the district superintendent, W. C. Conwell, and after some discussion it was accepted and adopted. It was motioned by B. R. Booker and seconded by S. L. Deas, that the second Sunday in June the World Service claim be raised in full and the money or its equivalent be sent or brought to the district conference.

The district stewards were called upon to fix the district superintendent's assessment; it was done. The meagerness of the district superintendent's assessment was such, that it was motioned by E. M. Madden that 2 per cent per member be collected in each charge monthly to apply on the district superintendent's house rent; it was adopted. At 11 o'clock the Rev. J. E. Williams of Supulpa, Okla., delivered a great message. Text: "Behold I stand at the door and knock." Revelation 3:20. Adjourned at 12 m.

Afternoon Session—At 2 p. m. praise service was conducted by Rev. J. E. Williams. At 2:30 the meeting was called to order by the District Superintendent, Rev. W. C. Conwell. The following topics were discussed as to the condition of each charge: Spiritual, Social, Educational, Financial, Dignity, Status of Music, Recreational, Punctuality, Co-operation with other Denominations, My duty to all group Meetings. A motion was offered by E. M. Madden, seconded by Rev. J. D. Gipson, that the topics be continued until the District Conference in July. Evening service: At 8 p. m. the Rev. Wade Hamilton of Chetopa, Kansas, delivered the message on "Faith." At the conclusion of the sermon, an invitation was extended and a young lady united with the church.

The Rev. Dr. G. G. Logan, District Superintendent of the Topeka District, was present and addressed the meeting with eloquent words and in his most convincing manner—S. H. Johnson, reporter.

SUMMER SCHOOL OF METHODS, DREW SEMINARY

The Summer School of Methods of city, town and country pastors at Drew Theological Seminary, Madison, New Jersey, opened on June 2nd. The school will continue for three weeks, closing on June 21st. It will be conducted by Drew Theological Seminary and the Department of Cities of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

During the term special lectures will be delivered by the Reverend Bishop Luther B. Wilson, LL.D.; the Reverend David G. Downey, LL.D.; the Reverend David D. Forsyth, D.D.; Professor Robert W. Rogers, Litt.D.; Professor Edmund deS. Brunner, Ph.D.; the Reverend Melvin P. Burns, D.D.; and the Reverend Ralph W. Sockman, Ph.D.

On the Summer School faculty will be thirteen members of the faculty of Drew Theological Seminary; the Reverend Ezra Squier Tipple, President and Professor of Practical Theology; the Reverend Charles F. Sitterly, Professor of Biblical Literature and Exegesis of the English Bible; the Reverend John A. Faulkner, Professor of Church History; the Reverend Edwin L. Earp, Professor of Christian Sociology; the Reverend Frederick W. Hannan, Professor of Homiletics; the Reverend J. Newton Davies, Professor of New Testament and Greek Exegesis; the Reverend Oscar M. Buck, Professor of Missions and Comparative Religions; the Reverend Edwin Lewis, Profes-

sor of Systematic Theology; the Reverend William M. Gilbert, Professor of Home Missions; Albert B. Wegener, Director of Physical Training; Miss Elizabeth Edland, Instructor in Religious Education; the Reverend Millard L. Robinson, Lecturer on the Church in the City; Superintendent of the City Missionary Society, New York City, and the Reverend Dorr F. Diefendorf, Lecturer on the Social Responsibility of the Church, Pastor, Calvary Methodist Episcopal Church, East Orange, N. J.

The other members of the faculty are: The Reverend Alexander Corson, Lecturer on "The District Program," Superintendent of the Camden District, New Jersey Conference; the Reverend A. Earl Kernahan, Lecturer on Organized Personal Evangelism, Board of Home Missions of the Methodist Episcopal Church; and the Reverend Karl K. Quimby, Lecturer on Church School Methods, Pastor, Roseville Methodist Episcopal Church, New York, N. J.

On the opening night of the school, Monday, June 2nd, a "get together" informal reception will be tendered the students. Hikes through the picturesque Morris County country-side and observation trips to New York City will be arranged. The Bowne gymnasium, the swimming pool, baseball diamond, and the tennis courts will be accessible through out the term. The finest collection of Wesleyana and early Methodist history, including the death mask of John Wesley, a page of the Gutenberg Bible, and many early manuscripts will be on exhibition in the Drew Library.

HOUSE OF REPRESENTATIVES MAY ELECT NEXT PRESIDENT

(National Methodist Press).

A Third Party Likely

Ever since the opening of the Sixty-Eighth Congress there has been discussion of the likelihood of a "third party" in the presidential campaign of 1924. Early in the session a group of members in each House of Congress broke from the leadership and direction of the regular majority and minority organizations. These men have been called "Progressives" and "Insurgents". They have controlled the balance of power, and therefore have had an effect upon legislation far beyond their representative strength in either House.

This group demands more progressive legislation on a number of subjects than the party organizations in Congress have seen fit to foster or endorse. The recognized leader of this group is Senator Robert M. LaFollette from Wisconsin. He has been governor of his state and was representative in Congress, before his election to the Senate. He received 25 votes for the presidential nomination in the 1908 Republican National Convention, 41 in the 1912 Convention, 3 in the 1916, and 24 in the 1920 Convention. While never a very probable nominee for the presidency, he has been favored by a certain group for years.

Whereas, there is no likelihood of his election at the head of a third party in the forthcoming campaign, he and his followers would make very uncertain the fortunes of either of the major parties.

During the extended illness of Senator LaFollette, the talk of a third party somewhat abated in the lobbies of the capitol. However, his recent return to the Senate has revived the possibility, and those who reflect inside party opinion believe that a third party led by Senator La Follette is very probable in the coming campaign.

A Third Party and No Election

With the strength of the two old line parties so evenly divided, and with voters paying less and less heed to party lines and more and more to principles and issues involved, no one can measure the voting strength of any party. The fact is that at the present time many issues are sponsored by either party more as the result of circumstances than from any underlying party principles. With the foregoing conditions existent, it is more than possible that a third party would so divide the electoral votes that no candidate would receive a majority. Such a result would throw the choice of a president into the House of Representatives and might place the election of a vice-president in the Senate. If the House failed to make its choice of president by March 4, 1924, the Senate having chosen a vice-president, he, under those circumstances would become president.

If the present party strength of either House of Congress may be taken as a criterion of the electoral vote in 1925, a third party carrying the strength of the Populist Party in 1892, and the Progressives in 1912, might easily throw the election into Congress. In 1892 the Populist candidate received 22 electoral votes, 4 from Colorado, 3 from Idaho, 10 from Kansas, 3 from Nevada, and 1 each from North Dakota and Oregon. In 1912, Theodore Roosevelt, as the candidate of the Progressive party, received 88 electoral votes. If a third party should carry four or five northwestern or middle-western states, Congress would very likely be called upon to choose the president.

Presidents Elected by the House

In 1801 the election of a president was thrown into the House, no candidate having received a majority of the electoral votes. The electoral vote was as follows: For Thomas Jefferson, the founder of the old Republican party, now called Democratic party, 73; his running mate for the vice presidency, Aaron Burr, received, 73; John Adams, 65; C. C. Pinckney, 64; and John Jay, 1. Burr, becoming ambitious for the presidency, would not concede to Jefferson. As a result the House was in session without adjournment from January 11th to January 17th, and took 36 ballots before Jefferson was elected President. Despite Burr's treachery to his running mate, he was elected Vice-President.

The second occasion in which the election was thrown into the House was in 1825. The electoral vote taken on February 9, gave the following results: Andrew Jackson, Democrat, 99; John Quincy Adams, Republican, 84; W. C. Crawford, Republican, 41; Henry Clay, Republican, 37. Adams, although having 15 less electoral votes than Jackson was elected president by the House on the first ballot. However, in the following popular election, Jackson was elected to the Presidency to succeed Adams.

The Political Complexion of the House

If the next election is thrown into Congress, the election will be conducted by the present members of the House and not by those Congressmen elected next November. The term of the present Congressmen does not expire until March 4, 1925. Under the present law, each state delegation has but one vote, and that vote is decided by a majority of the Congressmen from the state. In the present House, 23 state delegations are controlled by Republicans. The Democrats are in the majority in 20 state delegations. In five states the representatives are evenly divided between Republicans and Democrats; New Jersey having 6 of each, Maryland and Nebraska 3 of each, New Hampshire and Montana 1 of each. Should strict party lines prevail in such an election the five evenly divided states would cancel out and the Republican candidate would heceive a majority of the remaining states. There are certain states west of the Mississippi river which might split from the Republican support under a third party candidate. Under such conditions the probability of a deadlock is strengthened, which would result in no candidate receiving the majority.

In such a case the 12th amendment provides for the election of a Vice-President by the Senate. Under the present system of voting in the Electoral College the same number of votes is cast for the Vice-President as for the President, therefore, if the election of the next President should devolve upon the House, the Senate would have to choose a Vice-President.

Only once has the Senate been required to elect a Vice-President Under the system in practice previous to 1840, it was possible for the Vice-Presidential candidate to receive a larger or smaller electoral vote than his running mate. This often happens. In 1837, when Van Buren was chosen president by the electoral vote, Richard M. Johnson fell short of a majority and the Senate elected him to that office. The Senate has to elect from the two receiving the highest number of votes for Vice-President in the electoral college.

Political Make-Up of the Senate

In the Senate there is not the likelihood of a deadlock, as only two names are voted upon. Therefore, the only possibility of a failure to elect would be a tie vote. In the present Senate there are 51 Republicans, 43 Democrats and 2 Farmer-Laborites. However, here, as in the House, are a number of members who cannot be counted upon to follow party lines, and these hold the balance of power and might bring about a tie. The political situation is such at the present time that a very small matter might determine the outcome of the November elections. The Cleveland Convention of the Republican party will have important influence upon the third party issue. If a sufficiently progressive platform is adopted, it might take much of the potentiality from the third party movement. However, if the third party ticket is put into the field with strong leaders, we may witness a most unusual event in both Houses of Congress becoming the real electors of the next President and Vice-President.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College

Missionary Interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--Reforms Under Ezra and Nehemiah.

(Ezra, 7-10; Neh,. 5, 8, 13.)

JUNE 22, 1924

At the close of our last lesson we spoke of certain influences from the idolatrous Samaritans on the Jews which necessitated the return from Babylonia of two great Jewish leaders. These leaders were Ezra and Nehemiah. And the condition which necessitated their return were a strong tendency toward amalgamation of the Judean Jews and the Samaritans. Zerubbabel had refnsed assistance from these Samaritans in the rehuilding of the temple because he wished to keep the Jew.' religion free from heathen influences. But the Jews and Samaritans soon hegan freely to intermarry. Should this not be stopped the same thing would happen to the Jews that happened to the former Israelites of the northern kingdom. For these Samaritans were but Israelites amalgamated with Gentiles. If there should he an amalgamation of the peoples, there would be at least a syncretism of tho peoples' religions. Thus, this created a grave sqcial as well as religious problem.

This change in social or racial attitude was a direct result of a change in religious attitnde. Today those peoples who aro the most determined to keep themselves free from extra-racial mixtnres do so hecause they consider themselves intrinsically snperior to other races in blood. They consider their attitnde the best and only really safeguard to the further progress of civilization. That is, their religious attitnde is partly determined by their uncritical ethnological theories. But those Jews of whom we are speaking wished to maintain their racial purity for religious reasons, and not because of any questionable theory of ethnological superiority. That is, their racial attitnde depended on their religious beliefs. Let the religious attitnde change, and a change in the racial attitnde was bound to go pari passu with it.

Now this change in religious attitude was dne to two or three reasons. In the first place, it was dne to the natural lessening of enthnsiasm as the years come and go. White-heated enthusiasm in any cause or for any principle on the part of the rank and file of peoplen can never be maintained indefinitely, hut at best is but periodical. Our study of the early history of the Israelites last quarter has taught us that. And even the history of Christianity and of Independent Christian denominations teaches ns the same. Knowing as mnch abont human natnre as we do, we could have predicted in advance that there would sooner or later come about a cooling-off in the religions enthnsiasm for racial pnrity on the part of these Jews. In the second place, it was due to the weakening of faith in God resulting from their social and religious disappointment. When they reinrned from exile they made the ventnre becanse they expected that the messianic age would speedily follow their national restoration. Some of the prophets had led them to expect this. In their sermons there were to he national destrnction, restoration, and the messianic age. The first two items had been fulfilled. And they expected the speedy fulfiliment of the third. Even some of the people regarded Zerubbabel as probably the Messiah. But the prophets are not to he charged with wilfnlly deceiving the people. For it is in the very nature of prophecy to portray the most distant realization of an ideal as if it were near at hand. But the people interpreted for themselves these prophetic predictions in the most prosaic and common-sense manner. Hence, when they became disillusioned, their faith in God, or at any rate, their conviction that they would win his favor by religious strictness and racial exclusiveness, began to weaken. If people do a thing because they expect a certain reward for the doing, when they see that the reward is not forthcoming, they will soon lose interest in the doing of the thing. And in the third place, which is but another aspect of the same thing, the people were generally dissatisfied with economic conditions. The temple which had been restored was not to be compared in grandeur with the former ones. Besides, it was very poorly eqnipped. And they did not see any way of doing better. The wall aronnd the city had not heen restored. And they saw no way of restoring it. As long as this was the cause they were more or less at the mercy of their surrounding neighbors whom they had with a pure motive transformed into enemies. And then they were pretty generally equal when they returned from exile. But now there has sprung up a new aristocracy. Some had accumulated a little wealth, and were hent on augmenting it as rapidly as possible, even by taking every advantage of the poverty of the poor. And they were not pnblic-spirited enough to use their material advantages in social and civic improvements. All these things added to the general dissatisfaction which resnlted in a social and religions relaxation.

Such conditions cried alond for great leaders. Bnt snch leaders of the Jews of Jerusalem as there were seemed ntterly nnable to cope with the critical sitnation. Indeed, many of them looked with no aversion on this incipient religious decay manifested in idolatory and the amalgamation process. Priests and levites themselves took part in it. It was from Babylonia that leadership must com·. And these leaders must not only possess the passion of the prophet and the resourcefulness of the statesman, but they must also have some wealth at their disposal. All this Ezra and Nehemiah had.

Ezra used the wealth at his disposal, especially in equipping and beautifying tho temple so that the worship of Jehovah became more attractive. And Nehemiah used the wealth at his disposal in rebuilding the wall around the city so that the people were better protected from their surronnding enemies. Besides, by his own example of nnselfishness, he was able to arouse the pnblic-spiritedness of the well-to-do and thns relieve some of the burdens of the poor. This done, it was not the most difficult for them to win once more the loyalty of the people to the religion of their fathers, and to arouse once more their racial pride. It is true that they made some rather severe demands of the people who had married outside their race. But, considering the end sought, we can at least forgive, even if we cannot entirely justify them.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, June 22, 1924.
"They understood the reading."
(By Rev. D. D. Martin, D. D.)

We mnst even at this late date felicitate the people whom Nehemiah and Ezra had called together in snch great throngs, in that, when the law of God's book was read to them, they understood the reading. It is always sad to have the precious Book of God so read as to hide its meaning, or so poorly read that no one can understand it. Many of the heautiful hymns of worship are read by ministers and others so poorly as to destroy the effect of the hymn, and there can be no good singing or soulful rejoicing. The people were glad in this lesson because they were made to understand the reading.

This is the difficult part in missionary work. It is hard to master the language of another race so as to make the words mean to them what they do to you. This is one reason why the most of the preaching in all foreign lands should be done by native teachers and preachers. This is why the native Bible women in all mission fields do so much good. They know the language of the people and can interpret the Gospel to their understanding. There are more than 800 languages in Africa. It requires years of labor to master a native tongue, hnt it pays when the people hegin to nnderstand in their own tongue; then they rejoice in the reading and preaching.

Every missionary is compelled to give mnch time in the study of the language of the people with whom they labor. When the Moffatts first went to Sonth Africa they found it hard to get hold of the language of the natives. There was no written language and there were no teachers. Mrs. Moffatt hravely said to her husband: "Robert, you must go ont and live several months with the natives and do not retnrn until you have mastered the language." She lived alone with their infant child nntil he conid return feeling that he could speak plainly the language of the natives Dan Crawford lived more than a score of years with the natives nntil he could not only speak but think in their language. The people everywhere will he glad and rejoice greatly when they can hear God's message in their own language so that they can understand its meaning.

Gammon Seminary.

District Rounds

HANNIBAL DISTRICT.

Second Round.

Moberly, July 12-13; Mexico, 12-13; Curryville, 19-20; Hannibal, 19-20; Fayette, 26-27; Troy, Aug. 2-3; Moscow, 4; Montgomery, 9-10; Sturgeon 16-17; Columbia, 23-24; Foristell, 30-31; Louisiana, Sept. 6-7; Bowling Green, 13-14; New Bloomfield, 20-21; Wellsville 27-28; Fulton, Oct. 4-5; Truesdale, 11-12; Fort Madison Iowa, 15-16.

Dear Brethren: The District Conference will convene Aug. 20-24 at Columbia, Mo. Come prepared to stay over Sunday. Raise and report at least half of your apportionment for Geo. R. Smith College at the District Conference. Urge your people to study the World's Service Program and subscribe for the Sonthwestern. Make full proof of thy ministry.—C. S. Webster, Dist. Superintendent.

ST. LOUIS DISTRICT.

Second Round.

Clarksville, July 17-18; Elsberry 19-20; Buffalo, 26-27; Springfield, 27-28; Peoria, Ill., W. W. Goff, 26-27; Jacksonville, G. D. Hancock, Aug. 2-3; St. Charles, 2-3; Webster Groves 9-110; Kinlock, 32-24; E. St. Louis 30-31; Desoto, J. C. Jackson, 30-31; Howard Place, Sept. 6-7; Gratiot St. 6-7; Union Memorial, A. L. Reynolds 7-9; Poplar Bluff, 13-14; Sikeston, 15-16; Netherlands. 17-18; Bertrand, 19; Fredericktown, 20-21; Farmington, 21-22; Samaritan, Thomas H. Parish, 27-28; Festus, 27-28; Ashury, George L. Thomas, Oct. 4-5; Lasalle, 4-5; Qnincy, 7-8.

Dear Brothers: We are beginning another quadrennium, and I trust that we may do more for the advancement of Christ's kingdom than ever before. Begin your World Service program now. Remember your obligation to George R. Smith College. The District Conference, Epworth League, Woman's Home and Foreign Missionary Society will convene in Elsberry, Mo., Ang. 13-17, 1924.—LeRoy Woodrich, District Superintendent.

GULFPORT DISTRICT.

Third Round.

Richton, June 5-6; McNeil, 12-13; Gulfport, St. Mark, 16-17; Gulfport and Mt. Pleasant, 19-20; District Conference, 24-27; Lnmberton, 26-27; Handsboro, Aug. 3-4; McLain, 9-10; Bendale and Merrell, 11-12; Basi and Vernal, 13-14; Bond and Wiggins 16-17; Stillmore, 19; Ocean Springs 21-22; Mosspoint, 23-24; Three Rivers 25; Pass Christian, 30-31; Escatawpa Sept. 6-7; Kiln and Delisle, 11-12; Bay St. Louis, 13-14; Waveland, 16; Biloxi, 17-18; Pearlington, 20-21; McHenry, 23-24.

Dear Pastors and Members of the Gulfport District: We must pull strong on our oars in order that we may make the landing in the District

(Continned on Page 13)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Principal of Morgan Academy Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC.

June 22—Rediscovering the League Pledge.

(Neh. 8:1- 3, 5, 6, 8.)

The Meaning of the Pledge.

But you say, "What does our pledge mean? I took it (maybe) by implication at least, when I joined the chapter, but I don't believe I ever really thought much about it." Perhaps that is one reason, since there are a lot of folks like you, why some chapters do not seem to flourish. Maybe a real effort to find the pledge would help. It means:

First, of all, a definite pledge to do certain things. It is a promise. Why do fraternal and secret societies make so much of their pledges? To set their goals and ideals before their members and remind them frequently that they have promised to do these things and seek these standards of living. The first part of our pledge, "I will earnestly seek for myself," if taken alone, sounds selfish, but when we pass on to the second step, of assisting others, and then to the goal we seek, it becomes clear and very significant. No life can be of service to others unless it has something for the other. Only a full life can overflow. The first thing the Leaguer must seek is to know Christ and let Him fill the life.

When this has been done, the second part, "and do what I can to help others attain," has a real meaning. We cannot introduce others to a Christ whom we do not know, nor have we any real desire to do so. Then, too, only a Christ-filled life can reveal Him to others in such a way as to arouse in them any desire to know Him or to come to Him. The Christ-like and Christ-filled life not only reveals Christ to others, but attracts them as well.

There is, in addition, an almost irresistible desire on the part of one who really and truly knows Christ and tries to follow him, to go out to others both by invitations and in service. The Christ motive becomes our motive. We are glad to be among men "as one that serveth." So the pledge begins at the only pratical and sensible place—self-development for the sake of revealing Christ and serving him through service to men. And that is the goal stated in the pledge, "the highest New Testament standards of experience and life." Could anything be better or higher? Can we improve the colors of the rainbow or add fragrance to the rose? Can any one imagine a life among men that, in any way, transcends the example of Jesus Christ? Then, as Christians, can we set before ourselves any finer or greater goal than that which we have stated in our pledge? Our problem and task are to demonstrate Jesus Christ in a human life among those with whom we deal. We need have no fear of even finding ourselves beyond or above that goal. The world waits and eagerly asks for Christ's followers to reveal him by their fruits.

But that is not quite all there is to our pledge. We hear on every hand criticism of the pleasures we practice. At every session of our General Conference there is a vigorous discussion of Paragraph 280. That is the one which names certain forms of worldly amusements which members of the Methodist church are advised against and for which they may be brought to judgment—but never are.

Why all this fuss and failure? There is in the general rules of the church as in the pledge of the Epworth League a statement which covers the case and sets the standard as high as it can be placed. Here it is: "I will refrain from such diversions as cannot be used in the name of the Lord Jesus Christ." Can we take Christ with us wherever we go? Are we willing to forego any pleasure about which we have any doubt of His approval? Do we go places where He cannot go with us? Would be ashamed to meet Him any time or place? If so, we have given our pledge to refrain. Can we break our pledge and still expect Him to be with us and to give us the joy of His presence? The really honest Epworthian says: "I'll go where you want me to go, dear Lord" and "I'll stay where you want me to stay." We can also say "I'll do what you want me to do, dear Lord" as well as "I'll be what you want me to be."

The balance of the pledge has to do with the simple practical details of the chapter's life and activity: "I will, so far as possible, attend the devotional meetings of the chapter and the worship of the church, and will take some active part in them."

We promise to attend and to assist. No chapter can succeed as it ought when its members sit back and look on. It is our ideal to be "at work." No matter what there is to do, devotional meetings, class study, business session, party or some of the myriad forms of service, we are to do our part. We may feel that we can not do some of the things asked of us, but we cannot afford to "do nothing." That is the short road to failure personally and as a chapter group. "All at it" and "Always at it" should be not only a motto but a fact.

Let's take a good, long, straight and honest look both at our pledge and at ourselves. That is done. Where is the trouble; with the pledge? Of course not. Well, then, what are we going to do about it?—Epworth League Quarterly.

DISTRICT ROUNDS

(Continued from page 12)

Conference which convenes at Lumberton, Miss., July 24-27. Pastors, please don't come with excuses, but with over-the-top benevolent reports. Don't fail on the Southwestern, but do your best to bring a large number of subscribers. You have run well, and we will tell you something in the District Conference to make you glad. Our district was the first district in Mississippi, and perhaps the first, or one of the first, in the New Orleans Area to raise its five-years' Centenary quota. We want every pastor to be on time at the District Conference and make his report the first day. Rev. R. Jordon, our pastor at Lumberton, and his good people are on the job and will take care of the situation.—P. H. Rembert, District Superintendent.

MURFREESBORO DISTRICT.

Fourth Round.

Livingston Charge, July 12-13; Cookville and Algood, 13-14; Lancaster, 13-14; Butlers, 19-20; Dilton, 26-27; Gordonsville Charge, Aug. 2-3; Sparta Cir., 9-10; Sparta Station, 10-11; McMinnville Cir., 16-17; Liberty and Alexandria, 23-24; Richard, 30-31; Manchester, 31-Sept. 1; Murfreeshoro Cir., Sept. 6-7; Tullahoma, 7-8; Murfreeshoro Station, 14-15; Smyrna and Stone River, 20-21.

Dear Brothers: Many of you are to be complimented on your Easter efforts. Under conditions you did well. We are now on the last round for the Conference year. Let us raise our quota by all means this year. Call on me for any thing that I may be able to help you do to wind up the year with joy. Our District Conference Sunday school and Epworth League, Woman's Home Missionary Convention will meet at Dilton, Tenn., July 23-27. All local preachers, exhorters and delegates are expected to be present and remain throughout the meeting. Have a definite program and work it out; your quota for World Service, Southwestern in every home. Don't forget Children's Day; see to it and make it a great day in Kingdom building. Episcopal funds, General Conference expenses, stand by Prof. Davis, the president of Walden College, and make the new chapel a reality, and a monument of our loyalty for all times to come. Let us stand by the program of the church. The W. H. M. Society of the Tennessee Conference will convene at Tullahoma June 27-29—F. N. Collier, D. S., Murfreeshoro, Tenn.

Quarterly Conferences

HANDSBORO, MISS.—Our second quarterly conference was held May 17-18. The business session was held Saturday night with the District Superintendent, Rev. P. H. Rembert in the chair. All reports were good and Rev. Rembert heartily approved of the work that is being done. Sunday at eleven o'clock, he preached an able sermon. The choir rendered special music for both services. We raised $47 and paid the District Superintendent in full. We closed a successful quarter. —E. Smith, Reporter.

DURANT, MISS.—The quarterly conference of the Durant Circuit convened April 19-20 at Rocky Point M. E. Church, with District Superintendent Rev. J. M. Walton presiding. Most of the officers were present with good reports. The superintendent preached at Rocky Point Church at 11 o'clock and at Bethlehem at 7:30. He preached two great sermons.—G. W. Hunt, Pastor.

SPARTA, TENN.—Kynett Chapel: May 3rd and 4th, 1924, were high days; the third quarterly and the close of the high school were blended together through the co-operation of the pastor and the principal of the school, Mrs. N. J. Glass, which was a success. Sunday at 11 a. m., the Rev. J. C. Fields, pastor Pleasant Green Baptist Church, Nashville, Tenn., filled the rostrum at the request of Rev. F. N. Collier, District Superintendent, and pastor; he also preached the baccalaureate sermon at 3 p. m.. Both were logical and timely. At 7:30 p. m. the Rev. F. N. Collier filled his own place with one of his burning messages; $40 was raised on this date. On Monday night were the graduating exercises for school; speaker for the occasion was Mr. Gore from A. & I., State Normal, Nashville, Tenn. District Superintendent and all left here highly impressed with the general outlook of the church and school, which go hand and hand for the improvement and development of all people from every point of view.—Wm. T. C. Travis, Reporter.

TYLER, TEX.—May 10-11 were high days in Tyler. Our second quarterly conference was held with Dr. W. R. Robinson in the chair. Most of the officers were present with good reports. The District Superintendent preached two able sermons to a nice crowd. His plea was that we should raise every dollar of our Centenary quota. Tyler has been down for a long time, but she is on the map again. All departments are alive and at work. Total raised for the quarter, $35.—Mrs. G. B. White, Reporter.

NATCHEZ, MISS.—Our first quarterly conference was held April 26th, 1924, Rev. J. C. Hibbler, District Superintendent, presiding. The conference opened at 8 p. m. after singing Scripture reading and prayer. Rev. Hibbler made a splendid talk on the "World Service Program." A good report was given in from every auxiliary in the church. On Sunday Rev. Hibbler preached a very touching sermon. We raised our full quota, $15, for District Superintendent. Too much cannot be said of our energetic pastor, Rev. O. G. Webb, who had everything carried out smoothly.—(Miss) J. E. L. Haynes, Reporter.

GONZALES, TEXAS—Our second quarterly conference was held March

(Continued on page 16.)

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WHAT THE CHURCHES ARE DOING

CLEVELAND, OKLA.—The mothers of the community entertained with a nice Mothers' Day program and served dinner to all present. The Scripture lesson, prayer, addresses and music were all furnished by the mothers, except the closing address, by Rev. Morris, a visiting minister of Tulsa. Among those who addressed the meeting were Mrs. E. Johnson, the mother of four generations, all of whom were present, and Mrs. Davis, the mother of nine, who were all present also. All had a great time and so expressed themselves.—Pearl McFall, Reporter.

DICKSON, TENN.—We have just closed a great revival in Bowman Chapel M. E. Church May 25. Conversions 25 and additions 24. Many Christians were revived and we have added a new membership to the old. Rev. R. C. Brown, of McEwen, Tenn., Evangelist, preached for us. Many of our members and members of other denominations joined in with us and helped us in the meeting. Mrs. R. C. Brown, wife of the Evangelist, visited us from time to time and helped in the cause. She also read an excellent paper on thanks to the people and advice to wives. Rev. Brown preached to the delight of all who heard him.—S. W. Whittaker, Pastor.

LENOIR, N. C.—Smith's Chapel: The following amounts were raised for the purpose of building a new church: Rev. M. C. Laughlin, $100; Ed Williams, W. T. Horton, S. L. Jones, $20 each; D. M. Laughlin, $15; Maggie Jones, Alice Powell, Lela Horton, Giles Gaffener, Green Powell, J. H. Davenport, Ernest Dixon, John E. Norwood, $10 each; Della Horton, $7; Mattie Horton, Maude Patterson, Fannie Ramseur, Jane King, M. B. Gaither, Allie Horton, Ida Settlemeyer, Octavia Dula, Mary Conly, Jannie Corpening, Laura Horton, Mary Miller, Arriter Peak, Matilda Redmon, Levi Myers, Harry Williams, Henry Norwood, $5 each; Vodray Patterson, $8; Will C. Jones, $7.25; James Powell, Cora Sudderth, Lucy Ferguson, Sarah Patterson, Ed Ramseur, Jane Miller, $5 each; Jessie Ferguson, Hattie Jones, Mayo Horton, Minnie Patterson, $4 each; Francis Jones, Bettie Patterson, E. S. Jones, Jack Blake, Malinda Witherspoon, Emmer Norwood, Lucy Patterson, Jenette Grier, H. L. Moffitt, George Wade, $3 each; The R. T. Club, $67; Queen Esther Circle, $31.—Rev. M. C. Laughlin, Pastor; Mr. Walter Foster, Secretary; Mr. W. T. Horton, Treasurer.

TROY, ALA.—Joyce M. E. Church: Easter Sunday was a high day; Sunday school and 11 o'clock service were well attended. The pastor at 11 o'clock preached an excellent sermon about the Life of Christ. The rally was a success. The church was divided into two clubs. Captain of Club No. 1, J. W. Hobdy, assisted by W. M. Hobdy, raised $35; Club No. 2, Captain Jas. Jackson, assisted by A. A. Whitey, raised $34. Bro. J. W. Hobdy was crowned as king. By the next drive we are to go over the top.—W. M. Hobdy, Reporter.

GOGGANSVILLE, GA.—Union M. E. Church: Our Easter service was fine. Both the Sunday school and church played their parts and all of the auxiliaries fell in line to help to put the program over the top. We had a wonderful Resurrection sermon by our beloved pastor, Rev. Beesley. Collection for the day was $17.18. We the members of Unionville M. E. Church are moving upward day by day. We want to make our Sunday school, Ladies' Aid and all the auxiliaries of the church more successful in membership as well as in finances. Pray for our success.—Miss Mary E. Collier, Reporter.

HOLLY SPRINGS, MISS.—On May 3rd. at the house of Brother and Sister N. C. Collins, on the Ripley Circuit, the Pastor was caught in a great storm, led by Brother J. F. Miller and others, who came in singing, "When the Saints go Marching In.' They laid on the table more than two hundred pounds of choice groceries. It was a total surprise. All the community took part in blessing the Pastor and family. I have been Pastor of quite a number of people; these are the most loyal I have ever served. We intend to go over the top with all our apportionments. After thanking them in a few brief remarks, they left the Pastor feeling happy over such a storm. I am thankful indeed, and will say to them they are welcome to visit the Pastor in a storm again an at any time they will.—G. Orange, Pastor.

NEW ZION, KY.—The contractors are working on the foundation for the new church. The corner stone laying will take place on the 1st Sunday in July, 1924. The members and friends are working hard that this great work may go forward in His name. Rev. B. J. Coleman and wife have been returned from Conference, for another year. The members and friends were very thonghtful to arrange a reception and a storm at the parsonage with many good things, all of which were highly appreciated by pastor and family.—Miss Viola Adams, Reporter.

GONZALES, TEXAS.—Henson Chapel M. E. Church: It is gratifying to note that our church is making rapid progress under the pastorate of our tireless pastor, Rev. W. M. Ellison, who believes in keeping things going. Also too much credit can not be given the loyal members of the Church. On Sunday, April 13, in spite of the steady down pour of rain the Rally was a success, viz: the contest of the great nations for supremacy of the world. The president of the United States, Mrs. Susie Walker, $22.00; The King of Englands, Mrs. M. P. Ellison, $18.01; The Emperor of Germany, $43.00; The President of France, Mrs. Ethel Smith, $24.70; The President of Mexico, Mrs. Ida Bateman, $18.20. The King of Spain, Mrs. Jennie Johnson, $11.00. Public collections $9.00. Total $145.91.

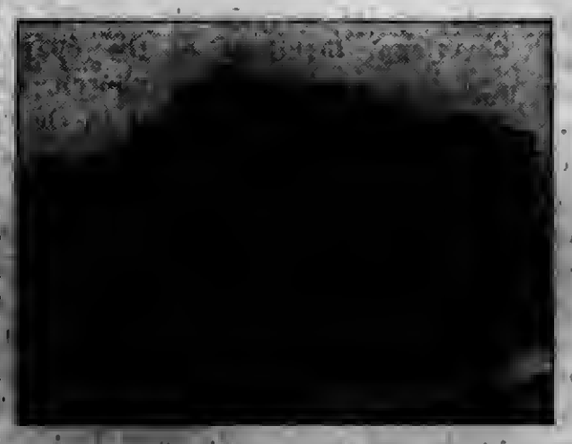
The Rally was not only the talking point of the day as the sermons delivered by Rev. A. Brown were equally in fact more important. In the morning the pastor labored to show some reverses and successes of the Christian life. We appreciate the assistance given us by our neighbor churches and by Rev. J. H. Napier's congregation from Kenwood, San Antonio, who used their reserved talents in singing and praying which caused the house to be filled with the Holy Ghost. There was scarcely a dry eye in the house. Come again dear friends.—Mrs. V. M. Porter, Reporter.

WESTFIELD, TEXAS.—Oak Grove M. E. Church: We are still working for the Master under the leadership of Rev. W. A. Fortson. In our rally on the 2nd Sunday in May, Rev. P. L. Jackson preached at 11 o'clock, and Rev. J. H. Johnson, Pastor of St. Paul, Spring, preached for us at 3 p. m., from the 39th Psalm, 3rd Verse, Text, "While I was Musing the Fire Burned Within." With the membership of 10, and our friends we raised $46.00, which paid all the indebtedness on our church and paid our pastor up to date and 1 month in advance. We ask the prayers of all the readers of the Southwestern Christian Advocate.—Reporter.

TURKEY CREEK, MISS.—The Easter Drive at Mt. Pleasant, Turkey Creek, was a splendid success. The men of the church ran against the women and the women came out ahead by $15. Brother Chauncey Evans was a general of the club on the men's side and Brother Albert Griswald assistant. Brother Thomas Evans captain. The following men paid $5 each; J. O. Houston, F. Cassell, Chauncey Evans, Richard White, Albert Griswald, Thomas Evans, J. M. White, Harry Ransifer, John Sours, B. J. Abram. On the women's side, Sister Rachel Andrews was general and Sister Pinkey White assistant general; with the following captains, Lettie Evans, Hazel Hand, Hattie Fairley, Mary White. The women who paid $5 are as follows: Lettie Evans, Rachel Andrews, Bertha Flowers, Pinkey White, Hattie Fairley, Nena Ray, Louisa Avery, Mary White, Daisy Tuggle. At Haven Chapel the pastor paid $5 and $5 at Mt. Pleasant, making $10. E. Nelson, Miss Isabell Beach, Mrs. S. M. Houston, $10 each; Mrs. Fannie Carter, and Mrs. E. Villavasso raised $5 each. Total amount raised at Haven Chapel, $52; falling in raising her assesment by $23. Total raised at Mt. Pleasant, $249; making $99 over her quota. Grand total, $301, making $82 over our quota.—J. C. Houston, Pastor.

PINE BLUFF, ARK.—St. Mark: The Mother's Day rally marked a high day at St. Mark M. E. Church. Eleven o'clock service was conducted by the pastor. Music for the morning by St. Mark's choir. This choir was organized by the pastor and sings with credit to the church. At 11:30 the Rev. E. R. Coleman, P. C., of Reed's Chapel C. M. E. Church, was presented and preached a spiritual sermon to the delight of all. Dinner was served at 1 o'clock. Too much praise cannot be given the good women and friends of St. Mark for such a wonderful dinner. All were filled. At 3 p. m. Mothers' Day program, under the supervision of Miss Beatrice Smith, brought joy to all present. The welcome address by Miss Zida Altschul will ever live in the memory of all hearers. Response by Prof. N. L. McMillen of Philander Smith College, Little Rock, was very timely and enjoyable; music for the evening was furnished by the Y. M.

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C. A. quartette of Philander Smith College, which was very pleasing. Papers and essays were read with much ability by Miss Vashti Robinson. Mrs. Nettie J. Powell, Mrs. Lilly Wilson and Mrs. Eluora Williams. Oration, "A Mother's Love," Mr. P. Mercer; solo, Prof. Frank E. Jones, Philander Smith College. Among the many visitors were Mr. H. H. Ingram, Dist. Pres.; Prof. W. L. McMillen, Prof. F. E. Jones, Revs. E. R. Coleman and wife, J. T. Toomer and wife, and others. At 6:45 Epworth and Junior Leagues, conducted by Miss Pecola Stewart and Miss Zida Altschul, Pres., which was very enjoyable. All took active parts in the discussions. At 7:45, service conducted by Rev. E. R. Coleman, after which the Rev. W. H. D. Bright preached an excellent sermon. Reports of clubs: Club No. 1, Miss Beatrice Smith, $20; No. 2, Mr. Moncal William, a partial report, $2.50; No. 3, the pastor, Rev. Lester, $13.50; offering for the day, $14.35. Total, $50.35. This goes to repair the church.—Rev. W. D. Lester, Pastor; Mrs. N. J. Powell, Reporter.

PLAQUEMINE, LA.—The Get Together Club gave quite an enjoyable surprise Friday night, April 18, 1924, for the pastor of Hurst M. E. Church. It was a fine demonstration when they worked in the parsonage "God Will Take Cure of You." I am sure the hearts of our pastor, Rev. M. L. Baldwin, and his better half, beat in unison when they heard the tramp of the host. They marched into the dining room where prayer was offered by Bro. A. J. Jackson, and then brief talks were made by several of the members, after which about 125 pounds were laid on the table and a nice purse was given the pastor, who responded in behalf of himself and his wife. Members present were: Mrs. Francis Jackson, Mrs. Mathilda Porter, Mrs. Ellen Jackson, Mrs. Dr. J. H. Watkins, Mrs. A. L. Williams, Mrs. Ida M. Sears, Miss Dorothy McCray, Miss Sadie Washington, Miss Hazel and Ruth Webster, Miss Virginia, Myrtle and Helen Sears, Miss Alice Morris, T. M. Sears, A. J. Jackson, James Easle, Alex Carter, L. home with happy hearts.—Ida M. Sears, Reporter.

TUSCALOOSA, ALA.—St. Paul M. E. Church had a strom of musicales on March 3rd, Madam Malinda Perry Farmer, of Detroit, a soprano soloist, was with us. She sang to the delight of Tusacaloosa. We had a $58 house. She was accompanied by her husband, Mr. Celcol D. Farmer, who is a second Dunbar. On April 1st we were visited by Rev. J. B. F. Shaw, D. D., and his symphony orchestra concert club, and Prof. Williams A. Sykes. The people came out in great crowds to hear them, white and colored. We had a $225 house. We hope for their return. The Rev. F. W. Williams, our pastor, deserves great credit for bringing such high class entertainments to Tuscaloosa. On March 30 our pastor, Rev. F. W. Williams, preached the sermon to the K. of P. Lodge, which held its meeting in the First A. B. Church. The subject of his discourse was Friendship. He held his audience spellbound from start to finish. —Mrs. Matilda Cornor, Reporter.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

FORD—On April 9th death claimed Sister Lizzie Ford. She was a strong and influential member of St. James M. E. Church, Amory, Miss., and at the time of her death was a class leader. Sister Ford was faithful and could always be depended upon to do her part. The church and community will miss her. She leaves husband, mother, daughter, son, brother, and many friends to mourn her loss. Funeral was conducted by pastor, Rev. N. R. Clay, assisted by Rev. E. R. Miller.—W. B. Brandon, Reporter.

KELLEY—Miss Jennie Kelley, age 17, a faithful member of Mt. Olive M. E. Church, Rose Hill Circuit, passed away at the home of her sister in Bessemer, Ala., April 7, 1924. Her remains were brought back to Hickory, Miss., and deposited in the Garlandville cemetery by the side of her father, who passed away fifteen years ago. She leaves to mourn her loss, a mother, two brothers, four sisters and a host of relatives and friends. The funeral was conducted by the pastor, Rev. F. L. Williams.—Mrs. S. Kelley, Reporter.

PRINCE—Brother Winston Prince, a strong member and leader of Town's Chapel M. E. Church, Phillip, Miss., died suddenly May the 1st, while plowing in the field. His death was quite a shock. He had labored many years faithfully in the cause of Christ. He leaves wife, two daughters and a son, many friends to mourn his passing. The funeral was attended by the pastor at Palatto Baptist church; quite a crowd witnessed the occasion.—P. A. Lemon, Reporter.

JONES—Sister Lorene J. Jones, Paulding, Miss., the daughter of Bro. Willis and Sister Mollie Newell, died at her home April 4, 1924. She was a faithful member of Oak Bowery M. E. Church for nine years. She leaves a devoted husband, father, mother, four brothers, two sisters and a host of friends to mourn her loss. Funeral services were conducted by the pastor, Rev. T. A. Carter.—Reporter.

WILLIAMS—Sister Dahelia Williams, a faithful member of Asbury M. E. Church, Natchitoches, La., departed this life in the triumph of faith May 21st, 1924. She had been a member for 12 years. She leaves a husband, Bro. Sam Williams, who is a local preacher and class leader. She had been confined to her bed a year. Death brought relief to her mortal body. She leaves a mother, brother, husband, six children, members and friends to mourn her loss. The Rev. Mr. Watson of the A. M. E. Church assisted in the funeral.—J. A. Landry, Pastor.

BARHAM—Mrs. Harriet Ann Barham was born in Tennessee, Henry county, Jan. 1st, 1848, and died April 9th, 1824. Aged 76 years. She accepted Christ when 12 years old, joined the M. E. Church and lived a true and a devoted Christian until death. She was always to be depended upon for any duties of a Christian, always giving aid to the sick, poor and suffering. She was married to Mr. S. M. Barham, and to this union were born nine children, all but two preceded her. The Rev. J. W. H. Barham, one of the leading ministers and successful pastors of the Tennessee Conference, and Mrs. R. V. Butler, one of the star members of the Mt. Pleasant charge. Funeral services were conducted by the pastor, Rev. S. P. McDarnal. Interment was made in the family cemetery. A great multitude, both white and colored, gathered to witness the occasion. She leaves to mourn her one son, one daughter, six grandchildren and a host of friends.—Rev. S. P. McDarnal, Pastor.

STEPNEY—Austin Stepney was born at Lampton, Miss., in 1846; died April 3, 1924, at the residence of his son, Thomas Stepney, at the age of 78 years. He was married to Miss Rebecca Christopher, and to this union there were born fifteen children, ten of whom survive him. During his illness he manifested the spirit of patience and cheerfulness, dying triumphant in the faith of Jesus Christ, his Lord. He leaves two sisters, three brothers, 46 grandchildren, 46 great-grandchildren, other relatives and friends to mourn his loss. He was buried from New Zion M. E. Church; the funeral was conducted by Revs. Gabe Dukes and A. B. Keeling.—Reporter.

ROBERTS—Little Elizabeth Roberts, after a day's illness, departed this life May 23, 1924, at the age of two years. She leaves a father, mother, one sister, three brothers and other relatives who will miss her dear smiling face. She was buried at Lampton, Miss., her birthplace.—Rev. A. B. Keeling, Reporter.

RHODES—Mother Millie Rhodes was born February 19, 1848, in Breckinridge county Ky. She died May 6, 1924, at 12:30 a. m., at the age 76 years. In the year of 1865 she was married to Mr. Jerry Rhodes. She proved a true wife during her married life. She was a faithful and loving mother. She took fourteen motherless children into her home and cared for them in the same way as her own. Her motherly council and beautiful Christian life she lived, has made an impression upon the lives of them all. She was a faithful member of the Methodist Episcopal Church for thirty-six years. Served as a tithing steward in the Methodist Church for several years, was loyal to every interest in the church. She leaves to mourn her, two brothers, one sister, two sons, a daughter-in-law, five grandchildren and other relatives. Her funeral was held from Taylor M. E. Church, Leitchfield, Ky., May 8, 1924. The pastor, Rev. Roht. Braxton, officiated, and the Rev. T. S. McMorris delivered the eulogy to packed church of both white and colored. He took as a theme "The Balance of Life." The choir rendered beautiful music. Mrs. Georgie Armstrong a member of the M. E. Church, South, sang a beautiful solo. —L. B. R., Reporter.

CARD OF THANKS

Rev. J. D. Wilson and Mrs. I. J. Wilson wishes to thank the members and friends of Mason M. E. Church for a surprise party given by our members, led by little D. C. Smith, followed by Sister L. Davis and Sister Rose Smith and Brother J. Coleman. Sister L. Davis made the address. Sister R. Smith and brother. J. Wakeman responded. Prayer by the pastor, J. D. Wilson, and invited them to call again for the latch string hangs on the outside of the door; 125 pounds were placed on the table; also a purse was donated by Mrs. L. Davis.—Rev. J. D. Wilson, Berwick, La.

We wish to extend thanks to the many friends and members of Maillieu Church who so generously assisted us during the serious illness of our beloved one, which we feel added greatly toward her recovery. We also make mention of the surprise parties that were given by the choir and the Epworth League.—Rev. J. F. Barnes, Husband; Mrs. Luna B. Robinson and Mrs. Ophelia E. Sharp, Daughters; Messrs. L. D. and H. L. Barnes, Sons.—Houston, Tex.

I take this method to thank the members and friends for a pound party that was given the pastor and family recently of 100 pounds of choice groceries, led by Sister Mary Robinson, Susan Robinson, Ines Robinson, Ida Berten, Susan Harris, Clemorse Gibson, M. Burrell, Stella Alexander, Solas Bruso, Ernestino Bennett, Virginia Owens, Mrs. Hammons, James Sims, Mrs. F. Cavaler (white), Mr. Chas. D. Milkman.—Rev. E. W. Jackson, Pastor, Mandeville, La.

We wish to thank the members and friends of Wesley Chapel M. E. Church for a surprise storm. As they entered the parsonage they were singing "God Will Take Care of You." Many pounds of groceries were laid on the table. The storm was led by Sister Maggie Dean, Bro. Victor Dean, Bro. E. Barwick, Sis. Garleathea Barwick, Bro. G. Newman, Bro. Will Shine, and others. We pray God's blessing upon these faithful members of Wesley Chapel and invite them to come again.—Rev. and Mrs. V. D. Oatman, Mobile, Ala.

I take this method to thank the members and friends of St. Paul M. E. Church for a pleasant surprise during the illness of my wife. On April the 30th, led by Mrs. Cora Davis, these members brought pounds of choice groceries to my home: Mrs. Julia Carter, Maude Rodgers, M. B. Moore, Messrs. H. Matthews, Roht. Matthews, H. C. More. I thank you; come again.—Rev. S. D. Davis, Evergreen, Ala.

I take this method to thank the members and friends of Mt. Zion Church for the many pounds of groceries brought to the parsonage on April 21. After singing, the party, led by Sister Anna Harris, entered and addressed the pastor and family. The pastor then thanked them. They brought 196 pounds. On May 2, a party led by Sister Fannie Harris, presented the pastor 50 pounds. Come again.—Rev. Zack Smalley, Pastor, Campti, La.

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any cor rections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possihle.

Conference	Place	Date	Superintendent
Dickson	Dickson, Tenn.	July 9-13	Ell J. Guthrie
Charleston	Mt. Holly, S. C.	July 16-20	A. R. Howard
Lexington	Flemington, Ky.	July 23-27	H. M. Carroll
Murfreesboro	Dilton, Tenn.	July 23-27	F. N. Collier
New Orleans	Slidell, La.,	July 23-27	M. R. Walker
Brookhaven	McComh, Miss.	July 23-27	G. W. Smith
Gulfport	Lumherton, Miss.	July 24-27	P. P. Rembert
Marshall	Quitman, Tex.	July 29-Aug. 3	E. H. Holden
Paris	Sulphur Springs, Tex.	July 30-Aug. 3	J. H. Anthony
Atlantic	Daytona, Fla.	August 6	J. A. Simpson
Starkville	Longview Circuit	August 12-17	J. H. Talhert
Monroe	Bonita, La.	August 13-17	John A. Lindsay
Marion	Eutaw, Ala.	August 12-16	Robert R. Williams
St. Louis	Elsherry, Mo.	August 13-17	Leroy Woolrich
Fort Smith	Roland, Ark.	August 13-17	W. H. Simpson
Lake Charles	Crowley, La.	August 20	C. W. Reeves
Hannihal	Columhia, Mo.	August 20-24	C. S. Webster
Baton Rouge	Scotlandville, La.	August 27-31	B. J. Reddix

The new address of Mrs. H. B. Hart is 2236 Walnut Street, Chicago, Ill. Formerly, 8 Garden Street, Natchez, Miss.

The eighth Annual Convention of the Woman's Home Missionary Society of the Methodist Episcopal Church, of the Savannah Conference, will convene with St. Andrew's M. E. Church, Sylvsnia, Ga., June 19-22, 1924. Rev. W. H. Odum, Pastor. Delegates aro urged to he present the first day.—Mrs. Emma P. Walker, Corresponding Secretary.

The Summer School of Theology for undergraduate ministers will be held at Waveland, Miss., July 1-10. All ministers of the Upper Mississippi Conference who have not finished their conference course of study are required to attend. Bring all of your hooks in the course you are to stndy. No books to be sold at the school.—F. H. Henry, Chairman Board of Examiners, Upper Mississippi Conference.

The Annusl Convention of the Woman's Home Missionary Society, Upper Mississippi Conference, will be held June 26-27-28, at M. E. Church, Winona, Miss. Rev. C. H. Maxwell, pastor, Rev. E. F. Scarboro, D. S., Greenwood District. Each Auxiliary Circle and Home Guard and send at least one delegate and $5 As many life members for the Mothers' Jewel Department as possible. All District Superintendents and pastors are invited.

To the Ministers, Delegates anu Friends of the Dallas District, West Texas Conferonce: Our District Conference meets with Wesley Chapel M. E. Church the last week in July. We are asking all who come by rail to come to Malone, Tex, where you will be met and transported to Pelham. Please be there if possible one day before conference starts. You will come to the High School build- and not to the parsonage for the assignment of homes. Chairman S. C. Porter and the Committee will be there. You can come to Malone over the Cotton Belt, I. N. G. N. and the Bollwevil. If any of the field men should come to other stations adjacent thereto, phone Chairman S. C. Porter at Pelham. There will be no commissary, the ministers, delegates and visitors will he entertained in the homes of the members and friends free of cost.—W. M. White, P. C.

Woman's Column

WINONA, MISS.—On the 16th of April our deaconness, Mrs. Florence E. Gaither, National Field Secretary of Woman's Home Missionary Society, paid us a visit. She said many good and encouraging things in regard to the Woman's Home Missionary Society. We hope she will come again. She was the guest of Mrs. F. C. Canthon, president of the W. H. M. S.—Reporter.

BATON ROUGE, LA.—Young People's Department of the Woman's Home Missionary Society of the Louisiana Conference: Let us look forward to the annual convention of the Woman's Home Missionary Society, which will convene at Bunkie, La., June 20-21-22. Let us be up and about our Father's business. Be sure to have your dues and raise your pledge money. We are asked to raise what pledges we cau for our Young People's Department. Send your money to Mrs. David, our Conference treasurer, and your figures to me. Who will be the first to answer "Master, here am I."—Yours for the love of Christ and in His Name, Mrs. Emma Braxton, Conference Secretary of the Young People's Work, 1040 Julia St., Baton Rouge, La.

FOREST, MISS.—To the Women of the Woman's Home Missionary Socity of the Mississippi Conference—Dear Sisters: The twenty-third annual meeting of the Woman's Home Missionary Society will meet in Pass Christian, Miss., June 18-20, 1924. All the conference officers, each district and the various auxiliary representatives are urged to be present. If we have success we all must co-operate together. Dear sisters, we made a good report last year, but we want to make a better one this year, and it will take all, doing our best, to go over the top, being led by the Savior. We are praying for an increase in membership and finance; the national society is depending on us. Let's do our best to remain on the honor roll. We hope the various auxiliaries have sent in their dues and pledges to the conference treasurer and let each district report its full quota. We want this to he our banner year. Dr. J. M. Shumpert and his good people are making spccial arrangements for the entertainment of this convention. We hope all will be present on time and a full demonstration of the work of the W. H. M. S. will be made hy all departments; we are expecting each district to bring their exhihits. We hope this will give inspiration, hecause there is a prize given for the hest exhihit. Dear pastors and District Superintendents, you have a cordial invitation to he present with us in our sessions, and visitors likewise.—Yours in His Name, Mrs. K. N. Jones, Conf. Pres.

CRESCENT CITY NOTES

The district meeting of the Woman's Home Missionary Society will meet at Trinity M. E. Church Wednesday, June 18, at 5:30 p. m. All the presidents of the local auxiliaries will please oe ready to pay the halance on yonr pledge.—Mrs. E. Oliver, District President; Lucy D. Walker, Cor. Sec.

THOMY LAFON HOME—A storm struck the Thomy Lafon Old Folks' Home on Monday evening. A committee of ladies led hy Sister Lang and Sister Mary Brown of Trinity Church served choice refreshments to the inmates of the home, consisting of cakes, fruits and ice cream. Among those present were Rev. and Mrs. Hayward and the District Superintendent, Rev. M. R. Walker. After the ladies served the refreshments they all departed with smiles and left inmates happier ones. We only wish we hsd words to express our gratitude to them. Thus ended a day not to he forgottcn.—Josephine Boston, Superintendent.

MOUNT ZION—We are happy at the home-coming of our pastor, Rev. J. W. Wells, after a sojourn of seveal weeks spent at Springfield, Mass., having attended the General Conference. Dr. Wells gave us a very interesting talk at class on Tuesday evening, which was largely attended. On Sunday at 11 o'clock and at 7:30 p. m., he preached as he never preached before, for many tears and watered eyes were in evidence. Four converts were baptized by immersion and four by sprinkling; each service was to capacity attendance. There is no better place to spend a Sabhath than at Mt. Zion, where you cau enjoy each service. We extend a cordiai invitation to lodges, societies, ciubs, etc., to have your memorial and anniversary sermons preached here, for there is a charm hardly to be found elsewhere. Here you will find our services satisfying and delightful and will be made to feel at home.—E. J. Lacals, Reporter.

QUARTERLY CONFERENCE.

(Continued from Page 13.)

30-31, Rev. A. L. Casper, District Superintendent in the chair. The Superintendent presides with so much ease and comfort that everyhody feels at home in his quarterly meetin; The faithful memhers of the church are working as never before to make the fifth year's work a success under the pastorate of our faithful pastor Rev. W. M. Ellison, who puts forth every effort to see that no cause of the church suffer. Rev. J. T. Casper our pastor at Edna, Tex., and a hrother to the District Superintendent, at 7:30 a. m. preached an able sermon to a large congregation. We all were made to rejoice in the God of our saivation; also a splendid lecture was made in the business session hy the District Superintendent showing the great need of giving to help in the World Service. The lecture made a great impression.—Mrs. V. M. Reporter, Reporter.

BRENHAM, TEXAS—The second quarterly conference was held May 11 and 12th. Rev. R. B. Reid, District Superintendent, presided with much dignity to himself and the church. He preached a very interesting sermon; all hearts rejoiced; 42 communed at the Lord's Supper. Rev. W. Hartley Jackson, pastor, has things in good shape. The officers made good reports; paid the District Superintendent in full, $25. Our Easter raliy was fine. Miss L. Blossom Armhrister, superintendent of Sunday school, put over one of the most refined programs ever witnessed in this city. Miss Johnie Mae Armhrister furnished good music to the delight of over 500 people. The Sunday school raised $56.95 and the church $33.05. Total, $90. We are certainly glad to report that our pastor, Dr. W. H. Jackson, health is much improved, so that work of the church is picking up.—Allen Q. Nelson. R. S.

PICKENS, MISS.—Our second quarterly conference was heid on the ahove date, at the Springridge M. E. Church, with Rev. J. M. Walton, District Superintendent, presiding. Reports were received from both churches on the charge. Nine preparatory members at this point had been admitted to full membership and seven by certificate from other churches at Union Chapel. Rev. J. M. Walton greatly inspired the memhership and audience on Sunday hy preaching two strong sermons. The charge is in good condiion. The Ladies' Aid has had the parsonage beautifully papered and paid for at a cost of $15, and the trustees have relighted our church at Union with the latest styie of lamps at a cost of $28. Grand total raised during the quarter, $191.—N. H. Williams, P. C.

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FACING A NEW QUADRENNIUM OF OPPORTUNITY

A Challenge to the Methodist Episcopal Church by the Board of Foreign Missions

The newly created Board of Foreign Missions, on taking up its work, finds itself in the presence of an inspiring opportunity and sobering responsibility.

As never before it has been evidenced that ours is, in a unique sense, a world church.

In its inter-national and inter-racial character, the recent General Conference was the most remarkable ever assembled in the history of the Methodist Episcopal Church. Its declaration concerning war and its recommendations concerning the development of the central conferences abroad indicates its determined effort to keep the face of the Church set toward world-wide Christian idealism.

There was a consistent determination to maintain every outpost set up by the General Conference of four years ago in the climax of the Centenary Campaign. Every effort for the reduction or contraction was defeated. The mind of the Conference seemed definitely fixed upon a progressive and expansive program.

The past quadrennium has recorded the great expansion in the history of Methodism. We are faced on every hand with the responsibilities of amazing and providential success. When the benevolent interests of the Church came under review, the General Conference acted with definiteness and conviction that our world wide work must not be crippled or allowed to falter in the face of the present measureless, providential opportunity. Unless the debt is cared for and the regular income increased, our world-wide work must be crippled and restricted. The critical months are from June to October. Heroic effort will be required on the part of all Church leaders, ministers and laymen to support the program which has been carefully developed through one hundred years and overwhelmingly endorsed and sustained by the recent General Conference.

The Board of Foreign Missions at its first regular session of the quadrennium faced its work seriously and prayerfully. It has the highest confidence in the newly elected Corresponding Scretaries and Treasurer. Plans were adopted which assure a greatly reduced overhead and the sending of a larger proportion of funds to the fields.

Realizing the complexity, difficulty and opportunity of the present situation through the world, the Board issues a challenge to every member of the Methodist Episcopal Church in this hour for greatly increased spiritual vision and prayer.

There is only one way to reach the goal set before us and that is through an unprecedented dedication of life and property to the Kingdom of God.

The Board of Foreign Missions, Luther B. Wilson, President, Fred B. Fisher, Chairman.

SPIRITUAL SOVEREIGNTY

Through whatever eyes we look at him Jesus was humanity's unique type of person. His spiritual sovereignty is a fact for all time. Like him there are to be found in society today, and there will ever be, as there always have been, certain types of characters that possess within themselves hidden reserves of power to be released as circumstances require upon the problems and situations of life. Though they were frequently baffled in their understanding of the secret of such a life, men were always prompt in their recognition of the superiority of Jesus' character, and, at every turn of the road, marvelled at his wonderful personality. Even those who "had been with Jesus" were regarded as possessed of extra reserves of superior force of character.

On his return one morning from Bethany where he had spent the night, Jesus had occasion to pronounce his maledictions upon an unfruitful fig-tree, causing it to wither away. At this, the disciples marveled; whereupon Jesus replied, setting at rest much of their curiosity, "I solemnly tell you that if you have an unwavering faith, you shall not only perform such a miracle as this of the fig-tree, but that even if you say to this mountain, 'Be thou lifted up and hurled into the sea', it shall be done; and everything, whatever it be, that you ask for in your prayers, if you have faith, you shall obtain." Such acts and expressions, such spiritual sovereignty exhibited by Jesus provoked the uninitiated High Priests and Elders of the people to question both the nature of his authority and its source.

So today the sovereignty of individua or group character is where Jesus, both in his utterances and his character, revealed it to be. It is not only an easy inference but an inescapable one that whatever there is in character which compels recognition and evokes sanctions of worth according to universal standards of appraisal, is spiritual. It is the presence or absence of spiritual power that makes the difference in individual lives or in the lives of different groups. This is an invariable rule of character evaluation. The question "By what authority" is any worthwhile task accomplished; any sterling character built any moral feat performed; any constructive countribution made to human betterment; may always be answered, "By the dynamic of spiritual power released toward the given objective."

Jesus clinched for human thinking what for centuries had been a well recognized fact even among pagans; namely, that the source of such spiritual sovereignty is God. One inquiring of the spiritually strong, "Who gave you this authority", may swiftly and inerrantly be pointed to that 'heavenly origin'—the hills, whence cometh help from the Lord which made heaven and earth. This spiritual strength is developed by man in contact and conflict with his environment as he relates his life trustingly to the Superior One whom he concieves and knows; and as man strives to become like God as revealed in Jesus Christ.

It is this type of individual and group character which captures humanity's interest. It provokes men to thoughtful analysis of their own, while discerning critically others' character; and it challenges their effort to enrich their own lives by such spiritual accretions as will bring them to the estate of spiritual sovereignty. Such power in one's life thus becomes the hope-inspiring dynamic of other lives. Tis contagious as tis beautiful and compelling and alluring.

It is that character—asset that enables one to 'lift mountains' working social regeneration and social salvation. If society is to be salvaged, how else can it be done? Sin is a spiritual fact—the big obstruction to human happiness, the one object of divine displeasure; it can be counteracted and conquered only by the release of spiritual power through channels of individual and group life.

BOARD OF FOREIGN MISSIONS RE-ORGANIZES

As in the case of most of the Boards of the Church beginning the current quadrennium, the Board of Foreign Missions has undergone radical changes in the personnel of its officiary.

Dr. Morris W. Ehnes is the new Treasurer, succeeding Dr. George M. Fowles who had efficiently served as such or eleven years. For the past four years Dr. Ehnes had been Treasurer of the Committee on Conservation and Advance of the old, now dismantled Council of Boards of Benevolence, which position he served with marked credit to himself and advantage to the denomination.

At the present time the Foreign Board is disadvantaged by the burden of a heavy debt and a falling income but Dr. Ehnes enjoys the liberal confidence of the whole church as to his ability as a financier. His experience in financial administration has been gained through a long and varied financial career. He was at one time financial head of Ohio Wesleyan University; was later connected with the Centenary movement. Added to this is his valuable missionary experience. For five years he was missionary in Africa, founding a pioneer station in Rhodesia; was also general secretary of the Student Volunteer Movement and Editorial Secretary of the Missionary Educational Movement.

Dr. Frank Mason North, for so many years able Corresponding Secretary of the Board, the Church's indispensable missionary statesman, voluntarily retired at the recent General Conference as directing genius of the Board but the Church will still receive the benefit of his rich experience. The General Conference directed that he be continued with the Board as "Secretary-Counsel." In this position he will consult with Secretaries Diffendorfer and Edwards on matters of administration, represent the Board at interdenominational gatherings, and compile a history of the first Century of American Methodist Missions.

Under the wise administrative leadership of Bishop Wilson, President of the Board, the new committees were appointed to shape up program and policies of far reaching import covering the Board's total activities for the quadrennium. Among things contemplated are to bring the administration of the Board's affairs to the utmost efficiency; to reduce floor space of Board offices; to curtail in every legitimate way, consistent with efficiency, the Board's expenses; to consider the immediate needs and other similar items in relation to the new legislative provisions enacted by the General Conference.

Dr. Dorr F. Diefendorf, Chairman, and Dr. J. R. Joy, Dr. J. W. Langdale, C. A. Ogren, and A. M. Schoyer constitute this last committee. The Board of Managers effected the following organization for the next four years:

Officers and Committees of the Board of Foreign Missions

President: Bishop Luther B. Wilson.

Vice-President: Frank A. Horne.

Honorary Vice-President: Rev. William V. Kelley.

Treasurer: Morris W. Ehnes.

Assistant Treasurer: Rev. George F. Sutherland.

Recording Secretary: William B. Tower.

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Laymen—W. W. Carman, Chas. Gibson, F. A. Horne, J. R. Joy, J. B. Morrell, A. M. Schoyer, H. W. Selby, W. J. Stitt, W. H. Van Benschoten, C. E. Welch.

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Laymen—W. W. Carman, J. R. Joy, C. A. Ogren, W. S. Moore, W. J. Stitt .

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Laymen—J. B. Morrell, A. M. Schoyer, H. W. Selby, C. A. Ogren, C. R. Welch.

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Laymen—F. A. Horne, W. E. Massey, M. S. Moore, W. H. Rometsch, W. J. Stitt, W. H. an Benschoten, E. L. Phillips .

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Ministers—Bishop McConnell, Rev. J. A. Beebe, Rev. D. F. Diefendorf, Rev. O. W. Fifer, Rev. E. S. Tipple, Rev. J. I. Bartholomew.

Laymen—Chas. Gibson, J. A. James, J. B. Morrell, A. J. Stock.

Joint Commission on Literature in Foreign Fields

Ministers—Rev. J. A. Beebe, Rev R. E.

(Continued on Page 4)

BOARDS, COMMITTEES, COMMISSIONS, AS CONSTITUTED BY RECENT GENERAL CONFERENCE

Including Personnel of Each Unit

A synopsis of Boards, Committees and Commissions of the Methodist Episcopal Church including their personnel and tenure of office for the next quadrennium, as effected by the Springfield General Conference, is hereby given that our readers may as early as possible possess a general and working knowledge of the machinery and official personal agencies by which and through whom the church must operate and achieve its Kingdom tasks in the conquest of the world.

Study and comparison of this scheme with that of other religious bodies occupied with the same task will reveal that Methodism is making its impact on world society through as splendid ecclesiastical machinery as has ever been conceived by the most ardent and zealous religious enthusiast. Verily it is time to throw away the hammers of unjust, carping criticism and to take out the can of oil, generate the electric power and steer straight ahead to the task.

Machinery alone of course will not insure success, however well articulated and directed. Christian purpose must be reinforced by devotion consecration, sacrifice, persistence. The spiritual must be the directly dominant note dinned into every ear, warming every heart, stirring all ambition as the only reasonable and final basis for the church enterprise, and hope. It is confidently expected that Methodism this quadrennium will bring to bear through her magnificent machinery this spiritual dynamic to set humanity right with itself and its God.

World Service Commission

Appointed by the Bishops

Bishops: Hughes, McConnell, Waldorf, Blake, Keeney; Ministers: King D. Beach, R. S. Cushman, J. M. M. Gray, G. H. Spencer, R. B. Urmy; Laymen: Arthur Baxter, G. W. Crabbe, P. H. Hemis, Mrs. O. N. Townsend, William M. Williamson; Eastern Asia: G. L. Davis, North-China; Southwestern Asia: W. G. Parker, Malaysia; Southern Asia: E. Stanley Jones, North India; Latin America: C. S. Braden, Chile; Europe: E. G. Bek, South Germany; Africa: T. A. O'Farrell, Rhodesia.

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BLESS THE LORD, O my soul, and forget not all his benefit: who redeemethy thy life from destruction: who crowneth thee with loving-kindness and tender mercies.—Psalm 103:1, 4.

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Bishop Luther B. Wilson.

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OFFICERS AND COMMITTEES OF THE BOARD OF FOREIGN MISSIONS

(Continued from Page 2)

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Bishop F J. McConnell, J. B. Bartholomew, F. A. Dent, F. A. Horne.

Personal and General

Bishop W. P. Thirkield of Chattanooga Area, arrived in Chattanooga on June 12, to begin the work of the Area for the new quadrennium. He may be addressed in care of Hotel Patton.

The Morgan College on June 5, conferred the Master of Science degree upon Matthew Alexander Henson, who accompanied Admiral Robert E. Peary on his famous Polar expedition in 1909.

President Albert E. Smith of Ohio Northern University at the recent commencement of that institution, conferred the honorary degree of LL.D. upon Mrs. Warren G. Harding, widow of the late President Harding.

The Philippinoes of New Orleans observed on Thursday evening, June 19, the 63rd birthday anniversary of Dr. Jose Rizal y Marcado, the Philippine educator and national hero. The exercise assumed the form of a literary, musical and stereopticon entertainment and was held at the Moose Home Hall, 1422 Canal Street, New Orleans.

On Thursday, June 5, after he had preached the annual college sermon at Upper Iowa University from which he was graduated fifteen years ago, the Rev. J. Kirkwood Craig was given the honorary degree of D.D. by that institution. Dr. Craig is also a graduate of Boston University School of Theology where he also received his Masters degree in Religious Education in 1921. At present he is a member of the New Hampshire Conference and acting Executive Secretary of the Minneapolis Sunday School Association. Dr. and Mrs. Craig are now on the high seas enroute to Glasgow to attend the World Sunday School Convention.

Commencement exercises at New Orleans College were held on May 7, after which President Chas. M. Melden visited the General Conference at Springfield, from which place he then went to his summer home at Onset, Massachusetts. In a brief note to us he says: "We are comfortably situated for the summer in this, one of the most beautiful, as it is one of the dearest spots to us." Dr. Melden is perfectly at home in these New England environs, and as is his custom, we are sure will spend much of his time among the churches of his acquaintance preaching as opportunities flood his pathway.

By far the most conspicuous example of the promoters of Inter-Racial Goodwill was Mr. John J. Eagan of Atlanta, Georgia, who passed away in April. Not only was Mr. Eagan a noted promoter of Christian Inter-Racial relations, but was himself of the highest type of Christian integrity and worth. He was Chairman of the Southern Region Y. M. C. A. and a member of the International Committee. In business he was President of the American Cast Iron Pipe Company and sought to carry out the Golden Rule policy in all of his business enterprise,

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DESERVED TRIBUTES TO A FALLEN HERO

BISHOP STUNTZ—THE SOUL OF A CRUSADER

By Bishop Theodore S. Henderson

Homer C. Stuntz possessed all the dashing courage, all the flaming passion, all the consecrated abandon for Christ which filled the regal souls of the ancient Crusaders. To hear his clarion voice summon us to the highest adventures for Christ was to listen to another Isaiah rekindle our holiest purposes to follow the man of sorrows to His cross on the way to His crown. Never did I hear him that I did not catch the glow of his undefeatable faith that Christ was equal to the world task of bringing in the Kingdom of God on earth which God had committted to Him as the world's only Savior and ultimate Lord. Bishop Stuntz was incurably hopeful of the certain triumph of Jesus Christ in the entire world and over all men.

It was my privilege in the meetings of the Board of Bishops to sit next to him. We depended much on him to lead us in our singing. He always started hymns like "Lead On O King Eternal"; "Am I a Soldier of the Cross"; "A Charge to Keep I Have"; "All Hail the Power of Jesus' Name"; "Jesus Shall Reign Where'er the Sun"; "Publish Glad Tidings.' It was good not merely to stand by him and hear him sing; it was better to catch the certain contagion of a faith which is described in the New Testament: "And His commands are not irksome, for whatever is born of God conquers the world. Our faith, that is the conquest which conquers the world." Homer C. Stuntz was this type of a knightly crusader for Christ. His spirit will thrill me while life lasts.

BISHOP HOMER CLYDE STUNTZ

By Bishop Titus Lowe

Few men in the history of Methodism have had a more widespread and extraordinary career than Bishop Homer C. Stuntz. He was busy studying law in a law office in Nevada, Iowa, when he was converted, soundly converted, and very shortly afterwards heard the call to preach. In due time this call to preach took possession of his very soul and he proceeded to Garrett Biblical Institute in order to complete training for ministerial service. His first appointment was a circuit appointment in Iowa. He was a very attractive young minister. He was exceedingly fond of singing and had no hesitancy in leading his congregations in their worship and song. A gracious revival was experienced in each one of his preaching places during his first year. This fact undoubtedly had a great effect upon him in all his subsequent years, for notwithstanding the fact that he became a prominent Christian statesman, Homer C. Stuntz was an evangelist at heart. It was while serving his first charge that he met the young lady who became his wife and who served him in the ministry in a way which endeared her to the heart of all those with whom she came in contact.

He had not preached very long when he felt the mighty urge of the mission movement of the world and with a certain devotional enthusiasm he offered himself for missionary service in India. That great field, always undermanned from the missionary angle, was exceedingly glad for such a vigorous and whole-souled and successful personality. His ministry to the soldiery at Naini Tal, which was vigorous in the extreme and gloriously human, was remembered long years afterward, when he had removed elsewhere. He became the editor of the Indian Witness, then as now, the outstanding Christian weekly paper in that great land of India. It was in this position that he became a master of that field and captivating English which marked him to the very end of his day. It was while in this position that he came into personal acquaintance with Rudyard Kipling and likewise became enamoured of all of Kipling's works. A serious break in health forced his return to the United States, where for a brief period, he was pastor of the First Church, Waterloo, Iowa, and afterwards the exceedingly successful pastor of the College Church at Mount Vernon, Iowa. It was here that he came into very close friendship with Professor Thomas Nicholson, now Bishop Nicholson, and some of the richest memories of old Cornellians center around these two figures, who during three years together on Cornell College campus led year by year hundreds of students into personal understanding of the saving power of Jesus Christ.

When Bishop Thoburn having claimed the Philippines by faith for Methodist endeavor, was in search of a man who should head up the mission work in the new territories, his mind at once turned in the direction of Homer C. Stuntz and with that spiritual imperialism so characteristic of the little giant of India, he immediately ordered Dr. Stuntz to the Philippine Islands where for a period he was the very soul and center of as fine a bit of missionary work as has been known in the world. It is even now too soon to tell the whole story of Homer Stuntz's activities as Superintendent of the Philippine Mission or to recount his impact upon the moral situation which he found after due process of investigation. And it is yet too early to speak without hesitancy of the extraordinary influence he exerted in co-operation with Bishop Brent in banning the opium traffic from the Philippines. This chapter is one of the most dramatic in which a missionary administrator has ever been privileged to act. Again he was stricken and came near to death. When he was finally carried aboard ship on a stretcher many in Manila doubted that he would live to see the United States again. But after some months of convalesence he was fully restored to health and entered with extraordinary vigor into campaigining here in the United States. In 1908 he was elected First Assistant Corresponding Secretary of the Board of Foreign Missions. It was in the early years of this quadrennium that he began to show those traits of statesmanship which hereafter marked him everywhere he went.

Homer C. Stuntz has never had his superior on the Methodist platform in the marshalling of facts and the dramatic presentation of the same. In the space of a half hour, it was entirely possible for Bishop Stuntz to enthrall an audience with living scenes from the Philippines, from India and from Latin America. It was said of him once that he knew all of the great continents of the world better than many knew their back-yards. In 1912 he was elected to the episcopacy on the first ballot and when this was accomplished he only added to his laurels by volunteering to take upon himself the administration of our work in Latin America. There for four years he labored in season and out of season, traveling on the plains of Argentine and over the great divide into the beautiful land of Chile; then onto the heights of Bolivia and into backward Peru. Everything that Homer Stuntz touched in Latin America came into new life. The impress of his personality was strongly felt by all our missionary forces, all of our national preachers in all of these countries, and upon the many schools which under-gird our total work in South America. More than any other man up to his time, Bishop Stuntz placed the Continent of South America upon the heart of the people called Methodists.

Once again he fell victim to the climate and very nearly surrendered his life while on episcopal visitation at La Paz in Bolivia. The last four years have been years packed with activity. Endless campaigns through the Omaha Area for colleges, secondary schools, hospitals and the Centenary, in addition to all the regular administrative side of his duties, have kept him busy from morning to night. Upon this great Area he poured out himself without stint. Even as it was said of one of old, so it might be said of Bishop Stuntz, "He emptied himself", and the Methodism of Iowa and Nebraska is incomparably richer because of the stream of sacrificial service which he has rendered so willingly.

Almighty God had richly endowed Bishop Stuntz. He was sympathetic and human and magnetic and powerful, at the same time possessing a rich and racy humor which was a joy to all his audiences. Few men have surpassed Homer Stuntz in exquisite brotherliness. No official title of Bishop ever robbed him of the joy he always felt in being a brother of all the ministers of his Area. As a missionary statesman and a platform protagonist of missionary and world affairs, Bishop Stuntz had no superior in our day and generation.

WHEN A GREAT OAK FALLS

By The Rev. Frank Mason North, D.D.

When the familiar oak falls, one looks with wonder upon the fibre and stretch of its mighty branches, and the depth and grasp of its rootage. Homer C. Stuntz grew strong in the experience of the common life of men. It was his knowledge of that life in its varied phases that made him at home with all kinds of people and sustained his interest in human affairs everywhere. How he loved poetry, Kipling, Browning, all the rest! What a joy the hymns were to him. Some of us have sung them with him clear across the continent, some quite likely, around the world. He had quick tests for the currents of thought and prejudice which channel themselves into personal, national and racial experience. The right he greeted with a cheer and with his fervor and eloquence sought to clear a way for it. The wrong he challenged without fear

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THE GOSPEL OF COUNTRY LIFE

By Prof. W. L. Baily, Northwestern University

It would seem to be fundamental that the Christian pastor must seek to follow the leadership of Jesus. He must, if he is to be true to his name, make the Gospels his chief guide.. They must furnish him with his point of view and principles of interpretation both for individual and social life.

Many a pastor is turning to what is called the social gospel. He seeks to exercise moral leadership in community matters, and give moral guidanee in problems of daily life. He may well ask if his Master was concerned with the economic and soeial problems of his day. And if so what does he show to be the moral, spiritual, and religious bases of such problems.

The Country Pastor should seek for the Master's point of view on Country Life. Is there, indeed, a philosophy of country life in the Gospels? Or does the pastor have to look elsewhere for the best light on such matters? Did Jesus indeed present a comprehensive and definite interpretation of, and program for, the major problems of Country Life?

Certainly every Country Pastor should be familiar with those portions of the Gospels as have an obvious rural referenee He should know the Country Life of the Holy Land as it was in the days of Jesus. And he should strive to preach and go to among his people—in the measure that is given him—as his Master did among the country places and people of his day.

It is not often realized how complete and detailed a leadership on Country Life matters the Gospels afford. It is proverbial that they contain many rural allusions. More than half of the pages are of distinctly rural flavor or reference. The rural parables are probably the most used of all texts or topies. It requires no argument to see that the Christmas stories are idylls of country life—of Nazareth, Bethlehem,—and centering on a shepherd's vision of the glory of God in the skies. The beginnings of the ministry from the inspiration of John's Baptism in the Jordan, followed by the temptation in the Wilderness, the first Miracles of the Fishermen, and of the Village Wedding, all have rural backgrounds. In Parable and Miracle his career of leadership proeeeds. Its early locus was the country towns, and only occasionally the city, until the close.

The Master was never merely casual in thought or act. This seems to have been deliberate. It is the outcome of a philisophy of life which saw the fundamental importance of Country Life, both as the basis of society, and as the means of knowing God through Nature. One need not go beyond the Gospels for a vision of Holy Earth, nor for guidance as to how life's problems in the country are to be solved.

So the many frequent rural allusions to The Sower, The Seed, The Good Shepherd, The Lost Sheep, The Mustard Seed, The Laborers in the Vineyard, The Seed Growing Secretly, The Tares in the Field, and many another, are parts of a philosophy of Country Life. The major problems of agricultural economics, and rural life are all dealt with in them.

Certainly Jesus did not neglect those who lived by garnering the harvests of the Earth and the Sea. He began with a gospel for fishermen, and went on to shepherds, field-workers, vine-dressers, landlords, stewards, tennants, and to country and village wives and mothers. To all these he brought Light and Salvation.

It even seems plain that he deliberately sought these classes out as those best fitted to receive his Gospel. For as he showed, country people have a wonderful opportunity to know God—the God that the Master knew. He brought good news of God. He pictured Him as on his throne in the heavens, the earth his footstool; sending rain, and making the sun to rise and shine and set; His is the wind though we know not whence it comes or whither it goes; He makes his glory to shine in the heavens and give men hope of better days when the outlook is dark; it is His Earth that brings forth fruit of itself. Few are privileged to thus know God as well as is the countryman. And few can understand Jesus who so declares Him as can the dweller under country skies.

The stories of the wonderful haul of fish and of the storm on the lake go right to the spiritual roots of fisher life. Not the sea but they are to blame. The sea is man's friend if he will let it be.

The true spirit of man's relations to the domestic animals is implcit in his stories of Shepherd life.

And how intimate is his knowledge of vineyards, and of the field crops. He throws new light on every phase of ploughing, seeding, tillage, and harvesting. He is a master in analyzing and revealing the true spirit that should exist in relation to labor, debt, tenancy, landlordism.

There is scarcely a phase of the agriculture or rural life of his day that he does not illuminate.

The country man is privileged to understand many a Gospel passage that must be less clear to others. How well he can know the vital stories of the Triumphal Entry—riding on an asses's colt; or that of the Mad Man of Gadara —when the swine were stampeded!

The bounty of God's Earth is revealed when he shows how it nourishes the seed and brings forth many fold while man sleeps, and wakes, and waits, in harvest to put in the sickle and garner God's plenty.

But though the Earth, the Skies, the Sun, the Winds, the Rain, the Light, and all the phenomena of Nature, are often upon his lips, it is not Nature but Man with which he is primarily concerned. In all his rural references it is the human relationships that are stressed.

There is divinely searching analysis into the economic-social problems of Country Life in his Parables on estate management (the unjust steward); on the farm labor problem (the laborers in the vineyard); and on absolute landlordism (Matt. 21). The most vital problems of the landed family and of the retired farmer are given searching treatment in the Parables of the Prodigal Son and the Elder Brother, and of the Rich Fool.

The Christian pastor who aspires to real leadership in the country may well feel that all other literature upon rural problems is at best but supplementary to the light that he may derive from the Gospels. In knowledge of these he must be a specialist.

In these days of a necessary preoccupation with the economic aspects of rural life the outlook of the Sermon on the Mount should be a benediction. As a salvation from worldly care he bids men "consider" the life of Nature and the bounteous earth. He seems to say that nature is more ready for the Kingdom than is man who peoples and subdues it. Do human institutions and customs spoil the fine bounty of a God of Love?

Jesus loved Nature, and Nature's God. How often do we read of him "out by the sea," "across the lake," "on the hills", "passing through the cornfields", and "on the way". His sublimest teaching was given on the Mount; his outstanding miracle of social grace—the Feeding of the Thousands—and his most amazing confession—the Transfiguration—were incidents of the open. He did not preach as did John, in the Wilderness, but "walked by the Sea of Galilee" and worked with men and women on their jobs.

Latterly he "must go up" to the Great City to crown—if might be—his career of success in the country. But it is suggestive that suburban Bethany was his stopping place while there. Over what that vast hive of humanity meant he wept. He pictures its scurrying crowds in terms of country life. He found the "beggared", the "impotent", the "born blind", and false shepherds spoiling the people. He found the spirit of merchandise and gain even where it ought not to be—in the holy places.

It was the criticism and intolerance and ambition and intrigue of the great city that drove him into Gethsemane, on the Mount of Olives.

"Into the woods my Master went"

sings Lanier, and so almost at the last we find him outside the stony city, under the fruitful tree communing with Nature and with Nature's God.

The Gospel of Country Life that he lived and worked and died to set before men is that God's Earth cannot be Holy Earth till the sons of men become the children of God.

The country pastor need not be without a message.

Evanston, Ill.

COMMENCEMENT AT BENNETT COLLEGE.

"Blessed are the eyes which see the things that ye see." This reading found in the tenth chapter, twenty-third verse of St. Luke's Gospel was chosen as the text for the baccalauerate sermon preached at St. Matthews' Methodist Episcopal Church. The sermon was preached by Dr. R. T. Weatherby, Director of Evangelism in the Atlanta Area of the Methodist Episcopal Church.

This commeneement occasion of the school, was distinguished by one of the most solemn, thoughtful and dignified sermons ever delivered to any of the finishing classes of the school. For one hour the speaker held the attention of a crowded audience to the thought of his discourse. Dr. Weatherby pointed out some of the evils that the eyes of men see in contrast to some of the "Blessed Things" that should be seen if the world would but follow the true teachings

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WHY WELL PREPARED MEN SHOULD BE ASSIGNED TO THE RURAL WORK AS PASTOR

By Rev. S. S. Earles, B.Pd.

The old theory that most any kind of a preacher would do to send to the country church as pastor has about been exploded. The very fact that the country people are, as a rule, far behind so far as literary training, refinement and socialism are concerned, is the strongest argument in favor of sending well prepared men there to train them. If this was the only argument in behalf of sending well prepared men into the rural pastorate it would be justifiable in doing so.

The writer remembers an incident that occured to him on one occasion when in the public school work. He was asked by a white druggist how he was getting along and how the people were treating him. The writer replied that he was getting along nicely with nothing of which to complain; the druggist replied that the other teacher claimed that she could not get along with the people and that the people did not have sense enough to know how to treat people. The writer's reply to the druggist was that that very reason was why he was sent out to that particular place that the people might be trained in that which was right. This was the answer the writer received; if your people had more such leaders among them who would consider their work in such light there would be much more harmony between the races.

The very fact that the state is taking a greater interest in the rural schools is another argument in favor of sending well prepared ministers into the rural work as pastors. Then if the educational department has seen the necessity of requiring the teacher, who must instruct the country youth, to be as well prepared as the teacher who instructs the city youth, is it not meet that the church upon which all civilization is built, without the influence of which, the whole civilization would soon go to naught, should see to it that well trained ministers should be sent tnto the rural to minister to these same youths? For be well assured that a person trained in all the different arts and sciences of making a living and competing with others in combating and solving the differcnt problems that confront one in this life's battle without that moral and Christian training, is one of the most dangerous persons the world can afford. It is simply grinding toward militarism, Bolshevism and anarchy.

Some Things that Hinder

Of course there are some things which mitigate against the well prepared minister serving in the rural work for more than two or three years: one of which is the lack of a comfortable support. Of course the writer has had several years of experience in the rural pastorate and knows something of the drawbacks that accompany the pastorate of the rural church.

If a few hundred dollars that are constantly applied to some of the city churches, which are more nearly self-supporting than the majority of the rural churches, were diverted to the country churches it would change the situation quite a deal. This is not intended as an indictment, but the writer feels as he thinks, that many others feel about this matter. Even tho a man may feel the Divine call to the ministry ever so strongly he does not feel that he should sacrifice the bare necessities of life to serve the church. There are many advantages that come to the pastor serving in the rural work. There is the pleasure of raising chickens, pigs, fresh vegetables and he may also have the use of a cow with all that goes with a good milch cow. These could be made of a greater importance to the minister if sufficient means were forthcoming so that he could prepare comfort for those things that make for his comfort in return.

(To be continued.)

DIVINE CALL TO WOMEN

By Mrs. L. A. J. Moorer

In the Southwestern Christian Advocate of December 20, 1923, there is an editorial entitled, "The Thinning Ranks". It speaks of the large death toll that comes yearly to the Christian ministry and deplores the fact we have so few recruits. The best prepared young men are not responding to the call of the ministry, but for different reasons are turning their attention to other walks of life.

Boston University is taken for example, where, out of a total of 659 graduates last June, 175 entered the legal profession, 152 took up a business career, 139 adopted the teaching profession as their life work, while only 70 of the 659 entered the ministry, or slightly more than one-ninth of the college output.

We hear of many empty pulpits, where no pastors are available and where the religious services are conducted by the graphophone.

The whole condition is highly significant as a Divine call to the womanhood of the church to supply the need.

The world war proved the worth of woman, she filled with credit all the places, both in church and state, that were made vacant by the men who were called to the colors. She was car conductor and engineer, she was auto mechanic and aeroplane builder, she took full charge of shop, mine, and farm, she filled acceptably the pulpit as pastor, and in short, none of the places left vacant by the men suffered at the hands of woman. The world was so pleased with the outcome, that the door of hope, the door of opportunity was thrown wider to the womanhood of the universe and in the United States it ushered in the 18th and 19th Amendments to the Federal Constitution.

Women are Divinely called leaders of great reforms. Over the protests of the disciples, Christ commissioned the woman at the well to take the glad tidings of salvation to the Samaritans, and through her message many of the Samaritans believed. It was a woman who first carried the gospel message of the resurrection to a saddened world. On the day of Pentecost, all the believers were baptized with fire "And they were all filled with the Holy Ghost and spake with other tongues as the Spirit gave them utterance"—men and women alike. In fulfilment of the prophecy of Joel, the Spirit of the Lord was poured out upon all flesh, their sons and daughters prophesied, that is, gave the inspired message, but as men made the record, we hear nothing of what the women said.

God gave the men who wrote the Scriptures the inspiration, but He did not eliminate human prejudice, and as a result, the taint of prejudice is seen all through the Scriptures. The same is true in the history of the Christian church, that vein of prejudice against women is found on every page.

Frances E. Williard, the greatest reformer of her age and century, with education and consecration, the equal of the very best, with gifts and graces becoming the highest and holiest walks of Christianity, was denied a seat in our General Conference and refused a licciise to preach, simply because of the fact that she was a woman. Dr. Anna Howard Shaw, a woman of like attainments and qualification was forced out of our church into another denomination, because shc was a woman who insistcd upon being ordained as a minister of the gospel; and both of these lives, together with many others that can be named, are standing rebukes to our Methodism.

I have never held membership in a secret society, because the woman's part in the different societies is a side issue, very much circumscribed, with all the possibilities of a woman's reaching the highest office in the organization, bcing securely barred. The same objcction obtains in the church of my choice and my onlv hope has been and is, that there is a spark of God hidden by a woman in three measures of meal that will eventually enlighten the whole. Enlightcned womanhood today is unwilling to accept anything less than an equal chance in the race of life.

In Gal. 3, 28, the Great Apostle says: "Therc is neither Jew nor Greek, there is neither bond nor free, there is neither male or female; for ye are all one in Christ Jesus." The heavens may pass away but God's word will stand. Whether in the near or distant future, matters little, but the time will surely comc when there is neither male or female, when all will be one in Christ Jesus.

In the Christian Advocate, June 21st, 1923, Welthy Hensinger made the following observation: "When a young woman of our church leaves college halls today, she has an intelligent idea of every vocation from salvation to brokerage and may enter everyone but the ministry. She may become a policeman or a j udge. She may be a mayor or a senator, but she may not be ordained as a minister of the gospel of Christ. So thc young women of trained intellect and talent as they come out to take their share in the world's work, specialize, in increasing numbers, in law, and not a few become judges, (one is now the Assistant Attorney General of the United States).

They specialize in journalism and become editors; they specialize in education and become college presidcnts, but they may not in the name of the Father, receive a child into the

church, nor administer the sacrament to the dying.

Such things are done under a Christian Civilization and in the name of Christianity. May we not study for a moment the meaning of the word Christian. It means to be Christ's man, woman or child, to think Christ's thoughts after Him and to live the Christ life as He would live it.

There is a widespread complaint that the young people of today are more wordly than in former years and that when they graduate from our schools and colleges, they are lost to the church. The reasons assigned are, that the parents are more lax in their discipline than formerly, that the young people are insanely bent on pleasure seeking and that they are the victims of a diseased social order. After a careful survey we find other reasons more potent than the ones assigned.

In times past, a smile of approval, coming from the pastor, was sufficient to cause the women of the church to put forth their best endeavors to carry out any program that his brain could formulate. They were the machines that put the thought of the pastor into action. But women began to do a little thinking for themselves and found that when honors were to be bestowed, some less deserving male was selected by the pastor and the honors that should have gone to the hard worked women, were placed upon him. When this state of affairs was made known to the rank and file of the women, then the pastor's smile of approval, which had meant so much to the women of the past, lost its power.

When our girls leave college, their keenness of insight, their clearness of discernment and their far-seeing vision, finding no future in the administration of the work of the church ,finding for which to aspire, they turn their attention to club work, to politics or anything else that promises a future reward and when the girls drift from the church the boys will do the same. The empty pews of our churches tell the sad story.

The Divine call to women has become so pronounced that it cannot longer, with impunity, be ignored. It may again be necessary for God to make a grave in the wilderness for each chronic grumbler, for each person who opposes His plan, but with the faithful Calebs and Joshuas the promised land of unrestricted opportunity is a certainty. You will agree with Peter in saying God is no respecter of persons and that ringing truism takes with it the fact that God is no respecter of sexes. The Awakened Christian Special is coming with great haste down the line, and it is crushing all the evils found in its path and the souls that are blinded by prejudice must get off the track or suffer the consequences.

On the floor of the General Conference which met in Des Moines, Ia., the voices of three female delegates were heard in behalf of the advancement of the women of the Methodist Episcopal Church. They represented the Detroit Conference, the Southwest Kansas Conference and the South Carolina Conference. Likewise the voices of women were heard at Springfield.

As a rule, when women take such advanced steps in bringing about needed reforms, they are persecuted by thoughtless men, and this case was no exception to the rule.

In John 12, 24, the Savior said: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." We planted the seeds of woman's advancement in the last General Conference, it has germinated and is growing in such a manner that no man or set of men can stop its development and we expect it to bring forth fruit at the next General Conference, thirty, sixty and a hundred fold. The women who are backing this issue each one can say with Sir Galahad:

"My strength is as the strength of ten,
Because my heart is pure."

When Hobson put special legislation for the cause of temperance through Congress, the liquorites combined against him so as to deprive him of his seat in Congress: when Volstead put the Enforcement Act to the 18th Amendment to the Constitution through Congress the Brewers' Association turned its guns upon him and caused him to lose his seat in Congress, and even our Savior was put to death by sinful men for the righteous cause that He espoused. Our women who helped to launch this movement feel themselves in exalted company—the company of the martyrs who sacrificed to make the world better. When the devil provokes such fierce opposition to a cause that is just, he simply marks the spot, names the occasion and, by indirection, helps to build a monument to the cause that will attract attention through all the ages. The emancipation of woman is the greatest cause since the emancipation of the slaves, and we are great in proportion to the cause we represent.

We have dropped a pebble of agitation into the sea of time and started a wave of influence that will continue to widen till it reaches the shore of eternity.

You may build a dam across the great stream of progress, but it will either burst through or overflow. God's plans cannot fail, they may at times, be delayed, but they can never fail. We are facing the East and the coming of a new day, where the morning sun of woman's larger life and equality of opportunity is crossing the horizon, and though prejudice may dim the vision of some so that they cannot grasp the situation, yet with great peace, with unshaken tranquility, that king of day is majestically mounting the heavens and while time shall last, he will continue to ride on in his majesty and never, never go down.

The Divine call to woman does not mean that men must stop, but that the forces for righteousness shall be augmented and in harmony they twain must work together for the salvation of the world.

The clarion call for women to come up higher is heard throughout the universe, equality of opportunity, an equal chance in the race of life; and the church is called upon to remove the man made limitations and fall in line with the spirit of the age: no race, no color, no sex; for ye are all one in Christ Jesus.

Whenever a battle is to be waged, people arm themselves for the fray. To appear on the field of battle without armor would be suicidal. Our church has started on a program of World Service, to take the world for Christ, but we have not a sufficient number of prepared men to put the program over. Statistics tell us that we graduate as many women from college as we do men and that a larger number of women graduate from the high school than men. These women of intelligence, with their deep spirituality are in position to supply the crying need of the World Service Program. They are waiting

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COMMENCEMENT AT BENNETT COLLEGE

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of Christ. The services were made all the more impressive by the splendid music rendered by the college choir andother groups and talents of the music department of the school.

The Senior High School class presented on May 26, one of the most interesting class day exercises ever presented in Bennett College. The various papers showed skill in the use of the English language. Special mention must be made of the excellent farewell address delivered by the Class President, W. S. McLeod. On the night of May 26, the Music Department, under the direction of Mr. William S. Cogswell, assisted by Mrs. Rose S. Loder, pianist, and Mr. J. S. P. Lee, orchestra, presented one of the best programs of the commencement season. The College Auditorium was filled to its capacity. The Junior High School Quartette made the "hit" of the night. Special mention must be made of the orchestra numbers under the direction of Mr. J. S. P. Lee.

Tuesday 27th, was Alumni day, and it was brought to a successful close by an eloquent program and sumptious banquet at night. Mr. H. C. Brower succeeded Mr. J. W. McGirt as president of the Alumni Association.

The Bennett College year was finished Wednesday morning, May 28th, with the delivery of the commencement address and the awarding of degrees and other prizes. The address was delivered by Dr. W. T. B. Williams, Field Director of the Slater and Jeanes Fund of Tuskegee Institute. The following men received the Bachelor's degree; Marshall McCallum, O. B. Pitts, H. C. Gannaway, F. D. Huntley and R. F. McCallum. The degrees were conferred by President Frank Trigg.

Dr. Peeler, president of the local board of trustees, following the presentation of the diplomas, awarded diplomas to fifty-three graduates of the high school department. Of this group, twenty-nine received elementary certificates as a result of having completed a course in the Teachers' Training Department.

The following prizes were awarded: To Virginia Wells and Gladys Roberts, for having kept the neatest room, $5.00; to B. T. Sherrill for the best work in chemistry, $5.00; to Alma Tarpley, for the highest average in mathematics, of the high school, scholarships for their work $5.00; To Annabel C. Smith and A. A. Currie, in the college; to Joyce Hope, D. Caldwell and Mary Martin, of the Junior High School, scholarships for their work in the high school.

Announcement was made that the summer school would open June 23, and continue for a period of six weeks.

A BRIEF TESTIMONIAL OF THE LATE REV. ROBERT A. HART

By the Rev. Caleb E. Queen

The life of the late Reverend Robert Alexander Hart was a great benefaction, his death a sacrifice. He comes to us from the state of Alabama where he was educated at Talladega College and taught school. Later he graduated in theology from Howard University with high



Rev. Robert A. Hart

honors and joined the Washington Annual Conference in 1910. As his life's span was just forty-two short years, he served only three appointments; one for nine years, and the last at Cumberland, Md., where he had just entered upon his third year's work. It was at Cumberland, a mountainous town that he could not become acclimated and having been born and reared in the warm low lands of Alabama, he therefore suffered frequently with colds, throat troubles and rheumatism. However, he cheerfully went back to Cumberland for the third time in obedience to his appointment. Sunday, April 27th, he preached his last sermon and was confined to bed the following Monday with influenza. Then a very severe case of inflammatory rheumatism soon set in and two weeks later Tuesday, May 13, 1924, he passed to his reward, leaving a beautiful testimony of his life's work behind him.

A short time ago at conference, he said in a short speech: "I would rather be a Methodist preacher than to be President of the United States; and I'll go wherever I am sent." As he made this expression everyone could see the devotion and sincerity flash from his face, and sooner than we expected, he proved it.

He was a faithful servant of conference, an assistant secretary, and examiner. He had never missed a session of his district or annual conference. As a preacher, his discourses were always well prepared being delivered generally from a manuscript with great earnestness and forcefulness. And during his brief life, he had preached in nearly every church of our denomination and in many others in and around Washington and Baltimore.

At Linden, Md., he succeeded in having erected a beautiful modern church at a cost of five thousand dollars and paid for same during his pastorate there. This stands as a monument of his faithful labors. At the other two appointments, he left money in the bank for buliding purposes. He paid from his first rally at Cumberland, Md., over nine hundred dollars on debts found there for current expenses and on notes placed in bank for the salaries paid former pastors.

He was public spirited, a courageous race leader, a strong advocate of equal rights and justice for his people, a Free Mason and a member of a number of social and civic organizations, such as the N. A. A. C. P. Much of his time was well spent in sending petitions or protests to public officials in behalf of our interests and human rights. To which a few favorable replies were received.

He was always very genteel and friendly to sinners as well as to followers of Christ and having carried the art of his early profession, teaching into the ministry, he was quick to observe errors and just as quick to correct them. He never tired or ceased to admonish or to advise as the occasion required. With him it was a word of encouragement to the aged, and to the young: "Go to church, go to school, prepare for life." To the backslider "return" and to the sinner "repent and be converted." He was a model of personal cleanliness and an advocate of good health habits. He would often say to the young folks and to the public in general: "Take care of your teeth. Eat properly, well-balanced food and restrain from candy and so many sweets." Such remarks as these will long linger in the minds of the people who received them with no offense whatsoever.

The Southwestern Christian Advocate had no better friend in conference than he. He observed every anniversary of the church, was a liberal patron of the Book Concern and furnished his churches and Sunday Schools with Methodist literature and hymnals, his officials with Disciplines and succeeded in getting more subscribers from his congregations for said paper than any other church of similar size in the conference. He had duplex envelopes in both the church and the Sunday School and his District Superintendent, Dr. Naylor, reported this year that his church led the district and in fact, the whole conference in "Centenary" collection. Each one of his churches always paid the conference Claimants and Episcopal Fund in full and made a great increase in church membership which was due to his good leadership.

He was a devoted father and was exceptional in his husbandry. Having purchased a home some time ago, he kept it well furnished and well provided for with a generous supply of every family need. He looked well to the education of his children, the delight of his heart and left moderate provision and means for them and his wife as he had felt recently some premonition that his life's work might be cut short.

The conference has lost one of its most successful, energetic and promising young men and this community one of its best, ambitious and inspiring leaders. Peace be to his ashes.

THE METHODIST REVIEW, JULY-AUGUST, 1924

The next issue of the Methodist Review will probably be in the hands of a majority of its subscribers by July 1. It has become a magazine of world-wide material. Five of the articles in this number are written by residents in foreign lands and one by an exiled alien now living in America.

That poetical missionary, **Rev. W. C. Bissonette** of Kutien, China, furnishes three pages of stirring verses, "A Call to the Young Men", which recognizes that there is in youth an element of forward vision which the aged should recognize. **Carl Knudson**, a student in the School of Theology of Boston University answers well that important question in the psychology of religion, "The Conversions Coming Back"? There is a philosophical missionary at Haiju, Korea, **Victor H. Wachs**, who writes a thoughtful and humorous article, entitled "The Pondering of a Personalist." The followers of Professor Bowne encircle the globe.

Professor Deitrich Neufeld, a Ukrainean who was imprisoned and faced death during the World War, discusses "The Russian Problem"; his paper is followed by an article from the **Rev. Julius F. Hecker**, of Moscow, on "The Russian Church Under the Soviets," which gives many examples of Russian legislation. Few of us may be in sympathy with the Bolshevistic type of Communism, but we all ought to get the facts first hand.

Dr. William North Rice drastically criticises a recent book on "The New Geology." He is both a scientist and a Methodist. **Dr. Harvey Reeves Calkins**, Lucknow, India, that outstanding teacher of Christian Stewardship, describes "The Saving of a Prophetic Movement" and **Chaplain H. H. Lippincott**, of the U. S. Navy, gives a telling picture of "The Navy as A Parish." Two scholarly studies of the Old Testament follow: The first from that great scholar, **Dr. Ed. Konig**, of Bonn, Germany, on "The So-Called Popular Religion of Israel", and the second from Professor **Irwin Ross Beiler**, of Allegheny College, interpreting "Genesis III in the light of Modern Knowledge." The too much neglected first half of the Bible is again becoming a living book in the scholarship of to-day.

Harold Speakman, artist and author, glowingly describes that gorgeous dramatic pageant "The Miracle", and the Rev. Herbert **Swann Wilkerson**, gives examples of recent poetry written by boys and girls in their "teens", under the title, "Glimpses." **Bishop J. Arthur Hamlett**, of the Colored Methodist Episcopal Church, briefly but fervently discusses "Abraham Lincoln and Race Relations."

The Editor furnishes an editorial on "Intercessary Prayer as a World-Power." Prayer is revealed as a primary duty, as our partnership with Jesus Christ for the realization of his Kingdom, as the release of

(Continued on Page 11)

DESIGNATED GIFTS UNDER WORLD SERVICE

By. Dr. C. E. Welch

There has been general misunderstanding thruout the Church as to "Designated Gifts" with little attempt by the officials to make it plain when a Designated Gift will reach the Board concerned, without pro rata division, and when it will not. During the past quadrennium money receiving Centenary credit, including Designated Gifts, was prorated, that is, divided between the several Boards.

The General Conference at Springfield continued this status of Designated Gifts, with a slight change, and it now is this: (A) —Designated Gifts sent to the World Service treasury will not go to the Board for which given—it will be pro rated to all the Boards—unless the church's apportionment for World Service is met in full. (B)—In the pro rating at Chicago of the World Service dollar, the Board of Foreign Missions will receive 36 cents, the Board of Home Missions 36 cents, the other Boards 28 cents.

If a Designated Gift goes into the World Service treasury at Chicago, does it reach the object designated?

Every benevolent Board has a budget. You cannot give thru the World Service to an object that is in a Board budget and increase the money budgeted to that object, but, if the Board treasury is low, money sent to it under 1 and 2, (see explanation below) if not designated for items outside the budget, can be accepted for items within the budget. When a Board treasury is overfull from World Service money, or has gifts under 1 and 2, it can do work outside the budget. Plenty of work outside the budget may be as important as any budget work, much of it has waited long, is waiting still; waiting to get into the budget, or, waiting for "over" money.

Suppose you pay $100 and it is accepted for work under the Board of Foreign Missions, or under the Board of Home Missions, and the money is paid thru your church apportionment to World Service and goes into the Chicago treasury and you get a World Service Voucher. This money is for designated work, but, because it is not under 1 or 2 only $36 goes to the Mission Board. Does $100 get into the work? Here is a matter of "bookkeeping". The Board receives the $36, and may be said to take $64 of my money, or some undesignated money, and the work, which is within the budget, is supported $100 worth, or, if you send the $100 direct to the Board in question, *and get World Service credit,* the Board will keep $36 and "bookkeep" $64 back to Chicago. If you send $100 direct to the Board and say not for World Service credit, the Board will benefit $100 and all the $100 go to the object named.

There are, therefore, two ways by which a Designated Gift, undivided, can reach the Board for which designated: (1)—After the church has paid its World Service apportionment in full. (2)—By sending money direct to the Board that has charge of the work, and saying *"not for World Service credit."* In these two instances the money all goes, undivided, to the Board named, and the church gets credit in the Annual Minutes, for (1) in the column headed "Specials", and for (2) in the column headed "Other Benevolences."

There is supposed to be a new column in the Annual Minutes, called "Specials", in which will appear all gifts to World Service *in excess of apportionment.* Amounts listed in this "Specials" column and in the "Other Benevolences" column will not be used the following year in calculating the World Service quota of the local church.

Westfield, New York.

CONGRESS ADJOURNS FOR NATIONAL POLITICAL CONVENTION

By H. E. Woolever, Editor of the National Methodist Press

Official Washington for the past few weeks, has centered its thought on the National Political Conventions. Nearly every legislative measure has been considered in the light of its possible effect upon the forthcoming nominations for the presidency, and the elections next fall. For some time certain of the leaders in Congress have been planning for adjournment before the meeting of the Republican Convention in Cleveland which convened June 10. There has been some active opposition to this plan owing to measures of major importance which have not been finally acted upon. However, on June 3, the Senate followed the decision of the House, and by a non-partisan vote of 53 to 36, decided to adjourn the first session of the Sixty-eighth Congress at 7 p. m., Saturday, June 7. The results of this session will be a matter for future summarization, as they will play a large part in the presidential and congressional elections.

Democratic National Convention

The National Convention of the Democratic party will meet in Madison Square Garden, New York City, on June 24. Already extensive preparations are going forward in the Metropolis for this large assemblage from every part of the Nation and its possessions. New York, the meeting place of many notable gatherings, is not quite accustomed to national political conventions. That city has not had a Democratic National Convention since 1868, and never has a national convention of the Republican Party met there. In addition to the convention in 1868, only two national parties have ever held conventions in that city—the Abolitionists in 1847, and the Socialist-Labor Party, which has met regularly in New York every four years since 1892.

It is doubtful if the Democratic Party leaders would have chosen this city even though New York offered the largest financial bonus, had the prospects of the party looked as hopeful last January as they do now. New York City has a certain reputation for politics and for financial operations, which does not enhance the actions of a convention held there, in the thought of the electorate of the West and South. When the representatives of the Democratic Party met in Washington in January to select the place for the national convention, few, if any, of them, believed the party had any hope of electing a Democratic president. Since that date the political seas have been greatly disturbed and the Democrats with a leader of outstanding ability and commanding the confidence of the Nation might win out. The lack of cohesion in the Republican Party opens a possible door of admission for the Democrats.

There is every likelihood of a division in the Democratic Convention. It takes a two-thirds vote to nominate and the two most prominently mentioned candidates—William G. McAdoo of California and Alfred E. Smith of New York—each claim a sufficiently large number of votes to prevent the nomination of the other. This is likely to cause a dead lock resulting in a serious split between the followers of both candidates. Whereas, McAdoo has the greater number of delegates as a result of primary elections and state conventions, Smith has the advantage of location. He is a Tammany Hall candidate at a convention meeting in a Tammany controlled city where unequaled numbers may be assembled to impress or help stampede the convention.

Smith Not Likely to be Nominee

It is not probable that the convention will be stampeded. There will be present many of the strongest leaders of the Democratic Party who will take every precaution in order that the 1098 delegates will not jeopardize the party's chances by hasty action.

One of the most frequent questions asked relative to the Democratic nomination is: "Will the Democrats venture to nominate Al Smith, a Romanist and a Wet?" There is not any likelihood of such a nomination. The Democratic Party has elected only two men to the presidency since the Civil War, Grover Cleveland and Woodrow Wilson, both of whom were elected for two terms. The party will not forfeit its possibilities this year by offering as a candidate, one who would be unacceptable to the overwhelming majority of Protestant voters. Because of the keen religious feelings which are evident in the country and the probability that organized Roman Catholic forces would support Smith as the first Roman Catholic ever nominated for the presidency by a major party; the Protestant vote, organized and unorganized, would likely go largely to the other candidate. Such an issue and such a division would be sad for the country. Furthermore, the selection of a Roman Catholic candidate would not prove pleasing to the Southern States, and unless the Democrats can hold the South, there is no possibility of their winning the election.

Another handicap which the Democratic Party will not choose to carry is the wet record of Governor Alfred E. Smith. For any party to offer to the country a nominee who would be unacceptable both to the dry element and the organized anti-Romanists forces which have recently shown marked strength in the South and Mid-West, would seem to be anything but good politics.

The Smith forces will likely develop suffi-

cient strength to prevent McAdoo's nomination, in which event a "dark horse" will be chosen. There are so many able men spoken of as the possible selection of the convention, it is impossible to point to the likely man. At present, the possibilities most frequently heard in Washington are: Senator Samuel Ralston, John W. Davis, former ambassador at London. and Senator Royal S. Copeland. Carter Glass, Oscar W. Underwood and Joseph T. Robinson.

The attitude of the women delegates who, with alternates will number about 250, will be watched with great interest. It is believed that they will prove a force far beyond their numerical strength, on outstanding moral and social questions.

The Convention will be called to order at noon June 24, by Cordell Hull, chairman of the Democratic NationalCommittee. The Hon. Byron Patton Harrison, senior senator from Mississippi, as temporary chairman, will deliver the "keynote" address.

The Nation will await with great interest the actual selection of the Democratic standard-bearer, owing to the many unusual factors which enter into the situation this year.

Echoes from Capitol Hill

The Sixty-eighth Congress closed its first session on Saturday, June 7. It convened December 3 and has had a most unusual session. A number of investigations have been under way for nearly its entire period. A "progressive bloc" in the majority party has made action on any measure uncertain. The leadership has not been of sufficient strength to give the President backing in his legislative program. The closing days were rather feverish ones owing to an effort to pass farm relief measures.

Child Labor Amendment

The Child Labor Amendment was approved by the Senate June 2, by a vote of 61 to 23. The House approved the amendment April 26 by a vote of 297 to 69. It now goes to the states for ratification by the legislatures. If ratified by three-fourths of them, it will become the twentieth amendment to the Constitution of the United States. It will empower the Federal Government to limit, regulate or prohibit the labor of children under eighteen years of age. The need for such legislation comes from the exploitation of children in the industries of the country for the immediate gain of certain employers but to the detriment of the children, robbing them of the rights to education, proper growth and development and to a normal childhood. While some states have splendid Child Labor Laws, there are others that do not provide the protection of even a low minimum standard. Three States permit children under fourteen to become laborers in factories; four states permit children under sixteen to work in mines, and seven others have no law specifying when children shall join the mining industry.

This is another victory for the religious and social organizations of the Nation.

When President Coolidge in his Memorial Day address declared his favor for the Hughes-Harding World Court proposal, he shattered the hopes of the Senate Foreign Relations Committee to have the Senate dally with the Pepper World Court Plan which is the only plan reported out by this committee. The Pepper plan was a counter proposal to participation in the Permanent Court already functioning and approved by 48 foreign nations. Harding, Hughes and Coolidge had asked support by Congress looking to the agreement of this nation to this international tribunal. The Pepper proposal would require that the 48 nations withdraw from the present World Court and adhere to his plan for another court whose chief mark of distinction is that it does not have its origin in the League of Nations. The varying attitudes on a World Court have created a peculiar political situation. The old bitter opponents to the League of Nations have opposed the World Court favored by Harding, Hughes and Coolidge, because of its relationship to the League. The result is that a Republican President is backed by the Democratic members of Congress, while Republican members are not agreed on any plan.

DIVINE CALL TO WOMEN

(Continued from Page 8)

for their shackles to be removed, they are listening in for the call to come up higher. Shall we disappoint the World Service Program and the good women!

The love of God is making one,
The bondsmen and the free,
The nations, all beneath the sun,
Shall brothers learn to be;
When Jesus' love shall win the day,
As humble faith expects,
The Golden Rule will chase away
All barriers of sex.

Orangeburg, S. C.

PERSONAL AND GENERAL

(Continued from Page 4.)

to which policy he adhered during his whole life. His will, when probated, disclosed a very unusual devotion to the interest and uplift of humanity. All his common stock in the company of which he was president was set aside therein for the creation of a trust fund to be used to supplement the salaries of his employees in order to insure them a living wage. Another interesting clause in his will directed that out of the work, benefits should be provided when employees are unemployed through no fault of their own, and that the Company's products should be sold to persons at the lowest possible price consistent with maintenance and extension of the Company's plant and business, and the payment of reasonable salaries and wages to all employees.

THE METHODIST REVIEW, JULY-AUGUST, 1924

(Continued from Page 9.)

Divine power and as the transformation of personality. In the House of the Interpreter, the path of the Exodus is followed in "The Way of the Wilderness" and "Standing Still and Going Forward." **Professor J. Newton Davies**, of Drew, gives fresh meaning to our Lord's "Come unto Me all ye who labor," by a philological discussion of the Greek word translated "labor."

Scores of books are reviewed, including a study in the Reading Course of Dr. S. Parkes Cadman's **"Christianity and the State."**

Dr. George Elliott has been re-elected as Editor of the Methodist Review. Certainly all the delegates who voted either for him or for any one else should be subscribers—as well as every minister and leading layman in Methodism. Begin with July.

WHEN A GREAT OAK FALLS

(Continued from Page 5)

and without apology. He was intolerant of evil and fought it. But men, evil or good, he sought to persuade. His was the appeal of a loving, tender, Divinely stirred heart when, in India, in the Philippines, in his own land, he urged upon men the claims and the power of the Son of Man, the Saviour of the World. Pastor, Missionary, Secretary, Bishop, he was always vital, urgent, forward looking, bold in action, confident in Christ, ready for service sure of victory. And surely victory is now his!

Episcopal Plan of the 1924 Fall Conferences in the United States

Conference	Date	Place	Bishop
Alabama	Oct. 29	Tarrant City, Tenn.	Thirkield
Atlanta	Dec. 3	Rome, Ga.	Richardson
Blue-Ridge Atlantic	Nov. 6		Thirkield
California	Sept. 10	Santa Cruz, Cal.	Burns
California German	Sept. 17	Los Angeles, Cal.	Burns
Central Alabama	Nov. 6	Birmingham, Ala.	Jones
Central German	Sept. 3	Detroit, Ill.	Nicholson
Central Illinois	Sept. 10	Normal, Ill.	Hughes
Central New York	Oct. 1	Newark, N. Y.	Leonard
Central Swedish	Sept. 3	Cleveland, O.	Richardson
Central Tennessee	Oct. 16	Dickson, Tenn.	Thirkield
Chicago German	Aug. 20	Brilliant, Wis	Hughes
Colorado	Sept. 3	Pueblo, Colo.	Mead
Columbia River	Sept. 3	Wenatchee, Wash.	Johnson
Dakota	Oct. 1	Aberdeen, S. Dak.	Locke
Des Moines	Sept. 17	Clarinda, Ia.	Keeney
Detroit	Sept. 17	Saginaw, Mich.	Nicholson
East Tennessee	Oct. 1	Abingdon, Va.	Thirkield
Erie	Sept. 17	Brookville, Pa.	Anderson
Genesee	Oct. 8	Corning, N. Y.	Leonard
Georgia	Oct. 29	Fitzgerald, Ga.	Mead
Gulf	Dec. 10	Welsh, La.	Waldorf
Holston	Oct. 8	Jellico, Tenn.	Thirkield
Inter-Monntain (Ia)	Sep. 3	Gooding, Ida.	Smith
Illinois	Sept. 10	Bloomington, Ill.	McDowell
Indiana	Sept. 10	Indianapolis, Ind.	Wilson
Iowa	Sept. 10	Fairfield, Ia.	Keeney
Kentcky	Sept. 17	Ashland, Ky.	Henderson
Little Rock	Nov. 19	Fayetteville, Ark.	Clair
Michigan	Sept. 10	Jackson, Mich.	Nicholson
Minnesota	Sept. 17	Winnebago, Minn.	Locke
Missouri	Sept. 17	Marceline, Mo.	Waldorf
Montana	Aug. 26	Helena, Mont.	Smith
Nebraska	Sept. 17	Omaha, Neb.	Lowe
New Mexico	Sept. 3		Richardson
North Carolina	Oct. 2	Marion, N. C.	Thirkield
North Dakota	Oct. 8	Minot, N. Dak.	Smith
Northwest Kansas	Oct. 1	Colby, Kas.	Waldorf
North Montana	Aug. 26	Helena, Mont.	Smith
Northeast Ohio	Sept. 10	Coshocton, O.	Henderson
Northern German	Sept. 3		Hughes
Northern Swedish	Aug. 27	Minneapolis, Minn.	Locke
North'n Minnesota	Sept. 24	Aitken, Minn.	Locke
Northwest German	Aug. 27	Le Mars, Ia.	Hughes
Northwest Indiana	Sept. 17	Clinton, Ind.	Wilson
Northwest Iowa	Oct. 1		Keeney
Northw't Nebraska	Sept. 3	Scottsbluff, Neb.	Lowe
Norwegian Danish	Sept. 17	St. Paul, Minn.	Mead
Ohio	Sept. 10	Ironton, O.	Leete
Oklahoma	Oct. 15	Woodward, Okla.	McConnell
Oregon	Sept. 17	Medford, Ore.	Johnson
Pacific German	Oct. 1	Salem, Ore.	Johnson
Pittsburgh	Oct. 1		McConnell
Puget Sound	Sept. 10	Bremerton, Wash.	Johnson
Rock River	Oct. 1	Sterling, Ill.	Hughes
Saint Louis	Sept. 24	Carthage, Mo.	Waldorf
St. Louis German	Sept. 24		Nicholson
Savannah	Oct. 29		Richardson
South Carolina	Dec. 3	Bennettville, S. C.	McDowell
Southern California	Sept. 24	Pasadena, Cal.	Burns
Southern German	Nov. 5	New Orleans, La.	Mead
Southern Illinois	Sept. 24	Carbondale, Ill.	Leete
Southern Swedish	Dec. 4		Mead
Tennessee	Oct. 8	McMinnville, Tenn.	Jones
Upper Iowa	Sept. 24	Osage, Fla.	Keeney
West German	Sept. 19	St. Joseph, Mo.	McConnell
West Ohio	Aug. 27	Ada, O.	McDowell
West Virginia	Sept. 24	Parkersburg, W. Va.	McConnell
West Wisconsin	Sept. 3	Baraboo, Wis.	Locke
West'n Nor. Danish	Oct. 15	San Francisco, Cal.	Johnson
Western Swedish	Aug. 27		Richardson
Wisconsin	Sept. 10	Janesville, Wis.	Anderson
Wyoming State	Sept. 10	Sheridan, Wyo.	Mead
Texas	Oct. 29	Texarkana, Tex.	Jones
West Texas	Dec. 10	Austin, Tex.	Jones

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Review:--Rehoboam to Nehemiah.

JUNE 29, 1924

During this quarter we have seen some of the struggles and the passing away of two nations and the restoration of one. The study has been interesting, and, to us, fascinating even as a bit of secular history. For we have been studying about organized groups of peoples just as we are with conflicting principles and ideals and theories of government, with factions and other social clevages, with social problems of wealth and poverty, of corruption and intrigues in high places, with internal problems of social reforms and political revolutions, with national problems of defense, of maintaining national honor, independence and even existence, and with international problems of alliances. Whatever concerns the struggles of organized men on any part of the globe and in any age ought to be interesting to organized men on every part of the globe and in every succeeding age. For, though not at all complimentary to our present civilization, many of the problems which confronted the most ancient nations are still with us today. And that is because there is a certain sameness in human nature everywhere. The great prophets were the social reformers—that is, they were the ones who tried to have all these problems solved upon the basis of the sound principles of righteousness. They kept up the agitation for the adoption of righteous principles in the conduct of all social, national and international affairs. But they were not the most successful. They were generally regarded by the powers that be as impracticable idealists or fanatic agitators without experience in governmental affairs. But through them in their noble efforts there came about a very remarkable development in the teachings of the religion of Jehovah. The ideas with which they were inspired in the solution of these problems may well serve today as a guide to individuals, to statesmen, and to nations in the solution of our present secular problems if they wish a permanent solution based upon righteousness. We admire them all the more because they fought so valiantly in vain to save their nation from disaster.

But we have been especially interested in the religious struggles of these peoples, and the preservation and development of the religion which, in a modified and more ideal form, has become our common heritage. But, though not identically the same as they, we still have our religious problems today as every one knows. And we have some of the same religious problems that they had. For we have even in this country a struggle between Christianity and the worship of non-Christian gods. However, that is not the most serious of our religious problems.

The struggle between the religion of Jehovah and heathenism in Israel was due fundamentally to the usual differences to be found among the individuals of any group of men taken at random. Always there is a difference in ideas on any question of importance, whether it be religious or otherwise. But those who believed in loyalty to Jehovah thought that they had solved the problem once for all when the monarchy was established under such a man as David. But Solomon reopened the issue officially and made the struggle henceforth a national one which was to be continued throughout the life of the nation. In the northern kingdom the struggle was destined to be a losing one for the religion of Jehovah; and a compromise was effected at the outset by the worship of Jehovah with the rites of heathen gods. The only further struggle of note was the struggle to keep this compromised religion from being permanently displaced by heathenism. With Elisha this contest closed with the permanent victory for the compromised religion. But in the southern kingdom of Judah the struggle was between Jehovah's religion pure and simple and heathenism. Now the victory was with the one side and now with the other so far as the national policy was concerned. But always there were some adherents of each religion. But those who remained loyal to Jehovah have become the benefactors of the world by preserving this religion until it should develop into Christianity which is to become the world religion.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, June 29, 1924.
"Jehovah is nigh unto all of them that call upon him."

(By Rev. D. D. Martin, D. D.)

The text we have chosen for this lesson is from the Golden Text for the quarter which we are today to review. We have had a study of the sorrow and desolation which sin wrought in Israel. We have studied the appeals which God has made through his prophets. We have noted how God answers those that call upon him in sincerity. With that patience God strove with the ten tribes to try to win them back, and how he followed the Hebrew children in bondage and heard their cry and brought to them deliverance. In the midst of this quarter we took up the Easter lesson which brings its own message of victory so full of missionary significance.

As mission students we see in this quarter that God is no respecter of persons. He was as eager for Nineveh's salvation as for the children of Israel, as is shown in the message of the prophet Jonah. He revealed himself to Israel that they might have the honor of making him known to all the world. He gave the law to Moses that the principles of righteousness might be established among men. From the call of Abraham until the coming of Christ, the whole message of the prophets and the Psalms are capable of a missionary interpretation. In fact, they are missionary in that they are all prefigure and point forward to the redeemer of the world.

We have also learned in the lessons of the quarter that God hears prayer. He heard the prayer of Elijah in such a way that conviction was brought on all the land, and a victory for the prophets of Jehovah swept all opposition from before them. He heard Elisha, and he and all Israel were saved from their enemies. He heard the Hebrew children away in a strange land and brought them out. He was found nigh unto them in the fiery furnace. He heard the prayer of his servant Daniel. Every reformer of Israel had his support and he never failed them in the extremities. The Old Testament should mean more to us as a missionary book after the study of this quarter. It is full of the light of the promise of the ultimate redemption of all nations.

Gammon Seminary.

District Rounds

BLUEFIELD DISTRICT.
Fourth Round.

Beckley and Raleigh, July 5-6; Graham, 12-13; Bluefield, 13-14; Gary, 19-20; Anawalt, 26-27; Freeman, Aug. 2-3; Pocohontas, 3-4; North Fork, 9-10; Coalwood and Davy, 16-17; Pearsburg, 23-24; Tazewell, 30-31; Welch and Excelsior, Sept. 6-7; Princeton, 13-14; Tiptop, 20-21.

This is the closing round, let us round up our reports in good shape. Call on me, dear brothers, at any interval and I will gladly serve you.—B. J. Martin, Dist. Supt.

JACKSON DISTRICT.
Third Round.

Central, July 25-27; Brandon, Aug. 2-3; Pratt Chapel, 8-10; Jackson Ct., 9-10; Canton, 15-17; Canton Ct., 16-17; Benton Ct., 23-24; Pelahatchie Ct., 29-31; Craig Ct., Sept. 6-7; Forest Ct., 13-14; Lamkin Ct., 13-14; Morton Ct., 20-21; Couparie Ct., 20-21; Carthage Ct., 27-28; Yazoo, St. Stephen, 26-28; Yazoo Ct., 27-28; Wiseston Ct., 20-21; Lillian Ct., 27-29.

My Dear Pastors, Local Preachers, Exhorters and Friends of the Jackson District: This quarter leads us up to the District Conference convening at Pelahatchie Aug. 27-31. Let us do our best to come up with round reports, Southwestern quotas, "over the top," good revivals in every church, up on benevolence; one cent a day will do that.—L. W. Price, Dist. Supt.

AUSTIN DISTRICT.
Third Round.

Georgetown, June 22-23; Hutto and Taylor, 29-30; Wesley Church, 6-7; Simpson Tabernacle, 13-14; Granger and Thompsonville, 13-14; Cedar Creek, 21-22; San Marcos, 24-25; Luling Ct., 27-28; Lockhart Ct., Aug. 2-3; Giddings and Leo, 9-10; Winchester Ct., 9-10; Austin Ct., 17-18; Smithville and West Point, 17-18; LaGrange, 24-25; Rabb's Prairie and Ellinger, 24-25; Fayetteville and Industry, 30-31; Littig and Manor, 30-31.

Dear Brethren: I need not tell you that we scored an Easter victory; the fact that we lead the conference is sufficient. Now we are coming up to the District Conference at Lockhart with the balance of our World Service money in hand and all local claims met to the last dollar. We can do this only by keeping your churches, auxiliaries and clubs thoroughly organized and working. Give every department of your church something to do all the time. The only way to make them live and grow is to work them. Bishop Jones, Editor King and Area Secretary Jones are returned to us; this means growth for our Methodism and the Race, more souls for the kingdom, more subscriptions to the Southwestern, and larger giving to the cause. Put on your summer meetings and revivals; let's lift the district to higher grounds. Have faith, trust God for all things. Work without faltering, you will get results.—Yours for the cause, A. D. Jacques, Dist. Supt.

BROOKHAVEN DISTRICT.
Third Round.

Lampton, July 19-20; Columbia, Aug. 2-3; Hazlehurst, 8-10; Crystal Springs Ct., 9-10; Brookhaven Ct., 15-17; Brookhaven and Carlos, 16-17; New Home Mission, 21; China Grove, 23-24; Crystal Springs, 30-31; Cheraw and Tildon, Sept. 4-5; Huh, 6-7; Summit and Magnolia, 10-11; Kenolia, 13-14; Barlow, 19; Wesson, 20-21; Liberty and Fernwood, 24-25; Florence, 26; Bridgeville, 27-28.

Dear Brethren: The District Conference will convene at McComb July 23-27, and let every pastor be present the first day with a round report on all the claims of the church. The business manager of the Southwestern Christian Advocate will be present, and let us, as usual, make a good report for the paper. The school presidents and field secretaries are invited to be present.—Sincerely yours, G. W. Smith, Dist. Supt.

FORREST CITY DISTRICT.
Third Round.

Crawfordville, June 28-29; Hughes Circuit, July 5-6; Davis and Fifteenth, 12-13; Marianna and Scott Valley, 19-20; Marianna Ct., 26-27; Hunter Ct., Aug. 2-3; Brickey, 9-10; Kokomo Mission, 14; Palestine Ct., 16-17; Cotton Plant, 24-25; Brinkley, 30-31; Caldwell Ct., Sept. 6-7; Brinkley Ct., 13-14; Forrest City and New Casel, 13-14; Osceola Mission, 25-26.

Dear Brethren: This is our third round which brings us into our District Conference. May I urge every one to be a man in the right place for Christ and his Church. Shall we go over the top and be leaders of the Little Rock Conference? We can be by every one of us making a round report. Brethren, get your people to subscribe for the Southwestern Christian Advocate. Unless we can get our

(Continued on Page 13)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Principal of Morgan Academy Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

JUNE 29—MY COUNTRY
(Rom. 13:1-8; Matt. 22:21)

PROMOTION OF INTER-RACIAL GOODWILL

F. H. Butler, Division of Colored Work

We are making headway in getting along with each other. We are coming to a better understanding of a proper approach to the relationships that unite the different groups of our population in essentials. The influence of the Christian spirit has largely helped us. Christianity has not done all it might do to help race relationships but it has done the most that has been done.

The ideal of adjustment has not yet been fully reached but the signs indicate progress. We want to speak of the work of a few agencies actively engaged to encourage that inter-racial goodwill that makes possible the reaching of this goal.

There are three stages of progress in race relations that note may be taken of, namely: (1) what was done to the Negro; (2) What was done for the Negro; (3) what may be done with the Negro. The first stage represents the co-operative period. We are second stage represents the benevolent period and the third stage represents thee co-operative period. We are just in the beginning of entering the third period. The emphasis in this is more and more being placed on the positive and constructive side. There is an increasing number of trained, cultured leaders of both races who are insistent upon some show of the practical value of our Christianity in helping people to live together in peace and and justice.

The educational authorities are being appealed to for a larger educational opportunity. In Atlanta, Georgia, over one million dollars is being spent in rebuilding and equipping school houses for the Negro population. In Birmingham, Alabama, a new high school to cost over a quarter of a million is being erected. In North Carolina over one million and seven hundred thousand dollars have been spent in the improvement of Negro schools. In Texas there are more junior high schools for the Negroes than in all the other states of the Southwest put togeether. Louisiana has voted $300,000 to the Southern University for Negroes at Baton Rouge, La.

Organized action of the women of the Southern Methodist and other churches to suppress lynching is helping. The recent meeting of the representative women of thirteen states at Montgomery, Alabama, launched a movement in this direction that has already borne fruitage. This meeting was at the suggestion of the Race Relations Commission of the Federation of Churches. Many of the most prominent women of the South are taking a leading part in the program for the promotion of inter-racial goodwill as outlined in the inter-racial committee. The conference on race relations held last summer at Ashville, N. C., brought together a large representation of this group. Mrs. Luke Johnson, widow of the late Governor Johnson of North Carolina is one of the big spirits in this movement.

The Federal Council of the Churches of Christ in America has a commission on race relations that is rendering help. Mr. John J. Eagan was Chairman and Dr. George E. Haynes and Dr. Will W. Alexander are the secretaries. This commission seeks the advice and co-operation of church leaders of both races in promoting its work. Valuable information touching the better side of racial contact is given publicity. As a clearing house for the gathering and sifting of opinion on race relations this bureau has great value. It maintains an information service that gives to discerning observers of the trend of events an impartial and accurate report of what is said and done from the Christian point of view.

The National Urban League is rendering valuable aid in the approach from the economic and industrial standpoint. Besides a national organization with headquarters in New York City there are branches in the leading industrial ceents of the country. This organization is really a clearing house for economic opportunity for the Negro. It opens the way for the employment of both skilled and unskilled Negro labor. It rendeers valuable assistance in getting large employers acquainted with the assets of Negro labor. The organization takes an interest in housing conditions and has tactfully helped in the betterment of living. It has opened the door wider for the skilled Negro artisan and increased the regard for industrial justice so often denied our group. Leading social workers of both races are actively connected with this organization.

There is a brighter day ahead for inter-racial goodwill as it relates to the Negro in America. Professing Christians are becoming more active in the effort for fairness. Inter-racial committees, classes for the study of the Negro and what is being done for his uplift, increase of educational opportunity, a reduction of over fifty per cent in the lynchings for 1923, the introduction of courses in race relations in one of the leading colleges of the South all reflect the significance of the movement now on.

The youth of our land will help promote inter-racial goodwill. The spirit of our youth is truly American and that means for every fellow to have his chance in the game of life.

In the tomorrow it is up to America to be the World's great moral leader. The day of lasting world peace can never come unless she accepts this responsibility. To have world peace without we must abolish hatred within. One of the biggest assets of this is the promotion of inter-racial goodwill. The young Negro answers to this call together with the other youth of our land and out of his soul of deep, tragic experience sings that great spiritual, "I ain't going to study war no more."

DISTRICT ROUNDS

(Continued from page 12)

people to rending our church papers it will be impossible to inform them about the programs of the church.—J. H. Hatchett, Dist. Supt.

LA GRANGE DISRICT
Third Round

West Point Cannon Chapel, June 21-22; Piney Grove, 3 p.m., June 28-29; LaGrange Circuit, at Union Chapel, 28-29; Louise, 8 p. m. 29 Meansville, 4th of July celebration at camp ground, stand and barbecue and patriotic meeting, church and state, 12 noon. Great speaking and eating. Zebulon at Roberts, July 4-6; Meansville at 12 m., and 8 p. m., July 4; Fuller's Chapel at 8 p. m. July 6: Woodbury at Simpson, July 12-13; Woodbury, Shady Grove, at 8 p. m., July 11: Manchesteer at 8 p. m., July 13; Culloden, at Yatesville, July 19-20: At Culloden, 8 p. m., July 20: Gay, at 8 p. m., July 21; Talbotton at 8 p. m., July 22; Waverly Hall at 8 p. m., July 23; Hamilton at 8p. m., July 24. The District Conferende has been changed from Richardson Chapel to Leete Hill Memorial, LaGrange, Ga., for convenience. District Conference and Quarterly Conference, at 8 p. m., July 23rd to 27th Richardson Chapel, August 2-3; North LaGrange, at 8 p. m., August 3; Columbus, J. M. Strickland, August 1-3; Stovall, at Arbor Chapel, August 9-10; Stoval lat 8 p. m., August 10; Odesso, at 4 p. m., August 10; Thomaston, 8 p. m., August 2; Knott, 8 p m., August 14; Crest, August 15. Cedar Grove, August 16.

The bannor flag held by Warren Temple, will be replaced to the pastor and charge raising this conference year the most benevolences; our District lead our conference on Easter. Now, let's lead the state. the old 25c system, both for pastor and elder did all right when wages were low and meat 5c per pound, but it can't support God's gospel now. Let all pay P. C. and D. S. 50c. Also become tithers and Christian stewards for God. Let this be our boosting quarter for both church and state. Let's boost and not knock. E. D Giddens, District Supt., LaGrange District.

GRIFFIN DISTRICT
Third Round

McDonough, July 6-17 Brooks, 12-13; Stockbridge, 19-20; Fayetteville. 26-27 Hampton, August 1-3; Oak Hill, 9-10; Jonesoro Circuit, 9-10; Jonesboro, 16-17; County Line, 16-17; College Park, 24-25; Red Oak, 22-24; Griffin Station, August 31-September 1; Griffin Circuit, August 30-31; East Point, September 7-8; Williamson, 13-14; Decatur 12-14.

Dear Brothers: This brings us to the 3rd quarter for this year. I hope you who fell behind on Easter have caught up by this time and have sent in your World Service money to 740 Rust Street, Chicago. We must make this the banner year for the World Service Program. Some of our Pastors went over the top on Easter Sunday while others failed. Now is your time to make good. I hope you did so on Children's Day. The District Conference will be held at Hampton, July 31st to August 3rd at 10 a. m. Please be on hand at the roll call with written reports; the roll will be called Friday morning for the Episcopal Funds and Local Board monies. Brother, don't fail to be prepared to pay the above funds. Let us see to it that the Southwestern Christian Advocate is put in the homes of every one of our members. M. M. Alston, District Superintendent, McDonough, Ga.

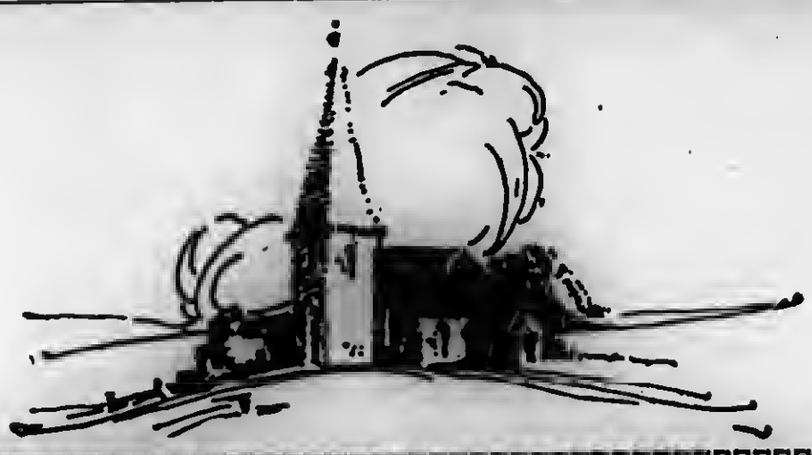
CARD OF THANKS.

I take this method of thanking the members and friends of St. Luke church for their interest in us. The leading parties were as follows: Sisters Lottie Stevenson, Rosa Johnson, C. E. Gilpy, Nancy Bruer, Georgia Jefferson, Tena Braxter, Brothers A. B. Bruer; O. M. Barnes and a host of friends. These parties entered the parsonage at 9 p. m. Wednesday night, marched around the parsonage into the dining room and laid on the table many pounds of choice groceries and a small amount of cash. We knelt aronnd the table; prayer by the pastor. We thank you all very much and you are welcome to come again.—J. J. Young, Pastor.

We desire to thank the members of Liberty Hill and Spring Hill for the storm that reached the parsonage May 5, 1924, leaving many pounds of choice groceries and some money. We appreciate the move taken by the loyal Christian people on this work. The party was led by our members and friends, Messrs. E. D. Latboms, Lampkins, Davises, Rodges, Frazier, Bardwells, Murray, Babbles, Spriverys and many others, ladies and men. We thank you all so much, and we shall assure you the best there is in us to put more life, love and Christian fellowship in the work as much as it lies in us.—Rev. and Mrs. J. H. Gaston, Sturgis, Miss.

INQUIRY

I wish to inquire for my daughter, Nellie Jones, who was married in 1918 to Tommie Watson. When last heard of she lived in St. Louis, Mo., 906 South Garrison Avenue, but I have learned recently that she and her husband moved to Greenville, Miss. Any information concerning their whereabont will be appreciated. Notify her father, Charlie Jones, 901 S. W. McKinley Avenue, Canton, Ohio



WHAT THE CHURCHES ARE DOING

LIVINGSTON CIRCUIT — Our Pastor, Rev. Melvin S. Johnson has heen sick nearly all winter, altho he is up and able to be about his work. He had arranged for a big celebration of the World Service programe at Cookville, hut owing to his physical condition he had to put it off until a later date, however, he will have the Walden singers come and give three concerts; the first to be at Cookville, the next to he at Livingston and at Algood. There is expected to be a large crowd at each place, which will he May 14, 15, 16. Our Easter programes were fine. They were in charge of Mrs. A. Officer, at Officer's Chapel snd Mrs. W. J. Cullom at Livingston. Our financial end was a hugh success. Our Sunday school is growing under the leadership of Bro. J. T. Maynord. We are going to start a revival Tuesday night and run until the Lord says quit. Pray much for us that the Lord might direct our way.—(Mrs.) M. R. reporter.

WELCH, W VA.—Welch M. E. Church: We have just closed one of the most successful revivals that has ever been known in the history of Welch. Rev. I. R. Hill, the pastor, put his whole heart and soul in the work during this religious campaign, assisted by Rev. Allen J. Kirk. Rev. Kirk is a great revivalist. There were 56 additions, 23 of them are for haptism.—Hallie W. C. Wood, Reporter.

LEITCHFIELD, KY.—The conference returned our pastor, Rev. Roht. Braxton, to us again for another year. Last year under his leadership we raised $1138 for all causes and added five new members to our church. This year's plans are now under way for the beautifying of onr church; we expect with God's help to do more this year than last year. Sunday, May 11, 1924, we observed Mothers' Day. The pastor preached from the 20th chapter of Exodus and the 12th verse. At 3 p. m. the pastor preached the Baccalaureate sermon for the Leitchfield Graded and High School. Wednesday, May 14, 1924, the eighth grade commencement was held at the Taylor's M. E. Chnrch. Mr. Hubert Bruce of Bowling Green delivered the address. Mr. Bruce is a young man, born in Leitchfield, and is making a success in the insurance business of Bowling Green. It was a delight to hear him. Mrs. Basshan, our county superintendent of schools, presented Master Cecil Bruce, our only graduate, his diploma from the graded school. Miss A. E. Battles, onr assistant teacher, awarded prizes to little Edward White and Willie Mae Stokes for regular attendance and punctuality. Prof. S. E. Broaddus, principal of the school, presided. Much credit is due Prof. Broaddus and Miss Battles for the fine way in which they administered the affairs of the school. This marked the second commencement of the Leitchfield School.—Robt. Braxton, Pastor; L. B. R., Reporter.

CLARKSDALE, MISS.—Oak Grove M. E. Church: On May 25, 1924, Lela Buckhannan, president of the Ladies' Aid, gave a rally for the benefit of her pastor, Rev. N. G. Crawford, which amounted to $40.50, and on the same day Sister Katie Shackelford, the president of the Epworth League, presented to the church an individnal communion set, which all the members gladly appreciated. Too much praise cannot he given these great women.—N. G. Crawford, Pastor, Pastor; St. Elmo Crawford, Reporter.

PHILLIPP, MISS.—Easter Day was well observed at Shiloh and Townes Chapel. Excellent programs were rendered; good results; $130 was raised for the day. This charge is taking on new life; indications point toward success.—Reporter.

ACKERMAN, MISS.—I wish to thank the members and friends of Mt. Herman M. E. Church for the part they took in that great storm that struck Father Gatewood's house on April the 14th, about 8:30 o'clock p. m. This was a surprise, as it was about his birthday of his 82nd year. This crowd was led by the pastor, Rev. J. H. Wesley and others. Just before reaching the house the young people began singing "There Is a Stranger at the Door." About 25 or 30 people walked into the room and found their way to the dining room and laid on the table about 100 pounds of choice groceries and $2.75 in cash; the pastor prayed and Rev. Bro. W. H. Gatewood made some very interesting remarks in thanking these good people for disturbing him at that time of night. So he asked them to come again when it is convenient. —Rev. J. H. Wesley, Pastor.

VANCEVILLE, MISS.—Mt. Zion M. E. Church: On a recent night, when it was raining down hail and a storm was going on on the outside, a storm was going on on the inside of the parsonage at the above named church. More than 75 pounds of choice groceries and a purse were laid on the parsonage table in the dining room. It was quite a surprise, as the pastor and his good wife had retired for the night and the honr was 10:30 p. m., when singing and several knocks were heard on the door. The pastor and his wife rose, hurriedly dressed, and let in the intruders, to find that the following were present: Horace Wiley, Sisters Caroline Williams, Betty Warren, Betty Wiley, Nancy Johnson, Eliza Murry, M. J. Davis, Irene Jackson, Virginia Davis, Emma Lee Wiley, Mary Hason, Josephine Davis and Bro. Duncan Hason, and others, which space will not permit to print. Sister Betty Wiley made the presentation speech, after which the pastor in well chosen words responded with much thanks. The pastor's wife then thanked the party in a way as only becometh a woman, and especially a woman in the parsonage who knows what it means to be awakened in the still hours of the night to be the recipient of all that goes to make the preacher and his family happy. We pray that God may ever replenish these good people's storehouses from whence these good things came. The pastor and his wife are very thankful and hope this good act may soon be repeated. —S. S. Earles, Pastor.

HUNTSVILLE, TEXAS — Our first drive for the World Service program was crowned with success Easter Sunday at Pleasant Grove M. E. Church. The pastor, Rev. H. C. McCarty brought the Easter message to us on Sunday morning at one of our churches, viz., Mt. Prairie. He spoke from St. Mark, 16th chapter and part of 16th verse. The sermon was forcefully preached. At 3:30 he came to Pleasant Grove and held hearers spellbound, after which the financial committee came forward and made their report. Galilee, represented by Sister Mattie Johnson, reported $21.39; Crabs Prarie, represented by Bro. Horace Smith, $21.86; Mt. Prairie, represented hy Sister Ester Stevenson, $70.20; Pleasant Grove, represented hy Sister J. L. Handy, $70.79. Total, $184.40.—(Miss) J. L. Handy, Reporter.

BIRMINGHAM, ALA.—Pastor T. B. O'Ville delivered the annual address at the closing of the Overton Mine School May 29th. Prof. D. W. Parker is principal. Rev. J. R. Taylor presented the certificates in well chosen words. Mesdames J. R. Taylor and Eleana O'Ville accompanied their husbands and were the guests of Prof. and Mrs. Parker. They were delightfully entertained and enjoyed each moment while there. Home-coming Day, when the congregation of St. Paul Church entered the beautiful first story, will long he remembered. Beautiful poems were composed hy Miss Lawton and Bro. J. J. Freeman. A program covering one week followed, terminating with the Ship Drive, led hy Mrs. M. L. Davis and fifty captains with their crews. Three thousand dollars were placed on the table. All praise to captains and crews. Mrs. Harriet Matthews was presented the loving cup, having led the drive. Mesdames Harriston, W. C. Davis, Ada Rile, Annie Jenkins and M. L. Davis, the Emergency Club, Alpha Aid, with Mr. Joe Melton, were all over the top, while many others of them made fine reports and are to be highly commended. Our next drive is under way for June 29th, 1924. Our campaign for renewal of Southwestern subscriptions is on. This is our annual drive, which follows the benevolence, which is $1006 for World Service, paid in full. The pastor and wife were very agreeably surprised hy a pound meeting. The Alpha Aid, led by Bro. J. J. Freeman. They left many good things of the season. This is simply a sample of the good things left them: Mr. and Mrs. Carver, a fine basket of vegetables; Bro. McAdory, of Brownsville, an assortment of vegetahles; Prof. T. R. Parker, of Huntsville A. & M. School, an assortment of vegetables. The reverend and wife wish to thank them very much, with an invitation to call again. District Superintendent C. L. Dunn held the third quarterly conence Friday, May 30th. He preached a great sermon Sunday June 1st. Glowing reports from every department of the church. Pastor and church were highly congratulated on the beautiful new first story of thei church.—Mrs. B. L. Byrd, Reporter.

WAYCROSS, GA.—King Solomon Methodist Episcopal Church: The pastor takes this method of thanking the members and friends in the Steward Rally, June 1st, 1924, as follows: No. 1, Mrs. Lillian Jones,

CHURCH FURNITURE
Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Communion Ware—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free. DeMoulin Bros. & Co., Dpt. 41 Greenville, Ill.



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Knights of Pythias of N. A., S. A., E., A., A. and A.

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Hot Radio-Active Water Furnished by the Government For All Baths. Sanitarium has 10 Rooms, Diet and Operating Rooms

Hotel has 56 Rooms; Telephone, Hot and Cold Running Water in Every Room. Rates $1 to $3 per day

BATH RATES:

21 Baths . . . $13.00—10 Baths $6.50

21 Baths to Pythians and Calantheans, $8.50

$8.25; No. 2, Mrs. Canda Parrish, $11.30; No. 3. Mrs. Minnie King, $17.30; No. 4, Mrs. Mary Anderson, $9.40; No. 5, Mrs. Ruby Brady, $9.05; No. 6, Mrs. Eugenia Woodard, $27.16; No. 7, Mrs. Jessie E. Smith, $12.50; No. 8, Mrs. B. Fulier, $40. Total for the day, $138.12. Your faithful work will be long remomhered. I pray God's choicest blessings upon you and yours.—E. J. Kimhali.

LOWELL, FLA.—Children's Day was a complete success at Mt. Hermon M. E. Church. Mrs. Rosia L. Dukes had everything well in hand, as she is a tireless worker and a nohle superintendent of the Sunday school. Rev. R. H. Dehose was present and made somo timely remarks. Collection $50.—W. B. Hester, Pastor.

NATCHEZ, MISS.—St. John M. E. Church: On May 4th we closed our ten-day revival, which was conducted by Rev. W. M. H. Vnites, the Cuhan evangelist; 16 converts were added to the church and a number to other churches of the city. We feel that not only our churches but others were well henefitted hy the good work Rev. Vnites did. He was invited to Natchez hy college and preached a touching sermon, after which 25 students accepted Christ. We hope he will come to us again. We were also highly honored hy having with us our ex-District Superintendent, Rev. D. L. Morgan, of St. Paul, Meridian wh o preached, a night of the revival, a splendid sermon. We say to him, come again.—Reporter.

JEFFERSONVILLE, IND.—The educational, financial and religious drive at Wesley M. E. Church, beginning July 20th to August 17th, will he opened by the Rev. Dr. J. W. Oborn the first week. Dr. Oborn comes to ns highly recommended hy the Board on Conservation and Advance. No pains will he spared to make his stay pleasant and helpful. Male and female choruses, solos and duetts will characterize the meeting. Strangers will find a cordial welcome. I wish also to acknowledge the kindness of Rev. Drs. H. W. Simmons, N. Middleton, W. H. Riley, Paris, Ky., and J. L. Franklin, Versailles, Ky., for consenting to help put over a finished joh.—I. F. White, Pastor.

CLEVELAND, TENN.—The Baby Contest that was given at tho M. E. Church May 29th under the auspices of Mrs. Lydia Shiflet and Prof. J. W. Howard was quite a success. The amount raised was $131. The prize winners were as follows: First, Virginia Mae Johnson, 1000 votes, $5 gold piece; second, Bettie Bryant, 820 votes, gold ring; third, Sarah E. King, 420 votes, gold necklace; fourth, Lillian McBerth, 320 votes, white handmado dress; fifth, Lemmie Martin, 50 votes, pair silk socks. The contest was given for Ciuh No. 1, which raised $150, Mr. J. W. Howard, captain; Ciub No. 2, $28, Mr. G. W. Carson, captain. The rally was continued. Mrs. Mary Howard and Mrs. Isabelle Brown assisted in getting the program for the contest. Total, $187. The Home Missionary Socioty is doing splondid work, with Mrs. Insz Tedford as president. Mrs. Mary Johnson was elected to the annual Missionary Society which convenes in June.—Rev. J. W. Johnson, P. C.; Mrs. Lydia Shiflett, Reporter.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

STEWART—Sister Beatrice Stewart, a faithful memher of Pleasant Valley M. E. Church, Schlater, Miss., passed from labor to reward May 14th, 1924. She died in full triumph of faith and was loved by all who knew her. She leaves a husband and a host of relatives to mourn her passing away. The funeral was conducted by Revs. N. L. Mannings and Z. T. Powell.

FERDINAND—Alfred Ferdinand, one of the oldest members of Siloam M. B. Church, passed to his final reward June 7, 1924, at the residence of his son, Rev. Ferdinand. He was a hundred years old on the day of his death. He was huried from Siloam M. B. Church, the neighhor of our church at Macedonia. The church has lost a laborer, the people of the community a friend. He leaves sons, daughters, grandchildren and a host of friends to mourn. The funeral was conducted by Rev. Jefferson Jones of the M. B. Church, assisted hy the Rev. J. B. Campheli of Brookhaven Circuit.—Reporter.

BOLDEN—Jesse Horace Bolden, the 5-year-old son of Mr. and Mrs. G. W. Bolden, was hit hy a high-powered car operating hetween Union and Glenn Springs-Spartanhurg, S. C., May 23rd, and died 12 hours later. Little Jesse was a hright little fellow, heing a memher of the Sunday school he liked so much to speak of. The funeral service was conducted in Camden by the Rev. B. F. Bradford, pastor of Trinity Methodist Episcopal Church. His father and mother are memhers of Asbury M. E. Church.—Reporter.

DUELLING—Mrs. Anna Maria Duelling, one of the active members of Simpson M. E. Church, Cadiz, Ohio, passed from labor to reward, April 16th, at 8 o'clock. She was a devout Christian, joined the church when a child and lived a consistent Christian life until death. She leaves to mourn her loss, two brothers, three children, five grandchildren and a faithful husband. She will be missed greatly in the church. Rev. A. L. Holland conducted the funeral.—Reporter.

YOUNG—Mrs. Ora Morton Young was born in Leon county, Texas, Dec. 12th, 1890, and was the sixth child of Rev. and Mrs. F. R. Morton. She spent her childhood in that county, and at the early age of 14 years she entored Wiisy Univeresity and graduated from the school in 1913. When quite young she felt the need of a Savior and professed a hope in Christ, and since that time has lived a consistent Christian, having connected herself with the Methodist Episcopal Church, of which all of her family were members. She was married to Mr. H. C. Young in 1919 in Claremore, Okla. They moved to Washington, D. C., his home where he was employed by the government, and there lived until Tuesday, April 29th, when the Death Angel came to call her home. She was in the Freedman's Hospital undergoing an opsration from which she met death. She leaves to mourn her sad demise, a loving father, two dear sisters and two brothers, a number of other relatives and a host of friends. Funeral was preached by ex-pastor, Rev. L. O. Murphy, assisted by Rev. G. T. Holman, pastor.—Reporter.

WELCH—The late Rev. Simon Welch departed this life March 19th at Jonesville, Fla., at the age of 88 years. He was born in South Carolina July 15, 1836. He was one of the pioneers of our Methodism in the State; he joined the Florida and then the South Carolina conference in 1870. He was of the old school whose sducational facilities were limited, hut hy hard study he became a great preacher and served the following charges: Pleasant Plain, Cedar Key, Gordon, Liherty Hill, Alachua, Mikesville, Newensiake, Archer and Long Pond, Levyville, Oldtown, and for four years presiding elder of the Gainesville District. He then went back to the pastorate where he served until 1906 and retired. Rev. Dr. James P. Patterson, D. S., Lake City District, preached the funeral, text, 2 Sam. 3:38. Brother Welch leaves a loving wife, two daughters, two sons, 45 grandchildren, 27 great-grandchildren, two hrothers, one sister and many friends to mourn his departure.—H. M. Traff, Reporter.

TURNER—Tho memhers and friends of Neely Chapel, Baton Rouge, La., were shocked to learn of the recent death of Rev. I. L. Turner, pastor. He was respected and loved hy all who knew him. The church has lost a great and useful man. The funeral services were conducted by Rev. Sloan, pastor of Wesley Chapel. The members and friends extend to the family their deep sympathy in this hour of bereavement. We will miss Rev. Turner for his advice and counsel. He really "kept the faith" and has gone home to his reward—L. A Woods, S S. Supt.

MARRIAGES

HARRIS-HARMAN—Mr. Clydo Harris and Miss Annie Harman were united in tho holy bonds of matrimony at the church on May 11th. The couple is now at the groom's home. The ceremony was performed by Rev. E. P. Gibson. We hope for them a successful journey through life.—(Miss) Ota Sinkford, Reporter.

WOODSON-SINKFORD—At the home of the hride, on May 11, Mr. Isiah Woodson and Miss Ada Sinkford were united in the holy bonds of wedlock. Dr. Isaiah Woodson is a dentist, Miss Ada Sinkford a member of the Tip-Top M. E. Church, also a teacher of Tazewell county. The couple began their new life at Gary, W. Va. The ceremony was performed by the pastor, Rev. E. P. Gibson. We wish for them a successful and happy life.—(Miss) Ota Sinkford, Reportor.

CARD OF THANKS

We wish to thank the good members and friends of Mary's Chapel M. E. Church of the Oakwood Circuit for 104 pounds of select groceries. The party was led by the following families: Smith, Scott, Henry, Mays, Whitfield, Dohbs, Jackson, Price, Cleveland, Lee, Price, Henry, Smith, Johnson, McBride, Jamerson, C. Johnson, J. T. Washington, Sisters Garrett, E. Perry and Royal, Mr. H. White, Mr. Whitfield, Mr. Dorman, Mr. Reese, Mr. Childress, Mr. Lypsie, and Mr. Reed—J. H. Marshall, pastor.

On the night of May 12 my wife and I were aroused by a noise. Thinking it was the noise of intruders, we dressed quietly, hut to our surprise on going to the door we met a surprise party. They left the table ladened with many pounds of select groceries. We thanked them and asked them to call again. The party was led hy Bros. J. W. Cutliff, W. M. Robinson, Jesse Adams and Pearl Adams, M. Wright, Maggie Hutcherson and others.—T. A. Bailey, Pastor, Shreveport, La.

I take this method to thank the members and friends of Mr. Zion M. E. Church for their hospitality shown in a storm which visited the parsonage May 1st, and brought many choice groceries. The storm was led hy Mrs. Cornelia Embry and Mrs. William Parker and others. After a splendid class meeting and we had gone into the parsonage we heard many voices singing: "There's a stranger at the door." A large number of members and Sunday School children flied into the parsonage. One hundred and seventy five pounds of groceries were left on the table. We invited them to come again. Rev. and Mrs. T. H. Foy, Belton, Texas.

I want to extend our thanks to the members and friends of Havon Church, led by Class No. 6, Brother E. Johnson leader, for a grand surprise on Friday night, May 2, at the conclusion of a meeting of tho Stewards and two other clubs of the church. Mrs. Alice Cook stood looking toward the door, started to sing "The Lord Will Provide," and truly he will, for they marched in and presented the 116 pounds of choice groceries and $1.50 worth of fresh vege- presentation. The actors in the project were as follows: Mrs. Bundy, Mrs. M. J. Smith, Mrs. Francis Joseph, Mrs. Wolf, Mrs. Julia Morris, Mrs. Butler and a host of others; hut one special item I desire to make mention of: Mr. and Mrs. Herbert Thomas, our new converts, were active in making it a success. After hrief remarks of thanks, the pastor led in prayer. God bless these good people.—(Rev.) J. B. Johnson, Pastor, New Orleans.

INQUIRY.

I wish to know the whereabouts of my uncle and his wife. Their names were Isom and Alice Coleman. When last heard of they were in Rosedale, Kansas. Please diroct any information to W. T. Colman, Arinton, Tenn.

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any cor rections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Bluefield	Welch, W. Va.	June 25-29	B. J. Martin
Waycross (South end)	Waycross, Ga.	June 26-29	J. H. Pinkney
Dickson	Dickson, Tenn.	July 9-13	Ell J. Guthrie
Charleston	Mt. Holly, S. C.	July 16-20	A. R. Howard
Greenshoro	Laurinburg, N. C.	July 17-20	M. M. Jones.
Vickshurg	Meadsville, Miss.	July 22-27	J. C. Hihhler
Gulf	Lakeland, Fla.	July 23-27	H. W. Bartley
Muskogee	Muskogee, Okla.	July 23-27	W. C. Conwell
Lexington	Flemington, Ky.	July 23-27	H. M. Carroll
Murfreesboro	Dilton, Tenu.	July 23-27	F. N. Collier
New Orleans	Slidell, La.,	July 23-27	M. R. Walker
Brookhaven	McComh, Miss.	July 23-27	G. W. Smith
Gainesville	Cedar Key, Fla.	July 24-27	J. S. Todd
Gulfport	Lumberton, Miss.	July 24-27	P. H. Remhert
Marshall	Quitman, Tex.	July 29-Aug. 3	E. H. Holden
Austin	Lockhart, Tex.	July 29-Aug. 3	A. D. Jacques
Paris	Sulphur Springs, Tex.	July 30-Aug. 3	J. H. Anthony
Kansas City	Independence, Mo.	July 30-August 3	A. H. Higgs
Waycross (North-end)	Barnesville Ga.	July 31-Aug. 3	J. H. Pinkney
Griffin	Hampton, Ga.	July 31-August 3	M. M. Alston
Holly Springs	Oxford, Miss.	August 5-10	W. N. Redmond.
Atlantic	Daytona, Fla.	August 6-10	J. A. Simpson
LaTeche	Donaldsonville, La.	August 6-10	W. G. Alston
Hattleshurg	Laurel, Miss.	August 6-10	W. H. Smith
Opelika	Roanoke, Ala.	August 6-10	J. N. Wallace
Alexandria	Boyce, La.	August 6-10	Cornelius Johnson
Nashville	Springfield, Tenn	August 6-10	J. B. Booth
Starkville	Longview Circuit	August 12-17	J. H. Talhert
Marion	Eutaw, Ala.	August 12-17	Rohert R. Williams
Meridian		August 13-17	B. T. McEwen
Sedalia	Appleton City, Mo.	August 13-17	E. L. McAllister
Monroe	Bonita, La.	August 13-17	John A. Lindsay
St. Louis	Elsherry, Mo.	August 13-17	Leroy Woolrich
Fort Smith	Roland, Ark.	August 13-17	W. H. Simpson
Lake Charles	Crowley, La.	August 20-24	C. W. Reeves
Hannibal	Columhia, Mo.	August 20-24	C. S. Webster
Baton Rouge	Scotlandville, La.	August 27-31	B. J. Reddix
Jackson	Pelahatchie, Miss.	August 27-31	L. W. Price

The Sunday School and Epworth League Convention of the Ocala District, Florida Conference, will convene at Starke, Fla., June 26-29.—Rev. R.H. Debose, Dist. Supt.

The third annual session of the Sunday School and Epworth League Convention of the Beaumont District will be held at Orange, Texas, June 25-27. All ministers, officers and delegates are urged to he present.—F. M. Williams and M. E. Bass, Presidents.

PALESTINE, TEX.—To the District Mite Box Secretaries of the Texas Annual Conference: I wish to say that this is the last appeal for Mite Box reports before the fiscal years closes. Failure to report to me on or hy the 30th of June, means that to report to headquarters in due time will have to he next year. Do not wait until your district conferences are held.—Mrs. Ella Mae Blue, Conf. Mite Box Sec., 215 Texas St., Palestine, Texas.

Quarterly Conferences

MILFORD, TEX.—Milford-Italy: On the 12-13 of April we held our second quarterly conference with onr District Superintendent. Rev. J. W. Warren, present. The meeting was called to order by the Snperintendent and a goodly numher of officers were present with good reports. The Superintendent gavo some very encouraging remarks. Interest was shown throughont the entire session. Sunday at 9:45 Sunday school was called to order hy the faithful Mrs. S. H. Burgess, with an average of 95% of the officers, teachers and scholars present, which showed that Sunday school is one of the training schools in this church, Rev. J. W. Warren was present and spoke encouragingly of the aitendance and lesson. At 11 Rev. J. W. Warren was at his hest; he preached a wonderful sermon, which moved the congregation to tears. After the sermon 50 came to the aiter for commnnion; 3:30 we had a nnion meeting, Rev. J. J. Thompson and Rev. Clemons and their congregation were with us. Rev. Clemons preached a good sermon. At 8 p. m. Rev. Warren preached another good sermon. Raised during the qnarter $142; paid District Snperintendent 24.50—Mrs. L. M. Stewart, Reporter.

HERNANDO, MISS.—The second quarterly conference of the Hernandc Circnit was held at McDonald M. E. Church April 28th and 29th, 1924, with Rev. C. W. Butler, the District Superintendent, in the chair. The conference was opened in the nsual form. After a few remarks hy chairman, the Recording Steward, Mrs. Daisy D. Jones, called the roll of officers; their presence showed the interest in the conference. The reports showed progress along all lines. Reports as follows: Unit No. 1, Mrs. D. B. McCook, $12.56; No. 2, Mrs. Birdie Boone, $2.25; No. 3, Mrs. Maggie Fant, .50; No. 4, Bro. Mike Roherson, $1; No. 5, Mrs. Harriet L. Jones, $3.50; the Constituencies, $5.09; total, $24.90. The report of the Recording Steward showed that she deserves much credit in keeping such a correct record. After the reports the hnilding of the church was considered; then a spiritual song was sung hy the chairman, and all agreed to the building except K. C. and Mary Chapman. Sunday at 11:30 the District Superintendent preached a soul-stirring sermon, notwithstanding his feehle condition, he preached to the delight of all his hearers. More than 25 partook of the Lord's Supper. We are struggling to pnt the program over, and are also struggling to complete our new church hy the 5th Sunday in June, which will he opening day. Much praise is given to our worthy pastor, Rev. L. W. Washington, for working so diligently in getting us a new church. May he always travel in a snccessful path.—D. B. McCook, Reporter.

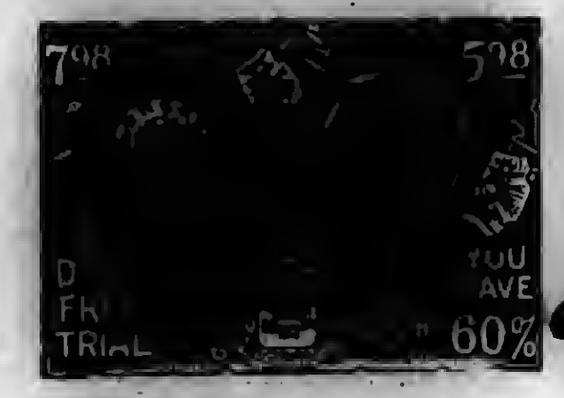
MANSFIELD, LA.—We are glad to report that the Shady Grove and St. Matthew Circuit is yet on the map. Our second quarterly conference was held May 16-17-18. On the 16th we had Love Feast with our District Superintendent, Dr. Cornelius Johnson, at his post. On the 17th he met his officers and friends and held his second quarterly conference. On the 18th, at 9:30 a. m., he met with the Sunday school and congratulated the superintendent and teachers on the progress of the Sunday school work. At 11:30 he preached from the subject, "For thou shalt die and not live," 2 Kings, 20:1. This was a message sent from God. Dr. Johnson held hack nothing in regard to the preacher setting an example for the community in which he lives hy having a model home and also a home garden. Raised $34 for this quarter.—Rev. S. M. G. Taylor, Pastor; D. H. Brown, Reporter.

HUNTER, ARK.—Our second quarterly conference was held May 17-18 with District Superintendent Dr. J. H. Hatchett presiding. Reports from all classes were good. Sunday services were the hest in all the history of the charge seemingly. Dr. Hatchett used for his theme "Man Is God's Reflector." Ho, beyond douht, was at his hest. A storm also followed the service, moving southward to the parsonage, making glad the pastor and his wife with 100 pounds of groceries. We now helieve the pastor, Rev. M. H. Thompson, and the District Snperintendent, are the right ministers togother, and things mnst move nnder thom.—Rev. M. H. Thompson, Pastor; Miss Lemora Valiant, Reporter.

CARY, MISS.—The second quarterly conference of Cary Circuit was held May 3-4 at Lannch Chapel M. E. Church, with Dr. J. C. Hihhler in the chair. In his opening remarks he gave some wholesome advice. Officers were present and made splendid roports. Paid District Superintendent in full; also paid the pastor, $16.50. Total raised, $49.75. We are looking forward for a great year's work; also for a great district conference in July. Pastor and the people are working together in love to put the program of the church over the top.—W. E. Rucker, P. C.

Woman's Column

To the Women of the Central Alahama Conference, Women's Home Missionary Society: Dear Sisters—The sixth annual session of the Woman's Homo Missionary Society of the M. E. Church, Central Alabama Conference, will convene at Jasper, Ala., June 27-28-29, 1924. All conferenco, district, auxiliary officers are expected to he present and one delegate from each auxiliary. We hope to have a 10 per cent net gain on all causes.—Mrs. R. L. Williams, Conference Corresponding Secretary.



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"Will You Give Us Your Watch?"

An appeal straight to the heart of every earnest Christian in the face of the staggering debt of $2,500,000 was made on Friday of last week at the first meeting of the Executive Committee of the Board of Foreign Missions since the adjournment of the General Conference. Never before perhaps in the history of the church had a group of men been called upon to face so disconcerting an outlook at a time of such desperate world need. For several years the debt of the Board of Foreign Missions has been steadily growing, and of late, added to this discouragement, Methodism has had to face a steadily falling income for this work which inevitably is forcing retrenchment in the far frontiers of the church.

The General Conference elected two new corresponding secretaries, and at the last meeting of the Board a new treasurer also has been elected. These three leaders together with their associates are expected to summon the pastors and laymen of Methodism to still larger achievements for world evangelization. But at the very outset there have been placed upon these officials an almost crushing hurden of deht and the dire necessity of calling home seasoned missionaries instead of sending out new ones for fresh fields of conquest.

The most important item of business to come before the Executive Committee was the report of the Committee of Seven on the Financial Situation. Here, in a rather comprehensive analysis of the General Conference "Funding Plan", it was pointed out that the cost of floating a bond issue with the extra interest involved would total $220,000—within $5,600 of the probahle first year's increase in the Board's income by the operation of the General Conference action. It was shown, too, that the banks are now furnishing the Board of Foreign Missions with money at a cheaper rate than would have to he paid if the deht were funded. The report also contained some constructive recommendations with respect to the income of the Board of Foreign Missions, to be presented at the coming meeting of the World Service Commission in Chicago.

The paragraph that brought the most staggering challenge to the Executive Committee, however, was the one numbered 6 in the report, which read: "We feel the need of working toward a cut of twenty-five per cent. in the appropriation for 1925, and we recommend that the fields be now notified to that effect so that the estimate for the coming year may be calculated upon that basis." When this proposal came hefore the Committee for consideration, the venerahle Dr. C. E. Welch of the Welch Grape Juice Company remarked in a voice shaken with emotion, "I wonder who can he found to move the adoption of that paragraph." The seriousness of the situation, now that the leaders of Methodism were brought face to face with a decision, soon hecame apparent. What did a cut of twenty-five per cent mean? In figures, a reduction of $1,200,000 yearly to the foreign field; in personnel, the return of a throng of missionaries from every section of the world to America; in terms of property, the abandonment of constructive plans in practically every country; in just a word, it meant a retreat amounting almost to a rout. No member of the Executive Committee had the courage to stand and move that the cut of twenty-five per cent be made operative.

Finally, one of the members suggested that it was not fair to put upon the new officers the awful burden of deht in addition to that of a falling income. Something, he believed, should he done to liquidate the indebtedness without delay. And the only way he saw in which this could be done was actually to hegin to pay it through heroic giving. He thought that the debt should be cleared before September 1, and by way of constructive plan suggested that every Methodist should be asked to give the Board of Foreign Missions his watch, or a check covering the value of it. He urged that such a plan be adopted, and that, beginning with the Executive Committee itself, every person in a general official position, every district superintendent, every pastor, and every layman be asked for his watch.

The audacious proposal seemed to the Committee at first to be too daring a method of handling the indehtedness, hut the idea rapidly grew and took hold of these baffled leaders, gripping their hearts with a high challenge to self-sacrifice for the sake of the Kingdom. Bishop Titus Lowe took the floor and in words of heartiest endorsement declared he felt the plan furnished a way out. Taking his watch from his pocket, he said that never would he part with it for love or money, and described how, one night during the World War, when he was helping to rescue the wounded from the trenches, the blood of one poor American ran down bis arm and across the face of this watch, which he wore on his wrist. He said, however, that he would give this precious possession to the Board of Foreign Missions with the understanding that he might be allowed to buy it back.

Mr. W. J. Stitt then addressed the chair and with great earnestness sponsored the proposal "Give us your watch." He also took out his time-piece and saying it was the gift of his wife forty years ago, declared he could not part with it, but was willing to give it to the Board of Foreign Missions with the understanding that he be permitted to buy it back for $100.

Dr. Halford E. Luccock, the new "contrihuting editor" for the Advocates, also pledged the watch given to his father, Bishop Naphtali Luccock, by Union Methodist Episcopal Church, St. Louis, and afterward redeemed the prized heirloom with a check. Dr. David G. Downey, Dr. Wallace MacMullen, Dr. Ezra S. Tipple, and others called up old memories and dear associations in connection with their watches and then promised checks covering the value in each case.

Finally, Bishop Luther B. Wilson, who was presiding, took his watch from his pocket, unfastened the chain, and handed it to the treasurer, Dr. Morris W. Ehnes. One after another, members of the Executive Committee of the Board, following the Bishop's example, walked to the tahle and laid down their watches, until thirty had heen placed in the hands of the treasurer. Bishop Brenton T. Badley, who made the motion whereby it was proposed to ask every Methodist to give his watch to help pay the debt of the Foreign Board, turned over his time piece, which was very valuahle and had heen made in India.

Bishop George R. Grose then took the floor. Saying he had a watch in which he had only a life interest, he opened the case and read the inscription engraved within, which revealed the fact that the watch had belonged to the late Bishop James W. Bashford. Mrs. Bashford had given it to Bishop Grose with the understanding that he was to have it during his lifetime. Afterward, if he had a son in the ministry, it was to go to him, and when the son died, if there was a grandson in the ministry, the watch was to become his possession. Bishop Grose then told how this watch had been given to Bishop Bashford in his first pastorate at Jamaica Plain, Mass. When the speaker had concluded his story he said that while he could not under the circumstances give Bishop Bashford's watch to the Board, he would be glad to turn over a check covering its value.

At the close of the Executive Committee Meeting, Bishop Wilson wrote out a check and said half humorously to Dr.

(Continued on Page 11)

IN A POWDER FACTORY

But that is not the complete conception. The present international situation is a "powder factory", but one in which, besides, a nation may foolishly or unwittingly throw lighted matches. That is the way Bishop Hebert Welch of Seoul, Korea, characterises the recent act of Congress in passing the Japanese exclusion act.

Speaking to the graduating classes of Ohio Wesleyan University on June 12, Bishop, Welch, Methodist Bishop whose jurisdiction covers Japan the offended country, said of the exclusion act, "The Senate has proved itself small-minded and short-sighted, playing with matches in the powder-factory of the present international situation." We think the Bishop is judging and speaking in terms of accurate observation.

In the first place he is by training, observation, and contacts with world problems and international situations eminently qualified to speak intelligently on such matters. And it would seem that recent happenings verify the accuracy of his judgment. The act of the United States Senate *is* fraught with possibilities of grave consequences to the erstwhile amicable relationships between this nation and the Japanese. Despite the clear statement subsequently made by Secretary of State Hughes setting forth this country's attitude and rehearsing her prerogatives in adjusting a purely domestic question it is psychologically impossible for Japan to disabuse her mind of the reflection that here was an unnecessary and superflous affront to her national dignity, offered by a nation ostensibly stronger than she in the family of nations.

And the situation becomes more complicated by reason of the color-phase of the question. Japanese feel that the Senate action was motived by color prejudice; that this, rather than ethics or equities was the real moving cause of the action. Press reports tell of reprisals accumulating in Japan. American tourists there are hooted; public social functions are invaded and rioted; American goods and shops are boycotted, and threats are made to prohibit the operation of American Church Missionary enterprises in Japan. It would be a dire and dreadful blow to international amity and peace should these violent, tho natural resentments, be multiplied and extended among wide areas of the Japanese territory and population. And who can prophesy they will not? Hate begets hate. The morning papers before me now carry accounts of the bodies of several Japanese found dead in the forests of California—the dastardly work of thoughtless and vicious persons who persist in "playing with matches in the powder-factory" of international relations. Such playing bodes no good for human society. It means a conflagration of passions of prejudice and hate, both national and racial, that may one day, engulf the best there is in our present situation.

What the Senate did is now done of course, and is a matter of historic record. The nation may entrench itself behind the claims of legal, national right. All legal equities of the case may be on the side of the nation's act and attitude. But a keen ethical observer and fairly safe adviser in matters of individual and group conduct once noticed that there is operative among mortals a *rule of legal* conduct and likewise a *rule of expediency* from the angle of view as to the ultimate consequences upon total human society. Seeing that the nation is not now, nor ever was in danger of serious molestation at the hands of the Japanese under the previously existing agreements it is difficult to discern the real justifiable cause underlying the recent affront to the Japanese.

Moreover, as Bishop Welch further argues, it is high time that the United States and every other nation should cherish the concept of an international community with claims superceding those values of the smaller national group. This world is *one* with the universe. Humanity on the earth, despite divisions as at present, is *one unit*. There are absolutely no worthwhile differences among the so-called different race groups. After we shall have become rid of our superficial racial and national prejudices. we will all promptly observe the fundamental unity and oneness and divine sameness of mortal men. All of our relationships must ere long become articulated into a workable program of human action and inter-action whether we live in Japan or Africa or Northern Europe or the Southern section of the United States of America

This evidently is what Bishop Welch had in mind and what he was phrasing when he said "Only the ideal is permanent; the eternal years are not for the self-seeking, personal or national, but for the men of vision and insight. the men who have learned at the feet of the Man of Nazareth, the lesson of content and sacrificial service." That type of intensively selfish individualism or nationalism that would always exalt self and weigh world values in terms of self-interest, forgetting that self must be lost in sacrificial service for the world, is hard pressed against a world philosophy from the skies that will one day win all. Selfishness of persons and nations will on day fail and fall "Amid the wreck of matter and the crash of worlds."

It would seem that such spiritual reflections, rather than those of merely political expediency should have moved America in dealing with the Americo-Japanese tangle in this country. For let America remember that it is not even the stronger in wealth and numbers or even in position and prestige who always win, but it is ultimately they whose cause is on the side of truth, righteousness and the spiritual values. God grant the powder-factory of the present international situation may not now explode. and that while delay obtains, America, Japan and the family of nations may be in the school of peace at the feet of the Man of Nazareth.

HAMPTON INSTITUTE

This noted school is industriously alert and continuously active in the doing of those constructive things which make for material and permanent race uplift. Having just closed its most successful commencement anniversaries Hampton now launches out into a demonstration series of welfare conferences the good of which can hardly be estimated in practical results.

To promote larger co-operation and more scientific and productive methods among this economic group the Conference of Farmers in their annual institute, will convene at Hampton, June 25-26, under direction of Warren K. Blodgett. "A Balanced Program of Agricultural Development," "Problems Confronting Farm Women of Today", and "Southern Extension Work" will be among the most profitable themes discussed by the farmer-attendants themselves as well as by such experts as Aaron Sapiro, John R. Hutcheson, C. W. Warburton and Mrs. M. M. Davis, State Agent of Co-operative Extension Work in Home Economics for the State of Virginia..

President Dillard of the Jeannes and Slater Boards will also speak as will also Dr. Warren H. Wilson of Columbia University and Secretary of the Presbyterian Board of National Missions. Supplementing these addresses, the program of the Conference includes exhibits, motion picture illustrations, round-table discussions of home and farm questions, and a trip to the great Hampton farms—an excellent opportunity for self-improvement is herein given for farmers, demonstration agents and all interested in rural problems and progress.

Similarly important is the Ministers' Conference, of which this is the eleventh annual session at Hampton under direction of the Rev. Lawrence Fenninger, Chaplain of Hampton Institute. This conference convenes June 23-27 and will be attended largely. Addresses will be of a high character. Dr. Pezavia O'Connell of Morgan College; Bishop L. W. Kyles of the A. M. E. Zion Church; Dr. L. K. Williams, President of National Baptist Convention; Prof. Kemper Fullerton of Oberlin and Prof. Arthur Swift of Union Theological Seminary, are the principals on the program.

Dr. W. R. A. Palmer of Buffalo, N. Y., was the preacher of the annual sermon in Memorial Church, at the opening session of the Conference, June 23. During the eleven years that these Ministers' Conferences have been held, large results have been witnessed from study and discussion of church, parish and general community problems confronting the hundreds of ministers of all denominations who attend them annually.

Both conferences are held simultaneously with the Hampton Summer School which fact affords opportunity for contact and conference of these three elemental community groups whose lives and problems are so closely related. During the triangular series at least two public union meetings will be held for ministers, teachers and rural and agricultural leaders. In this far-sighted, progressive way Hampton wisely is adapting herself for a rare type of institutional leadership of those forces that mean most in the moral uplift of the group it was so prophetically designed to serve.

Personal and General

President Coolidge delivered an address before the Trustees, Faculties, Graduating

(Continued on Page 4)

BRIEFLETS CONCERNING THE NEW BISHOPS

Of the five new Bishops chosen and consecrated at the Springfield General Conference, three received their education in Ohio Wesleyan University, one of the most representative of Methodist Institutions of higher learning.

These three are Bishop Titus Lowe, who received his Bachelors degree here in 1900 and subsequently therefrom his Masters degree and his Doctor of Divinity. Dr. Lowe represented that industrious type of student who finds a way or makes one. Determined to be educated at all hazard, he worked his way through the institution by washing dishes in the dining room of the dormitory for students from India. That Dr. Lowe's exhibition of the spirit of an industrious and diligent commoner in his school days, was a stepping stone on which he rose to loftier heights in the church and in the world, is evidenced by the fact that he has since risen to successful pastorates of high distinction within his church, thence to the Corresponding Secretaryship of the great Board of Foreign Missions, which position he held with marked distinction and credit. Since which time he has been elevated to the office of the Bishop, highest in the gift of the Christian Church. Bishop Lowe is one of the youngest ever to be elected to this position in the history of the church, having passed his 47th birthday last December. He is a man of deep abiding purpose, rich vital piety, thorough consecration and broad human sympathies. There is no doubt but that the church has made in Bishop Lowe one of its most appropriate and popular selections for the highest office within its gift.

Bishop George R. Grose, was, at the time of his election, the distinguished president of Depauw University. He is a native of West Virginia, and at the time of his election, was 55 years of age. Himself a graduate of Ohio Wesleyan from which he received the degrees of M. A., D.D., and LL.D., he also took the S.T.B. degree from the Boston University School of Theology. He has had a long and honorable career both as a pastor and a educator. Since 1912 he has been the successful president of Depauw University and for more than ten years of that time a member of the Indiana State Board of Education. He was at one time president also of the Educational Association and a member of the University Senate of our church. Perhaps his outstanding works as an author are "Religion and the Mind" and "The Outlook for Religion."

The other Ohio Wesleyan graduate elected Bishop was Dr. Brenton Thoburn Badley, who was born in India just 48 years ago. After receiving his Bachelors degree in 1897, he went to Columbia University for his Masters degree, after which he returned to India where, for ten years he was Professor of English Literature in Lucknow Christian College, an institution founded by his father who before him had gained prominence as a noted missionary worker.

While Ohio Wesleyan claims these three, other Methodist institutions lay claim to the remaining two of the newly elected Bishops. Cazenovia Seminary and Syracuse University boast the preparation of Dr. Brown for his life's work as does also Cornell University where he went for one year of post graduate study. In 1909, Syracuse honored him with the degree of D.D. and in 1921 with the L.H.D. He was a noted Pastor in Syracuse, when elected Bishop.

Bishop Miller received his education on the Pacific coast. For his preparation for his life's work the University of Southern California and Leland University were laid under tribute. He is a pastor of large experience, having spent three years as a missionary worker in the Philippines and having served a number of important pastorates on his return to the States. Since the year 1916, he has been Superintendent of the Panama Mission, Central America, which work was followed by his recruiting to the Secretaryship of the Centenary movement of South America. He is the author of illuminating volumes on foreign travel and missionary work and was the general choice of the Latin-American Methodists as Bishop for that territory.

Another item of interest regarding the five newly elected Bishops is that each of them has been assigned to foreign areas. Bishop Lowe goes to Singapore where his lot is cast with the Malay peoples. Bishop Grose goes to Peking; his work embracing Northern China, Chengtu West China Conference, and Chungking West China Conference. Bishop Badley goes to Bombay where he will superintend the Bombay, Gujarat and Indus River Conferences. Bishop Brown is assigned to the Foochow, Hinghua, Yenping and South Fukien Mission Conferences, while Bishop Miller succeeds Bishop Thirkield at Mexico City, superintending Mexico and Central America Mission Conferences.

ARE THESE ALL

Julius H. Barnes, President of the United States Chamber of Commerce was Commencement Speaker at Syracuse University the other day.

In his address Mr. Barnes emphasized the ideal of fair play and individualism in our American system of government and business, developing his theme by setting forth what he regards a correct philosophy of life for Americans. Here it is:

"America possesses three distinctive and precious philosophies which intimately affect the lives of its people: an industrial ideal that the gifts of nature should be converted to human use as rapidly as possible, not by the drudgery of bent backs, but by the mastery of mind over the forces of nature and the service of invention, thus enlarging the product of every pair of worker's hands.

A social ideal that would close no gate because of accident of birth or station, but would maintain the open road for character, ability, and energy to attain recognized leadership.

A political ideal that national progress and accomplishment are the aggregate of individual effort, and that the prime function of government is to maintain fair play and equal opportunity for each individual to work out his own place in a fair field."

These three might be styled respectively the ideal of industrial democracy; the ideal of social democracy; and the ideal of political democracy. All of which are good and sound as theories of social development, essential to social progress. But we are wondering whether as his language implies, Mr. Barnes means that his catalog thus given is all-inclusive; that it exhausts completely the philosophies that a sound, virile, permanent, American nation may build by and upon. If so we sincerely hope the graduates and students of Syracuse or any other American educational institution will not fall victims to such a materialistic despiritualized philosophy as that Mr. Barnes proposes as a foundation for American life and culture.

Either Mr. Barnes and other lecturers must advise American youth that there is another,—a distinctly spiritual ideal—a democracy of spiritual values centering in the eternal Son of God, or he must tell them that the other three ideals of which he makes so much, must be under control of the spiritual imperative, must be subjected to spiritual sovereignty in the life of the individuals who make up the social mass.

Making the commencement address before Boston University students Dr. Ralph W. Sackman, Pastor of Madison Avenue Methodist Episcopal Church, New York City, said: "We must have the same respect for moral law that we have for scientific. *The trouble is that religion and morals are thought to be in the realm of guess work and opinion.* It is this lack of respect for moral law which underlies the lack of respect for civil law in America." Between this utterance of Dr. Sackman and the above philosophy of Mr. Barnes, the contrast is broad and definite. Mr. Barnes' philosophy leaves religion out of the account; Dr. Sackman makes religion basic. And here lies the difference in character of individual men and social groups. Men are as their philosophies of life. A religionless nation is a dangerous nation as it is a weak enervated nation. It may experience flashes and fits of temporary vigor but will be utterly lacking in the ability for sustained and constructive action, by which progress is made and life sustained.

This nation needs a more adequate philosophy than that given by Mr. Barnes. Industry, morals, science of government will not do. Experience shows these have not served us quite adequately. To these must be added the spiritual ideal heading up the religious democracy without which our national life will fall into desuetude and decay. This doctrine of the spiritual ideal needs to be preached and proclaimed vigorously to the student bodies and graduates in all the schools of the nation. That inadequate note being sounded to the graduates going out from schools these days, emphasizing the adequacy of the scientific, and the political and the sheer moral, must be supplemented by another. We must tell young college graduates such as the Leopold's and Loeb's of Chicago, kidnappers and exploiters and murderers of their comrades and of their fellowmen that there is more to personality than cultivation of the intellectual faculty to be acutely calculating and shrewd: there is more to manhood than even deft fingers in manipulating the physical elements, there is more than pagan ethics as between man and man; there is more than the art and skill of political maneuverings in government; there must be over all and above all in human life the keen sense and awareness of God as sovereign of all life, the right attitude toward him by all, and loyalty in heart and conduct to all the implications which

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THE WORK OF RIGHTEOUSNESS shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.—Isaiah 32:17, 18.

PERSONAL AND GENERAL

(Continued from Page 2)

Classes and friends of Howard University on the occasion of the 55th Annual Commencement of that institution.

At the 53rd Commencement of Alcorn A. and M. College, Mississippi, the Commencement Address was delivered by Prof. Isaac Fisher of Fisk University.

On May 4 the Rev. and Mrs. W. E. Rucker of Cary, Miss., reported the presence of a fine twelve-pound baby girl, and both the mother and new-comer are doing well.

Mrs. S. B. Brinker announces the marriage of her daughter, Eula Mae, to Prof. Claudius M. Schropshire on April 14, by the Rev. A. T. Stephens. The newlyweds are at home to their friends at 1416 East 14th Street, Texarkana, Ark.

"Womanhood—Its Pattern and Inspiration" is the title of the Commencement Address delivered by Bishop W. P. Thirkield before the graduating class of Illinois Woman's College on June 4.

John Wilfred Haywood, Jr., son of Dr. John W. Haywood, Morgan College Academy, is completing the usual four years course in three and one-half years, and has just won the Alpha Phi Alpha scholarship prize. A creditable son of a distinguished sire.

Northwestern University reports the recent gift of $50,000 from Mrs. Joseph Schaffner, widow of Joseph Schaffner of the widely known wholesale clothing firm. The gift is a contribution to the establishment of a library in the new Commerce Building soon to be erected.

At the call of Bishop McDowell, a number of members of the General Conference Commission on Peace, met at the Bishop's rooms in New York City, Saturday, June 14th to make preliminary arrangements for a regular full meeting of the Commission. Such meeting has been called for Friday, June 27, at 10 o'clock a. m.

Mrs. William Henry Bliss announces the marriage on Wednesday the 18th of June, 1924, in New York City, of her cousin, Miss Welthy Honsinger to the Rev. Frederick Fisher, D.D., Bishop of Calcutta. Bishop and Mrs. Fisher will be at home after the 15th of October at 3 Middleton Street, Calcutta, India.

At the University of Chicago on June 24, Dr. Herbert Kraus, Professor of Constitutional Law in the University of Konigsberg, will lecture on "Present Conditions in Germany and Central Europe." Prof. Kraus was expert in the German foreign office during the making of the Versailles Treaty.

At the 3rd annual Commencement of the Manual Training School, Columbia, Miss., the Rev. A. B. Keeling, A. B., B. D., pastor of our New Zion Church, delivered the Commencement Address. The annual sermon was delivered by the Rev. A. D. Purnell. Principal Bowles reports the most successful commencement in the history of the school.

The Rev. Dr. N. H. Williams, our pastor at Pickens, Mississippi, paid us a cordial visit this week, having come to the city for the purpose of entering his son, Earl C., in the Veterans Hospital in Algiers. Mr. Earl Williams received his physical disabilities while in service in the late war. The Southwestern wishes him a sure and speedy recovery.

The Rev. L. H. McArthur, pastor of James M. E. Church, Chestertown, Md., was the preacher before the Garnett High School of Chestertown on Sunday, May 25. The subject of his discourse was "The Chief Essentials in the Making of a Man." On Friday, May 30, he delivered the annual memorial address at Georgetown, Md.

The Rev. L. M. Hagood, after fifty years of highly creditable service in our Methodist ministry, has now retired from the preaching connection and is available for lectures, addresses and sermons. Among the subjects on which he speaks are "Frederick Douglass," "Progress of the Colored Man," "Progress of the Race." Dr. Hagood may be addressed at 1839 Highland Place, Indianapolis, Indiana.

Halford Edward Luccock, worthy son of distinguished Methodist parentage, in recognition of his keen insight into the truths of life and religion; and for his freshness of thought and felicity of expression; and for his progressive leadership in the affairs of the Kingdom, received at the hands of President Flint, the degree of Doctor of Divinity from Syracuse University at the recent Commencement of that institution.

At the closing exercises of the Jenkins Industrial Academy, Mexia, Texas, on June 1, the Baccalaureate sermon was delivered by the Rev. A. G. Jenkins, D. D., of Ebenezer Church, Marshall, Tex. Addresses during Commencement were delivered also by the Rev. L. G. Farley, Prof. J. W. Bartley, Principal of Dunbar High School, and Prof. C. A. Puckett, Superintendent of City Schools, Mexia, Texas.

The second session of the Lexington Conference Epworth League Institute will be held July 8-11 at Lexington, Kentucky. A strong faculty of instructors has been provided and all Leagues within the territory are requested to send a maximum number of delegates with ample provision for four days' expense in addition to their traveling expenses. The Rev. H. W. Tate is the Manager and Dr. B. F. Smith the Dean.

Two foreign students in Illinois Woman's College, products of Methodist Mission schools, are the fortunate winners of the $1,000 Latin-American Fellowship offered by the American Association of University Women, and the International Institute scholarship offered by Columbia University. They are, respectively, Miss Ruth B. Esparza of Mexico and Miss Sarita Jones of Chile. Both were inspired in their educational efforts by Methodist Bishops, the former by Bishop Wilbur P. Thirkield and the latter by Bishop William F. Oldham.

The Rev. L. H. Richardson, D. D., pastor of St. Paul M. E. Church, San Antonio, Texas, delegate from the West Texas Conference to the Springfield General Conference, was surprised on his return from Springfield by an elaborate Home-Coming Entertainment, given by the members of the church on Monday night, June 2. An interesting program was rendered by leading pastors of the city and devoted representative members of the congregation. Wm. L. Hegwood was Master of Ceremonies.

The Rev. Dr. John L. Seaton, former Assistant Secretary of the Board of Education, and educational advisor for the Board of Education for Negroes, has recently been confirmed by the Board of Trustees as President of Albion College. This is a happy selection. Dr. Seaton is a clergyman and educator of recognized ability among the leaders of the Church. He has been instrumental in working out for Methodist Institutions a uniform budget system and has assisted in determining the educational policies and standards of those schools under the Board of Education for Negroes. He was also formerly president for five years of the College of the Pacific. His experience in the pastorate, both in New England and in the West, qualify him with those broad human sympathies necessary to the administration of such an educational institution as that to which he now goes. Graduating from Epworth Seminary, Upper Iowa University and Boston University, from which latter he received the degree of D. D. and Ph. D., he did also one year of post-graduate work in Harvard University. He is a member of the National Educational Association, the Religious Educational Association and the Association of American College Presidents, the School Masters' Association of New York, and is a frequent contributor to educational magazines.

THE VALUE OF THE GENERAL CONFERENCE OF 1924 FOR FAITH

By the Rev. Harold Paul Sloan, D. D.

The General Conference of 1924 expressed the consciousness of the Methodist Church with positiveness and decision on many subjects. It was not Pacifist. It was against war. It believed absolutely in the temperance reform. It believed the present prohibition laws to be enforcible. It believed in its Bishops and honored them. It believed in the established policy of the Methodist Church. It believed this polity could be administered with a less tendency toward centralization, and provided that it should be. It believed that Episcopal Methodism should be one, and voted it. It affirmed the equality of the races. It sustained the world court and called for American participation. It spoke out strongly against lynching.

But among its many declarations, none were more significant than its expressions upon the matters of faith. This interest came up at Springfield a number of times and upon every occasion was treated with sympathy and positiveness. On the second day of the session, May 2, a paper was introduced providing for the re-affirmation of our established doctrinal standards. Following some preparatory paragraphs, this paper declared:

"We are not a mere humanitarian organization, we are a Christian Church in unity of faith with the Christian centuries. Our standards are not in exacting detail, they but outline the headlands of common Christian belief. Beyond them there is wide room among us for freedom of thought. Concerning them there is room among us only for humble, devoted, grateful acceptance."

"We therefore proclaim to the whole Methodist and Christian world our full recognition of the binding authority of our Articles of Religion and other established standards of doctrine. These are the authoritative norm of all Methodist faith and teaching whatsoever."

The General Conference received this paper with manifest approval and from this second day forward, it was apparent throughout the entire session that the Conference would stand squarely behind the great historic doctrinal standards of Methodism. On the third day of May this paper was referred to the Committee on the State of the Church from which it was later reported back, altered in form but unchanged in substance. The Committee's report was adopted almost unanimously by the General Conference on May the 27th, after a short debate.

The declaration as finally adopted is as follows:

"Methodism rejoices in the pronouncement of John Wesley "As to all opinions that do not strike at the root of Christianity, we think and let think" On that foundation our doctrinal structure is built. We insist only on the outstanding truths of Christian belief and leave the details of doctrine to individual judgement.

"These central truths of the Christian religion were so clearly apprehended and stated by our founders that the progress of thought in the theological and related lines of study has not compelled us to abandon any of them".

"We therefore re-affirm our belief in the doctrines of Holy Scripture as set forth in the Articles of Religion of the Methodist Episcopal Church and emphasized in the Episcopal Address delivered before the General Conference, and we call upon all who exercise the teaching office as representatives of the Methodist Episcopal Church, whether in the pulpit or in the class room, to recognize the obligation that is upon them to be absolutely loyal to these basic belief of our Church."

This declaration discriminates between the great headlands of faith, few in number, which are established, and the details of belief which are left free. It calls the attention of the Church to this remarkable fact, namely,—that in respect of the established headlands of faith, the central truths of our common Christianity, the progress of knowledge has not made necessary any change. There are no facts of science, there are so established conclusions in theology that require the Church to alter at all its fundamental beliefs.

Having made this discrimination, and pointed out this remarkable fact, the declaration goes on quite pointedly to say to all who are commissioned by the authority of the Methodist Episcopal Church, whether as ministers or as teachers, that they are under obligation to be absolutely loyal to the basic belief of the Church set forth in our Articles of Religion.

This is a very strong action, and would, in itself, be a sufficient indication of the clear and positive position of the General Conference of 1924 on doctrine; but it does not stand alone. There were several other actions that were almost, if not fully, as significant.

First among these we mention the strong paragraphs on doctrine in the Episcopal Address, which were received by the General Conference with applause. These paragraphs, also, declared the mind of the Church with respect to the same great headlands of faith.

The Bishops pronounced: An authoritative Bible, the inspired Word of God; An everlasting personal God, imminent and transcendent; The Godhood of Jesus Christ the Eternal Son, who became incarnate by the womb of the Virgin Mary; That His death is a full, perfect and sufficient sacrifice for the sins of the whole world; That He took again His body on the third day, and lives the final Almighty Judge of the earth, King of Kings and Lord of Lords; that the Holy Spirit is a personality, the regenerator and sanctifier of men; That the Gospel of Salvation includes Redemption, Justification, Regeneration, Sanctification and the Witness of the Spirit.

This declaration of the Board of Bishops stands upon its own authority as the united opinion of the chief leaders of Methodism. It was neither adopted nor rejected by the General Conference, although by implication it was approved in the doctrinal declaration already referred to.

Another significant action by the General Conference, from the doctrinal point of view, was its effort to devise a means whereby it could secure standard courses of study for the Church. It added to the present law under which these courses are provided, what seems to be a simple amendment; but what is in fact a very far-reaching provision. This amendment requires that the Commission on Courses of Study shall furnish to any member of the Methodist Church, making such request, a list of the texts to be nominated by them to the Board of Bishops. It further provides the Commission shall forward these lists to such members at the same time it forwards them to the Board of Bishops for their examination and approval. The right of the whole Church to have an intelligent opinion upon the matter of the Courses of Study and to give its counsel in establishing them is thus recognized. If many persons use this privilege it will result in a healthy increase of intelligent conviction with respect to Faith. Enough persons are certain to use it to guarantee to the Church that all the facts will be clearly before the Bishops when they come to take final action upon the courses as nominated to them.

Another matter,—the General Conference removed the ritual requirement of subscription to the Articles of Religion as a condition for membership; but in doing this, it still insisted upon subscription. The difference is, it substituted that briefer and simpler summary of faith, the Apostles' Creed, for the more technical Articles of Religion. This action will doubtless commend itself widely to the judgment of the Church, but it seems clear that no compromise with respect to personal faith is involved.

Again, the General Conference amended a report of the Committee on Sunday School so as to instruct the Editor and his staff studiously to avoid the use of those expressions which disturb the spiritual sensibilities of our children and people.

Once again, it listened with deep and responding emotion to the address of Evangeline Booth, which closed with her powerful appeal that the Methodist Church should stand true to the Bible, and the Faith of the ages. It was on Tuesday morning, May 27th. The Conference had been discussisg the time limit on District Superintendents. She was introduced for just a moment's greeting, she said she had not longer to speak to us; but as she spoke her heart glowed, and the moment was lengthened into twenty-five. She pictured her father at 84, when mortal blindness had smitten him standing with illuminated countenance in a great assembly in Albert Hall, London, and crying with outreached arms: "Behold, Behold, One Hope for the world; One solace for its wounds; One consolation for its sorrows; One pardon for its sins; Behold, Behold the Lamb of God that taketh away the sins of the world."

And then, still standing quietly, but in

deep emotion, in the simplicity of her uniform, her cape fallen from one shoulder, she appealed to us:

"Do not think I am presuming if I say to this crowd this morning, let us hold to our Faith. Let us hold to the whole complete Bible. We must not compromise. We must not trim and cut. We must not give anything away to please the critics. My mother said, 'As you look back over your career, my children, all that will matter will be, how little you have waivered in life. How little you have waivered in trusting God and His Word, and how strongly you have held to faith in the whole Gospel of God the Father, God the Son and God the Holy Ghost.'"

There were moist eyes all through the house and on the platform when she finished, and the responding devotion of the Conference was so deep, that, though unexpressed, it was almost audible.

Today, with the General Conference over and looking back upon it we can answer her appeal. There is no question, Methodism will keep the Faith. Methodism will not waiver. There was no breach in the General Conference. Modernism was not antagonized and excluded, nor was Fundamentalism organized and triumphant; but there was a definite re-emphasis upon the great century-old head-lands of faith, and the positive note, which began to be heard four years ago was heard in greatly increased volume and emphasis. Doubtless some men will continue to deny, doubtless, too, Modernism's powerless and inferior creed will still find expression among us, both in the pulpit and in the class room,—but no matter, Faith is coming back into emphasis, and it is coming back just as emphasis was lost upon it, not with a suddenness and a rending that wounds the church, but gradually by more and more.

When the process is complete a new reformation and a new revival will have arrived. It will be diffcrent from that of the sixteenth century, because there will be no new division of the church that will have marked its coming; yet also it will be the same, ior there will be the same quickening, the same increase of life and thought and motive, the same enlarged consciousness of God, the same devotion to all those glorious truths that have come to us across the centuries from the fountainhead of Faith.

After while some future generation will write the story of these years, and to them it will be clear that through the conflict of opinion, the age old Gospel of redemption suffered nothing, but rather gained. Old truths, no matter how sublime, constantly tend to loose their note of vibrant reality. They need to be revitalized from age to age. In this conflict of opinion, that has been a grief to us, a future generation will see, that the glorious Gospel of God's redeeming love came once again to be deeply comprehended, and so made new and fit to lead and transfrom this great new age. To us it has been painful, but it is ever so, that kissing the cross, we are being lifted age by age nearer and yet nearer to the glory of the perfect will of God.

DAYTONA-COOKMAN COMMENCEMENT

What was perhaps one of the most interesting commencements of the season was that which was held at the Daytona-Cookman Collegiate Institute, beginning June 6th, through the 12th. The commencement had an enthusiastic beginning. The first exercise was that of the Elementary school which was held June 6th. The most unique part of the commencement was the awarding of the diplomas to the graduates of the Kindergarten Department and their class play, which was entitled "In Little Folk's Town." It was truly remarkable how all these young people were trained. Much credit is due to the Instructors. The Primary Department gave an interesting little play called "The Peddler of Hearts" which was very good, showing much time had been given to the young folks in their preparation.

Sunday, June 8th., was Baccalaureate Sunday, Rev. M. W. Clair, Jr., preached an interesting sermon. His text was "The Dominating Purpose." His discourse was clear-cut and was thoroughly understood by all who heard him. He spared no pains in driving home the point which he wished to become imbedded in the minds of the young people who were planning to go out into the the world, and to the others who heard him.

Monday, June 9th, at 10:30 a. m., the Class Day Exercises were held. This day was also set aside for the Tree Exercise. Both exercises were very interesting and amusing. Monday evening at 8 o'clock the J. H. III staged "The Cricket on the Hearth". The play was good, not only from the excellent training that the students had received, but because the entire class just put the spirit into the play that it necessitated.

Tuesday, June 10th, at 2 P. M., the Alumni held their meeting in the Auditorium. This meeting was more unusual than any of the entire commencement, because of the fact that the two schools had merged into one, and the alumni of Cookman Institute, and that of the Daytona Normal and Industrial Institute assembled in their first meeting under the new name of the Daytona-Cookman Collegiate Institute, all working together for the one cause. The Alumni was reorganized bringing into office both students; graduates of Cookman Institute, and those of the Daytona Normal and Industrial Institute. It was unanimously decided that the alumni launch a new effort for the Daytona-Cookman Collegiate Institute.

Much credit is due Miss Josie N. Roberts, head of the Musical Department of the school, for the excellent program which was given on Tuesday, the 10th. It was marvelous to see the progress that the young people are making in that department. Some were very young but they showed that they had much training along musical lines.

On Wednesday, June 11th. the Senior's play "The Merchant of Venice" was very enthusiastically presented . More and more we find that our audiences are beginning to appreciate the Shakespearian plays.

Thursday, June 12th was commencement day. Long before the hour had arrived the student body had assembled in front of their buildings. Automobiles from every point of Florida were on the campus and the campus looked like a human bee-hive. Promptly at 2:30 the students marched into the Audiorium, followed by the Faculty and the members of the Trustee Board; then the graduating class. President N. W. Collier, President of the Florida, Normal and Industrial Institute of St. Augustine, Florida, delivered the commencement address. His lecture was precise, and those who heard him declared that they had not heard a better lecture from him before. He mentioned sevcral of the outstanding women in the world and called attention to the fact that we have one of the most illustrious women of the country right here in Daytona, in the person of Mary McLeod Bethune. Mrs. Bethune in her amiable way told of the early struggles of the school, and how proud she is today that as we celebrate our 20th Anniversary, we have two students to go from the Junior College department in caps and gowns. She also announced that one of the students who was with her when she started the work twenty years ago would sing a solo, Mr. Albert McLeod Bethune, her son sang "Tosti's Goodbye" in a very effective manner. Eight young people received diplomas from the Junior High School, one from the Nurse Training Department and two from dressmaking and two from Normal College.

DAILY PROCEEDINGS OF THE GENERAL CONFERENCE
TUESDAY MAY 6

(Concluded.)

Now therefore, Be it resolved by this General Conference in session assembled: 1st. That, with affectionate regard, it notes the passing of Brothers John Franklin Goucher and Summerfield Baldwin. 2nd. That the estimates as hereinbefore expressed of Brothers Goucher and Baldwin are adopted as the unqualified and unanimous expression of this General Conference.

I move the adoption of the resolution, Mr. Chairman.

The motion was seconded, and the resolution was duly adopted.

The call of Conferences was resumed.

John Stephens (California): The paper that I present to you has been prepared by Dr. H. B. Johnson, superintendent of the Pacific Japanese Mission. He is just recovering from a very severe illness and did not feel equal to presenting his own paper.

The secretary read the paper, which follows:

THE IMMIGRATION BILL AND JAPANESE EXCLUSION

The General Conference of the Methodist Episcopal Church, assembled in quadrennial session at Springfield, Massachusetts, and representing over four and three-quarter millions of members, respectfully appeals to you in the interest of international justice and good will, to prevent so far as possible the immediate consummation of the enactment of recent legislation in Congress looking to the exclusion of all

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HIGH DAY IN PHILANDER-SMITH COLLEGE

By Mrs. H. M. Nasmyth, Superintendent.

The thirty-sixth annual commencement exercises of Philander Smith College marked another milestone, another Ebeneezer in the program of a worthy school, a school that God has most signally honored in its work from year to year. Commencement exercise was ushered in on Friday, May 23rd, by a joint program of the Philomathean and James M. Cox Literary Societies.

Sabbath morning dawned glorious with a clear blue sky, a delightfully cool breeze, and at 8:30 people were going in large numbers from every direction to participate in the annual love feast of the college. After the refreshing shower of songs and praise, the shaking of the hand, the breaking of bread and drinking of water, the baccalaureate sermon was preached by Rev. J. C. Brower, the pastor of the church. His text was, "Seeth thou a man diligent in business, he shall stand before kings." A great message was delivered. Young men went away saying: "If I cannot live good after hearing this sermon, I am not fit to live at all." At night there was a joint program in which all the religious organizations of the college and Adeline Smith Home were represented. It was a great program and a large and appreciative audience gave rapt attention from beginning to the close.

Monday night the graduation of the Adeline Smith Home was had, with a wonderful processional, "Let the lower lights be burning," which stirred, thrilled and lulled the people as the girls came in, uniformed in blue skirts and white middies, with the graduates dressed in white hand-embroidered gowns. After a heartening and inspiring prayer, by Mrs. Charlotte E. Stephens, the oldest High School teacher in the City of Little Rock, a great program was rendered of music, both instrumental and vocal. The address of the evening was given by Mr. W. H. H. Riley, citizen of Little Rock of no mean repute, who in spite of the fact that to this program have come men to deliver addresses from year to year from all parts of this country, eminent for commencement occasions, editors, mighty pastors and strong laymen, readily adjusted himself to the task, and with chaste, polished, thoughtful address, carried his audience with him from start to finish to the height he had ordained for them to climb on this noble occasion.

On Tuesday, May 27, the Normal Class had its program, and though the hour was early, the chapel was crowded in every available space. On the night of the 27th, Prof. L. W. Robbins, head of the music department, furnished us a musical program entitled "A Night With the Negro Composers," and everybody pronounced it a great success.

On Wednesday morning, May 28th, the High School Class Day program occurred, with a number of orations and other features appropriate for Class Day. On the night of the 28th, the College Alumni had a splendid program, with Prof. R. C. Childress, the first graduate from Philander's college department, as chief speaker. The address was inspiring, informative and gladly received.

Thursday morning dawned beautifully. At 7:30, people began to find their way to the college grounds for the opening program at 10 o'clock. The college organist played the grand march and in came the various classes to be graduated. The Glee Club and others rendered beautiful music. Splendid orations were given and then the address to the class by Dr. A. P. Shaw, pastor of Wesley Church, Los Angeles, Calif., was received with great appreciation. Dr. Shaw is held in affectionate regard by all the young people, for he was primarily a young people's pastor when formerly at Wesley Church, Little Rock, though he gave himself without stint to all phases of church work. Diplomas were awarded to the college students by Dean Geo. C. Taylor. The rest of the diplomas were awarded by Mrs. H. M. Nasmyth.

After an appropriate announcement had been made relative to the opening of school for the next year and so on, the occasion came to a close by music entitled "Crossing the Bar," sung by the faculty quartet.

Dr. Cox, president of Philander Smith College, was busy in Springfield, Mass., as a delegate to the General Conference, but the work of the college was in steady hands under the guidance of his Dean and faithful teachers who helped in every way possible.

There has been harmony and peace among teachers the whole year, the faculty has been greatly strengthened, books have been mastered, discipline has been good. Too much praise can not be given because of the Christian manhood evidenced among the young men who are teachers on our faculty. Their influence on the young men has been good during the whole year. Prof. L. W. Robbins of the Music department deserves special commendation for his faithful work in season and out of season with the students along every line of piano music.

As we have closed this year's work, we stand with our face toward Sept. 24th, when we again will open our doors, and with God with us, none shall stand against us, and we shall go on to greater victory in the development of Christian manhood and Christian womanhood, for the night is far spent, the morning has come, and the zenith of the noonday sun will be ours to face with its great and wonderful opportunities.

Let the prayer of every well-wisher of Philander Smith College be that in a fuller, richer service our faculty may be inspired to do greater and better service, that our young men and women may become stronger and cease their frivolity, so that they may meet the issues of the day as consecrated men and women ought to for the race's welfare and the good of the world.

FIFTY YEARS OF SERVICE CELEBRATED

Commencement this year at Centenary Collegiate Institute, Hackettstown, N. J., had the added significance of its being the 50th anniversary of the opening of this school by the Newark Annual Conference as a part of the after-celebration of the Centenary of American Methodism. The stretch of years, from the days when Dr. George H. Whitney, heralded at the 50th Anniversary Exercises, June 7, as one of Methodism's greatest teachers and educational administrators, to now, when Dr. Robert J. Trevorrow, who, since his installation in 1917, has lifted the institution out of debt, administers its affairs, has bee na period of great service to both the church and the state by Centenary Collegiate Institute.

Originally a co-educational school, Centenary Collegiate Institute became a high class school for girls in 1910. The large number of graduate back for the celebration indicated how wide a range of usefulness those trained there have. The first girl to register as a student at the school, Miss Flora Green, '76, now Mrs. W. E. Richards, Orange, N. J., and the first boy, Mr. W. J. Davis, '76, Schooleys Mountains, N. J., were both present, while the response for the alumni to Dr. Trevorrow's welcome, was made by Rev. W. H. Trombower, of the same historic class.

The awarding of prizes, class tree planting, class day and presentation of memorial tablets by the classes of '76, '77, '87, '06, '08, '09, and '24, led up to the formal academic procession to Whitney Hall, where the burning of the mortgage, the singing of the anniversay hymn, "Our Fathers Raised these Walls to Crown a Century of Grace Divine," the words and music being written by Carl F. Price, '98, prayer by Dr. F. Watson Hannan, '86, reading of responses by Dr. George Mooney, '87, and a historic statement by Mr. E. J. Tamblyn, '87, soon had the audience in a spirit of thanksgiving and praise. Professor Hammond presented the Alumni War Memorial in honor of 72 alumni who saw service and Miss M. F. Miller, '12, president of the Alumni Association unveiled a memorial to Miss Isabella Breckenridge, for many years a member of the faculty.

Judge Clifford H. Newman, spoke as personal representative of the Governor of New Jersey, Bishop W. F. McDowell responded for the schools and colleges, and Bishop L. B. Wilson delivered a message from the Methodist Episcopal Church. The Alma Mater Hymn by Harry H. Runyon, '05, was followed by the benediction by Dr. Jesse L. Hurlbut, who has been present at every important function of the school from its inception.

Supper on the lawn, singing by the seniors and a recital by Mme. Marie Sundelius, and a reception by President and Mrs. Trevorrow, closed a day of joyous reunion and thanksgiving. On Sunday Bishop McDowell preached the Baccalaureate Sermon. Bishop Charles L. Mead, a graduate of the school, preached the Vesper Sermon Sunday evening, and delivered the Commencement Address on Monday morning.

During the anniversary exercises, Dr. Mooney, Secretary of the Board of Trustees, read the following letter from President Coolidge:

"I sincerely regret that it will be impossible for me to join with the students and alumni of the Centenary Collegiate Institute in doing honor to those who served in the great war. The need for service to our country did not end with the close of the war, and I know that graduates and scholars alike will find in this memorial an added incentive to maintain and strengthen those ideals of our Government which your students fought to preserve."

PROCEEDINGS, MAY 6.

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peoples not eligible to citizenship in the United States.

We recognize that the question of immigration is and must be one of domestic policy; but we also recognize that it is far-reaching in its international implications. We do not plead for the wide-open door policy of immigration, but recognize that some kind of a restriction of immigration from all countries is a national necessity. We make grateful recognition of the soberness and wisdom manifested by yourself and Secretary Hughes in attempting to adjust or modify, the recent legislation so as to produce the most satisfactory results possible; and in this we wish to assure you of the sympathy and support of our entire church.

Great emphasis has been placed upon the rising tide of color and the necessity of the preservation of the Nordic peoples; but as Christian leaders in this great country, we beg you to consider the greater interests of international fellowship and good will at a time when the influence of a mistaken policy will be felt for generations to come. As Christians, we cannot countenance racial prejudice and discrimination, but insist that when this great Nation speaks through its legislation, it must be in a manner which will commend itself to the thinking and conscience of the nations of the world regardless of color or previous condition. It is not good policy to enact legislation in such a way as to awaken and stimulate enmity and to create a solid bloc of nations who from this hour must regard themselves as under suspicion and necessarily as on the defensive in dealings with the white race.

The Oriental peoples during the last half-century or more have made such progress as to make impossible treating them as some might have thought proper in the earlier days. It is well to remind ourselves that the first treaty between Japan and the United States provides that "there shall be a perfect, permanent and universal peace between the United States of America on the one part, and the Empire of Japan on the other, and between their people respectively without exception of persons or places." In order to secure this treaty which the representatives of Japan were reluctant to sign, Commodore M. C. Perry, the Special Ambassador to Japan, wrote a letter calling the attention of the Japanese Government to the large liberty enjoyed by the Chinese people who had emigrated to the United States, and to the special advantages which the Japanese would enjoy under the proposed Treaty. This letter, which is printed in the official narrative of the Perry expedition, published by authority of Congress, contains assurances which place the United States under a special obligation in dealing with the Japanese Government and people as regards matters touching immigration and fair treatment.

After a long period of probation, during which time Japan revised her laws, codes and courts, she was admitted into the sisterhood of civilized nations on the basis of absolute equality and has shown herself in every way as worthy of such recognition. Under these circumstances it seems inconsistent to treat her less courteously than was done when the first Treaty was enacted.

We can never forget the thrill that came to the world; at and after the Washington Disarmament Conference when Admiral Baron Kato, the Father of the Japanese Navy, agreed to sacrifice the pride of his heart in the interest of world peace. And later, as Premier of Japan, just before his death, he carried out the pledge which he had made.

No greater calamity can be imagined than for leading citizens of Japan to change their attitude, who for a generation have been outstanding advocates of peace, and who have recently expressed publicly the hope that the United may be as liberal with her justice as she was with her benevolence following the unprecedented disaster of the earthquake and fire in September last.

Not only are great business interests at stake, in view of the recent and proposed legislation, but missionary and other interests will surely suffer as a result of the growing sense of injustice, we are now facing either unprecedented opportunities or closed doors in all Oriental lands.

The pending legislation in its present form we regard as inopportune. A Pacific Coast Oriental survey is now being conducted jointly by the Institute of Social and Religious Research of New York and Regional Committees on the Pacific Coast representing varied interests such as church organizations, universities, civic and patriotic bodies. This survey includes a study of economic, religious, educational and social conditions and tendencies among the Chinese, Japanese and British Indian residents. Dr. Park, of Chicago University, is in charge, and if given time, can produce data which should be of untold value as a basis in dealing with these peoples in our varied international relations.

We confidently depend upon you to use your influence as President in so adjusting the recent immigration enactments as to prevent the calamity that is sure to follow the consummation of such legislation.

D. L. Marsh (Pittsburgh): I move to defer and print in the Daily Christian Advocate.

The Bishop: This motion will be in order after the mover has spoken.

John Stephens: This matter is before the President of the United States, and we do not know at what moment he may feel compelled to come to some conclusion with reference it. We therefore, feel that it ought to be passed by this General Conference. This has been very carefully written and very safely guarded. There is no person who understands the whole situation any better than the author of this paper, Dr. Johnson. I do not believe that anybody can improve on it. In our estimation and we on the Pacific coast understand quite thoroughly the seriousness of the oriental problem—it is what it ought to be. It is just what Roosevelt said once when he had a similar proposition before him. He said, "It always pays a nation to be a gentleman." I therefore move the immediate passage of this resolution.

D. L. Marsh: In moving to defer and print in the Advocate, it is only that we may understand the matter. It is hard for us back here to hear what is said or read.

This motion to defer and print requires 150 votes in the affirmative to make it effective. The vote was taken, and the Chair held that that number or more had voted in favor of it. Therefore it was so ordered.

G. H. McClung (Central Illinois) introduced the following:

RESOLUTIONS OF G. H. McCLUNG

Whereas, there are many insidious influences and interests at work, some with commercial motive and others with ecclesiastical prejudices, which seek to undermine and destroy the influence of Protestant Christianity;

And Whereas, though we believe in the promotion of spiritual unity and the largest co-operation in all worthy enterprises among Christians everywhere, we also believe most profoundly in the special mission of Protestant Christianity;

And Whereas, by propaganda literature, missions, dramas, newspaper control, and other methods, there are efforts made to weaken the influence of evangelical Christianity;

And Whereas, our Church has never adopted specific plans to counteract this propaganda, and we have no adequate literature, or system of special lectures, or other agencies to counteract those aforesaid influences;

And whereas, there are millions of people in our country who have come from foreign shores and have no knowledge of our conception of religious liberty, and many of them are hostile to all forms of religion, and we have no adequate program for their enlightenment;

Therefore, be it resolved:

First, that our general superintendents, district supirintendents, and editors be most earnestly requested to provide means in their respective areas and districts and in the columns of the Church periodicals to counteract the attacks being made. And be it further resolved:

Second, that our general superintendents appoint men, duly qualified, to prepare a special series of addresses covering the vital principles of Protestantism which may be given in special meetings in local churches for the advancement of the faith. And be it further resolved:

Third, that our Book Committee be hereby instructed to arrange for the publication of books and other literature that will appeal to the average reader as well as to the scholar, and that will set forth the sublime principles of Protestantism in general and Methodism in particular, to the end that we may retain our Protestant heritage, purchased at so great a price, and that Biblical truth may prevail throughout the land.

Ray Allen raised the question of consideration.

The Bishop: It takes a two-thirds vote to carry against consideration.

The vote was taken, and the Bishop said: The Chair is of the opinion that not two-thirds have voted against it. Consideration has been granted.

A delegate: I move it be referred—

The Bishop: That is not in order at this time.

The mover of the motion has the right to speak no it.

REMARKS OF G. H. McCLUNG

G. H. McClung. I have but little to say. A word, in the first place, as to the motive back of these resolutions. We feel much as Lincoln felt in delivering one of his inaugural addresses, when he said: "With malice toward none and with charity toward all." Yet we also say, "With firmness in the right as God gives us to see the right." These resolutions cover a matter and a problem that I believe is known to every Methodist pastor in this country, a problem that we are not wise in ignoring or closing our eyes to. And because it is upon such a matter as that, I am going to move in a moment for its immediate adoption. In doing that, I want to call attention to this fact that there is nothing in the resolution presented that calls for more machinery in the Church to carry out its purpose. It involves no complication in the carrying out of the provisions proposed. We already have the agencies at hand. I call attention also to the fact that this matter will not conflict with any other action that may be taken. While it may be related to other problems before us, it stands by itself, really, as an educational matter upon a line that we all know is very important. There is no unchristian animus back of this resolution. There are members of other ecclesiastical organizations with whom we have worked side by side in the great temperance reform who are loyal to their own ideas of Christianity and whom we respect as we respect the members of our own church. But we must not blind ourselves to the fact that there is much misrepresentation in our land along these lines. When approximately ten per cent of the elective officers are held by a certain group that constitutes perhaps 17 or 18 per cent of the population, and that same group occupy perhaps fifty per cent of the appointive officers of this land, we should be aware of that fact. I think there is studied misrepresentation as to the relative strength of organizations that are involved in the resolutions we have presented. I hold in my hand statistics gathered from the United States religious census, setting forth that in the year 1916, the last year when the census was taken by the United States Government, under the direction of Sam Rogers, director of the religious census. In it I find that there are in the United States of America, according to that report, something over 17,481 organizations in the Roman Church, which claims 15,721,815 communicants and a little over 15,000 edifices. I find that the Methodist Episcopal Church, our own branch of Methodism, is credited with 29,342 church organizations with 3,717,783 communicant members and with 28,406 edifices, —practically twice the number in the Roman Church. If you analyze these figures you will learn that the Roman Catholics, in order to justify their claim to membership, must have in their Churches an average of some 900 members, while Methodism, in order to have the number credited, would have to have an average of about 130 members. I submit to you that those figures are out of proportion, and the claims are made, are not justified. Let me call your attention to another group of figures. Sunday Schools in the Roman church, 12,800 with 1,860,836 members and 71,370 officers and teachers. In the Methodist Episcopal Church, 28,680 Sunday Schools with a membership of 3,872,265 and with 391,949 officers and teachers. When we turn to the financial expenditures, I find that, according to the United States census for 1916, the expenses of the Roman Catholic Church were $72,358,136, and the same year the Methodist Episcopal Church spent $43,993,681, making an actual average for the Roman Church of $4.66 per capita, and of $12.05 per capital in the Methodist Episcopal Church. One more set of figures. You will find if you take in not only the Methodist Episcopal Church, but all the Methodist Episcopal Churches in the country, that they have 45,786 ministers, while according to that census the Roman church had 20,287, or more than twice as many in the Methodist communion throughout the land.

Now, I give you these figures to make this point. That there is very great misrepresentation as to the numerical strength of a certain organization. I also make this statement, that we as a church have signally failed. While individuals may have done heroic work, and while our papers have often taken up this matter, we have never had an adequate program for the dissemination of these things that we hold dear. On the other hand, you will find unmeasured propaganda in the other direction. May I call attention to a little leaflet that was distributed broadcast throughout our land, under the title of "The Holy Office and the Y. M. C. A., by the Right Reverend M. F. Fallon, D.D., Bishop of London." Let me read one paragraph:

"The Holy Office does not rest satisfied with merely pointing out the dangers that beset Catholic youth in the societies which are critized and condemned. It proceeds to give practical directions to meet the menacing circumstances. Societies of young men and women, already established, are to be exhorted to further effort; still further societies of the same kind are to be organized; and wealthy Catholics are urged to give their abundance in support of such worthy projects. There is room here for such lay organizations as the Knights of Columbus, the Catholic Women's League, the Catholic Mutual Benefit Association, the Catholic Order of Forresters, the various Catholic Clubs, and similar organizations to further and fully justify their existence, by lending their unstinted aid to putting into practical effect the directions of the letter of the Holy Office."

As carrying out that general plan, allow me to read just one sentence from another carefully prepared publication: "We spent seventy-five thousand one hundred and fifty-nine dollars and seventy-seven cents, for Catholic literature distributed chiefly amongst foreign speaking peoples."

I move the immediate adoption of the resolution.

Ray Allen: I move it be referred to the Committee on the Book Concern.

The motion was duly seconded.

The Bishop: It is moved and seconded that this be referred to the Book Concern. This question is to be put without debate.

D. G. Downey (New York East): A question of order. Cannot someone else move another reference, as an amendment?

The Bishop: We are operating under Rule 7 where it is stated this is to be put without any debate, and the chair holds that after this preliminary motion to refer has been disposed of negatively, another one may be made. The motion now is to refer it to the Committee on the Book Concern.

Rolla V. Watt (California) arose.

The Bishop: This motion cannot be debated Brother Watt.

Rolla V. Watt: I am not debating the motion. It seems to me impossible that a motion to refer to one committee cannot be amended by a motion to refer to another.

Ray Allen: A point of order. He has a perfect right to amend, by moving to refer to another committee.

The Bishop: The chair holds that under this peculiar rule under which we operate a motion to refer has to be put at once, and if it is negatived another motion to refer to some other committee may be made. The motion is to refer this to the Committe on the Book Concern. As many as will so refer will show their hands. Those contrary minded. It is not referred.

W. H. Van Benschoten (New York): I move it be referred to the Committee on the State of the Church.

The motion was duly seconded and prevailed.

F. A. Hazeltine (Puget Sound): A question of personal privilege. You may recall that yesterday I submitted some resolutions with reference to amendments to the Volstead Act. In response to a wire to W. B. Wheeler, who has charge of the Dry Forces in representing the matters to the Judiciary Committee, he has wired that it would be all right to have these resolutions passed on Saturday; so we can refer it to the Temperance Committee. The Temperance Committee wishes to set the precedent that there be no hasty action on these matters, and I concur therein; and I would, therefore, ask unanimous consent to have my resolutions referred to the Temperance Committee.

The Bishop: Consent is given.

F. A. Hazeltine: I wish to have the thing understood, that there was no opposition to these resolutions. It must not get out that there is any division among us. The whole matter that messed up things was that amendment.

The call of Conferences was resumed.

Harry E. Woolever (Central New York): I present the following resolution:

A FEDERAL DEPARTMENT OF EDUCATION

Whereas, the House Bill No. 3929, known as the Sterling-Reed Education Bill, which contains the essential constructive feature of the formerly much discussed Smith-Towner Bill of five years ago, is now in committee; and

Whereas, this bill creates a Department of Education, aiming at Americanization of immigrants, reduction of illiteracy, better instruction and extended school terms, especially in rural schools, etc.,

Whereas, it is widely known that certain influences antagonistic to our American ideals of education have prevented the committee from reporting out similar bills in due time for our representatives in Congress and these same influences are now practicing this same undemocratic method in hampering House Bill 3929,

Resolved, That we instruct the Committee on Education to present to this Conference as soon as possible, a suitable resolution expressing our attitude and respectfully requesting that Congress give consideration to said bill, before it adjourns.

REMARKS OF H. E. WOOLEVER

I wish to speak to this resolution, and then move its immediate adoption. You are all

RECREATION AND STUDY FOR METHODIST YOUTHS

In addition to those Institutes already held, the Tennessee Conference Institute at Walden College, Nashville, Tennessee, June 18-22, and the Bluefield District Institute at Bluefield, West Virginia, June 17-22, the following is the corrected list to date of those yet to be staged:

Central Missouri and Lincoln Conference Institute, George R. Smith College, Sedalia, Missouri, July 7-13.

Texas Conference Institute, Wiley College, Marshall, Texas, July 14-20.

Lexington Conference Institute, Lexington, Kentucky, July 22-26.

Atlanta Conference Institute, Clark University, Atlanta, Georgia, July 22-26.

Louisiana and Mississippi Conference Institute, Waveland, Mississippi; date to be announced.

Delaware and Washington Conference Institute, Morgan College, Baltimore, Maryland, August 11-17.

Chicago District Institute, Lexington Conference, Chicago, Illinois, August 25, September 1.

North Carolina Conference Institute, Bennett College, Greensboro, North Carolina. September 1-7.

South Carolina Conference Institute, Claflin College, Orangeburg, South Carolina; September 8-15.

Little Rock Conference Institute, Philander Smith College, Little Rock, Arkansas; September 22-28.

Upper Mississippi Conference Institute, Rust College, Holly Springs, Mississippi; November 17-23.

The West Texas Conference Institute at Austin, Texas, also has already been held. In case of any changes in these dates, notice will be given. Our Florida brethren are planning a gathering at the Daytona Institute. As soon as the plans are worked out notice will be given.

We have also received the announcements of the following named Epworth League and Sunday School District Conventions:

South Carolina Conference:

Bennettsville District at Level Green, July 23-27.
Florence District at Kingstree, July 23-27.
Orangeburg District, Orangeburg, September 18-21.
Sumter District at Sumter, September 18-21.
Greenville District at Greenville, September 25-28.
Spartanburg District, September 25-28.
Charleston District, Monk's Corner, October 2-5.

Atlanta Conference:

Griffin District—Griffin, Georgia, June 12-15.
Atlanta District—Atlanta, Georgia, June 19-22.

Delaware Conference:

New York District, Mt. Holly, N. J., June 11-12.
Salisbury District, Berlin Maryland, June 18-29.
Easton District, June 24-26.
Philadelphia District, Camden, N. J., June 24-26.
Wilmington District, June 24-26.

Lexington Conference:

Louisville District, Lagrange, Kentucky, June 25-27.

The Daily Institute Program

6:30- 7:15	Morning Watch		Sunday School Methods or Local Interest
7:30	Breakfast		
8:30- 9:10	Bible Study — Early Christian Church.	11:05-11:45	Evangelism Fourth Department Class.
9:15- 9:55	Third Department — Citizenship and Community Service.		Hymnology or Methodism Advanced Courses
	Junior Methods	11:50-12:30	Senior and Junior Methods (Two hours general and three hours departmental.)
10:00-10:15	Recreational Demonstration		
10:20-11:00	Mission Study Stewardship Life Service		

familiar with the fact that for the past five years there has been a Federal Educational Bill before the United States Congress. We have made many efforts, and there have gone forth many letters to Members of Congress asking that there be immediate action on this bill, having to do with a Federal Department of Education. But there has never been any action taken on that bill because ti has not been reported out in time for the representatives of the people to act upon it.

Recently there have come to light certain documents which have shown that there has been an effort to strangle every move to bring out that bill and allow Congress to act upon it. The men who first brought that bill into Congress for passage are no longer in Congress, Senator Smith and Representative Towner. And now the man who is fostering the bill, Senator Sterling, has been defeated in the primaries. For some reason or other there seems to be some stopping of the hand that fosters this bill, which is not only vital to the youth of our country, but to the youth of foreign born parents who come here. But something hampers the bringing forth of that bill, and also prevents the remaining in the halls of Congress those who dare to bring up a bill so vital. There are forces there that have been working quietly but effectively against bringing this bill before Congress.

There have been times before when there were efforts made to bring it up, and then there were strenuous efforts made to prevent hearings. And now this bill that for five years has been backed by the leading educational organizations of this country, that has the support of the women's organizations of this country is before the Congress but has not been able to get to a place where our Representatives can act upon it. Its chief opponent seems to be a man whose name has been mentioned before on this platform as being opposed to another federal amendment which has been written into the Constitution of our country. However, there are other great educators in the Columbia University who are at the head of this educational movement. And I think it is but fitting that our delegates here should express themselves so that the men who are sent to represent us in Congress should have every opportunity to know how we stand upon this matter, and I urge its immediate adoption. I so move.

Josiah W. Taylor (Maine): Mr. Chairman, and members of the Conference, it happens to be my privilege to be the state director of the National Education Association for the State of Maine. I have had the opportunity of coming in close contact with the work of that association, particularly with reference to its efforts to place this bill before Congress assembled.

I am glad to have this opportunity of confirming the statements that have just been made in your presence. The long effort that the teachers and administrators of public education in Maine have been making, working seriously and earnestly to bring about some means and some plan by which the public schools of America can reach their highest and most effective stage and position, has been constantly opposed and defeated. It is high time that some means were brought about to at least bring this great issue before the American Congress, and I am happy to have this opportunity of seconding the motion that has been made that this be referred and immediately brought to the attention of this body so that it may go to the proper committees in Congress.

A Delegate: A question of information. May I ask, Mr. Chairman, if the Secretary will read that section that seems to commit us in favor of the bill?

The last section of the resolution was again read, after which the vote was taken, and the resolution was unanimously referred to the Committee on Education.

W. H. Van Benschoten (New York): A question of privilege to the house. Mr. Chairman, and fellow-citizens, we listened this morning to a very interesting and able report. It took about thirty or thirty-five minutes to read it. We hold in our hands a copy of the report. We need to save all the time we can for the important business of this Conference; and it seems to me that reports which are to be printed either in pamphlet form and handed to us or in the Daily Christian Advocate, need not be read in such detail to this body, these reports coming from bodies reporting to this Conference and then these reports being referred to a committee which in time will report back to us, after which we have to go all over them again in considering the action we will take. So I move that our Committee on Rules be requested to consider this situation and report at tomorrow morning's session a method of procedure on this question, for the purpose of saving the time of this Conference.

The motion was put and adopted.

The Bishop: We are within ten minutes of the time of adjournment; you wish to hear the announcements?

Announcements were made, and at 12:30 o'clock the Bishop said: The Conference stands adjourned by expiration of time.

The Conference stood and sang the hymn "How Firm a Foundation," and the session closed with the benediction pronounced by the presiding Bishop.

PROCEEDINGS, THURSDAY, MAY 8.

The call of the conferences was resumed.

F. W. Hixon (Erie):

Resolution on Election of General Officers

In view of the adoption by this General Conference on yesterday of the report of the "Commission on Unification", and

Whereas, the College of Bishops of the Methodist Episcopal Church, South, will soon call a special session of the General Conference of the Methodist Episcopal Church, South, for the purpose of securing action on this same report.

Resolved, That it be the sense of this body that special care should be taken in all legislation enacted by this General Conference, and in the matter of the number of general officers of the church elected at this time, to the end that there may be the least delay and the least possible difficulty in the union of the two great American Methodisms.

F. W. Hixon: I move the resolution be adopted.

The motion having been duly seconded was carried.

J. M. Walker (Indiana) presented the following:

Inasmuch as attempts are made both within and without the church to make it appear that there is some intrinsic conflict between science and religion,

Resolved, that we affirm our judgment that there is no such conflict, when religion and science are rightly understood and the facts of both are clearly seen and presented. And since we have affirmed our faith time and again in the greatest verities of religion, we likewise express our profund appreciation of the vast services of science to mankind, and we bid Godspeed to all those devoted men and women who by their enthusiasm and achievements are making clear the thoughts of God and human life as embodied in the universe in which we live.

I move the adoption of this resolution. This was seconded.

E. L. Kidney (Pittsburgh): A point of order. That same subject is now before the Committee on the State of the Church, and is not in order here. This is a repetition or continuation of what I have called attention to before, the bringing of matters here that ought to come in by the way of memorials. This very subject matter is now before the Committee on the State of the Church, having gone there in the form of a memorial, and it certainly ought not to come before this General Conference in this form, or in any other form than that of a memorial. I cannot move to refer, but I sincerely hope the Conference will set an example by not adopting this measure at this time.

The Bishop: The Chair understood that the point of order was made. It is not a point of order, of course, and Mr. Kidney was simply discussing the motion. So that Dr. Walker has the floor on his own motion.

John M. Walker: I think this resolution is so clear and sets forth a position to which we all readily give our assent, that there is no special need of its going before a committee. What may be before any committee in the way of a memorial we have no means of knowing, unless we presented a memorial. I am sure that up to this time nothing has been presented to the General Conference on this subject. This commits us to no errors or guesses of science; but it does express our appreciation of scientific investigation as one of the fine friends of Christianity. The reason I am presenting it here for immediate passage is this, that there are going on in the city right now meetings in which evidently one purpose is to set forth this position, that orthodox Protestant Churches are closed in mind by virtue of their very orthodoxy, and by reason of it are contrary to the very spirit of scientific investigation. It seems to me that position is so clear, taken in this resolution, that we may without any danger whatsoever immediately pass these resolutions.

On motion of George H. Spencer of New England the resolution was referred to the Committee on the State of the Church.

H. H. Cynn (Korea): I offer this resolution:

Resolution on Racial and Class Consciousness

Whereas it is universally recognized that humanity is facing an unprecedented crisis occasioned by the most wide-spread and acute racial, national and class consciousness, which has been caused as an aftermath of the World War, and it is also recognized, often by non-Christians even, that the only force that will successfully lead all races and nations through the danger zone to the plane where the brotherhood of man is fully realized is the all-embracing and all-uplifting power of the Spirit of Jesus Christ, and

Whereas the Methodist Episcopal Church has, from Wesley down, had the complete surrender of the life of man to the power of the Spirit as the chief aim and the evangelization of the world as the main objective, and now has a membership of over four millions and a half, found in all parts of the world, thereby we are convinced that she is ideally the best fit and in strength the best equipped to assume a more truly world position to give humanity the needed leadership, be it

Resolved, with the view to making that leadership even more united and composite, that the 29th General Conference meeting in Springfield, Mass., order a change in the name of the Board of Foreign Missions so that there shall not be any distinction in the church between foreign and home, and such alterations in the organizations, rules and usages of the Board as that the Annual Conferences in other nations shall bear the same relationship with the said Board as the Annual Conferences in the United States bear with the Board of Home Missions and Church Extension.

H. H. Cynn: I move the adoption of this resolution. The motion was seconded.

Remarks of H. H. Cynn

H. H. Cynn: Dear Brothers and Sisters: During the days of the armistice the hope of humanity was lifted up very high. We were hoping and expecting a new day, a new social order and the word reconstruction was on the lips of everyone. But we entrusted the task of reconstruction to the hands of political statesmen; and those men who have charge of the duty of bringing about a new social order have their eyes fixed on expediency rather than on ideals. And the result of their labor is not quite satisfactory to humanity. Then, later on, we were hoping that the commercial managers and the social thinkers would bring about a new social order. But they in turn have failed. Yet, as those three young men told us the other day, as Bishop Fisher told us the other morning humanity as a whole has not given up its hope for a new order.

(*Continued in Next Issue*)

"WILL YOU GIVE YOUR WATCH?"

(Continued from Title Page)

Ehnes, "Will you sell me my watch?" The check was for $150, and the watch was returned. One after another, other members then stepped forward to redeem their gifts until twenty-five out of the thirty had been repurchased, and the sum of $1,500 in checks and cash was placed in the hands of Dr. Ehnes from this little group.

It looks now as if the challenging question "Have you given your watch to help pay the missionary debt?" would become the question confronting every Methodist during the next few weeks.

ARE THESE ALL

(Continued from Page 3)

such an ideal and attitude entail. Students who left the halls of the nation's educational institutions this June not having been duly exposed during their school and graduation days to such an ideal deserve the community's pity as they are surely likely to lead disastrous careers. The materialist must add the spiritual ideal to his philosophy of life.

Episcopal Plan of the 1924 Fall Conferences in the United States

Conference	Date	Place	Bishop
Alabama	Oct. 29	Tarrant City, Tenn.	Thirkield
Atlanta	Dec. 3	Rome, Ga.	Richardson
Blue-Ridge Atlantic	Nov. 6		Thirkield
California	Sept. 10	Santa Cruz, Cal.	Burns
California German	Sept. 17	Los Angeles, Cal.	Burns
Central Alabama	Nov. 6	Birmingham, Ala.	Jones
Central German	Sept. 3	Detroit, Ill.	Nicholson
Central Illinois	Sept. 10	Normal, Ill.	Hughes
Central New York	Oct. 1	Newark, N. Y.	Leonard
Central Swedish	Sept. 3	Cleveland, O.	Richardson
Central Tennessee	Oct. 16	Dickson, Tenn.	Thirkield
Chicago German	Aug. 20	Brilliant, Wis	Hughes
Colorado	Sept. 3	Pueblo, Colo.	Mead
Columbia River	Sept. 3	Wenatchee, Wash.	Johnson
Dakota	Oct. 1	Aberdeen, S. Dak.	Locke
Des Moines	Sept. 17	Clarinda, Ia.	Keeney
Detroit	Sept. 17	Saginaw, Mich.	Nicholson
East Tennessee	Oct. 1	Abingdon, Va.	Thirkield
Erie	Sept. 17	Brookville, Pa.	Anderson
Genesee	Oct. 8	Corning, N. Y.	Leonard
Georgia	Oct. 29	Fitzgerald, Ga.	Mead
Gulf	Dec. 10	Welsh, La.	Waldorf
Holston	Oct. 8	Jellico, Tenn.	Thirkield
Inter-Mountain (Ia)	Sep. 3	Gooding, Ida.	Smith
Illinois	Sept. 10	Bloomington, Ill.	McDowell
Indiana	Sept. 10	Indianapolis, Ind.	Wilson
Iowa	Sept. 10	Fairfield, Ia.	Keency
Kentcky	Sept. 17	Ashland, Ky.	Henderson
Little Rock	Nov. 19	Fayetteville, Ark.	Clair
Michigan	Sept. 10	Jackson, Mich.	Nicholson
Minnesota	Sept. 17	Winnebago, Minn.	Locke
Missouri	Sept. 17	Marceline, Mo.	Waldorf
Montana	Aug. 26	Helena, Mont.	Smith
Nebraska	Sept. 17	Omaha, Neb.	Lowe
New Mexico	Sept. 3		Richardson
North Carolina	Oct. 2	Marion, N. C.	Thirkield
North Dakota	Oct. 8	Minot, N. Dak.	Smith
Northwest Kansas	Oct. 1	Colby, Kas.	Waldorf
North Montana	Aug. 26	Helena, Mont.	Smith
Northeast Ohio	Sept. 10	Coshocton, O.	Henderson
Northern German	Sept. 3		Hughes
Northern Swedish	Aug. 27	Minneapolis, Minn.	Locke
North'n Minnesota	Sept. 24	Aitken, Minn.	Locke
Northwest German	Aug. 27	Le Mars, Ia.	Hughes
Northwest Indiana	Sept. 17	Clinton, Ind.	Wilson
Northwest Iown	Oct. 1		Keeney
Northw't Nebraska	Sept. 3	Scottsbluff, Neb.	Lowe
Norwegian Danish	Sept. 17	St. Paul, Minn.	Mead
Ohio	Sept. 10	Ironton, O.	Leete
Oklahoma	Oct. 15	Woodward, Okla.	McConnell
Oregon	Sept. 17	Medford, Ore.	Johnson
Pacific German	Oct. 1	Salem, Ore.	Johnson
Pittsburgh	Oct. 1		McConnell
Puget Sound	Sept. 10	Bremerton, Wash.	Johnson
Rock River	Oct. 1	Sterling, Ill.	Hughes
Saint Louis	Sept. 24	Carthage, Mo.	Waldorf
St. Louis German	Sept. 24		Nicholson
Savannah	Oct. 29		Richardson
South Carolina	Dec. 3	Bennettsville, S. C.	McDowell
Southern California	Sept. 24	Pasadena, Cal.	Burns
Southern German	Nov. 5	New Orleans, La.	Mead
Southern Illinois	Sept. 24	Carbondale, Ill.	Leete
Southern Swedish	Dec. 4		Mead
Tennessee	Oct. 8	McMinnville, Tenn.	Jones
Upper Iowa	Sept. 24	Osage, Fla.	Keeney
West German	Sept. 19	St. Joseph, Mo.	McConnell
West Ohio	Aug. 27	Ada, O.	McDowell
West Virginia	Sept. 24	Parkersburg, W. Va.	McConnell
West Wisconsin	Sept. 3	Barahoo, Wis.	Locke
West'n Nor. Danish	Oct. 15	San Francisco, Cal.	Johnson
Western Swedish	Aug. 27		Richardson
Wisconsin	Sept. 10	Janesville, Wis.	Anderson
Wyoming State	Sept. 10	Sheridan, Wyo.	Mead
Texas	Oct. 29	Texarkana, Tex.	Jones
West Texas	Dec. 10	Austin, Tex.	Jones

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--The Birth of Jesus.

(Luke, 2:7-20.)

JULY 6, 1924

During the last two quarters our studies have been in the Old Testament. We traced in rather hroad outlines the history of the Hehrews from their heginning as a distinct family of the Semitic peoples through their national exiles to the restoration of Judah as a province of the Persian empire. This covers the period of the founding and of tho most remarkable development of the religion of Jehovah, which is today in a more highly developed form the religion of the most civilizen peoples of the world. However, the period of Jewish history after the exile and extending to the ministry of Jesus is also of considerahle importance in its influence on Christian teachings. For some of our highly cherished Christian teachings were developed during this period. This is especially true with respect to the Christian teaching ahout life after death—resurrection, heaven, and hell—eternal rewards and punishments. Howbeit, onr studies for the present quarter and the following half-year will he in the New Testament—the Life and Toachings of Jesus Christ. We naturally hegin with his hirth.

We say naturally begin with his birth. But from the beginning of the Christian Church there seems to have heen a division or opinion concerning the relative religious importance of the conditions and circumstances surrounding the hirth and private life of Jesus before the heginning of his public ministry. Of all the New Testament writers in general, and of the four biographers of Christ in particular, only two seem to have considered the circumstances of Christ's birth and early life of sufficient religious significance to he handed down to the future in writing. And even Saints Matthew and Luke do not give us any information concerning him during his adolescence and period of young manhood. We know that this is nominally the most critical period in the development of an individual. And we would love very much to know something ahout Christ's life during this period. But we cannot know. The other New Testament writers seem to have heen of the conviction that the all-important thing for men of the future to know about Christ was his Person, his character, his deeds and his teachings. But we should not too strongly emphasize this apparent difference of opinion. Saints Matthew and Luke inform us of his birth and early life hecause they believed that a knowledge of these things would help estahlish the fact of his divinity; while the other New Testament writers seem to have believed that the facts of his divinity was estahlished hy his works and teaching during the period of his puhlic ministry without a knowledge of his hirth and early life. But all these writers helieved alike in his unique Person—in his divinity. Their difference was a difference in judgment as to the relative importance of certain things for the realization of the same end.

This same difference of opinion apparently characteristic of the early Christian preachers is very manifest among the Christian preachers of today. Some believe that the circumstances surrounding Christ's birth and early life are of fundamental importance for the Christian religion. Others helieve that they are relatively unimportant, hut that the all-important thing is the character, the ministry, and the teachings of Christ. This in a general way is one difference in attitudes hetween the so-called "Fundamentalists" and "Modernists." But the reader should not understand that last statement to mean what frequently is erroneously taught—namely, that "the Modernists deny the divinity of Christ." It is true that some radical thinkers do register such a denial. But from the very heginning of Christianity there have always heen some unhelievers of that type. Tho reader can nnd references to them in the New Testament for himself. But it is not a characteristic of the Modernist as such to deny the divinity of Christ. We say these things hecause we desire that our readers be at least fair, if net charitahle, in their judgment of other men's opinions.

But, whether men be Fundamentalists or Modernists, or even irreligionists, if they are literary, I think they will agree that these New Testament accounts concerning the conditions and circumstances surrounding the hirth of Christ are among the most beautiful and interesting to be found anywhere in literature. And their beauty stands out the most prominent because the picture smacks so lightly of worldly and so mightily of purely spiritual glory. The earthly is at its lowest, and the spiritual is at its highest in these surroundings—conditions which were to he characteristic of Jesus throughout his puhlic ministry. Even the stillness of the night contrasts mightily with what we would expect had the incident taken place during the noonday hour—a stillness which will hespeak the internal calm and peace of spirit which was to he characteristic of his future life. The annunciation to the Virgin and to her hetrothed, the appearance of the peculiar star, the visit of the wise men, the singing of the angels, etc., should be to all beautiful and interesting. But to me they are at the same time deely impressive. If one puts his heart into the readiag of those accounts without having his religious emotions aroused hy them, we suspect that he is not capahle of much genulnely religious emotions to be aroused by anything except the terror of some catastrophe either actual or threatening.

And only so: to me the stories of Christ's birth are highly inspiring. And they ought to be inspiring to all who helieve that it is possihle for a man to ascend from the lowliest birth to the highest worth, and that every man should therefore he allowed frcedom in self-expression and development in a helpful way—who believe that intrinsic worth and ahility should count for more in life than the accidents of external circumstances of birth. If God so honored poverty and lowliness of hirth as to have his blessed Son come into the world in such a lowly way, what man except him who helieves in plutocracy should not therehy find his love and adoration increasing for God, and receive an inspiration to strive to make his life count for the most possible for him in lifo in spite of and even hecause of his lowly origin?

The story of Christ's birth is to me one of the most democratic things in the whole Bible. Had he been horn into the family of a Solomon, his life might furnish some inspiration to those of "aristocratic" hirth to strive to be and do good as he. But it could hardly afford any such inspiration to us horn in poverty. And yet there should he some inspiration to those horn in richest and worldly honor. If Christ, the very Son of God, to whom helong all things, was pleased to he morn in the midst of depriviation and poverty for the sake of heing of the greatest service unto others, then certainly those who possess an ahundance of this world's goods should be inspired by his life to make every sacrifice necessary for them to be of the greatest service to the greatest number of men. So Matthew and Luke have given us an account of Christ's hirth, which should make a very strong appeal to all classes of men if they will but get into the spirit of this account. And we would lose something of great spiritual worth did we not have the lesson which this account teaches.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, July 6, 1924.

"I bring you good tidings of great joy which shall he to all the people."

(By Rev. D. D. Martin, D. D.)

No such good news had ever before been hearlded to any one any where. This news was for all people, and where ever it should be received there would he great joy. It was just what tho world wanted. No one understands the story of his coming, but knows it is just what they have longed for. If there was any thing that would answer better, or make the world happier, Jesus would not try to hold the chief place in our thought and love. Nothing can he found; he is the one "altogether lovely," and he alone is needed to make the world happy.

The good news was that of a Savior for all the world. That is what the world needed most of all, and what it always needs. He is the eternal Savior. Such tidings are so human as to respond to all that is human; they are so divine as to link us with God in a living vital way. They are the tidings of life in a world of death, the tidings of hope in a world of dospair, tidings from heaven to the lost sons and daughters of the most high. They make possihle the glad announcement that the dead is alive, the lost is found, "from all tho dark places of earth's heathen races."

The saddest tragedy of earth is that there are so many who have never heard the good news. Human sorrow, human suffering, and human poverty, are all so vast and universal; human needs are so very great, and the masses of earth do not yet know that a Savior is horn, and that there is immediate and sure relief from all distress. Men who are living in darkness even while the true light is shining; they are lost in sin while their salvation has heen purchased on the cross; and all of this because no one has told of the Savior for all.

This lesson will come to many whose life duty is to declare to those in heathen lands: "Unto you this day is horn a Savior." This is the Gospel we are all to preach, and the message we are to carry to all people in all the earth. More than any thing else the world needs this message; it is for us to bring to them. Not a creed, not the dogma of our church, hut the simple message which will heal the hroken heart of the world.

Gammon Seminary.

District Rounds

HATTIESBURG DISTRICT.

Third Round.

Bay Spring, Aug. 2-3; Stringer, 4; Paulding, 16-17; Heidelherg, 14-15; Hattieshurg, St. Paul, 22-24; Bentley Chapel, 30-31; Hattiesburg Mission, 27; Collins, 26; Sumrall, Sept. 6-7; Ellisville, 13-14; Wesley Chapel, 18; Mallalieu, 20-21; Pachuta, 26; Enterprise, 27-28; Morgan Hill, 30; Desoto, Oct. 4-5; Stato Line, 7-8; Salem Mission, 8; Matheville, 9; Diamond Grove, 10; Quitman, 11-12; Laurel, St. Paul, 18-19; Shuhuta, 1-2; Shuhuta Circuit, 15-16.

Dear Brothers, Pastors and Delegates: I hope you will all come ia to Laurel on time. Let all who are expected to be here, come on Tuesday. Be sure to come in the day, ia order that you may be in on Tuesday night. The pastor and people are sparing no pains in getting ready to entertain all who may come. Let each pastor come with his full quota for the **Southwestern Christian Advocate.** Each is asked to briag five yearly subscrihors to the District Conference. We will have the business manager with us. Now, my dear hrothers, remember you are to go over the top at this time. Keep it ever before your people.—Your brother and co-worker, W. H. Smith, Dist. Supt.

MERIDIAN DISTRICT.

Third Round.

Hickory, July 18; Lake Ct., 19-20; Chunkey Ct., 23-24; Preston Ct., 25; Dekalb Ct., 26-27; Lauderdale Ct., 30-

31; Electric Mills, Aug. 1; Scoofa Ct., 2-3; Union Ct., 7-8; Philadelphia Ct., 9-10; Philadelphia, 12; Rose Hill Ct., 23-24; Fort Steven Ct., 27-28; Montrose Ct., 30-31; Garlandville Ct., Sept. 6-7; Merdian Ct., 13-14; Rose Hill, Meridian, 20-21; Haven Chapel, Meridian, 21-22; Daleville Ct., 27-28; North Side, Meridian, 29-30; South Side, Meridian, Oct. 1-2; St. Paul, Meridisn, 5-6.

Dear Brotbers: The District Conference will convene on August 13-17 at Philadelphia, Miss. We ask each pastor to come to the District Conference prepared to report his World Service program quota raised, and to bring at least five subscribers to the **Southwestern Christian Advocate.** We are asking every local preacher and exhorter to attend the District Conference that he he a subscriber to Southwestern Christian Advocate and report some money raised for the World Service program. We take this method of inviting our Bishop, our Editor, our Area Secretary, our Business Manager, and all of the District Superintendents and general officers and preachers to attend our District Conference. Each delegate is asked to report $5 from his or her auxiliary on the district parsonage.—B. T. McEwen; Dist. Supt., 2716 12th Street, Meridian, Miss.

DICKSON DISTRICT.
Fourth Round.

Springville and Paris, July 3-6; Dickson, 12-13; Howard, 17-18; Mount Pleasant, 19-20; Clifton, 26-27; Mansfield, Aug., 2-5; Cumberland Furnace, 6-7; Lawrenceburg, 9-10; Franklin, 12-13; Farmington and Petersburg. 16-17; Lewisburg and Anes, 23-24; Spring Hill and Breach Grove, 30-31: Shelbyville Ct., Sept. 4-5; Shelbyville Station, 6-7; Gordon Memorial, 13-14; Brentwood, 20-21; Dover, 23-24; Waynshoro and Flatwood, 27-28.

To the Members of the Dickson District: Our District Conference will convene at Dickson, Tennessee, July 9-13, 1924. Please come prepared to remain until the adjournment of the same. Push every department of the church. The World Service collections are very much needed to be pushed on our district. We hope you will do your best to raise your full quota. Our Annual Conference will convene at McMinnville, Tenn., October 8, 1924. Let's make a round report at this session. Christ said we are the salt of the earth. Save your boys and girls and get them into the church. Subscribe and read the **Southwestern Christian Advocate.**—I am yours sincerely, for the cause of Kingdom, Eli J. Guthrie, Dist. Supt., 130 Lafayette St., Nashville, Tenn.

ATLANTA DISTRICT.
Third Round.

Ariel Bowen, June 22-23; Marietta, 29-30; Grantsville, July 4-6; Newnan Circuit, 5-6; Fairburn, 11-13; Hogansville Circuit, 12-13; Luthersville, Rev. C. W. Adams, 12-13; Battle Hill, 13-14; Hogansville and Corinth, 19-20; Oakland City, 20-21; Burns Circuit, 26-27; South Atlanta 27-28; Rockdale Park, Aug. 3-4; Edgewood, 3-5; Wallace Mission, 3, 4 p. m.; District Conference, Grantville, 6-10; Central Avenue, 17-18; Newnan, 24-25; Warren Memorial, 31-Sept. 1; Peoplestown, Aug 31, 4 p. m.

Dear Brethren: We are entering the quartor of comparative study of our work. The Sunday School and Epworth League Convention will he held in Ariel Bowen Church June 19-22. Each Sunday School Superintendent and Epworth League President and Superintendent of Junior Leagues is a member, as well as pastors. District Conferenco will meet in Grantville Church, August 6-10. Push tho **Southwestern Christian Advocate.** Put a copy in the hands of the officials. Raise World Service money weekly and send it monthly to Morris W. Ehnes, 740 Rush Street, Chicago, Ill. Rev. R. T. Weatherby, D. D., would be glad to talk with you. He is the Secretary of Evangelism for the Atlanta Area.

The charges will pay Episcopal Fund, General Conference expense and local board monies on roll call.—I am, your brother, J. W. Queen, Dist. Supt.

Quarterly Conferences

GEORGE, MISS.—Our first quarterly conference was held here in St. Paul Church April 12-13 by our beloved District Superintendent, Dr. L. W. Price. The business session was completed Saturday. The officers were present and made good reports; paid the District Superintendent $30 in full, and the Rev. D. R. Bently, pastor in charge, $114.46, this quarter. Grand total, $144.46. Sunday morning District Superintendent lectured to the Sunday school and made a lasting impression. At 11 o'clock the Superintendent preached a soul-stirring sermon and administered the Lord's Supper to a goodly number. All of the members say it was one of the best conferences ever held here.—A. A. Cheek. Steward.

CANTON, MISS.—Our second quarterly conference was hold at Hopewell M. E. Church, Canton Cir., May 31st-June 1st, 1924, with our most worthy District Superintendent presiding. Dr. L. W. Price is at home when he is on the Canton Circuit. The people love him and he loves the people. All of the officers were present, but a few from the church about 12 miles away. The quarter was a success spiritually and financially. All of the reports showed that they had been working. The local preachers, Bros. Ed. Goodloe and D. Tyler, had nice reports, and also our worthy exhorter, Bro. N. R. Goodloe; the class leaders, and then our most worthy superintendent, Bro. Jasper Sims; lust, but not least, our two worthy presidents of the Ladies' Aid, Sisters Fountain Wilson and V. Garrit, and our untiring worker, Mrs. Thomas; Sistor Johnson made good reports. We raised about $23.50 in the conference. Sunday was a rainy day, but all of the Elder's money was raised excepting a few cents. Bro. Sims knows how to get money out of the work.—Rev. H. S. Morton, P. C.; Eina Goodloe, Reporter.

HOLLY SPRINGS, MISS.—The second quarterly conference of Ashury M E Church was held Friday and Sunday, June 6 and 8. The Rev. W. N. Redmond, our beloved District Superintendent, was very much pleased at all reports. The pastor, Rev. G. M. Chisholm, had been very busy in working up all reports, as the quarter came just after tho close of Rust College commencement. The Sunday services were largely attended. Dr. M. S. Davage, the president of Rust College, who was an important member of the General Conference just closed a few days ago at Springfield, Mass., was present and made a very satisfying report of the conference. We are always glad to have Dr. Davage address us as he is a high churchman. The District Superintendent was paid in full and $5 paid on the pastor's salary.—S. W. Wysinger, Roporter.

BAY ST. LOUIS, MISS.—Our second quarterly conference convened on May 27th-28th, with the District Superintendent, Rev. P. H. Rembert, presiding. All officers but two were present, with good reports, which, with pastor's report, showed the charge in good condition. This indeed was a spiritual conference. The District Superintendent gave a good lecture to the conference that was very helpful, and on Wednesday night he preached a most excellent sermon that was very much enjoyed by all present. The District Steward reported $322 had been raised during the quarter. Our Easter service was quite a success, one subscriber to the **Southwestern Christian Advocate.**—A. Bennett, Reporter.

CROWLEY, LA.—Trinity M. E. Church: Our first quarter was held on 9th by our District Superintendent, Rev. C. W. Reeves. Paid District Superintedent and made a round report. Rev. Reeves was met at depot by our popular pastor, Rev. J. C. Brown and the Rev. Early of M. E. Church, South. Rev. Early with his Christian spirit spared no pains to make things pleasant for Rev. Reeves. He put his auto at his disposal and showed him the whole city of Crowley, also his magnificent church, and spoke words of encouragement of our work. Everyone was anxious to hear the District Superintendent. He came to the rostrum with a message; he swayed the audience with his deep logic. He is a pulpit orator of the first rank. After service the Ladies' Aid Society surprised him. They were Sisters Ella Millian, Mabel Amos, R. Burks, E. B. Byers, M. Ogborn, Mary Simon, and others. We pray God's blessings on Rev. Reeves. We at last have the right man in the right place.—Mabel L. Amos, Reporter.

MEADEVILLE, MISS.—Our first quarterly conference convened April 12th and 13th, 1924, which was very successful. The District Superintendent preached two able sermons; all who heard him were made to rejoice. We paid him up in full for the quarter, $30. On the first Sunday in May, 1924, Rev. P. S. Olive preached a soul-stirring sermon, after which communion was given by pastor; 61 members communed. A communion set was given to the church by Sister Rosia Haney and Sister Lee Ethel Johnson; the same was presented to the congregation by Sister S. A. Odell and Sister Addie Cameron. Meadville is alive, both spiritually and financially. We feel that Rev. Olive is a great general in God's battlefield and is leading us to victory. We all love him. He is planning to renew the parsonage. Pray for our success. —Rev. P. S. Olive, Pastor; S. A. Odell and Sister Addie Cameron, Reporters.

COTTON PLANT, MISS.—Our first quarterly meeting was held at Jimerson on March 29-30, with Rev. W. N. Redmond in the chair. The devotional exercises were conducted by our pastor, Rev. A. E. Tyler, after which the superintendent addressed the conference in his usual way. The conference elected Brother Roberson as secretary. Most of the officers were present and made good reports. The committee fixed the pastor's salary at $700 and the superintendent's at $100. Five have been added to tho church since Rov. Tyler has been here, and we are thankful that he was sent to us as our pastor. The church at Adkins has been ceiled; the stormed wrecked church at Jimerson is near completion. We held our quarter in the new church with only $8 indebtedness. Paid the Superintendent in full; raised for the pastor $46.—S. H. Williams, Reporter.

KOSCIUSKO, MISS.—The second quarterly conference of Kosciusko Charge was held in Buffalo M. E. Church, May 9-11th, 1924. The District Superintendent, Dr. J. M. Walton, presiding. After the devotion the District Superintendent made some very pointed remarks and entered into the business of the Conference. Most of the officers were present with splendid reports in hand which showed progress in most every line of the work. On Sunday the District Superintendent could not be present but sent to us Rev. G. W. Hunt, who preached two able sermons in the morning at Buffalo, and night at Wesley, where three members joined the church and a goodly number of members and friends partook of the Lord's Supper. We were favored with the presence of Deaconess Gaithers during the Conference, representing the Woman's Home Missionary Society. Total amount raised in quarter, $34.00. Paid District Superintendent in full $25.00.—Mrs. L. M. Hefferner.—Reporter.

CARD OF THANKS.

To the Members and Friends of St. Mark M. E. Church, Schlater, Miss.; We wish to thank you for the many pounds of choice groceries that you prepared and sent us. We thank you all and ask that you keep the good work going on. Too much praise can not be given these good folks for their kindness. Yes, we thank you; do it again.—Rev. and Mrs. Z. T. Powell.





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WHAT THE CHURCHES ARE DOING

MARSHALL, MO.—The parsonage at North Street M. E. Church has been completely overhauled since Rev. Bowles came in April. New doors have been put in, the walls beautifully decorated and the woodwork refinished. A reserved steward board has been organized and the membership divided into sectional units for more effective service. Thursday night, May 22d, a storm struck the parsonage in a complete surprise, fostered by Miss Gertrude Brooks, a teacher in the public school, and Mrs. Nellie Hastings, and left a full line of groceries. All concerned have our hearty thanks.—The Rev. and Mrs. F. S. Bowles.

BRYAN, TEX.—Lee Chapel M. E. Church: We had one of the greatest days, April 13th, we ever witnessed. We had a great Sunday school. Our young superintendent, Bro. J. C. Green, is doing all he can to put the Sunday school over the top. Sunday at 11 o'clock our good pastor preached a wonderful sermon, subject, "Why stand ye halted between two opinions." Then Sunday night he mounted the pulpit with another strong sermon. We had eleven additions to the church, eight for baptism. The choir furnished excellent music; collection also was good. It gives us great pleasure to say that this church is growing by leaps and bounds under the leadership of this great Christian man. Mamie Johnson, Viola Light, Georgie Smith, Mary Thurman, E. F. C. Forrester, S. O. Haynes, Laura Thomas, Hannah Wallace, T. P. Peterson, R. C. Calhoun, Riley Thurman, J. R. Carter and pastor. Rev. Hillary, with a host of Lee's Chapel, went over Tuesday night and pounded Sister Anna Jefferson. We gave 44 pounds and $4.25 in money.—James R. Carter, Reporter; Rev. R. Hillary, Pastor.

KENDLETON, TEXAS — Newman Chapel M. E. Church: Easter was a high day here; the Resurrection sermon was delivered by Rev. R. H. Warren, P. C., at 4:30 a. m., from Mark, 16:6, "Behold the place where they laid Him." At 11 a. m. Rev. S. J. Matthews preached from Luke, Luke, 24:3, and at night the Easter program was rendered to the letter with our Bro. V. B. Mitchell presiding at the piano and Mrs. M. D. Moore program director. All that could be expected was found in those two master minds. Very able and appropriate closing remarks were delivered by Rev. Norman. Thus closed one of the greatest Easter exercises ever had here.—Reporter.

RYDAL, GA.—Sunday, May 11, was a high day at Fairview M. E. Church. Rev. F. A. Hunt, our beloved pastor, preached an able sermon. His text was found, St. Matt. 4:21. At night a Mother's Day program was rendered. Many good words were spoken concerning mother. Pray for our success.—Rev. F. A. Hunt, Pastor; Beatrice Johnson, Reporter.

WATSON, IND.—The Rev. Wm. Britt, our new pastor, has been here on the job busily engaged in a two weeks' meeting for the sole purpose of reviving our churches; trying to bring it up to a higher spiritual standard. He has succeeded in doing this. All of the members have now linked up with Rev. Britt with the hope of making this the greatest of all previous years. We are not saying too much for Rev. Britt when we say that the conference could not have sent us a better man, for he knows how to link up his forces to do things right.—Reporter.

CHATTANOOGA, TENN. — Wiley Memorial M. E. Church: The church has taken on new life under the leadership of the present Pastor, (Rev. G. F. Tipton). He has been pastoring here about two and a half years, and has been successful in clearing the church of debt. Our Pastor approaches every problem of the church with good will in his heart instead of hatred. His manner has won for himself the confidence and love of his membership. This was truly demonstrated on Easter Sunday, April 20, 1924. The time set aside as rally day. The plan of operation was through lieutenants and captains: Mrs. Bettie Parks, and Mr. J. P. Parks, $150; Mrs. Lillie Manson, and Mr. G. G. Lee, $105.57; Mrs. E. H. Merriner, and Mr. H. J. Halley, $234.18; Mrs. S. H. Cothran and Mr. S. H. Cothran, $25.00; Mrs. E. D. Scruggs, and Mr. E. H. Cravens, $62.10; Mrs. Kate Brown and Mr. J. W. Tydee, $100.30; Mrs. Gussie Johnson, and Mr. W. B. Johnson $45.00; Mrs. Rebecca Mathis, and Mr. J. M. Ragland, $50.10; Mrs. Maggie Stallion and Mr. Hezzie Royal, $35.83; Miss Hattie Andrews, and Mr. U. W. Richardson, $62.15; Mrs. Simon Smith and Mr. Jno L. Robinson, $36.00; Mrs. Fannie Downs and Mr. Phil Pyron, $107.40; Mrs. Rose Davis and Mr. C. A. Kirby, $50.30; Mrs. Rosa Bonds and Mr. Sherman Lockhart, $13.50; Mrs. Marie Bryers Moore and Mr. J. L. Myles, $74.85; Mrs. Ida Howell and Mr. Robert Lucas, $65.15; Mrs. Callie Banks and Mr. C. H. Patterson, $102.00; Mrs. Lula Rogers and Prof. J. W. Howse, $75.10; Mrs. Lizzie Freeman and Mr. James Jones, $100; Mrs. Ella Dixon and Prof. Billingsley, $45.00; Mrs. Mattie Garrett and Mr. Richard Cross, $62.35; Mrs. Ella Dent and Mr. C. H. Byrd, $33.90; Mrs. W. O. Bryson and Mr. W. C. Hixson, $18.40; Mrs. Hattie Burns and Mr. S. W. Thomas, $41.56; Mrs. Aline Grigsby and Mr. G. W. Franklin, $31.70; Mrs. Ella Hammonds and Mr. C. H. Troupe, $17.55; Mrs. Minor McNorton and Mr. G. P. Scott, $65.35; Mrs. M. Sue Long and Mr. A. Camp, $27.85; Mrs. Katie Jordan and Mr. W. R. Kindrick $170.55; Mrs. Mattie Henderson and Mr. O. T. Kelley, $48.50; Grand Total, $2,104.55.

This money was raised for the purpose of remodeling the church which will begin on the pastor's return from Springfield, Mass., where he is attending the General Conference.—Reporter.

VERONA, MISS.—New Chapel on the Verona Circuit is alive. The first Sunday in May was a high day at 10:30 a. m. We had a lively Sunday school. At 11:30 a. m. our pastor preached a strong sermon, which was enjoyed, after which the secretary called the roll and most of the members were present. At 6:45 p. m. we were entertained with a good song service, led by P. L. Traylor, an organization by the pastor, after which the Junior League rendered an excellent program and reported $10 on pastor's salary. Under the leadership of our pastor, Rev. W. B. Rogers our motto this year is over the top.—Mrs. Christine Partlow, Reporter.

UNION SPRINGS, ALA.—In March we had a very successful rally in which we raised $186.32. On Easter a splendid program was rendered in a beautifully decorated church, and our collection of $21, though small, was an improvement on recent years. In April we also painted our church on the outside and are planning to paint the inside soon. An attractive flower garden on the church's front and side also adds beauty to the nicely-painted church. Sisters Ida Daniel, Silvia Temple and Annie Sanders, members of our sister church, and our own members, recently presented the pastor a nice suit. The sisters above mentioned took an active part in the presentation. The church is working together and good is being accomplished. Rev. L. D. Daniel is making a splendid pastor and his people are rallying to his call.—Reporter.

BARLOW, MISS.—New Salem M. E. Church rendered a splendid Easter program Easter Sunday. "The Resurrection" was directed by the Sunday school superintendent, J. W. McClinton. The faithful ones who paid $1 each were Mr. J. W. McClinton, Mr. Wm. Henderson, Sister Emma Swinney; Rev. J. W. Dudley, 75c; Sisters Alice Furnace, Patince Henderson, Mary Usher, and Bro. Harrison Williams, 50c each; Bro. James Edward, Sister Ella Strahan, Sister Maud Kineod, Sister Rose Pendleton, 25c each; public collection 25c. Collection total $7 for the day. We hope soon to make a greater reord for the history of our church. The Sunday school is alive, well organized and has three classes.—J. W. McClinton, Reporter.

CHILTON, TEX.—Sunday, May 1[illegible] was a high day at St. Paul, being the third quarter and the entrance into new St. Paul. At 11 a. m. the Superintendent, Dr. T. H. Wyatt, preached a soul-stirring sermon at the schoolhouse and then marched from there to the new church singing, "I'll Be So Glad When I Get Home." On entering the church we marched to the air of "When the Saints Go Marching In." Dr. C. S. Williams, pastor of St. James, Waco, Tex., preached the entrance sermon, and again at night the Superintendent preached to a packed house. Total collection for the day, $230. We have a strong pastor, Rev. M. Fountain; he has only been here one year and five months and has built a nice, first-class five-room parsonage and erected a nice, modern church, with pastor's study, ante-room, library, balcony, hall, and equipped with electric lights. It is the neatest built church on the district. Our pastor is a busy man; he has brought the circuit out spiritually and financially. Bishop Jones did not make any mistake when he sent him to us. He is on the job; he knows the church program and he is putting it over the top.—Rev. M. Fountain, P. C.; (Mrs.) Myrtle Washington, Reporter.

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REV. J. L. THOMPSON

This is a likeness of the pastor of Fulton St. M. E. Church, 2323 Fulton St., Rev. Jessie L. Thompson, who on Tussday evening and family were given a reception that was enjoyed by more than 200. The get-together spirit permeated all present. Rev. Tbompson has the spirit of co-operation. Pray that this spirit will continue until every church in the city will join glad hands and give "God the glory." Our first quarterly meeting was a wonderful success. Our District Superintendent, Rev. P. T. Gorbam, was at his best at the 11 o'clock service, and was full of the spirit. Our choir, amen corners and all present felt the presence of the Holy Ghost. Rev. C. H. Johnson, of the Mississippi Conference, preached the Sacramental sermon in the afternoon. Quite a number partook of the Lord's Supper. Every member should feel proud of our consecrated choir that bowed at the altar all robed in white; no wonder they sang souls to Christ Sunday. Our Superintendent gave another soul-thrilling message at the evening service. May God bless and give him many years to break the bread of life. Collection was over the top, $203. Twenty-five adults have been added to the church and some children baptized. Tuesday of this week there were six churches represented in a musicale program given by the West Side Ushers' Unit League. Rev. Thompson comes to us from Columbus, Ohio, and has already overflowed our audience. He also has four brilliant children, Miss Louise Thompson a pianist, Mr. Jessie L., Jr., a tenor singer, and Pauline 8 and Charles 6, who are destined to be a trained nurse and minister respectively. May God bless this "motherless" family.

MINNEAPOLIS, MINN.—The Border M. E. Church has taken on new life under the leadership of Rev. Wm. Stans. The membership has been organized into working hands, the Sunday school has increased and new life has been infused. Sunday was a high day for Border's. The Rev. P. T. Gorham, District Superintendent, held the first quarterly conference. He held a fine conference Saturday night; most officers had written reports. His money was ready Saturday in full. He preached a great sermon Sunday, subject, "The Potter's Clay." A great number took Sacrament at 3 p. m. under the direction of Mrs. Lucile Banks, assistant superintendent. We had a fine Children's Day service; many visitors were present and it was said to be the best in years. The Ladies' Aid, with Mrs. Burra Hawkins president, has beautifully furnished the parsonage and they plan to install modern conveniences. Gas has been installed. The pastor, Rev. Starrs, has organized a juvenile choir and the Epworth League. Mr. Wm. Sieman will open a Bible class Monday. We have the Girl Scouts and the Young People's Athletic Club. We have taken in five members this quarter and the pastor has been paid in full. He ran a 10 days' meeting and the church was revived and many visitors attended our service. The pastor, Rev. W. M. Starrs, desires all correspondence sent to 95 Lakeside Place.—Mrs. Marion Bailey, Reporter.

Woman's Column

ATLANTA, GA.—The Rev. N. J. Crolley, pastor, and the wide-awake church, Warren Memorial, were hosts to the recent annual meeting of the Atlanta Conference organization of the Woman's Home Missionary Society, June 16-18. Mrs. J. W. Queen, president, called the conference to order, and after she had delivered a splendid annual address, conducted all the sessions with becoming Christian grace and leadership. Mrs. B. F. Wallace delivered the church's welcome after Corresponding Secretary Mrs. D. B. Walker had thoroughly organized the conference.

Area Superintendent of Evangelism, Dr. R. T. Weatherby, gave Bible lectures at the sessions, and devotionals each day were conducted by Mesdames H. Barnett, G. W. Lemons, T. A. Kennedy, and Pastors H. E. Burns, D. H. Stanton and N. J. Crolley of the city churches. Mrs. Mary Harper of Central Avenue Church sang as usual, beautifully. Method hour was conducted by Miss Grace McCormick of Thayer Home.

Besides the splendid annual reports of each of the officers, the conference was enlivened by three notable features as follows: The sight-seeing tour by visiting delegates and friends on Wednesday evening, the Children's pageant on Tuesday evening, and the demonstrations conducted by Mrs. Daisy Bulkley, National Field Secretary of the W. H. M. S., who gave practical exhibitions of approach to the task of the W. H. M. S. and how to continue successful W. H. M. work throughout the whole year period. Extension of the work throughout the conference had been carefully looked after by Mrs. Dora Griffith, conference organizer.

The final session wound up with a social hour given by the entertaining church to all the delegates and visiting friends. District Superintendent J. W. Queen was enthusiastic over the fine entertainment given by Warren Church.

The Women's Home Missionary Society of the Jackson District met at Craig's Miss., June the 6th and 7th. By our president being changed to another district, our vice-president, Mrs. M. F. Wilson, was in the chair, with Mrs. M. E. Wilburn as secretary. Though the delegation was small, yet it was a profitable one. We found that church without an auxiliary, but we are thankful to say we were able to organize one with a membership of 24. At 11 o'clock Friday Rev. D. R. Bentley, pastor in charge, preached a soul-stirring sermon from Esther, 4th chapter, 14th verse. Text, "Who knoweth whether thou art come to the kingdom for such a time as this?" I must say he was at his best. We were favored with the presence of our Conference Corresponding Secretary, Mrs. W. P. C. Morrison, and our Conference President, Mrs. Sadie Jones. Both gave us words of encouragement; with their Christ-like manners they put life into the meeting. I cannot close without mentioning as well as thanking the good people, pastor and wife, for their way of entertaining us. After election of officers, we adjourned to meet next year at Benton, Miss.—Mollie E. Wilburn, Reporter.

MARRIAGES

BURKS-WALKER — Mr. Frank Burks and Miss Lillie Walker, of Shreveport, La., were united in holy wedlock May 10th; also Mr. Tom George and Mrs. Camilla Harris were married June 1st. We wish for them happy and prosperous lives. Rev. I. B. Henderson officiated.—Reporter.

WHITE-SIMPSON — Mr. Vandy White and Miss Dollie Simpson, of Chattanooga, Tenn., were married at the home of the bride's mother, Mrs. Charity Simpson, on April 6. The Rev. G. W. Calhoun performed the ceremony.—G. W. Calhoun, Reporter.

JONES-McDAVID — Mr. Freddie Jones and Miss Elberta McDavid, of Huntsville, Ala., were married at the home of the bride, April 13th, 1924. Mr. Jones is a succesful farmer and a faithful member of Lowes Chapel Methodist Episcopal Church. Miss McDavid is the charming, intelligent and industrious daughter of Mr. Ed. McDavid, who is a prosperous farmer. Rev. J. C. Houghton, pastor of Lowes Chapel Methodist Episcopal Church, performed the marriage ceremony.—J. C. Houghton, P. C.

CARD OF THANKS

I wish to thank the good members of Wesley Chapel M. E. Church for the sum of $2.25 presented to me by Mrs. Cordelia Reynolds and Mrs. Sadelia Turner just before I left for the Annual Conference. Those who assisted were Mrs. B. Bell, E. Hagwood, G. Burns, A. Edwards, A. Salmon, E. Hall, N. House, M. Hall, A. Maiden M. Gibbs, D. Smith, E. Norton, V. Thompson, E. Wallace, O. Ogden, Mr. E. Salmon, J. Reynolds, N. Moore, Miss M. Harrison and T. Bell. Only two have not subscribed for the Southwestern. May God bless all of them.—Mrs. S. M. Jackson, Pastor's wife; Rev. M. L. Jackson, Pastor Bowling Green, Mo.

I take this method of thanking the good people of St. John M. E. Church of Desoto, Miss., for their interest in us. The party was led by Bros. H. Haynes, G. W. Watts, Sisters I. Haynes and others, who marched into the parsonage on June 7th, 1924, and laid on the dining table many pounds of choice groceries. Too much cannot be said of these good people. We thank you good people and beg you to make a call again soon, for you are welcome.—Rev. J. E. Thompson, Pastor.

I take this method to thank the members and friends of Asbury M. E. Church for the surprise party given me and my family on the night of May 28, 1924, leaving a large number of pounds of groceries and a cash purse. The promoters of the enterprise were: Sisters Mary Robinson and Cora Neal. Those that assisted them were Sisters Harriet Shannon, Cecile Neal, Ruble Basidey, Nettie Blackston and Brothers H. H. Carter and J. A. Preston. We thank you all very much and you are welcome to come again.—J. A. Landry, Pastor, Natchitoches, Louisiana.

We wish to thank the Ladies' Aid for their second return to the parsonage with groceries in abundance. This was indeed a surprise. On Friday night while we were waiting for choir practice, and while the writer was engaged, there was heard the voices of many singing "God will take care of you". Many pounds of choice groceries were laid on the table. This party was led by Mrs. Luella Anderson and Mrs. Alice Peyton. The former made the presentation speech and presented a check of ten dollars, also coming from the Ladies' Aid. Drs. Spellman and Brooks were the delivery boys who delivered the groceries. Among those too numerous to mention, was the wife of the district superintendent, Mrs. Cornelius Johnson and others. We are sorry that space will not permit us to mention the names of the fine group of young people who joined the members and friends at the parsonage. The pastor responded, thanking the group for their tokens of kindness, praying God's blessings to follow them and for their early return.—The Walmsley Family, Alexandria, La.

INQUIRY.

I wish to learn the whereabouts of my son-in-law, two grandchildren and my son-in-law's adopted son. Names: The son-in-law's name is Nathan Taylor, and his two children's names are Helena and Willie Taylor, twins, and the name of the adopted son is Randolph Taylor. The mother of Helena and Willie Taylor is named Beulah Stewart Taylor, my daughter, and she died in Lake Charles, La., about 10 years ago, more or less; and some time after her death I heard that Nathan Taylor took the children and went to California, some where, and I have not heard of them since. Any information as to their whereabouts will be much appreciated. Will you notify A. B. Stewart, or Rev. W. L. Marshall, Box 364, Ocean Springs, Miss.

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any cor rections or entries whore necessary. A postcard request is all that is expocted. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Bluefield	Welch, W. Va.	June 25-29	B. J. Martin
Waycross (South end)	Waycross, Ga.	June 26-29	J. H. Pinkney
San Angelo	Lampasas, Tex.	July 1-6	S. E. Jones
Dickson	Dickson, Tenn.	July 9-13	Eli J. Guthrie
Waynesboro	Rockyford, Ga.	July 16-20	J. S. Stripling
Charleston	Mt. Holly, S. C.	July 16-20	A. R. Howard
Wilmington	Laurinburg, N. C.	July 17-20	M. M. Jones.
Vicksburg	Meadsville, Miss.	July 22-27	J. C. Hibbler
Gulf	Lakeland, Fla.	July 23-27	H. W. Bartley
Muskogee	Muskogee, Okla.	July 23-27	W. C. Conwell
Murfreesboro	Dilton, Tenu.	July 23-27	F. N. Collier
New Orleans	Slidell, La.,	July 23-27	M. R. Walker
Brookhaven	McComb, Miss.	July 23-27	G. W. Smith
Orangeburg	Rowesville, S. C.	July 24-27	B. S. Jackson
Western	Shelby, N. C.	July 24-27	N. J. Pass
Gulfport	Lumberton, Miss.	July 24-27	P. H. Rembert
Marshall	Quitman, Tex.	July 29-Aug. 3	E. H. Holden
Austin	Lockhart, Tex.	July 29-Aug. 3	A. D. Jacques
Paris	Sulphur Springs, Tex.	July 30-Aug. 3	J. H. Anthony
Kansas City	Independence, Mo.	July 30-August 3	A. H. Higgs
Lexington	Flemingsburg, Ky.	July 30-Aug. 3	H. M. Carroll
Waycross (North-end)	Barnesville Ga.	July 31-Aug. 3	J. H. Pinkney
Griffin	Hampton, Ga.	July 31-August 3	M. M. Alston
Holly Springs	Oxford, Miss.	August 5-10	W. N. Redmond.
So. Baltimore	Elvaton, Md.	August 5-10	J. S. Carroll
Forrest City	Brickeys, Ark.	August 6-10	J. H. Hatchett
Atlanta	Grantville, Ga.	August 6-10	J. W. Queen
Atlantic	Daytona, Fla.	August 6-10	J. A. Simpson
LaTeche	Donaldsonville, La.	August 6-10	W. G. Alston
Hattlesburg	Laurel, Miss.	August 6-10	W. H. Smith
Opelika	Roanoke, Ala.	August 6-10	J. N. Wallace
Alexandria	Boyce, La.	August 6-10	Cornelius Johnson
Nashville	Springfield, Tenn	August 6-10	J. B. Booth
Greenwood	Itta Bena, Miss.	August 12-17	E. F. Scarbrough
Starkville	Longview Circuit	August 12-17	J. H. Talbert
Marion	Eutaw, Ala.	August 12-17	Robert R. Williams
Meridian	Philadelphia, Miss.	August 13-17	B. T. McEwen
Sedalia	Appleton City, Mo.	August 13-17	E. L. McAllister
Monroe	Bonita, La.	August 13-17	John A. Lindsay
St. Louis	Elsberry, Mo.	August 13-17	Leroy Woolrich
Fort Smith	Roland, Ark.	August 13-17	W. H. Simpson
Memphis	Capleville, Tenn.	August 12-17	T. W. Davis
Lake Charles	Crowley, La.	August 20-24	C. W. Reeves
Hannibal	Columbia, Mo.	August 20-24	C. S. Webster
Gainesville	Cedar Key, Fla.	August 21-24	J. S. Todd
Clarksdale	Clarksdale Circuit	August 26-37	J. M. Marsh
Baton Rouge	Scotlandville, La.	August 27-31	B. J. Reddix
Jackson	Pelahatchie, Miss.	August 27-31	L. W. Price

CRESCENT CITY NOTES

FIRST STREET CHURCH—Going into the eleventh year of a very successful pastorate, the pastor and membership are working together for a great program for the church and community. On March 6th, 1923, we purchased the Billard's property that gives us a very fine site for a community center. This is a very spacious piece of property, situated in one of the finest settlements in the City of New Orleans for our people, known as the "Garden District." While this church has been a great feeder to the churches North, East, West and South, it still holds its own in finance and membership; there are people joining every Sunday since conference. The class collections are heyond all expectation of pastor and officers. First Street Church is the church of the public. We are thankful to the Knights of Pythias lodge, Charity, Benevolent club, to the Order of Eastern Star, Eureka Grand lodge, the Odd Fellows of the City of New Orleaus and the Knights of Tabor Tabernacle and many others for having contributed so loyally to the church. First Street Church has realized more and more the service and the influence of their pastor, Dr. Robinson. Even though all of his life has been spent in the bonds of the Louisiana Conference, the church which he has led for ten long years is more happy, better satisfied now than ever before. He did some things for Methodism when he gave his time and labor to secure the Billard's property, which is worth to the Methodist Church over $60,000, and, not only that, the poor and needy have first place in this big pastor's heart. He has paid in five years $3,600 above his Centenary quota, and the church will keep up in the World Service program. First Street's annual Bazaar will open the last of June. Pastor and officers are united in their effort to put over the program of the church. Peace, harmony and friendship prevail.—J. E. Johnson, Reporter.

GRACE M. E. CHURCH: Sunday, June 15, was Red Letter Day for the Sisters of Grace Church. They rendered a splendid program throughout the day. Mrs. J. B. Hall was the principal speaker in the morning. The Revs. Cooper from Scott Chinn, Haywood from Trinity, and Lang from Thompson, were with us in the afternoon. Rev. Lang being indisposed, Rev. Isadore took his place, Quite a deal of inspiration was showu that night. Mistress Shaw, Murdock; Misses Smith and Moses were the principal speakers. They brought words of encouragement to all. Mrs. F. W. Brown was Mistress of ceremonies. The Sisters realized $99.86, for the Day. The Bazaar the week preceding was quite a success.—Reporter.



NOTICE.

I take this method to ask the brethren to help me in rebuilding our church which was destroyed by the storm of May 26th, 1924. One of our churches, Little Zion M. E. Church, Desoto Charge, was completely destroyed and wo have to gather out under the trees to hold service. Brethren, please help us in our struggle. We will be thankful to you for any help that you give. What ever you will give, please send it to the pastor, Rev. J. E. Thompson, P. C., Box 7, Desoto, Miss.

INQUIRY.

I wish to inquire for my daughter, Nellie Jones, who was married in 1918 to Tommie Watson. When last heard of she lived in St. Louis, Mo., 906 South Garrison Avenue, but I have learned recently that she and her husband moved to Greenville, Miss. Any information concerning their whereabouts will be appreciated. Notify her father, Charlie Jones, 901 S. W. McKinley Avenue, Canton, Ohio.

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CARD OF THANKS.

I take this method to thank the members and friends of Mallalieu M. E. Church for their hospitality shown Rev. A. G. Marshall and family in a recent storm which visited the parsonage on May 6th, 1924. This is the third storm that has visited the parsonage since Jan. 23, since the arrival of the pastor in his new field of labor. Too much praise cannot be given to theso good faithful people under the leadership of the president of the parsonage committee, Mrs. M. J. Doxie, who went to work and has succeeded in papering and painting the parsonage; also the president of the White Rose Club, Mrs. Winnie Hickmon, sent up to the parsonage a nice dining table and chairs, which we highly appreciate. The presentation speech was made by Prof. I. S. Brown, response by pastor and his wife. It was an agreeable surprise to us. Our hearts were filled with joy when we went in and found the table ladened with sacks of flour and buckets of lard, ham and many other choice groceries. We invite them to come again and make us glad, and the community church is welcome to do likewise.—Rev. and Mrs. A. G. Marshall, New Albany, Miss.

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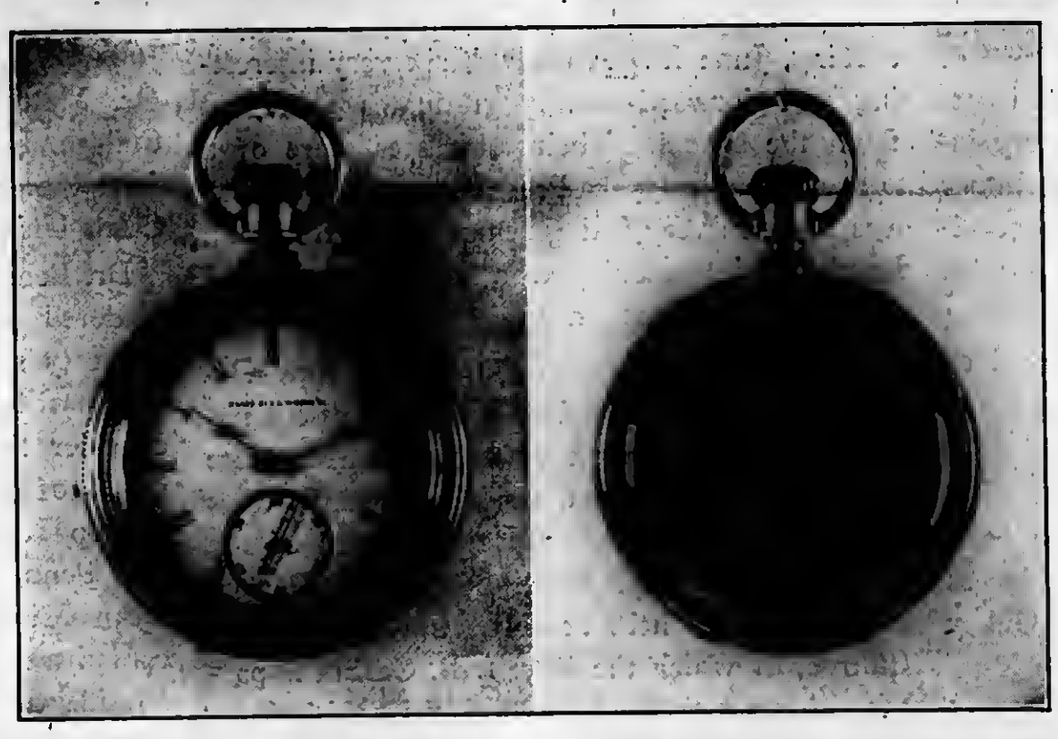
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BISHOP BASHFORD'S WATCH TO HELP PAY MISSION DEBT

Thrilling Moment When Watch of Great Leader Again Enters Foreign Missionary Service

A stirring moment, never to be forgotten by those who experienced it, was the presentation at the meeting of the Executive Committee of the Board of Foreign Missions, in New York, Thursday, June 19, of the watch carried for almost forty years by Bishop James W. Bashford, as a contribution toward paying the debt of the Board of Foreign Missions.

The watch was presented by Bishop George R. Grose, who is the present owner and who, by his recent appointment to Peking, China, becomes the successor of Bishop Bashford in his work for China. The whole meeting was one at which feeling ran high. When the newly elected Executive Committee faced the terrific handicap which the debt lays upon all forward missionary work, there was an earnest effort to find some way in which the burden of debt would be removed. The suggestion was made that those present in the room could at least start with some act of real sacrifice, such as giving their watches. Bishop Wilson was the first to lay down his watch and then Bishop Grose stepped to the front of the room, drew from his pocket a watch which he said was one of the dearest possessions in the world to him. He turned the watch around so that those present could see the initials "J. W. B." and said that the watch had been presented to Bishop Bashford by the Jamaica Plain Methodist Episcopal Church, Massachusetts, when Bishop Bashford was pastor of that Church. That was in 1881. From that time forward until 1918, Bishop Bashford carried the watch, while a pastor, while president of Ohio-Wesleyan University, and for more than twelve years travelling about the Far East, particularly up and down through the Great Empire of China.



Bishop Grose said that after the death of Bishop Bashford, Mrs. Bashford had presented the watch to him and said that it was not only for him but should be passed on to Bishop Grose's successor in the Methodist ministry. Bishop Grose said that he was very happy that he had a son in the Methodist ministry, inasmuch as his son had just been admitted to the New England Conference in the spring of this year. Bishop Grose laid the watch upon the table with more than thirty others and later redeemed it by paying its value in money.

When one pauses to think what James W. Bashford has meant throughout the last generation to the work of the Church throughout the world, there is a providential character about this gift which grips the heart and imagination. The watch has been carried by that great Christian statesman hundreds of thousands of miles. On missionary journeys that stretched clear around the world, on railroad trains, on Pacific steamships, in Chinese junks and houseboats, on foot, over thousands of miles the watch has been the constant companion of that great missionary apostle to China. It is one of the very first watches given in an effort to lift by one great dedication of sacrificial giving the load which holds back the world-wide work of Methodist Missions.

WOMEN'S MORAL INFLUENCE

It will be well for those who are so prone to stress the tendency to moral lapses in the conduct and character of present day femininity to remember that while there is considerable ground for apprehension concerning a certain type of womanhood, there is decidedly still another type of modern woman who is equally "bent and bound," seeing the dangers of the present social whirl, to set themselves squarely against all tendency to moral laxness and questionable liberties.

One convincing example of this is seen in the trend of discussion and legislation of the General Federation of Women's Clubs in its seventeenth biennial convention just closed in Los Angeles, Cal. There is no more offensive institution in society at the present time than the indiscriminate moving picture show; capable of utilization for much good it is at the same time capable of, and most frequently debased to, the sustained function of corrupting the youth. By the Federation of Women's Clubs this seductive social institution was nightly the object of vicious attack. The Federation enthusiastically passed a resolution requesting the United States Bureau of Education to co-operate in making a thorough study of the entire situation looking to the establishment of federal censorship of the "movies," and urging women everywhere to work in their respective states for the strengthening of penal codes in relation to public morals, with a view to making penalties so severe as to prevent the showing of offensive films.

Other resolutions were to urge the states to study sex education, vigorously advising it in the homes or including it in the curricula of the public schools; also the compulsion of Bible reading in the public schools, and lending of support to clean journalism, pointing out the effect of obscene magazine articles upon High School youth who receives such magazines by express carriage rather than through the mails—a strategy by which purveyors of such literature evade the postal regulations against transmittal of obscene literature; urging speedy ratification of the child labor amendment by the states; calling upon Congress to make an appropriation for the study of social diseases; and the establishment of a school and club for blind war veterans. Taking it in the large, the moral emphasis placed by the Federation upon the domestic and public social questions which the nation faces, is indicative of the background of moral earnestness existing in our national life and character. It is enheartening to those who are striving to keep the nation morally fit and decent.

Personal and General

The Rev. W. S. Chinn, A.B., D.D., issues from his church, Beaumont, Texas, a very interesting little calendar known as the St. James Service Bulletin which reflects the resourcefulness and progressiveness of the pastor.

Prof. David D. Vaughan, of the Department of Social Ethics, Boston University School of Theology, will spend the summer lecturing and studying in Australia and New Zealand.

Bishop Joseph Berry delivered the Baccalaureate sermon of Lawrence College on Sunday, June 15, and the Commencement address was delivered by the Rev. Dr. Chas. W. Gilkey of Chicago.

The Rev. Geo. W. Thomas, former pastor of our Clarksdale Circuit, Upper Mississippi Conference, may now be addressed at 117 Lythia avenue, Webster Groves, Mo., where he is the pastor of our Webster Groves Church.

The Rev. K. D. Huff, our pastor at Griffin, Ga., recently gave a rousing entertainment to the Sunday School and Epworth League Convention of the Griffin District, Atlanta Conference. Not only was the entertainment a special feature, but the program was highly successful. Addresses were delivered by Dr. Coggin, Dr. A. M. Wilkins, Dr. R. T. Weatherby, Dr. F. H. Butler. Revs. J. W. Thorpe, P. L. Inman, C. H. Bridges, J. C. Cunningham and I. C. Rucker had charge of the devotion throughout the sessions. Prof. J. C. McMorries conducted a very successful Sunday School Institute. Dr. M. M. Alston, the district superintendent, is highly elated over the results of the convention. The Revs. P. H. Travis, J. M. Daniel and B. E. Barkley were the program committee.

Prof. J. D. Wallace deserves generous congratulations on the Commencement exercises of the Gaudett Normal and Industrial School of which he is the official principal, held Thursday evening, June 12. A class of six very interesting and forward-looking graduates went out from the school. Their addresses were of a very creditable type. Presentation of diplomas was made in very fitting remarks by Mrs. Wm. Lamb, an interested patron of the school and friend of our race group.

Captain Nolan McNeil, known in New Orleans as the big-hearted man because of his uplift and welfare work among the unfortunate of the race, is holding a series of mass meetings in the interest of this cause at several of the churches in the city. On Sunday, June 29, such a meeting was held at Mt. Calvary Baptist Church, of which the Rev. I. B. Gaskin is pastor. Among those co-operating in this effort, are Revs. M. R. Walker, J. W. Lee, J. O. Richards, E. D. Bell, Drs. E. T. M. Devore, J. Geddis and Mrs. C. E. Burleigh.

At the 71st Commencement exercises of Cornell College, Mt. Vernon, Iowa, 108 seniors received their degree. The Alumni reunion was the largest in the history of the college. The Commencement address was delivered by T. J. Duncan Clark, Associate Editor of the Chicago Evening Post. The Invocation was delivered by the Rev. Dilton Bronson, D.D. The subject of the Commencement address was "The Challenge of the Time to the Educated Mind." The college conferred the degree of D.D. upon Rev. George Sutherland, Assistant Secretary of the Board of Foreign Missions, New York City.

Because of having scored highest points in ability, attendance, correction of physical defects and gain in weight, according to an educational test made of all the children in the city, the sixth grade pupils in the Young Street Public School of Atlanta, Ga., under the tutelage of Miss Marie I. Hill, were regarded as among the best done in similar lines in the country and they were highly congratulated by the American Child Health Association, which association awarded their teacher, Miss Marie I. Hill, a scholarship of $500; which scholarship provides that Miss Hill will be supported to the extent of $500 by the association in further study in health work in any recognized school in the country. Others given honorable mention for excellence in work were Miss Bertha Keith of ninth grade in Ashby Street School, and Miss Bazoline Usher in Gray Street School.

Bishop John W. Hamilton has secured a summer home in Plymouth county, Massachusetts, where he will retire until November, when he will return to Washington, D. C. His house occupies a sightly eminence overlooking Massachusetts Bay, on a part of what was originally the farm of Peregine White, first male child born on board the Mayflower. It is two miles and a half from the "Old Oaken Bucket, Iron Bound Bucket, Moss Covered Bucket, that still hangs in the well"; two miles from the Daniel Webster's farm, on which the remains of the eminent statesman are buried; six miles from Miles Standish Monument, and fifteen miles from the Faith Monument and Plymouth Rock Landing. The Bishop's address is "The Pilgrim View, Marshallfield Center, Mass." He says "if his friends cannot find him from this map, ask at the first school house on the right."

At a meeting of the Executive Committee of the Board of Education for Negroes Tuesday, June 17, Secretary I. Garland Penn writes that Dr. Matthew S. Davage, President of Rust College, Holly Springs, Miss., has been transferred and unanimously chosen President of Clark University, Atlanta, Ga.

Dr. Penn says that President J. W. Simmons tendered his resignation to Secretary P. J. Maveety some time ago to take effect July 1, 1924, whereupon a committee was chosen to consider the same. The committee was composed of Resident Bishop E. G. Richardson, Bishop Robert E. Jones, Secretaries Maveety and Penn, Educational Director Seaton and Dean Minnick of Oxford, Ohio. After the committee agreed to accept the resignation of President Simmons, they unanimously agreed to recommend to the Executive Committee the election by transfer of President Davage of Rust to the presidency of Clark. Thus an experienced and successful President in the system has been advanced to the important post, and no one expects anything but progress in the future.

President Davage is expected to take charge August 1st. A president for Rust is to be chosen in the next few weeks. Dr. W. S. Bovard, of Chicago, the newly elected Corresponding Secretary of the Board of Education, was present, and expressed himself as greatly pleased with the good condition in which he finds the work of education among the Colored group of Methodism.

In order to install in New Orleans the Community Chest Method of financing the combined charities of the city, twenty organizations have urged the adoption of such a project for the year 1925. Among those organizations are the following: Kingsley

(Continued on Page 11)

THE NEW PASTORAL OPPORTUNITY

"I let you loose, George, on the great continent of America. Publish your message in the open face of the sun and do all the good you ean."

These classic words written by John Wesley to George Shadford as the latter sailed for America in 1773, have been the great charter of Methodism on this continent. In a very real sense that charter was renewed by the General Conference of 1924. The largest result of the Conference is that it has said anew to the pastors of Methodism in the spirit, and in some aetions, in the very words of Wesley himself, "I let you loose on the great continent of America."

In the lifting of handicaps which for a generation have rested on the work of the more than 15,000 Methodist pastors in the United States the General Conference has created a real new opportunity for pastoral leadership which will challenge the capacities of everyone of them. A great many post-mortems have been held since the General Conference closed a month ago. These few words do not constitute another one. The day for post-mortems has long since passed. But among the questions which were asked in the course of the post-mortems examinations was this. "Was the General Conference of 1924 a 'pastor's conference?'" Here and there has been analysis of actions to determine how much the so-called "pastor's movement" had to do with the results. It is, of course, true that there were more pastors in this General Conference proportionately than in any previous one and no doubt they had a large share in making the Conference of 1924 one that will be, according to the phophecy of Bishop Hughes, regarded as epochal.

But such post-mortem analysis is not important. The General Conference was a pastor's conference in a far more vital and effective sense than that. It was a pastor's conference in that it has put into the hands of the pastor an enlarged opportunity for service to the Kingdom. Old hinderances have been removed and new powers have been added.

A higher spiritual position has been reached by the church on two matters, removing what may be called without exaggeration, barbed wire entanglements, which have been stretched aeross the door of the church for a good many years.

One of these actions was the removal of paragraph 280 from the Discipline and the substitution of a genuine spiritual principle of conduct. There has been throughout the country a large number of sincere people who have been kept out of the fellowship of the church not because they desired to indulge in any of the forms of amusement formerly legislated against but because of a high standard of sincerity. They were unwilling to place themselves in a position where, by any possibility, their action might be construed as being insincere. The advance taken by the church to the high place of spiritual insight indicated by John Wesley enables thousands of pastors not only to find a new approach to multitudes of conscientious people but it also enables the pastor to make the most vigorous and untrammeled warning against the deteriorating effect of many of the common amusements of today. Bishop Hughes pointed out this opportunity in his nobly eloquent call to the church "to preaeh again a glorious Puritanism."

The second handicap removed came through the lifting of the conditions of church membership from that of a subscription to the artieles of religion to the simpler and more spiritual standard of faith in Christ as revealed in the New Testament. Henceforth, when the pastor takes men and women into church membership he does not focus attention on the thirty-nine articles of religion abridged by John Wesley to twenty-five. He has the glorious privilege of focusing attention on one figure only that of His Lord and Master, Jesus Christ. This removal of the so-called doctrinal test means that when men and women come to a pastor saying, "Sir, we would seek Jesus", the pastor can so receive them that they can have the experience recorded of the three disciples on the Mount of Transfiguration—"They saw no man save Jesus only."

A new equipment for the pastor in his approach to the modern world is also found in the deliverances of the General Conference on social questions, particularly the deliverance on war and the new statement on the service motive in all human life including industry.

These actions are a swinging aside of new doors of opportunity. They will be a challenge to pastoral leadership which will be eagerly responded to. That was a great word of Phillip Brooks which he gave to young ministers when he said, "Attach yourself to the center of your ministry and not to some point on its circumferenee. The General Conference has re-echoed that great word. At a time, when in many quarters, matters on the fringe and circumference of the ministry of the church to the world have been so over-emphasized as to make the church eccentric—that is, off center,—it is a matter for the deepest gratitude that the General Conference has laid its emphasis on the living center of Christian experienee and the work of the church.

To Say The Least

In the report of a college commencement in June, a newspaper reported that the Rev. Dr. Blank received the degree of *A. D.* That was a real decoration—Really to deserve the honor of writing A.D. after one's name, is about the summit of achievement. So many folks are dated B. C. Their actions and life are more suited to the days of B. C., than to the year A. D. One ought not to mind missing A.M., or LL.D., or D.D., as long as he has the *A.D.* That is one degree that counts for something.

The Congressional Record frequently gives "Life" a close run for the honor of being the leading humorous publication of America. Senator Bayrd of Delaware, made a sparkling contribution to the Record the other day when, in opposing the Federal Child Labor Amendment to the Constitution, he declared that Jesus had worked as a carpenter at the age of twelve, and without evil results. Mr. Bayrd's inference was clear that thus Scripture proves the highly beneficial results coming to children at twelve years of age working in the cotton mills.

Some of the arguments in the Senate reminds one of Shapespeare's observations that, "The devil can quote Scripture for his purpose." The Fourth Commandment—"Six days shalt thou labor," was solemnly quoted as an argument as against the Child Labor Amendment. But in spite of these weighty arguments, the vote was 61 to 23 in favor of the amendment—five more than the two-thirds vote necessary. It is a pleasure to record that in the midst of all these mis-quotations, one Senator had the insight to quote the yerse which covers it: "If any offend the least of these, better would it be if a mill-stone were hanged around his neck, and he were drowned in the sea."

We pass on respectfully to the Committee on War appointed by the last General Conference to the church, the comment on the war statement of the Conference in the weekly magazine —"TIME." "It was a perfectly pious, patriotic wish for peace. There is no reason why it could not be adopted by any political or ecclesiastieal party. But it was sufficient to satisfy the conscience that the church had done something about 'war question.' As such it received big space in the reviews of the Conferenee."

"Time" has expended more effort in being sarcastic than in being fair. If the writer of that comment sees no reason why the General Conferenee War Resolution should not be passed by any convention—we would like to see him introduce it in the Republican or Democratic Party Convention. We would particularly enjoy the deafening applause whieh would be given by the "ancient and honorable company of elder statesmen" over one of its sentences in particular. Nevertheless, such a comment is a sobering reflection for the church. How much more than a pious wish was the war statement after all? Their cynical attitude is a common one, and is partly justified by the large number of church resolutions which were merely vague gestures. Is our resolution simply another piece of rhetoric? The church will make the answer.

The church is looking to the War Committee for early and definite steps; looking to have called the proposed Religious Conference on peace carried through.

Our idea of an anti-climax, is the conclusion of the Associated Press dispatch reporting the research published by the Institute of Social and Religious Research, showing the waning influence of Protestant churches in rural districts. After showing, by what there must be confessed very doubtful reasoning, the decline in church attendance in the last generation to be fifty-two per cent, the reports wind up with consideration of what must be done. The remedy proposed is evidently "standardization", standardization of statistical terms, and of local church records is earnestly called for.

We fear that the situation calls for a stouter gospel than that of standardization. The wonder comes whether, perhaps, standardization of a sort is not part of the disease itself, rather than the cure. Too many rural churches have

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LET THIS MIND BE IN YOU, which was also in Christ Jesus. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.—Philippians 2:5, 3.

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become as standardized in their conventional existence as the standardized tombstone in the local cemeteries. What the rural community needs is such unique and absolutely un-standardized spiritual ministry as is being given in the new day in many places. It needs the advent of prophets who come not to standardize, but like the early desciples, to turn the world upside down.

Chautauqua celebrates this year its fiftieth anniversary.

The Chautauqua movement has now a definite policy embodying ten points. These ten points would make an admirable working program for any church or any community.

1. A saner and more normal family life.
2. An education which treats the child as an individual.
3. Association of church life with every-day life.
4. Promotion of physical health.
5. No more war; and a recognition that individuals and nations are mutually dependent.
6. A recognition that governments are for people, not people for governments.
7. The refusal to subordinate humanity to industry.
8. The making of business a means, not an end.
9. The conservation of personal and natural resources.
10. The developement of leaders, especially among the youth of today, in our social, political and economic life.

In the present popularity of the craze for old colonial furniture, we ought not to forget that the most important piece of colonial furniture was a pulpit.

No phrase is more familiar to those who are endeavoring to make any kind of improvements in the world, than the phrase, "Half-baked ideas." Young people in particular, rarely ever get out of ear-shot of the words. A half-baked idea is popularly supposed to be a terrible thing, yet if the world has to choose between ideas that are half-baked, and those that are hard boiled, there is a great deal more hope with ideas still in the developing stage. There is life, movement, ferment in something still baking. The hard boiled idea is a cinder. We ought not to forget that Jesus said: "That the world would be saved by a half-baked idea—that is, by yeast. By something still rising, and living in the aspirations of the youth of the world for a better world to live in,—and the most potent force on earth—YEAST.

WILL THE RADIO CREATE A "MOB MIND" IN AMERICA?

Standardized Thinking, Pitched Too Low, a Menace to Spiritual Life

By William H. P. Faunce, President of Brown University

The stripping away of all concealments, the laying bare of the inner life to the public gaze—whether it be the interior life of the college, the inner working of the National Government, or the unfaded splendors in the tomb of some Egyptian monarch—the revelation of things long covered is now the order of the day. On the housetops, on the roofs of the tallest buildings and on specially constructed towers, we see the long antennae black against the sky, and the feeblest human voice is now carried not on the wings of the wind, but on the swifter waves of the ether, into the halls and homes of our great cities, into out-lying hamlets, into the lives of our children. The social and ethical consequences of such scientific advance are both fascinating and appalling.

"For nearly a century we have had the transmission of thought by telegraphy. Later the world was so thrilled at the laying of the Atlantic cable that Whittier sang 'Round the world the thought of all is the thought of one.' But now it is not merely thought that is transmitted, but that most perfect incarnation of thought, the human voice. The voice of the President of the United States is heard a thousand miles away much better than a thousand feet away. The voice of the English nightingale in the Surrey forest is heard by delighted dwellers in the London streets. The voice of the music hall singer, of the advertiser, of the political campaigner, of the college professor, of the preacher—a thousand voices descend upon us, mingling in a huge composite vox populi, whose multitudinous messages pour out of the air into our startled and already crowded minds. What is the social and ethical implication of this new tool furnished to the spirit of man, this new era into which you students now are going."

No Need for Mute Inglorious Milton's

There are certain obvious gains. If a man has any worth-while message, there is now opportunity to speak to the entire nation or to the world. There is no necessity for "mute inglorious Milton's". The humblest thinker can easily address mankind. The house-porch or the dooryard is attached to the empyrean. There are no partitions in the sky. The uncensored ether stands ready to carry the message of the cobbler or the king, of the charlatan or the prophet, to the ends of the earth.

There is also obvious opportunity to achieve, in a large population, that common purpose and common will which is essential to efficient democracy. The physical barriers to national unity or international understanding are disappearing. We all know now the battle of New Orleans was fought by Gen. Jackson two weeks after peace had been declared with Great Britain—and the doughty general had not heard of it. We all know that the great revolution in China in 1912 was for months, or even years, practically unknown to millions of Chinese. Under such circumstances a great nation resembles some huge invertebrate, where there is no complete nervous system, and a wound inflicted in one part of the creature may not affect parts remote and unresponsive. A national consciousness, and still more a national conscience, becomes impossible. Hence the Greeks thought that a city of 20,000 freemen ought not to be allowed to grow larger, and what we now call a nation would have been to Plato incredible.

But today, when the "unknown soldier" is buried, we all stand beside the grave and listen to the requiem. When some great orchestra is thrilling hundreds with the "Fifth Symphony" or with "Tannhauser", we are listening and are thrilled with them. Out of the frozen north comes the voice of the Artic explorer, to reassure his family seated around their little fireside. The "shut-ins" have a chance once more to mingle with the life of their fellows, and the lonely patient in the hospital sits on the bleachers again, and hears the roar of the assembled thousands. The shut-aways in farmhouse and cattle ranch again are connected up with their fellow mortals. The men who never have been accustomed to attend public dinners or political conventions or religious assemblies are now sitting in with leaders of thought and action and learning how the other half thinks. The opportunity for a hundred millions to think together, feel together, and to act as a single corporate, irresistible force is something now in the history of mankind, something that surpasses all the dreams of science or education or religion.

Has the Microphone Ushered in the Golden Age?

Has then the millennium arrived? Shall the golden age be ushered in by microphone? Alas, no mechanism can usher in any millennium, and no material device can establish the Kingdom of God. The broadcasting station will send out our message of brotherhood, or hiss out our hatred, with equal efficiency. The Greeks had none of our devices, but they built the Parthenon and carved the Hermes—things utterly beyond us now. They had no microphone, but they heard the voice of Sophocles. They never heard the hum of the aeroplane, but they listened to the "surge and thunder of the Odyssey." In the

time of Tut-ankh-Amen were the men who built those massive tombs with their bare hands as happy, as wise, as unselfish as we?

Is, then, human progress a delusion? Can we fling away the results of applied science in order to recover the calmness of Greece, the permanence of Egypt, the vision of God found in ancient Israel? So the Indian apostle, Ghandi, tells his countrymen. He complains that machinery has destroyed the ancient arts of India, and he would restore the spinning wheel. He affirms that railroads have scattered disease and vulgarized the hoary places, and that the telegraph has destroyed the repose and meditation which is the essence of character. But the problem of life for India and America is to use this world and not abuse it. We can never go backward into simplicity of apparatus; we must go forward into simplicity of motive and singleness of purpose. Certain clear dangers and duties have now emerged in the modern world.

Losing the Margin of Life

We must preserve in every human life a margin of leisure and privacy. A printed page that has no margin offends the eye. A house that fills the entire lot is too large to be a home. The sellers of blankets remind us that the part of the blanket that hangs over the edge of the bed is the part that really keeps us warm. The man that is always rushing about, doing things is a man whose doing has little meaning. In a world of universal publicity the soul will wither like a tender plant exposed to the noonday glare. The roar of the world's voices today often drowns out the voice of the sage, the singer, and the prophet. Much is spoken from the housetops, but little is heard by the inner ear. In an age like ours the artist may have a great array of pigments, but no vision of beauty. The orator may have a marvellous amplifier, but nothing to say; the journalist may have a power press, but no invisible guidance for himself or for the people. We may live on the housetops and never go home with ourselves or with God. A hundred million people running around like myriads of insects on an ant-hill does not constitute either a democracy or a Kingdom of Heaven.

"Moving Picture Minds"

Many of our young people have acquired the "moving picture mind"—all life is to them a series of snapshots, with no chance for a time exposure. Hence they cannot think straight on any subject. They are a bundle of transient impressions and confused ideas. Solitude is to the soul what space is to a growing tree—without it the tree or the soul is stunted and dwarfed.

Is the Soul To Be a Cheap Boarding House?

True religion consists largely in listening. It is not in arguing or defending, but in opening the soul to the still small voice of the Divine. Let not your soul be a cheap lodging house for all vagrant ideas, but a reception room for justice, truth, beauty, for God himself. ' 'If any man will open, I will come in"—that is the voice of the Infinite.

Another clear duty emerges—to resist the almost universal tendency to "levelling down". The fundamental principle of the moving picture is that there shall be no grades in pictures, that nothing shall be thrown upon the screen which is not equally intelligible to old and young, to educated and to ignorant. The results of such exclusion are obvious. Shall the radio also exclude all graded instruction and utter only the platitudes which are equally acceptable to all mankind? Then we shall be plunged in a welter of mediocrity.

A democracy which leads to an intellectual melting pot ,a drab mass in which individual taste and conviction have disappeared, is a pseudo-democracy and a tyranny. When we allow noble music to be crowded out by "jazz", and lofty poetry to be submerged in cubist experiment, and high aspiration to be reproached as "pious", we are not demonstrating our democracy, we are exhibiting cheapness of soul. To educate one John Hay is to do more for the world than to give diplomas to a thousand men intellectually clever and morally vulgar. We must live as sworn foes of standardization in education or in life.

Unless we thus keep our individual souls alive, the radio will certainly create the mob mind. Our national temperament is already far less stable than that of England or Scotland, is becoming almost Latin in its emotional responses. Through new inventions waves of hysteria may sweep over our country unless we preserve a sturdy citizenship, of quiet conviction, of wide horizon, of unswerving devotion to principle. When all men can think and feel together at the same instant, will they think justly and wisely? Diffusion of ideas is no guarantee of their truth; proclamation is not proof. Vainly does day unto day utter speech, unless night unto night shows knowledge. Back of all the apparatus on the housetops must be the quieted souls who can say "Yea" when the whole world cries "Nay", and remain sure of themselves and of God.

Neither science nor religion will ever enable us to get away from insistence on the quality of the individual soul. Unless persons are right nothing is right. No change in the frame of government, no amendment to the Constitution, no change in the machinery, will ever displace the necessity for personality, for a mind trained by education a sympathy broad and deep, a will made inflexible in righteousness. If we would have a better world, we ourselves, must be better men.

ABOUT PORTRAITS AND HALOS

By Beulah Steele Jenness

A little American girl of ten to twelve years, always in tow of a determined mother, trudged through the art galleries and cathedrals of Europe. She looked obediently at the paintings hung on those miles and miles of walls, and she had thoughts of her own. Sometimes (and frequently, I fear), she thought how very stupid those painters must have been. And everybody considered them above criticism! It was always "The Old Masters" spoken of with awe, and "The Modern Painters" mentioned with deference. They had evidently set themselves up to be perfection and nobody had ever had the courage to contradict them.

To be sure, this little girl admitted, they had painted beautifully those enchanting colors, those velvets and satins, those many faces, and sometimes, as Rubens, those quantities of pink and over-plump people without any velvets and satins at all. Yes, they had painted beautifully but they had, none the less, been very ignorant in some ways or they never would have made such blunders. For this little girl, you must know, had been brought up on Bible and Sunday School and, above all, had a father who had fetched home from Palestine a camel's hair garment such as shepherds wear, and a tiny red silk cap to fit snugly on the top of a baby's head, and also many other things. But those old masters had evidently had no such advantages.

The little girl could forgive them for putting a wooden cross in the hands of a little Jesus or John as they played in their painted canvases; or for hanging halos above the heads of the saints when every body knew that saints did not really have halos. She forgave those painters on the ground that they were, very likely, Catholics or, at least, Lutherans, never Methodists. It was quite natural that Catholics should paint a Mary on her knees beside the manger, worshipping her baby son while the cattle looked on, a Mary with hands piously raised palm to palm as one saw the people kneeling and praying in Cologne Cathedral or Notre Dame; or else a little John on bent knee, worshipping his little cousin Jesus, who sat on a rock beside a pool and solemnly raised curving baby fingers in the Romish sign of the Trinity; or else a child Jesus playing with a lamb because he himself was the Lamb of God. And yet all these were absured untruthfulness to an American child of literal mind, and a Methodist.

But that those old painters should picture Mary, Jesus, and John as Italian or Spanish or Dutch, in European garments and surroundings and seldom, if ever, Jewish, that was ignorance indeed! To be sure, the Virgin was always a pretty lady, and the child a darling baby. The grown-up saints were often very elegant gentlemen in embroidered capes, or else ladies so nicely dressed in the most enviable gorgeousness, pleasant people for a little girl to contemplate and admire but not, not at all what people taken out of the Bible should be. Evidently those painters should have gone to Palestine to find out how Jesus and his people looked and lived, or, at least, they should have sent their fathers to bring home the information.

It is a long time since the little girl-that-I-was had those thoughts, yet it all comes back to me today at sight of "Pilate Washing His Hands" by Rembrandt. This Pilate sits stiffly in a carved chair. His hat has a crown of gold and a brim of rolling velvet. His cape is stiff with the very richness of its material. The scraggly beard, the loose mouth, the pudgy hands of this Pilate set one to wondering who the old fellow really was and what Rembrandt had to do with him. And one wonders, too, whether this heavy attitude of his and this flabby face, with its early senility, are the marks of too much doubtful pleasure long past, or merely of too much good Dutch eating. Not by any stretch of imagination could this be the Pilate of Rome and Jerusalem, as you and I think of him.

Here in this painting of Pilate washing his hands, is the Holland of Rembrandt's day. Here is the wealthy burgher sitting passively

while a servant boy pours water from a silver pitcher over his folded hands, a pompous gentleman accustomed to doing nothing for himself. Here are the heavy garments which a Holland winter and poorly heated houses would necessitate. Here is the carved Dutch Chair the wall of the solid building, and the gray-green sky. Certainly, there are the spears, helmets, dark faces that suggest Roman soldiery, but they are merely background for the Dutch Pilate. And the coloring is subdued and grave, browns, golds, a green, one patch of dull and brownish red, a line or two of chastened white —a pleasing and restful picture but all, all Holland under a sober sky, never Palestine with its brilliant coloring.

Bringing Christ's Life Into One's Own Time

But is it absurd? Hardly, for there was one thing about those painters that the little girl failed to perceive. It was this: they managed to bring the earthly career of the Son of God down into the familiar surroundings of their own times. They made Pilates and Judases, Johns and Peters, who might have been themselves or their neighbors. And that is scarcely a small achievement, is it? It was natural that a prosperous burgher with a gold and velvet hat of his own should understand this loose-mouthed Pilate, or that an Italian woman should love a little Jesus who resembled the beautiful babies of her own country. We all want our villians to be understandable and our heroes to be like enough to ourselves to appeal to our ideas of strength and beauty. Those old painters managed to make a Christ who was a Jew and his friends who were Jews attractive to Europeans who loathed and hated the Jews.

On the other hand, there is M. Tissot who attempted to give us the earthly career of the Son of God as it really was. I only hope the copies do violence to the original canvases. The realism of those Tissot Orientals, those dark-visaged and sordid people who suggest Mohammed rather than Christ, their draperies that somehow seem as unwashed as their swarthy faces,—the realism is repellant. It fills one with gratitude to those old masters who kept up the very wholesome illusion that the good are beautiful, a stimulating habit of thought, isn't it, since everybody wants to be beautiful whether or not he wants to be good?

Reminders of Christ's Presence

There was another thing that those old painters did, they kept before the people of their day visual reminders that there had been a Son of God in this world. Who is doing that for our day? Who is keeping before the eyes of your sons and mine that the Son of God, the Savior of the world as it is today, was once a boy like them at home, in school, among his friends?

For the children's sake, I am sorry that our painters, sculpters, architects have not for a long time found their inspiration in Biblical literature. I am sorry, because children need their ideals clothed with people. One weekly hour of Sunday school cannot possibly make up to my sons for all the visual reminders of the Son of God that my childhood gave to me.

To us older ones it is scarcely a matter of so great importance, since the satisfying representation of Jesus Christ has never been painted nor chiselled. We turn away in dismay from the fair-bearded and effeminate Christ of the world's paintings. Like those old Italians and Hollanders we think of a Christ who could be one of us. It is not a Son of God, long-haired, barefooted, wrapt in impeding garments, that would appeal to a college boy or to a man of big business, is it? For them it should rather be a Son of God who could sit in the professor's chair or at a dinner table of a Michigan Avenue clubhouse and compel admiration and loyalty in his friends. He seems not to have been out of place, during his time in our world, in the colleges and clubhouses, else his wisdom and his rebukes would not have gone so sharply to their marks.

Fully half of the people who live on my street appear to ignore the church of God. It seems to matter very little to them what Jesus and his friends, his brothers and sisters, looked like in his day. But I have an idea that it does matter a good deal to them, whether they are conscious of it or not, what the Savior of this world and his friends would be life and *are* like in this day.

In a young people's gathering the speaker made this statement: "If you will each of you think of the most charming person. the most compelling person, you have ever known and then will imagine that charm of personality multiplied many times, you will have some idea of what Jesus Christ was like, for his was the charm of the divine added to the human. As we left the place a young fellow said to me, with emotion and a boy's diffidence: "I never thought of *Him* like that before. I always thought I just *ought* to love Him and be loyal to him."

Carlyle, writing of Robespierre beheaded amid the joyful howling of the mob, said: "A man fitted in some luckier, settled age, to have become one of those incorruptible, barren Pattern-Figures and have had marble tablets and funeral sermons, "instead of the guillotine and the mob.

Barren Pattern Figures

An incorruptible, barren Pattern-Figure! exactly what the young fellow thought of the Son of God, isn't it? I wonder if that half of the people on my street who ignore the church do not consider the Son of God an incorruptible, barren pattern-figure. Sense of duty is not strongly developed among us since the war-days when it was forced upon us in one way or another.

On the other hand, a white-haired lady, speaking with unwonted enthusiasm of a public man, since dead, said: "O yes, he had a glaring weakness, but you couldn't help liking him, everybody did. It was his pleasing personality, his handsome face, his figure, his smile. You couldn't help liking him." It happens that this glaring weakness was only one and perhaps the least disgusting of his sins, yet the fact remains that a spotless and other worldly woman overlooked dissoluteness because of what she called a "pleasing personality."

You couldn't help liking him, and he was a corrupt man! That half of the people on my street would undoubtedly be drawn to him as never to a coldly righteous patern-figure. They may read Bibles behind closed doors, I do not know. I have seen no Biblical pictures in their homes. They may see a far-away God in a sunset. But who reminds them, as they plod or hurry through the days, that there is a Savior for this confused world? And do they ever see a portrait of the Son of God?

Not just that, perhaps, but they do see a composite portrait of his friends today, a living portrait, and some traits of the Son of God are there.

There is a gentleman of many years and of great wealth, who is a friend and adviser to those who need him, a friend without ostentation, a man who gives himself and his gold and does not demand power in exchange.

There is a woman of gentle dignity who might have been a leisure member of the aristocracy of her town, but who chose to live a neighborly life in the wretchedness of a slum district of a huge city.

There is a girl who lived on my street and who has been gone these three years. No one speaks of her as dead because she was so full of life and the thrill of youth that she could not die, she must be living somewhere near.

There is the man who, through a long ministry, has held out his hands to every little child ever presented to him for baptism, and no babe has ever refused to go to him nor been afraid in his arms, nor disturbed.

These and many more go to make up the composite portrait. They are like those old painters who brought the earthly career of the Son of God down to their own times, aren't they? For they bring the traits of the Son of God down to the people on my street.

And there was another count on which the little girl was mistaken. She thought the saints did not really have halos.

A stout and elderly minister had spent some ten minutes in a business office, talking to a former parishioner. He had spoken of the ordinary affairs of interest to them both—of his family, of common friends, just as any man would speak. A young woman sat at her desk nearby. As he left, he turned to this girl, a stranger to him, and spoke a casual and friendly word of greeting. After he had gone, she was found in an adjoining room, weeping. Asked why she wept, she said brokenly: "Oh, he seemed so—" she hesitated as one unaccustomed to the expression of spiritual things, "he seemed so *holy*."

THE EPWORTH LEAGUE INSTITUTE AT WALDEN COLLEGE CLOSES.

During the past week an Epworth League Institute has been in session at Walden College, Nashville, Tenn. The attendance has been far beyond the expectation of the promoters and the interest in the sessions of the Institute has has been most gratifying.

Many prominent visitors have been in attendance—among them were Dr. F. H. Butler, of Chicago, Illinois, who is the Assistant General Secretary of the Epworth League of the Methodist Episcopal Church; Dr. J. N. C. Coggin, of Washington, D. C., Field Secretary of the Board of Temperance, Prohibition and Public Morals, and Dr. J. A. Martin, Editor of the Sunday School Publications of the C. M. E. Church, Nashville, Tenn.

The morning hours were devoted to the study of the Bible, Missions, Citizenship and Com-

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CHRISTIAN AMERICA AND THE JAPANESE EXCLUSION BILL

By Charles Wheeler Iglehart

History strangely repeats itself. In 1624 Japan had just erected a wall of Alien Exclusion acts and had dug herself in behind them in self defense against the Renaissance and the geographical expansion of the white man's culture throughout the earth. Her "splendid isolation" worked for two hundred and fifty years, and then it fell to the lot of America the lusty young republic of the West, champion of liberty and human rights, to invite her to come out into an open world. Reluctantly and timidly at first, she came and threw in her lot with the other civilized nations of the earth. And now in the year 1924 she is sitting back in blank amazement to see her guide and preceptress in Christian liberty industriously building up another wall of exclusion, in essence much like her own futile old curiosity of the seventeenth century, built of the same mud and straw of fear, suspicion, and race feeling. While cameras in American hands are snapping the pilgrims in Mecca, and American tourists are chipping souvenirs off the walls of the Forbidden City in Peking; while aeroplanes are skimming over Thibet and and the Chinese wall lies in ruins, our Senate is gravely legislating to put a color embargo on one-half the human race. Truly high Olympus is rocking under the laughter of the gods as this colossal reversal of history is being enacted.



PUZZLING

Why is it that a man will plant, care for, and cultivate a beautiful tree, and then in a moment chop down and destroy it?

—Racey in the Montreal *Star*.

But it is no laughing time for you and me, the common American man or woman of today. The Japanese question, both in its domestic and foreign aspects has now passed out beyond the local Pacific Slope phase, and has become the acute responsibility of the entire American people to answer. Until now we have looked on somewhat indulgently and condoned the fears of the people of California and the campaign of agitation by political leaders, telling ourselves that we must expect some friction in adjustment on the Coast; but that it was not really our matter after all. Now the Supreme Court of the United States by a series of decisions has declared constitutional the seperating out from our population of a group known as "aliens ineligible for citizenship" and has made nationally valid every discriminatory law of California and Washington relating to them. They are ineligible, understand, regardless of personal qualifications or desires, and simply on the basis of color. This color business in America is getting foggier every day to the ordinary Christian who would like to follow his Master in looking at men as men and not as line on the spectrum. Just why our Constitution drawn up by men who thought they were penning a Bill of human rights should be interpreted as the exclusive property through all the ages of three color groups, red, white and black (ominous colors for liberty, we once thought) and only these three, is more than we can understand. But that is the present reading of our national law. It is our law, and we must accept responsibility for it until we change it. Under it, forty-four different race and language groups, even though they are now living lawfully in the United States are forever denied the right of participation in our civil life.

How The Color Line Works

If Dr. Ishizaka, President of our great Christian college in Tokyo, should take up residence in this country and desire to become a citizen he could not do so. They would not wait for us to introduce him as a Ph. D., from Johns Hopkins, a Christian gentleman of forty years standing, the administrative chief of every American missionary who is appointed to teaching work in that institution, but without more than a glance at his passport they would rule him out as ineligible. Dr. Nitobe may be invited to come over and deliver lectures on political and national ideals to Harvard students as Exchange Professor, but he can never qualify as a voter in this republic. Why? Because he is neither an American Indian, a Caucasian or a Negro. That ought to be reason enough for any intelligent one hundred per cent American, shouldn't it? He was born unassimilable to our social and political life, don't you see? It makes no difference that for many years he has been happily married to a charming American lady and their home in Tokyo is a centre of refinement and culture as well as Christian patronage of every good cause. No qualitative test is permitted, and he is debarred together with Wellington Koo, C. T. Wang, Rabindranath Tagore, Mahatma Ghandi, and the eight hundred odd million other God's children who live east of Suez. All this is very recent and the American people are not to blame for scarcely knowing that it has been going on. We are to blame, though, if we do not promptly take hold of it and rectify it, now that we do know. Now turn to the foreign side of it.

Japan Has Enforced The "Gentlemen's Agreement"

Years ago the Chinese Exclusion Act was put into effect. More recently similar provisions have taken care of the Hindus. Japan, seeing unpleasant feeling ahead asked the privilege of enforcing from her side any stipulations that our government might make as to excluding Japanese laborers. This was agreed to, and in 1908 the "Gentlemen's Agreement" an informal, but rigidly binding and strictly enforced arrangement was entered into. I can testify that on two different occasions I was turned down by the Japanese Foreign Office when I tried to get passports for students from our Mission school. The lads were poor and would have had to work their way through college in America, and it was ruled that this put them into the class of laborers, so their case was refused. No doubt in the courage of these sixteen years a good many laborers have got into the country, but the fact seems clear that the Japanese government has conscientiously enforced the agreement. It has also repeatedly said that if we did not like the way the arrangement was working they would be glad at any time to overhaul it and get on any new basis we might desire. But the real test of the workability of the Gentleman's Agreement is in the way it has kept out Japanese laborers. Since 1908 there have left this country 22,000 Japanese men more than have come in. We quote the published statistics of our Census Bureau. In Continental America the total net increase of Japanese population ,including the wives and children who have come to join their husbands comes to barely eight thousand. That means a total increase in that race group of seven per cent in the last sixteen years. During that time upwards of a million immigrants from South-eastern Europe have settled in New York City alone . Something must have gone wrong with our sense of perspective if we think the Japanese question is the aspect of our immigration problem demanding most immediate action.

After all, there is but one Japanese to one thousand of our population in the United States today, and of these less than one in four on the average is a laborer. The other three are students, professional men and merchants, and probably half o fal lof them are not permanent residents. It stands to reason that such people can not be as a class an undesirable unit of population. The economic and industrial bogey has been stalked up and down by hoarse throated orators, but where is there any national problem here as things have been since 1908 and are today? Even in California where almost three fourths of the Japanese reside they constitute only two per cent of the population, and as we have shown three-fourths of these do not belong to the "working classes." Even here where the farming question is at its worst only one acre out of sixty is leased or owned by a Japanese, and throughout the vast stretches of the

United States elsewhere, practically none at all. Why, then, the wild haste of Congress to give national and international application to the anti-Japanese spirit by passing a general exclusion act at this time? Why must the Gentlemen's Agreement be scrapped without notice to the other party concerned, and without a particle of evidence to show that it was not working satisfactorily. Was the only thing against it in the eyes of the Senate the fact that it was a gentleman's agreement? Every one agrees that something drastic must be done about immigration. The friends of Japan and even the Japanese governmen recognize unanimously that there must be no further intake of Japanese laborers. We are all for a scientific study of the whole problem of immigration with a sane and intelligent as well as kindly and American settlement of it. Congress itself is now working on this, and in the meantime is tentatively steadying the inflow by a system,—first sketched by Dr. Gulick, America's greatest Christian statesman in relation to Eastern matters,— but which each race or language group is to be limited each year to a certain fixed proportion of its own number in the United States at some certain year in the past.

Only 399 Japanese Immigrants Last Year

Secretary Hughes pointed out that if this quota were applied to Japan along with all other countries of the earth just 146 Japanese a year would be admitted. He plead for this and stated that the Japanese government and people would be most happy to have their immigration problem settled this way. Can't anyone see that the 399 Japanese who emigrated to America last year from Japan out of her fifty-five million represent a simple zero in her problem of exeess population. She has not looked to us as an out let for her people for years, if she ever did. But it means everything to her to have them treated,—either excluded or admitted,—on exactly the same basis as those of other races. When this proposal was pressed in one of the sessions of the Senate Committee the unanswerable reply was that the applying of the quota to the Japanese would recognize them as racially the equals of other European groups and of us, and that this would be intolerable.

So here we have at last come ot the milk in the eoeoanut. There is a Japanese problem and we can begin to see what it is. It is not the number of Japanese nor the sort of Japanese that are in our country that constitutes our problem; it is the fact that there are Japanese in our country. I fear that is our problem, and if it is we have a frightful one to grapple with in a few years. If we cannot learn to like and to live with the mere handful of Japanese, selected Japanese, who are now amongst us what are we to do in the next few years when a thousand avenues of contact are most surely going to open up between us and the other millions of them across the sea. And if we have such a desperate time granting freedom and equality of opportunity to the Japanese who are at this particular juncture the most educated, progressive and American-like of all the peoples of the East, what is to become of us when the millions of China and of India and Africa tomorrow and the day after struggle to their knees, then to their feet and finally stand facing us eye to eye claiming a place with us as our peers?

Christian America On Trial

It was we who helped most in making this new, modern world. Our inventions and research are making it one world. And yet of all the people of the West we seem to have most difficulty in adjusting our race feelings to the new relationships the new world is creating. If we cannot make the adjustment there is nothing ahead but disaster and death. It is not Japan but America that is on trial in all this present situation. We it is who have taken each aggressive step, we have rebuffed her, for fifteen years we have hummed a monotonous hymn of hate in some of our newspapers and magagazines we have raised the question of race superiority, we,—Christian America, with God's torch of human progress in our uplifted hand are on trial. All the way from Japan to the Mediterranean the people of Asia are looking wistfully at us and our Christ-born belief in mankind, our breadth of sympathy, and our daring experiment in democratic government. We have earned the right to hold that torch, but we shall not hold it longer than we keep the spirit which alone can throw its rays out over the earth to lighten every other nation and race. If we tremble and turn back to the seventeenth century method that Japan herself has forsaken, if we wrap ourselves in a mantle of self-sufficiency and race pride and forget our call to serve, then we may expect to move on to the doom that has enguled more than one of the torch-bearing nations of history. But surely there is a better way. It is the way of Christ, who understands this modern world and is perfectly at home in it. Those nations that take His spirit and his program of brotherly co-operation have nothing to fear, either from the Japanese, or the Hindu or,—themselves. To them there need be no Yellow Peril and no White Domination, but a brotherhood in which the age-long differences in tradition and custom and traits between the East and West are seen to be complementary, and mutually necessary in making a rounded human race.

To come back to earth: The task of Christian people is to stand, in season and out of season, for these things; a platform that is practically agreed upon by all men of good will: (1) A scientific and impartial set of immigration laws regulating all races alike. (2) The brotherly and sympathetic treatment of all aliens now residing amongst us. (3) Ample opportunity for all who can quality to become naturalized American citizens.

NEXT WEEK

Methodism's New Advance against War brings Hope. By Will Irwin, author of "The Next War" and "Christ or Mars."

AN EXPERIMENT IN HUMAN RELATIONSHIPS

A High Adventure in Taking the Workers Into Partnership

By Richard Lynch



WILLIAM P. HAPGOOD

The most important science in the world is one which up to the present time has been one of the most neglected—the science of human relationships.

For centuries, and particularly in the last century, men have worked in the laboratory of physical science and have worked magic far surpassing the most fanciful dreams of the alchemists of the middle ages. But in the laboratory of human relations no such discoveries have been made. That contrast is the reason for much of the friction, the desolation, and waste in the world today.

We have experimented far more in the management of horse power than we have in that of man power. The nineteenth century has developed enough mechanical power to blow civilization to atoms—and came very near doing it five years ago. The twentieth century must develop new qualities and quantities of man power.

It is for these reasons that the quiet experiment of a daring adventurer who has been working for seven years in a unique laboratory of human relations is intensely interesting. That man is William P. Hapgood the manager and part-owner of the Columbia Conserve Company of Indianapolis, Indiana. Mr. Hapgood is one of the most modest men alive and would be the last person on earth to think of his work in any such high sounding or bombastic terms as "solving the industrial problem" or anything of that sort. Nevertheless, he is a real prophet of an industrial order which seeks to order itself upon some of the principles of Christianity. He has faith to take as the point of view in industry the purpose of Jesus "to bring abundant life." Mr. Hapgood says: "For some time I have been seeking for a principle which would express in a few words the goal toward which industry, or rather its leaders, should aim. The attitude of most industrial leaders today is that men are made for business, not business for men; that production should be considered before human beings, and that personality should take a back seat and wait upon production. I wish that our point of view in industry might change and that we might take as our goal the

words of Jesus, 'I have come that they might have life and that they might have it more abundantly.'" He has had the faith and the daring to take the employees of his concern not only into partnership in the profits of the business, but also into a real partnership in the management of the whole enterprise. It is one of the most thoroughgoing experiments in the industrial democracy ever conducted in America and has large meaning to all who are interested in the actual application of democratic and Christian principles to industry.

Where Do We Go From Here?

It is common enough to hear ringing words on the duty of expressing Christianity in industry. Sermons and resolutions from church conference echo and re-echo on these themes but to this, the vast majority of Christian people are quite ready to agree. "Granted," they will say. "We have no argument there but how shall we go about it? Just what does it mean? Where do we go from where we are now, and how do we get there? Show us a sample."

Mr. Hapgood has shown a sample. In his laboratory of human relations—the practical laboratory of an everyday canning factory devoted to making soups and preserves, a factory with all the familiar problems of wages, hours, production, marketing, profit and loss—he is demonstrating that the rank and file of the workers will respond to faith shown in them and show a real genius for successfully conducting industry.

If the welfare of the world is to be secure and increase it will be due to better human relationships. This science must catch up with the progress of mechanical science which has produced Bessemer converters, Hoe presses and the turbine engine.

Mr .Hapgood modestly declines to take the roll of a Columbus or a Newton, but he can be convicted of having the prime quality of a scientist—a daring faith. It has been literally a faith that moved mountains. He says: "Because of keen interest in the possibilities of new and better human relationships in industry, my family decided to begin an experiment in practical industrial democracy with the Columbia Conserve Company, of which they are almost sole owners. We began our experiment in the early part of 1817, and are now entering our seventh year. From the very beginning our goal was the management of the business by those who work in it, and by the almost unknown road, and we ran some risk of being lost in the wilderness, but since the property belonged to us and any loss would fall solely on us, we felt justified in running any risks that might result from our rashness." In these words, "We were traveling an almost unknown road and we ran some risk of being lost in the wilderness", we catch more than an echo of the old words describing the faith of Moses, "He went out not knowing whither he went."

A Topsy Turvy Factory

Here is the point to which travel on the unknown road of conducting a factory with the partnership of the workers has brought Mr. Hapgood and his associates. After a period of preparation and training of the workers, plans have worked out by which the entire business is conducted by a council in which all employees are entitled to sit. This council has full legislative powers in regard to all matters of plant operation. They vote their own salaries including, and this is a point to be noted, that of Mr. Hapgood the manager himself. They fix themselves the hours and arrange the working conditions. They are now taking part in discussions of marketing the production.

When the plant is called a topsy turvy one that does not mean that there is any disorder or lack of efficiency in the least. It simply means that in many respects the principles of operation are quite the reverse of those commonly obtained. Any in every one of the respects in which Mr. Hapgood has dared to cut across the common traditions of factory control and management he has obtained results quite contradictory to the gloomy predictions of many who watched the experiment.

Labor As a Director

When the council of employees was made the governing body deciding all questions of management and wages many predicted that the selfishness of the workers would wreck the enterprise. That, however, has not happened. Mr. Hapgood, himself, says: "Council members have shown as such, if not more, wisdom and consideration with respect to the treatment of these subjects than most owners of industry show. They have increased and decreased the working hours in accordance with what seems to them to be the necessity of the situation. When we are under stress because of unusual orders or because of the necessity of handling perishable commodities quickly, we work as long as may be necessary to do the job. When the work is less pressing we go back to a shorter schedule. Our usual schedule is 45 hours a week, that is, 9 hours per day for five days in the week, but there are times during the fresh tomato season when we work as much as 70 hours a week. There was one season two or three years ago when we worked seven days a week for six weeks."

Everyone on a Salary

The council and the owners decided to pay everyone on the basis of a weekly salary rather than the daily or hourly wage. This meant, of course, as in the case of all salaried workers that if one were kept away for sickness or any reason he would not lose the day's wage. "That will ruin you," the wiseacres declared. "If the workers get paid just the same whether they come or not you will see that they will play sick very often." This, however, has not happened. Public opinion among the workers is such that anyone taking advantage of the fact that the weekly salary is paid irrespectively of the numbers of hours worked, is forced either to give honest time or get out of the employ. The workers have so great an interest in the concern that any such practices are seen to be anti-social and robbing the group as well as the employer. The very fact that, in addition to a stated salary for each week, the workers are also guaranteed steady work during the year if their services continue satisfactory, has made for a morale which is the best guarantee possible against any advantage being taken of the privileges granted.

Again and again the workers have demonstrated that they have the intelligence and the interest of the business at heart so that by their own vote they will regulate wages by the possible profits. There has been no disposition to loot the treasury. The spirit of the council has always been conservative with respect to advances in salary raise. At one meeting Mr. Hapgood suggested an advance, giving the reasons for and against it and then left the meeting so that the decision might not be influenced by his presence. The vote was against an advance at that time. An example of the consideration of the council for their chief officer occurred during the discussion of changes in salary in 1922. By an unanimous vote the salary of the manager was increased 50 per cent. If he had accepted that increase the available funds would have been reduced to such an extent that certain other increases could not have been made—at least to such an amount.

Class Lines Abolished

The spirit of co-operation runs through all the force as is shown by the fact that when the council decided that all employes should work the same length of time whether they were bookkeepers in the office or factory workers. The office force, after some feeling, soon accepted the decision and even though this rule caused the sum of the office employees to work at the factory at night during the rush season.

Class lines which are often drawn in such a snobbish spirit between those who work for a salary or those who work for wages do not exist. The girl in the office and the girl in the kitchen stand on the same level and each goes to the other's aid in time of need,—the need usually coming, of course, in the canning kitchen where the office girl can help. The hours are the same—forty-five per week. Office salaries have not been leveled down, but shop wages were levelled up when the salary system was adopted for all. Here happened another striking thing. No one advocated the same wage scale for all but the more highly paid workers thought the difference between their own and the lower wage scale was too great. The workers took a family's need into account along with skill, experience, and time in the employment of the company.

Mr. Hapgood makes wages the first charge against industry in his creed. Families must live before dollars earn. Interest is cared for next and then profits are shared. Once more the hard-boiled cynics are dumbfounded for the worker's council have invaribaly taken an altruistic attitude and put the interest of the company first.

Profit Sharing

"From the beginning," said Mr. Hapgood, "of our plan of self-government we have had a profit sharing plan. We have paid the same rate per cent on pay roll as we pay on our capital stock. That is, an employee whose salary is $1,000 receives the same dividend that he would get from ten shares amounting to $1,000."

A question which everyone wishes to ask, of course, is "Does this kind of business pay?" Even on the strict basis of dollars and cents the answer is an emphatic "Yes!" This comparatively small plant does about $700,000 worth of business a year and Mr. Hapgood expects the volume of business to amount to a million dollars a year within a year or two.

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THE NEXT MOVE IN THE CHILDREN'S BATTLE

By Owen R. Lovejoy, General Secretary, National Child Labor Committee

To the churches of America must go a large part of the credit for bringing the proposed Child Labor Amendment to the Federal Constitution to a successful vote in both houses of Congress. There can be no doubt that public opinion and through it the Senators and Representatives—has been widely influenced in favor of this much needed measure by the steady and earnest campaign carried on by the clergy of the organized churches.

To those of us who begin our efforts for child labor reform twenty years ago, when the commercial exploitation of children was a generally accepted condition in the United States, it is a gratifying reward nowadays to find comparatively few people who will proclaim outright that early labor for children is a wise and beneficent thing. But we must avoid the dangerous error of resting upon our laurels now that the bill for the Child Labor Amendment has been passed by Congress. We must work now as never before—and this applies particularly to active church members, for it is upon their willing shoulders that the main burden of any great forward achievement must always fall. For the biggest part of the battle has yet to be fought.

This task before us is the campaign for ratification. The legislatiures of thirty-six states must ratify the Child Labor Amendment before it becomes a part of the Constitution. And this will be a job of sufficient magnitude to tempt the most daring.

Get Ready for a Deluge of Lies

For we shall be opposed not only by those who honestly disagree with the principle of the Child Labor Amendment. The most dangerous of all the enemies we shall have to face will be an opposition based upon deliberate and malicious misrepresentation. It will be sponsored by those who, having purely selfish interest at heart, will counterfeit deep concern for the welfare of our nation, our states, our constitution, our children—for all our institutions, in face, if this measure they will picture as so dangerous is allowed to pass.

They will base their dire prophecies largely upon the wording of the proposed amendment. It is as follows: "The Congress shall have power to limit, regulate, and prohibit the labor of persons under eighteen years of age. The power of the several states is unimpaired by this article except that the operation of State laws shall be suspended to the extent necessary to give effect to legislation enacted by the Congress."

This wording was the result of long and careful consideration by leaders of the organization sponsoring the Amendment in consultation with some of the ablest constitutional lawyers in the United States and with members of the Senate and House Judiciary Committees. Every word in it is necessary to safeguard the power which the nation must possess if it is to give adequate protection to its children.

A Few Things You Will Hear—Backed By Scripture!

But the Amendment's opponents find in it many targets for their missiles. I say this not as a prophecy, but from bitter experience in observing the methods of the opposition in the short time which has already elapsed since this bill seemed assured a passage in Congress. Here are some of the things you will hear said—will hear said solemnly and repeatedly, flanked by Biblical quotations and protestations of devotion to American interests:

"The Child Labor Amendment will keep 17-year-old boys from milking the cows on their fathers' farms."

"It will keep 16 and 17-year -old girls from helping their mothers with the dishes."

"It will keep poor but ambitious youths from working their way through college."

"It will enable some governmental bureau in Washington to prescribe the exact conditions under which children may be born, clothed and educated."

"It will make the destruction of our states as individual entities and the beginning of a complete federal autocracy."

"It will be as unenforcible as the prohibtion amendment, and will cause sedition and disrespect for law."

"It will make us into a nation of lazy good-for-nothings."

—These are a few of the things that will be said, with increasing frequency and emphasis about the Child Labor Amendment—about this proposed Amendment which has come into being through the efforts of countless of the most hard-working, honest and law-abiding men and women in America!

Facts Church Members Will Need

To dispel these false impressions, then; to keep them from being actually believed by state legislators and by the great mass of people in the country—this is the assignment we have before us. Every church member needs to know the fundamental verities of the Child Labor Amendment so that he may be competent to correct harmful false impressions among others.

First of all, the Amendment is *not* a law nor a statute. It will simply give Congress the power to legislate with reference to Child Labor— the power Congress thought it had when it passed the first and second Federal child labor acts, both of which were declared unconstitutional by the Supreme Court.

It does *not* prohibit the employment of children under 18 years years of age. It merely gives to Congress this limit within which to exercise its authority to regulate the number of hours and conditions of work for safety, and to prohibit, if deemed necessary, the employment of boys and girls in certain occupations involving unusual moral or physical hazards. Since an Amendment is for all time it must be general in its terms.

It does *not* interfere with girls helping their mothers with the housework nor with boys helping their fathers with the chores. The two child labor acts which the Congress formerly enacted included only employment in mines, quarries, mills, factories, canneries, work shops and manufacturing establishments.

It is *not* a leap in the dark. We know from experience what the effect of a Federal child labor act has been. The first and second child labor acts gave protection to thousands of children who are now without it. National interest in the Nation's children, instead of resulting in indifference on the part of the States, either in enforcing the existing State laws or in raising State standards, *actually increased* State interest and State responsibility. Federal administrative machinery did not duplicate, weaken nor destroy State enforcing machinery. On the contrary there was genuine co-operation between the Nation and the States in the protection of children.

It does *not* impair the power of any State to give greater protection to its children than that which the Congress may see fit to embody in future Federal legislation.

The backers of the Child Labor Amendment

A CHILD'S APPEAL TO GOD

Not less than three hundred thousand children in Christian America are today headed toward the gainful occupations either on the street or in the shop or in the factory. Some time since a little child was manipulating a machine in one of the great factories of the country. His clothing was caught by the cruel machinery, when, through fatigue he fell asleep. His body was terribly mangled. The papers reported it, and immediately some soul fired by the injustice of it, sat down and wrote:

"Our Father who art in heaven,
I pray thee look down and see
What grown-up and Godly Christians
Are doing each day to me.
Please listen, my heavenly Father,
To the prayer of a working child,
For the sake of thy Son's and Mary's.
The kind Christ-Child, meek and mild,
Who pitied and loved the children
And sought not to make them spoil
Of taskmasters greedy and cruel,
Who lived upon childhood's toil.

O Lord of the weak and helpless,
Must a child give daily bread
To the strong and rich and cunning,
And on crumbs of their feasts be fed?
Why, God, the puppies and kittens,
Don't work; they're allowed to play;
But poor little human kiddies
Are working by night and day,
Till their hands and hearts are weary,
And the childish bodies ache,
Do, Father, pity and save us,
For thy own dear kiddies sake!

If I have transgressed, forgive me,
And forgive my owners, too;
Perhaps thy Son had them in mind,
And, they know not what they do,
I have only one temptation;
When noise and fatigue strike deep,
I grow sick for rest and silence
O, My Father, give me sleep!
This evil is our undoing,
But thy hand holdeth the sword;
So out of the House of Bondage
Deliver thy child, O Lord."

Quoted by Bishop A. W. Leonard in General Conference Address.

do not want nor expect Congress to pass any law regulating the work of children in agriculture under the direction of their own parents on their own farms. It is admitted that many rural children are losing a large part of their schooling because of agricultural labor, but the National Child Labor Committe gives it as their official opinion that cases of this kind may better be corrected by health, education and other protective agencies than by prohibitive legislation.

When we acquaint ourselves thoroughly with these principles upon which the Child Labor Amendment is based we can hardly be misled by any campaign of misrepresentation, however insidious, and however artfully directed at American prejudices. The crowning absurdity of all the indictments against the Amendment is the one which claims that through its agency we shall become a nation of loafers. For we who have worked together for years in this cause know that our fundamental aim is not to transfer children from labor to idleness, but to transfer them from blind-alley pursuits to educational preparation for lives of greater usefulness.

New York City.

THE ASBURY MONUMENT TO BE DEDICATED OCTOBER 15, 1924.

The dedication of the monument to Bishop Francis Asbury, postponed from Tuesday. June 3rd, 1924, on account of strike in granite quarry, preventing completion of the pedestal, will take place on Wednesday, October 15, 1924. The monument is to occupy a triangular plot, set apart by Act of Congress for the purpose, at the intersection of Sixteenth and Mt. Pleasant Streets, Washington, D. C. A reception for the guests and friends of the Association will be held on Tuesday evening, October 14th, at the Mount Vernon Place Methodist Episcopal Church, South.

AN EXPERIMENT IN HUMAN RELATIONSHIPS

(Continued from Page 9.)

There has been an increase in product and a corresponding decrease in cost.

But the chief point is in the financial increase. "I know of no adventure in industry," says Mr. Hapgood, "which compares with that of working intimately with a group of manual workers. The real excitement and the real stimulus in life is our dealings with human beings not with inanimate objects." A good deal of this philosophy of experiment is contained in his statement: "I am a profound believer in the molding influence of one's surroundings. It is tommyrot to say that all of us have an equal chance at the good things of life. If I had been brought up in a slum I should have been a slum offspring. A miserable environment is mainly responsible for warped lives.

"Especially true is this in industry. There the emphasis is upon production of material wealth. 'I am not in business for my health' is the pagan slogan of many respectable citizens. From this misplaced emphasis untold misery results. Lives are ruined. Business men forget that they are dealing first of all with human beings —men and women whose needs and aspirations are like their own. They realize the need for careful nurture and culture of their own children, but not of the children of their employees, who have exactly the same sensibilities that their own possess. The result is that there is no sympathetic human relationship in industry, and a gulf is fixed between the man who provides the capital and the managerial ability, and the man who toils with his hands.' '

The chief business of industry is not to make things but to make men and women. Has not this experiment in that large business a hopeful meaning for all who are eager to see industry and business come under the domina- of the rule of service rather than profits?

THE EPWORTH LEAGUE INSTITUTE AT WALDEN COLLEGE CLOSES

(Continued from Page 6)

munity Service, Epworth League and Sunday School Methods. The afternoons were devoted to recreational activities, while the evenings were devoted to platform meetings. Notable addresses were delivered by Bishop I. B. Scott and Drs. Butler, Coggin and Martin. Very helpful talks were made by Dr. H. H. Walker and E. A. Maryland of this city.

On Friday evening an "All Star" concert was given in which the most talented people of this section took part.

The officers of the Institute are Dr. C. K. Brown, Dean; President T. R. Davis, Local Manager; Rev. J. B. Booth, Promoter; Dr. J. D. Chavis, Life Work Secretary; Rev. J. O. Dixon, Secreatry; Dr. W. E. McKissack, District President; Mrs. Exie McKeever, District Secretary. Those assisting the Dean as instructors were Bishop I. B. Scott, who lectured daily on Missions; Dr. F. H. Butler, Epworth League Methods; Dr. J. N. C. Coggin, Christian Citizenship; Dr. J. D. Chavis, Life Service; Rev. J. O. Dixon, Stewardship; Mrs. S. W. Davis, Junior League Methods; Prof. H. J. Johnson, Sunday School Organization and Administration; Prof. T. B. Hardiman, Sunday School Methods; Rev. D. T. Burch, Evangelism Rev. H. P. Gordon, Evangelism; Rev. W. M. Mitchell, Evangelism.

The closing session of the Institute was held Sunday afternoon at 4 o'clock. Bishop I. B. Scott delivered the closing sermon and a very large crowd attended. The services were held in the open on the beautiful college grounds. Special music was provided by the union choirs of the M. E. Churches of the city. A great consecration service was held when twelve young people, who had been attending the institute, pledged themselves to Christian Life Service.

PERSONAL AND GENERAL

(Continued from Page 2)

House, Flint Goodrich Hospital, Prison Reform Association, Charity Organization Society, Louisiana Sunshine Society; Social Service Confidential Exchange, Warrington House Association, Orleans Anti-Tuberculosis League, N. O. Day Nursery, Child Welfare Association, N. O. Dispensary, N. O. Colored Day Nursery, Louisiana Society for the Prevention of Cruelty to Children, Boy Scouts, N. O. and Miss Valley Seaman's Friend Society, Home for Incurables, Milne Home, Prison Aid League, Consumers' League and Waldo Burton Boys' Home.

No gift could be of more service to any social group or to any institution than would a generous response on the part of the public to the urgent appeal of President J. W. Simmons of Clark University for 10,000 volumes to be donated by the friends of Christian education and sympathizers generally with human uplift to enlarge the Clark University library. These should cover subjects on chemistry, physics, biology, domestic science, education, source books, handbooks, classics, modern languages, general works of reference, fiction, history, economics, sociology and mathematics. Clark University is one of the most forward-looking institutions for Colored youth in the Methodist Episcopal Church. Its ambition is to be rated in the A Class of the Association of Colleges of Negro Youth which will place it among the foremost colleges in the country, and hundreds of worthy Negro students who crowd into its halls annually will likewise be grateful for generous response to President Simmons' appeal.

Episcopal Plan of the 1924 Fall Conferences in the United States

Conference	Date	Place	Bishop
Alabama	Oct. 29	Tarrant City, Tenn.	Thirkield
Atlanta	Dec. 3	Rome, Ga.	Richardson
Blue-Ridge Atlantic	Nov. 6		Thirkield
California	Sept. 10	Santa Cruz, Cal.	Burns
California German	Sept. 17	Los Angeles, Cal.	Burns
Central Alabama	Nov. 6	Birmingham, Ala.	Jones
Centrsi German	Sept. 3	Detroit, Ill.	Nicholson
Central Illinois	Sept. 10	Normal, Ill.	Hughes
Central New York	Oct. 1	Newark, N. Y.	Leonard
Central Swedish	Sept. 3	Cleveland, O.	Richardson
Central Tennessee	Oct. 16	Dickson, Tenn.	Thirkield
Chicago German	Aug. 20	Brilliant, Wis	Hughes
Colorado	Sept. 3	Pueblo, Colo.	Mead
Columbia River	Sept. 3	Wenatchee, Wash.	Johnson
Dakota	Oct. 1	Aberdeen, S. Dak.	Locke
Des Moines	Sept. 17	Clarinda, Ia.	Keeney
Detroit	Sept. 17	Saginaw, Mich.	Nicholson
East Tennessee	Oct. 1	Abingdon, Va.	Thirkield
Erie	Sept. 17	Brookville, Pa.	Anderson
Genesee	Oct. 8	Corning, N. Y.	Leonard
Georgia	Oct. 29	Fitzgerald, Ga.	Mead
Gulf	Dec. 10	Welsh, La.	Waldorf
Holston	Oct. 8	Jellico, Tenn.	Thirkield
Inter-Mountain (Ia)	Sep. 3	Gooding, Ida.	Smith
Illinois	Sept. 10	Bloomington, Ill.	McDowell
Indiana	Sept. 10	Indianapolis, Ind.	Wilson
Iowa	Sept. 10	Fairfield, Ia.	Keency
Kentcky	Sept. 17	Ashland, Ky.	Henderson
Little Rock	Nov. 19	Fayetteville, Ark.	Clair
Michigan	Sept. 10	Jackson, Mich.	Nicholson
Minnesota	Sept. 17	Winnebago, Minn.	Locke
Missouri	Sept. 17	Marceline, Mo.	Waldorf
Montana	Aug. 26	Helena, Mont.	Smith
Nebraska	Sept. 17	Omaha, Neb.	Lowe
New Mexico	Sept. 3		Richardson
North Carolina	Oct. 2	Marion, N. C.	Thirkield
North Dakota	Oct. 8	Minot, N. Dak.	Smith
Northwest Kansas	Oct. 1	Colby, Kas.	Waldorf
North Montana	Aug. 26	Helena, Mont.	Smith
Northeast Ohio	Sept. 10	Coshocton, O.	Henderson
Northern German	Sept. 3		Hughes
Northern Swedish	Aug. 27	Minneapolis, Minn.	Locke
North'n Minnesota	Sept. 24	Aitken, Minn.	Locke
Northwest German	Aug. 27	Le Mars, Ia.	Hughes
Northwest Indiana	Sept. 17	Clinton, Ind.	Wilson
Northwest Iowa	Oct. 1		Keeney
Northw't Nebraska	Sept. 3	Scottsbluff, Neb.	Lowe
Norwegian Danish	Sept. 17	St. Paul, Minn.	Mead
Ohio	Sept. 10	Ironton, O.	Leete
Oklahoma	Oct. 15	Woodward, Okla.	McConnell
Oregon	Sept. 17	Medford, Ore.	Johnson
Pacific German	Oct. 1	Salem, Ore.	Johnson
Pittsburgh	Oct. 1		McConnell
Puget Sound	Sept. 10	Bremerton, Wash.	Johnson
Rock River	Oct. 1	Sterling, Ill.	Hughes
Saint Louis	Sept. 24	Carthage, Mo.	Waldorf
St. Louis German	Sept. 24		Nicholson
Savannah	Oct. 29		Richardson
South Carolina	Dec. 3	Bennettville, S. C.	McDowell
Southern California	Sept. 24	Pasadena, Cal.	Burns
Southern German	Nov. 5	New Oricans, La.	Mead
Southern Illinois	Sept. 24	Carbondale, Ill.	Leete
Southern Swedish	Dec. 4		Mead
Tennessee	Oct. 8	McMinnville, Tenn.	Jones
Upper Iowa	Sept. 24	Osage, Fla.	Keeney
West German	Sept. 19	St. Joseph, Mo.	McConnell
West Ohio	Aug. 27	Ada, O.	McDowell
West Virginia	Sept. 24	Parkersburg, W. Va.	McConnell
West Wisconsin	Sept. 3	Barshoo, Wis.	Locke
West'n Nor. Danish	Oct. 15	San Francisco, Cal.	Johnson
Western Swedish	Aug. 27		Richardson
Wisconsin	Sept. 10	Janesville, Wis.	Anderson
Wyoming State	Sept. 10	Sheridan, Wyo.	Mead
Texas	Oct. 29	Texarkana, Tex.	Jones
West Texas	Dec. 10	Austin, Tex.	Jones

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--The Boyhood of Jesus.

(Luke, 2:40-52.)

JULY 13, 1924

If Jesus had written an autohiography, how much fuller would be our knowiedge of his iife! But he did not write an autohiography. And it is hardiy prohahie that ho positiveiy expected any one eise to write his autobiography as such. As a matter of fact, we do not have in tho Bihie the hiography of any of the great characters of the Bihle—not even of Moses or David. What we have in the Bihie of the great bihiicai characters is herc and there certain hiographicai fragments — incidents or experiences in their iife and their reaction to these experiences—which shed some light on certain traits of their character hefore they hegan the crowning work of their life. After they began their puhiic career we sometimes have here or three a more or iess fuii account. Jesus prohably did not expect his heioved foiiowers to write any more concerning hia iife. And they did not do any more than thia. Therefore, none of them was a hiographer in any strict sense of the term.

Had they desired to he hiographers, they prohahiy couid havc given us a quite fuii account of Jesus' entire life on earth. For they douhtieas could have secured much accurate information from one of Jesus' hrothers, Jamea, who was one of the leaders of the eariy church. But, as we suggested in our last lesson, their purpose was not to give aii the information ahout him that they could for the purpose of informing ua, hut to give us aii the information about him which they conaidered very much worth our whiie, knowing in order to estahlish ua in faith in him as the Messiah.

So Saints Matthew and Luke have toid us about the circumstances of his hirth. The former has also told us something else about a part of the period of his infancy (Matt. chapter 2). This was intended to ahow how God protected him in the midst of dangers and hrought him safely through them even from birth. And with this account of God'a foiiing Herod's attempt to kiii Jeaus whiie Jesus was an infant, we are to connect in thought the later atatement of Jesus himself when in tho midst of danger, namely, that no man taketh his life from him, hut that he iays it down himself (John 10:18). And Saint Luke has also given ua another biographical fragment of Jesus' life when Jesus was ahout entering into the period of adolescence. This is the text of our lesson.

Jesus here is at the age when tbe normal boy is apt to wander far from home without his parents knowing his whereabonts. But such a boy nsually joins himself with another boy or with a gronp of boys and wanders off to play or fight. But our hoy Jesus does not leave his parents to play with other boys, hut, hecause of his keen interest in reiigion, he leaves them to go to the consecrated house of God to discuss reiigious questions with those who were recognized and authoritative reiigious teachers. Saint Luke's purpose in recording this incident, was doubtless to show us how even at this tender age in Jesus' iife his interest in reiigion or the works of God took precedence over aii his other interests, and that even here he is wiiling to take ieave of father and mother in order to promote the hest he couid the cause of God in the world—a disposition that was characteristic of him throughout his puhiic ministry. And with this incident we are to connect in thought that iater statement of Jesus concerning the forsaking of father and mother for him, and concerning thc iove of him more than other reiations (Matt. 10:-37:19:29). He is now suhject to the wiii of his parents as he remained throughout his youth (Luke 2:51). And so he readiiy consents to do his mother's hidding. But when, on a much later occasion, when he was subject completeiy to what he knew to he his Father's wiii, his affectionate mother sought again to dampen what she considered his excessive reiigious zeai, he would not return home with her (Matt. 12:46-50). And these two incidents are also to be connected in thought.

But this lesson teaches us something more ahout the boyhood of Jesus than merely reiigious enthusiasm and fiiiai ohedience. You know a person may be very enthusiastic ahout religion and yet may not have any considerahle knowledge. Indeed, some among us today who are the most enthusiastic reiigious taikera are not always among those who have the profoundest reiigious insight. But our hoy Jesus was not merely fond of discussing reiigious questions, but had a reiigious insight and freshness of interpretation of Scripture, to be a hoy of that age, that amazed the venerable professors who listened to him—a characteristic which was hia throughout his puhiic ministry. And we are to connect with this in thought the later marvel of the common peopie because of the originaiity and authoritativeness of his teaching (Matt. 7:28,29; Mark 1:22).

With such remarkahie religious insight aa a boy, we are to suppose that Jesus was carefuiiy taught in the Scriptures in the home and in the puhiic schoois as Jewish boys usuaiiy were. Knowiedge of the Scriptures is a condition of insight into the fundamental meaning and implications of the Scriptures. But it is not the oniy condition. A person may have the most accurate knowledge of the letter of the Scriptures without having any appreciahie spiritual insight. Spiritual insight is not a thing to be passed on from teacher to pupii, hut it is personai. It comes, in the second piace, from reflections on the Scriptures, and on life in general under the influence of the Holy Spirit. But not aii persons who thus reflect arrive at such insight to the same extent. For it is, in the first place, a gift of God evcn hefore birth—a gift of God in mental and spiritual endowment. Given the higheat comhinaiion of mental and spiritual endowment, a reiigious hent character from eariy chiidhood, accurate knowiedge, and much reflection under the influence of the Holy Spirit, and the result is a profound spiritual or iegious insight. Aii those things we can safeiy say of our hoy Jesus.

But in saying this we do not mean to imply that he was perfect in knowiedgo, wisdom and insight during his hoyhood, but that he was perfect in these things for a hoy of his age. He yet had much to learn from study and experience, and much mental and spiritual deveiopment to realize heforo it could he said that "In him dweiieth aii the f uiiness of the Godhead hodiiy" (Col. 2:9), as we are assured hy Saint Luke and elsewhere (Luke 2:52, Heh. 2:10; 5:8, 9). But he wiii iearn it; for he has the endowment and the interest, and is destined to have the experiences. Surely he was hrought or "sent" into the world for the service which he performed. And throughout his hoyhood he was preparing himseif and heing prepared for this service.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, July 13, 1924.

"And they understood not the saying which he spake unto them."

(By Rev. D. D. Martin, D. D.)

When Jesus tarried hehind in Jerusalem, "his parents knew it not." When he said unto them, "Know ye not that I musf he in my Father's house," they understood not tho saying which he spake unto them. They were good parents. The world wiii never cease honoring the Hoiy Mother of our Lord, hut even Mary and Joseph did not understand their chiid. One of the sad things of childhood is that it is so frequentiy misunderstood.

The joy of chiidhood is the home life. Happy is the home where chiid life is its center iight and attraction; hut sad is it for the chiid if the home does not understand them. If the parents are Christians, and possessed of the spirit of kindness and parental soiicitude, the chiid and the parents wiii constantly he finding more of each other. Chiid life is a constant unfoiding to the anxions watching parent whose whole life is hound up in the child.

The saddest thought of all is that there are so many of the parent life of the world who are not Christians and do not know the hallowed story of the boy Jesus, and how his sacred life unfolded to his parents, as every normal child iife must he an unfolding to its parents. The home life which Jesus had with his parents, a type of every ideai home, is unknown to them. The chiidren of earth are suffering for reai homes that must he what the world impiies, a type of heaven. We shouid aii go out to try to make every home a happier piace and tho whole world hut a larger home.

In aii heathen Africa there is hardiy a place that can he caiied a home. Aii the chiidren know is the iittie hut in which they find sheiter with their poor mother, who is herseif never reaiiy loved, save hy the unreasoning instinct of chiid iove. There is no piace where mother and father sit together with the chiidren in reai home feiiowship. Thoy need to hear of the story of Nazareth and other Christian homes, and the story of heaven's iove for chiidhood and motherhood, that they, too, may have happy homes.

It is our work to heip aii peopie everywhere to have happy homes and chiidhood.

Gammon Seminary.

District Rounds

STARKVILLE DISTRICT.

Third Round.

Shuquiak, July 12-13; Macon, 18-20; Mashulaviiie, 19-20; Brookviiie, 26-27; Columhus (St. James), Aug. 1-3; Columhus, 2nd Church, 2-3; Caiedonia, 9-10; District Conference, 12-17; Longview, 16-17; Crawford, 23-24; Fern Springs, 26; Hickory Grove, 28; Macon Ct., 30-31; Starkviiic, Sept. 5-7; Starkviiie Ct., 6-7; Rock Hiii, 13-14; Eupora, 19-21; Mahen, 20-21; West Point, 26-28; West Point Ct., 27-28.

Dear Brethren: The new quadrennium hegins with the responsihiiities no iess than the past. As servants of God, let us hegin with a determination to carry over the program and see to it that no phase of the church work iags. We can, we must, we wiii.—J. H. Taibert, Dist. Supt.

MONTGOMERY DISTRICT.

Fourth Round.

Evergeen Ct., Aug. 22-24; Castie herry and Sparta, 29-31; Brewton and Poliard, 30-31; Pensacoia, Fla., Sept. 5-7; Tensaw, 9-10; Theodore, 12-14; Wesiey and Chicksaw, 18-21; Warren Street, 19-21; Troy, 27-28; Union Springs Station, Oct. 3-5; Union Springs, Ct., 4-5; Booth and Lomax, 10-12; Eclectic Ct., 18-19; Wetumpka Ct., 25-26; Montgomery, 31-Nov. 2.

Dear Brothers: Bring halance of World Service quota to District Conference, Mohiie, Ala., August 13-17 Each pastor is requested to report at least five cash yearly suhscriptions to onr great Southwestern Christian Advocate at the District Conference. We expect you to go forward. We must advance on all lines. Faithfuiness to self, God and fellowman wiii he a mighty instrument in our Zion. Present aii claims, let us go up to the Annual Conference iooking the world squarely in the face with a ciear conscience, knowing I have done my hest. The General Conference 1924 ia history. It was gracious and left our area intact, Bishop Jones and Cahinet in trim for another year for King-

dom service. Let each pastor and layman do his hit.—Yours for Kingdom service, P. P. Wright, District Supsrintendent.

COLUMBUS DISTRICT.

Second Round.

Summer and Fall, 1924.

Detroit, Scott, Juiy 12-13; Pontiac, p. m., 13; H. Park, 3 p. m., 13; Trinity, 14; Fiint, 15-16; New Emanuei, 17; Toledo, 18; Lorain, 19, 11. m., 20; Elyria, 3 p. m., 20; Oberiin, 8 p. m., 20; New London, 21; Springfieid, Wiiey, 26-27; Oberiin, 8 p. m., 20; Broaddus, 3 p. m., 27; Urhana, 28; Cleveland, Cory, Aug. 1-2; Coriett. Dedication, 3 p. m., 3; Mt. Pieasant, 4; Friendship, 5; Stewart, 6; Akron and Canton, 7-8; Youngstown, 9-10; Warren, 3 p. m., 10; Lee Ave., 14; Centenary, 17-18; Marion, 20; Deiaware, 21; Eleventh St., 22-24; Woodford, 3 p. m., 24; White St., 26; Cadiz, 29; Steuhenviiie. 30-31; Mt. Pieasant, Sept. 1; Bridgeport, 2; Marietta, 3; Martin's Ferry, 4-7; Flushing, 5; Beiiairs, 8 p. m., 7; Ciair, 10; Lincoin Heights, 12; Parker St., 14; Frambss, 18; Portsmouth, 20-21; Pennsyivania Ave., 24; Xenia, 25; Wheatiand Ave., 28; Urhancrest, 3 p. m., 28.

Dear Pastors: Let us emphasize World Service and soui winning! **District Conference, Elyria, O., October 7-12.** Pay in your minute money at this meeting. District Stewards wiii meet Friday, the 9th, 3 p. m. Group meeting. (Detroit) Fiint, Juiy 15-16. Other dates wiii be arranged. —Yours faithfuiiy, T. L. Ferguson, 1624 Harvard Ave., Columbus, O.

Quarterly Conferences

BELZONI, MISS.—Our second quarterly conferenco was heid June 20th-22nd. Owing to some previous arrangements made hy the District Superintendent, Dr. E. F. Scarhorough, he was unabie to he present. Our pastor, the Rev. M. J. Staiiing, presided. Aii reports were made in fuii. On Sunday morning he preached to a great crowd and his message was powerfui and inspiring. Text: Joh 1:1. Nothing iess can he said of night service, for it was a treat to aii present. Totai amonnt raised in conference, 84. District Superintendent paid in fuii.—Alex Cade, Reporter.

LAKE PROVIDENCE, LA.—Our beloved District Superintendent, the Rev. J. A. Lindsay, was with us and held the second quarteriy conference on May 23, 1924. Aii officers were prssent with good reports, showing improvement aiong aii iines. The District Superintendent was weii pieased with the work; he aiso preached a wonderfui sermon on Sunday, May 25, from the 2 King, 5:3, which was enjoyed hy aii present. The Memoriai sermon for the Grand Army of the Repuhiic was preached by Rev. W. C. Haywood, whicn was a great sermon: the oid soidiers went away iifted up. And on Tuesday, May 27, Rev. Foster, pastor of the M. E. Church, South, preached for us from Gen. 3-9, which was very inspiring. The pastor, Rev. W. C. Haywood, wishes to thank the stewardessss, under the leadership of Sister Ada Washington, for the beautiful refrigerator piaced in the parsonage. Paid the District Superintendent in fuii, $20. Totai coiiection for the session. $40.—Mrs. Aiice Wiiliams, Reporter.

GOODMAN, MISS. — Springridge: Our second quarterly conference was heid at Springridge M. E. Church, Pickens Charge, May 24-25, with Rev. J. M. Waiton, District Superintendent, in the chair; reports from aii officers present very good. Sunday was a high day. Superintendent preached to the deiight of aii pressnt. We were graced with the presence of Mr. G. Gariand, Mr. E. D. Mathews, Mr. Jas. Redoff Goodman, representing the Buriai Ciub and Undertakers' husiness. Amount raised this quota, $30.75; paid Superintendent in fuii, $25; paid pastor, $5.75. We ask God's biessings on Bishop Jones for sending to us Dr. Waiton as Superintendent and Rev. N. H. Wiiiiams as pastor.—Eiia Phiiiip, Reporter.

DAWSON, TEXAS — The second quarteriy conference of Huhbard and Dawson Circuit was heid May 11-12, with the Rev. J. W. Warren, our District Superintendent, at his post of duty, and preached two abie sermons. Our beioved pastor, Rev. J. W. Stone, Jr., and a number of officers and teachers, made their reports. Three new members were added this quarter. The good sermons Dr. Warren deiivered to us made our hearts feel giad. Dinner was served at the church. At 2:30 o'ciock the pastor attended the funerai of Brother W. Dawson, who died Saturday night He was about 63 years of age and ieaves to mourn his ioss, wife and many friends. Dr. Warren is weii pieased with the work and ask that we stand by the pastor. Pians have been made to remodel our church and parsonage. Raised in the quarter $31.25. We are going to do our best to put the program over.—Mrs. Annie Watson, Reporter.

MORTON, MISS.—Our second quarterly conferenee was heid at Nsw Chapei of the Morton charge at Trenton, Miss., with our beioved District Superinteudent, Dr. L. W. Price, in the chair. The quarter was weii attended and most of the officers were present with good reports. Rev. Price preached from the subject: "Wiii a man rob God." At 1:30 p. m a program was given, "How to make the world better," hy the supsrintendent of the Christian Banner Sunday schooi of Morton, Miss., in the person of Brother E. A. Moore. Sisters L. Wiiiiams and C. E. Lamh Moore made some interesting remarks. Paid Dr. Price $25 in fuii; totai raised this quarter for pastor $131.65. Rev. Williams preached Sunday at 2 o'ciock. Members received into the church this quarter, 12. Rev Litties, a retired minister of the Mississippi Conference, made some brief remarks. He is now a prosperous farmer of Trenton, Miss.—E. A. Moore,—Reporter.

MOSS POINT, MISS.—Our second quarterly conference was heid June 21-22. The husiness session was heid Saturday night, with the District Superintendent, Rev. P. H. Remhert, in the chair. All reports were good. Rev. Rembert preached two spiritual sermons Sunday at 11 o'ciock and night. We raised $118.50. Paid the superintendent in fuii. We ciosed a successfui quarter.—Walter Hand, Reporter.

Woman's Column

Deleware Confsrence Anniversary of the Woman's Home Missionary Society was heid in E. Caivary M. E. Church, March 2, 1924. Reports of the treasurer and corresponding secretary showed a spiendid year's work. Mrs. J. E. Cotton, superintendent of Friendship Home, and Mrs. David D. Forsyth, chairman of the committee, spoke hriefiy on Friendship Home. Mrs. K. S. Burnett brought greetings from the Philadeiphia Conference. Miss Anna R. Taylor, suppiy secretary of the Philadelphia Conference, honored us with her presence. Mrs. A. P. Campher was our anniversary speaker. Our hearts were greatiy stirred by the urgent appeai for the home society to train a larger number of young women to take their piaces in the much need fieid "Africa." The message was hrimfui of information concerning the Homeland. The great audience showed their appreciation of the address by their response to the offering. Many made piedges for Friendship Home.—Mrs. A. Davis Foust, Conf. Cor. Sec.

Report of Lexingtou Conference Woman's Foreign Missionary Society for quarter ending June 15, 1924: Chicago District, $169.10; Columhus District, $143.35; Indianapoiis District, $93.85; Lexington District, $66.76; Louisviiie District, $30.65. Grand totai, $503.71. Banner Auxiliary, St. Mark, $151.10; second honor, Cieveland, Cory, $62.75; third piace, Dayton, $45; ciose thirdi, Coiumhus, Centenary, $42.50; Banner District, Chicago, $169.10; sscond honor, Coiumbus, $143.35; third piace, Indianapoiis, $93.85.

Dear Sisters: We shaii need $501.48 next quarter to reach our quota, so iet us make next quarter our hest.—Mrs. C. D. C. Mehane, Conf. Treasurer, 134 W. 8th St., Paris, Ky.

CHICAGO, ILLINOIS—The Woman's Foreign Missionary Society held its "Schooi of Methods" May 15-16 at the St. Mark M. E. Church. Mrs. S. W. Eddy, a retired missionary, who spent ten years in India, was the teacher, and Mrs. Leggett, the Lexington Conference Corresponding Secretary of the W. F. M. S., was her assistant. The mesting was opened by singing "Rescue the Perishing". Mrs. Eddy read and explained the Scripture of "Let this mind be in you that was also in Christ Jesus." In speaking of how God will support the faithful, she used the following illustrations: Miss Bethune, of Florida, who now has $300,000 worth of property to turn over to the M. E. Church in a school for Colored girls; Pomeda, a native woman in India, who has 1800 girls and 200 boys in training, and Fannie Nance Gambie, who willed the W. F. M. S. $150,000. Mrs. Leggett introducod Mrs. Blaycette, the ex-District Presidont of the Chicago District; Miss Woolfolk, the District Corresponding Secretary; Mrs. E. Jackson, the President of the St. Mark Auxiliary, the largest auxiliary in the Lexington Conferenco. Mrs. Eddy spoke of the workings of the society. Meetings held twice a month.

Friday morning, May 16th, Mrs. Eddy spoke with the spirit of God upon her on the 1st chapter of the Revciations. Subject: "The Exaltation of Christ."

Friday afternoon was used on the method of the society. Mrs. Eddy exhorted the society to not forget the Thank Offering in April and the Christmas offering in December, ths Mite Boxes, The Friend, the missionary paper and the Study Course to be used in each auxiliary meeting.

The closing Scripture was Eph. 3-14. Subject: "The Christian's Prayer." Mrs. Hill had a short program with the Standard Bearer of St. Mark Church, Rev. Henry C. McDowell, a missionary from Africa, who is in America for a year's rest, was introduced and gave a short talk on his work with the Africans. The meeting adjourned with the great cause of the W. F. M. S. stamped upon our hearts as never before. Each auxiliary felt that under the leadership of Mrs. M. C. B. Mason, our District President, that greater work will he accomplished for the Master's kingdom, and that the Macedonian Cry will not only be heard in the home lands, but no country or nation under God's heaven will be forsaken, for He said, "Go ye, into all the world, and preach my Gospel to every creature."—Mrs. Artie O. Wallace, Reporter.

MARRIAGES

JONES-CARTER—On June the 1st one of the prettiest weddings of the season was that of Miss Savannah Carter, of Hearne, Texas, the daughter of Mr. and Mrs. Norah Carter, to Mr. S. C. Jones, of Longview, Texas. The marriage took place in Hamilton M. E. Church of Hearne, Texas. The center aisle of the church from the door back to the beautiful decorated arch, under which the wedding bell was hanging, was beautifully decorated. Miss M. O. Reid played the wedding march. Solo, "O Promise Me," by Miss Myrtle Dixon. Rev. A. R. Luster, pastor of Hamilton M. E. Church, of Hearne, Texas, performed the ring ceremony. Miss Carter is a graduate of Hearne City School and the Prairieview State Normal. Mr. S. C. Jones is a properous farmer. The couple left immediately for Long-

(Continued on page 16.)



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WHAT THE CHURCHES ARE DOING

HUNTSVILLE, TEX.—In commemoration of Mothers' Day, the children of the Mt. Prairie Sunday school, under the leadership of their able Sunday school superintendent, Bro. J. W. Teamer, stormed the home of Sister Mary Wynn with about fourteen pounds of nice eatables. Mother Wynn is in her 90th year and is reputed to be the second oldest member on the Huntsville Circuit. Though blind, she is still full of life. As a token of love for Mothers; it made a deep impression on Mother Wynn.—J. W. Walker, Reporter.

LUCY, TENN.—Easter was observed in the highest at Friendship Methodist Episcopal Church. Our pastor, Rev. E. J. Redick, delivered the Resurrection sermon at 12 o'clock, to the delight of all. The Sunday School rendered their program at 2:00 p. m., Mrs. R. L. Nelson, our public school teacher, manager. Each child played his part well. The program was carried out to the letter. The music was under the direction of Mrs. R. L. Nelson. Raised for World Service $7.41.—B. C. Tyler, Reporter.

PHILADELPHIA, MISS. — The ladies of Steven's Chapel M. E. Church showered the pastor at the parsonage. The party was led by Mrs. Hayes and Mrs. Hardy. A Panama hat worth $7.50 and groceries worth $6 were given in the shower. Words of greeting were given by the pastor, Rev. R. Houze. and wife.—L. C. Hardy, Reporter.

TUPELO, MISS.—The Rev. T. M. Foster preached a wonderful sermon the first Sunday in June at New Chapel M. E. Church. He was with the pastor, Rev. W. B. Rogers. Brother Foster said man can know the great church if he does not take the Southwestern in his home. Rev. Rogers is holding things in check.—Reporter.

WEBB, MISS.—Webb and Vance Charge: We take the advantage of this opportunity to give the many readers of the Southwestern our Easter report. Group leaders reported as follows: Vance, Annie Macon, $18; Lou Clark, $18.30; May L. Shaw, $5.05; Matilda Moore, $5.55; L. Moffat, $6. Providence, Laura Hayes, $9; C. A. Logan, $6; A. C. Logan, $10; Elsie B. Hollins, $10. Webb, Jno. High, $18; Pearl Hughes, $7; Will Brown, $7. Volunteers, Wright Wilson, $10; Perry Givens, $10; Mattie Henry, $20; Ed. Henry, $1. Grand total, $160. Local preachers: W. L. Moffat, $5; Jno. Standback, $5.—Rev. H. L. Jones, Pastor; Bennie Hollman, Reporter.

RAMSAY, N. C.—May 4 was a high day in McCrary's Chapel M. E. Church under the leadership of our efficient pastor, Rev. Robert McRae. At 11 o'clock our pastor was at his best when he stirred our hearts with a message from God. His text was found in St. John 4:4. After the sermon Mrs. Hopewell, the matron of Bennett College, was introduced and gave an inspiring talk. After the morning services dinner was served on the grounds, and at 3 o'clock the Rev. W. M. Crawford, the pastor of our M. E. Church in Ashehoro, N. C., came over with his choir and rendered splendid services. Rev. W. M. Crawford preached a wonderful sermon from St. John, 15:12. Our collections for the day were as follows: For pastor's salary, $17.13, and after the services the seven unit leaders which had been appointed made their reports as follows: No. 1, Mrs. Lena Phillips, $25; No. 2, Miss Albert Craven, $15; No. 3, Mrs. Pheha Allred, $29; No. 4, Mrs. Hattie Allred, $26.05; No. 5, Mrs. Omitta Limberry, $18; No. 6, Mrs. Ada Caveness, $10.50; No. 7, Mrs. Amanda Staley, $27.50. Public collection for rally, $6.55, making a total for the day, $175.13. Rev. McRae has proven to be a strong young pastor, and the church is moving nicely under his leadership.—Reporter.

CLARKSDALE, MISS.—Haven Memorial M. E. Church: The Epworth League, under the efficient leadership of Miss Leatha Barmore, Miss Marie Holmes, Miss Leanna White, Miss Bessie Holmes and Mrs. Margaret Chatman, is doing splendid work. The Senior and Junior Leagues are giving splendid service to the church; these young people are attempting to reach the many unreached boys and girls in the city of Clarksdale. There will be no let up until this much needed work is done. The League is giving each Sunday evening from 4 to 5 o'clock to the discussion of the topics for devotion and song service. On each Friday night the League is rendering some form of a program, social, literary or evangelistic. The schools and colleges are now closing and the young people who have been to college are returning home for the summer; several of our young ladies who have been teaching are now in and ready for work. Miss Marie and Miss Bessie Holmes have closed their schools and are here for work. Mr. Mashona Marsh, Miss Frankie Russell, Miss Lena Holmes and Mr. James Childress and A. B. Andrews have returned home from Rust College, Holly Springs, Miss. Our class in the study of the World Service program has begun their work after the close of the revival with renewed interest. We hope to see this class grow to 40 or 50 members in the near future. —F. H. Henry, Pastor.

MADISONVILLE, TEX.—Our church is making progress under our leader, Rev. J. C. Stripling. Bishop Jones and District Superintendent R. B. Reid made no mistake when they transferred this great preacher to us from Georgia. Easter Day was observed. Our pastor preached a wonderful sermon on the Resurrection, and the program began at 8 p. m. This was the best ever held in Madisonville. Mrs. Stripling had charge of the program. Total amount raised on Easter Day $183. The Mothers' Day service was indeed a great occasion. The town at large was anxious for a service of this kind. On Sunday at 11 a. m. our pastor was at his best. Text: John, 19:25. Men and women wept like children. This was a great day in Zion. At the close of the services eight persons were baptized and fellowshipped into the church. The Mothers' Day program was rendered at night. Mrs. Pearl Stripling, the accomplished wife of our pastor, had charge of the exercises, which were grand. We praise our Heavenly Father for the spirit of union that exists in this charge.—Estella Williams, Reporter.

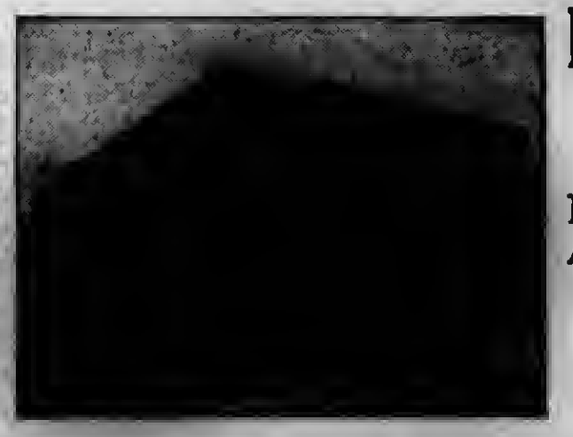
BATON ROUGE, LA.—The Epworth League of Wesley Chapel held a grand joint program with Camphor Memorial Church of Scotlandville, La., on Sunday, May 18th. There were several carloads of young men and women of whom several took active parts in the program. Mr. Joseph Middleton of Wesley Chapel delivered the welcome address, Miss Mary Williams of Scotlandville responded. Miss Corine White, our organist, rendered the music. Miss Lucile Steward played a beautiful instrumental solo. There were several wonderful papers read by members of Scotlandville League. Mr. William Haynes of the same League gave a wonderful talk to the League, subject, "The Value of an Education." A beautiful solo was sung by Miss Emily Stenley, followed by another talk. At the closing of the program a beautiful selection was sung by the members of the visiting League. Collection raised, $13.66. After the closing the Leagues were served with ice cream and cake. We thank them for their visit and cordially invite them to come back again.—Carolyn Louise Stemley, Reporter.

COLORADO SPRINGS, COLO.—Our hearts go out in gratitude for the return of our endeared pastor, Rev. J. B. Walker, who with our assistance last year did a splendid work. After first class repairment of our People's M. E. Church, from the roof to the basement, the parsonage, which is a ten-room two-story modern structure, was reheautified. The church grounds are being put in nice condition with tennis and croquette courts and other amusement accessories.

We lead the district last year in most every instance and are now preparing to maintain our standard with a first great financial step of a mock conference, to be pulled off in July. We extend an invitation to all Western travelers and others inclined this way, to come to St. Vrain and Royer streets for a decent church home with an organized galaxy of energetic promoters of the cause.—William G. Leake, Reporter.

INDIANOLA, MISS.—Easter was celebrated with the joy that belongs to such an occasion. The pageant, "The First Easter," was presented at Rasberry Chapel at 4 o'clock a. m. to a large and appreciative audience. Expressions from a number of those present showed that they had been lifted up to a higher spiritual plane for having witnessed the pageant. The membership had been divided into district, with the following persons as District Superintendents, and the amount each district raised: Mesdames L. W. Epps, $32.35; B. A. McCraine, $47.65; Minnie Kelly, $8.50; M. S. Rasberry, $35.20; L. P. Rogers, 24; public collection, $3.56. Total, $151.26. The regular Easter program was rendered at Jerusalem and St. Peter. The membership at these churches was divided into districts, with the following named persons as District Superintendents and the amount raised: St. Peter, Messrs. J. D. Gibbs, $1.47; G. W. Forte, $2.85;

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Mesdames B. Luckett, $3.75; W. Johnson, $3.50; V. L. Stephens, $8.80; Mary Halter, $10.25; public collection, $1.38. Total, $35. At Jerusalem, Messrs. P. Stowart, $16.35; J. Bledsoe, $9.46; Mesdames Lillie Rasherry, $11; M. Parker, $15; public collection, $1.19. Total, $53. Total amount raised on charge, $239.26.—Lillian P. Rogers, Reporter.

TURKEY CREEK, MISS.—Mt. Pleasant M. E. School: Children's Day was carried out with a commendable program rendered by Mrs. Pinkie White, teacher of Bible class No. 1; Mrs. N. Thomas organist; Scripture reading by N. Thomas; duet by Mrs. Millie Evans and Mrs. A. Tuggle; solo by Miss Helen Abrams; paper by Master John Williams, subject, "Whatsoever a man soweth, that he also shall reap"; solo by Mrs. Lettie Evans. Collection, $4. We are able to say that the little children were nicely and beautifully trained. Words of interest were spoken by our pastor, Rev. J. C. Houston,—F. Cassell, Reporter.

HOCKLEY, TEXAS—Sunday was a high day at David's Chapel M. E. Church, beginning in the Sunday school. The pastor conducted the Senior class with much enthusiasm, after which we went into our 11 o'clock service. The pastor chose his subject from the 16th chapter, 25th verse, of St. Luke, 16:25. Every person in the room witnessed the presence of the Holy Spirit. In the afternoon he talked from the 2nd chapter of Acts, a part of the 1st verse. He used for a subject „Wait for the Promise of the Father." Our hearts burned within us. I believe that I voice the sentiments of all when I say the church is moving on.—Rev. H. Chryar, Pastor; W. H. Riley, Reporter.

NEWLIGHT CHARGE—The members and friends showed how they loved their new pastor Thursday night when I lead quite a crowd to his home, singing "Give Me That Old Time Religion." We presented many pounds for him and family. After the presentation by the writer, the pastor and his wife made some very touching remarks and closed with prayer, asking us to come back again. We are highly pleased with Rev. F. J. Thomas. Sunday services were well attended; 54 communed. Collection, $25.54.—J. W. Jennings, Reporter.

MASON CITY, ALA.—Mason City Chapel M. E. Church is still on the upward move. This entire conference year up to date has been one continuous rally of spiritual and financial improvement. A series of well-planned sermons on Faith, Hope and Love, given by the pastor this new year has borne much fruit in the way of loyalty and benevolence on the part of the membership. Much of the new comfort and ease being experienced by the congregation now is due largely to the efficient business method that has been introduced by the pastor and stewards in this form of the unit system in collecting the finances of the church. On the second Sunday, April 13th, a very successful Stewards Rally was culminated in which a total of $105 was raised. The membership of the church was divided into clubs headed by the following stewards, who reported as follows: Club No. 1, Bro. Colvin, $9.95; No. 2, Bro. Lyun, $10.67; No. 3, Bro. Maxie, $11.20; No. 4, Bro. Collier, $5.65; No. 5, Bro. Rogers, $15.30; No. 6, Bro. Daniels, $5.35. Those contributing independently were as follows: Messrs. Rufus Lynn, Rogers, Bolware, Colvin, Daniels, H. Pierson, G. R. Points, Julius Points, $2 each; Mr. Geo. Collier, $1; Jas. McGehee, $1.50; J. C. Davis, $1; Mrs. Julia Bolware, $4.26; Mrs. Minnie Lynn, Mrs. Eliza McColum, Miss Nona McCollum, Miss Mattie Rand, Mrs. Sutton, Mrs. Boyd, Mrs. J. R. Taylor, Mr. LeRoy Saunders, Mrs. L. C. Nolker, $1 each; others contributing $3; Mrs. J. C. Martin, 50c. This total puts the church on a satisfactory financial bases, and with the working of the new system of collecting it is being evidenced that all financial obligations will be met without as much difficulty and embarrassment as heretofore.—Rev. J. R. Taylor, Pastor; George Daniels, Reporter.

LEES CREEK, LA.—On arriving at this place we found things in a gloomy condition, not even a Sunday school. The church had been attached to Bogalusa M. E. Church. We went to work and now have a fine Sunday school and expect to build a new church soon. Rev. M. R. Walker, District Superintendent, spoke of the work of the church and the World Service, urging the brethren to stand by the church and the pastor, and enable him to put the program over. The reports were good. After conference the Superintendent preached an impressive sermon. He was paid in full. On Saturday Rev. Williams, pastor of Thirkield M. E. Church, and Rev. M. R. Walker came out to see the pastor. Rev. C. D. C. Bryan, who was ill, and spoke words of consolation. The doctor pronounced his case as doubtful. Pray for his recovery.—Mrs. Mary Bryan, Reporter.

McMINNVILLE, TENN.—At Smith Chapel, one of the small churches with a small membership, on the McMinnville Circuit, Murfreesohoro District, just a few members came together and gave a collection of $20, for which the pastor Rev. J. S. Nance, was very thankful.—Reporter.

LAUREL, MISS.—The membership was divided into two zones, known as Young Bees and Old Bees. The Young Bees under King A. Spencer and Queen Georgiana Armsted, raised $240. The Old Bees under King Turner Jones and Queen Georgia Jones. raised $560. Grand total $800. The Rev. J. S. Williams, our pastor, announced to us in the last meeting that we had crossed the bay but the sea and ocean are yet before us.—Reporter.

PLEASANT HILL, LA.—We the members of Taylor Chapel M. E. Church are proud of our pastor, Rev. G. Robinson. Since his appointment the church has taken on new life and the circuit is in fine shape. He knows the great church and he is putting us over the top. He has many friends among both races. When he came our parsonage was in a dilapidated condition; he got busy and received donations from our white frends, as follows: The Gaddis Grocery Co., $50; Hardee and Gasple Gro. Co., $50; The Banks of Pleasant Hill, $25; Mr. B. R. Perkins, $5; Mr. A. J. Barren, $5; Sharp Drug Store, $3; Mr. H. Kennud, $10; The New Drug Store Co., $2.00; Robinson Store, $2.50; Owens Confectionery, $1. From those who did not give their names, $1.75. Raised from the members of the church $50; total raised up to date, $205.75.—Rev. G. Robinson, Pastor; J. J. Johnson, Reporter.

PHILIPP, MISS.—Shiloh M. E. Church: The pastor was greatly and agreeably surprised Saturday night, May the 17th, when a host of people marched in singing "When the Saints Go Marching In" and laid on the table many pounds of choice groceries for the comfort of the pastor and family. Many friends, white and colored, had donated these precious gifts through the solicitation of Sisters Jessie Turnipseed and E. W. Kimbrough, who know how, and take great delight in making things pleasant for the pastor. The pastor expressd his gratefulness by a few well-chosen words and left the door of welcome open for future calls. They departed and left him all smiles. The good members and friends of Townes Chapel (Philipp Charge) recently stormed the pastor with a nice box of groceries. This effort was led by Bro. Wm. Carr and Bro. Frank Murry. Many people contributed to this cause, which space will not permit their names to be published. Come again.—P. A. Lemon.

SAUCIER, MISS.—Ramsay M. E. Church: We are very glad to report that Ramsay is moving onward and upward under the leadership of our beloved pastor, Rev. Wm. Emerson Sunday, June 1, was a high day for us; he preached a wonderful sermon and brought a message full of the spirit to all who heard him. Subject: "I am doing a great work and can't come down." We raised $21.05 on pastor's salary.—S. L. Ramsay, Reporter.

COLUMBIA, MISS.—We take this method in thanking the women of the W. H. M. Society for their many deeds of kindness to us in the past few days. To our surprise, they presented to each of our (6) children from two to three complete garments each. The garments were made very nice and neat. Mrs. M. Woodson, 4 garments; Mrs. Eliza Armstrong, 3 garments; Mrs. M. Pearson, 3 garments; Mrs. M. McGee, 1 garment; Mrs. Idella Baskins, 2 garments. On the 20th night of May a great grocery storm arose after class meeting and traveled northward to the parsonage and there it stopped, and to our surprise we were made happy with so many pounds of choice groceries. A cash purse was presented also. On the 13th of May the good people at Foxworth surprised the pastor with many pounds of choice groceries. Both Methodist and Baptist had a part in the surprise. The members of Columbia Valley M. E. Church are looking forward to do greater work in the future than they have in the past. Mr. John Averette was right when he said a few nights ago in class meeting, that a man had a right and should take care of his church just as he does his family. Let's see to it that the church of God is cared for as it should be. I wish to say just a word about our Sunday school teachers, Mrs. M. Foaman, senior class, Mrs. M. Pearson, Band G class, and others, as they are appointed from time to time, are doing some wonderful work. Mrs. Eliza Armstrong is taking great interest in the Sunday school here. We are glad to have Rev. N. Poe with us this year. He is wide-awake and believes in going forward with the work of the church.—Reporter.

PAULDING, MISS.—We are very grateful to our Bishop for sending us Rev. T. A. Carter. Since he has been with us he has brought things to pass. He has raised the standard of this Circuit. H is wife is a great church worker. We are proud of her. We are glad we ranked fourth in the Easter report at Laurel, and are not ashamed of our Easter report. Leonia Church: Capts. No. 1: Viola Jones, $7.30; No. 2: Cora Jones, $20.65. No. 3: A. Smith, $4.05; No. 4: Mary B. Jones, $2.67; No. 5: Vina Lightsey, $12.85; No. 6: Ara Nelson $2.65; No. 7: Savannah Calhan, $3.51; No. 8: Armella Jones, $8.49; No. 9: M. J. Millsap, $4.80; No. 10: Almella Jones, $4.20; Lillie Millsap, $5.57; No. 12: Bettie Millsap, $3.20 .

KELONA, MISS.—I am very grateful to my people of Paulding Circuit for their splendid Easter report. I must say they are improving. The following is my Easter rep ort. Leona, $76.60; Oak Boarey, $15.00; Spring Hill, $12.25; Williams Chapel $11.15; Total $115.00. Rev. T. A. Carter, P. C.—E. P. Gant, Reporter.

BEVERLY, MISS.—Sunday, April 20th, was a high day at Magnolia M. E. Church, Clarksdale District. Brother A. L. Hickman, our pastor, although young in the ministry came to us full of zeal and anxiety to put the program of the church over. He has won for himself many friends around Beverly, of all denominations, he asked the assistance of the entire community, to help raise his world service quota, and urged that each adult member of the church pay five dollars. Mrs. M. A. Monroe, of Beverly, a member of the A. M. E. Church of Clarksdale, Miss., paid the first five dollars. Members responded as follows: Sisters: Jane Hawk, $5.00; Wilda Bowden, $5.00; M. A. Brown, $5.00; C. B. Brown, $2.50; D. B. Evans, $2.50; M. A. Parker, $2.45; Rosa Williams, $1.00; Mary Meeky, $1.00. Brothers: L. V. Hawk, $5.00; A. Pope, $5.00; A. W. Brown, $5.00; J. H. Bowden, $3.00; W. L. Hudson, $1.00; C. H. Liddell, 50c. Several other members paid a part of their five dollars, and will pay the remaining in the near futnre. The church has taken on new life and we are planning for a great year's work. The total collection for the day was $53.69.—J. E. Harden, Reporter.

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Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any cor rections or entries where nscessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Bluefield	Welch, W. Va.	June 25-29	B. J. Martin
Waycross (South end)	Waycross, Ga.	June 26-29	J. H. Pinkney
San Angelo	Lampasas, Tex.	July 1-6	S. E. Jones
Greensboro	Norfolk, Va.	July 9-12	H. L. Ashe
Dickson	Dickson, Tenn.	July 9-13	Eli J. Guthrie
Pulaski	Kingsport, Tenn.	July 16-20	W. L. Sanders
Waynesboro	Rockyford, Ga.	July 16-20	J. S. Stripling
Charleston	Mt. Holly, S. C.	July 16-20	A. R. Howard
Wilmington	Laurinburg, N. C.	July 17-20	M. M. Jones.
Dallas	Hubbard, Tex.	July 22-27	J. W. Warren
Vicksburg	Meadsville, Miss.	July 22-27	J. C. Hibbler
Gulf	Lakeland, Fla.	July 23-27	H. W. Bartley
Muskogee	Muskogee, Okla.	July 23-27	W. C. Conwell
Murfreesboro	Dilton, Tenn.	July 23-27	F. N. Collier
New Orleans	Slidell, La.,	July 23-27	M. R. Walker
Brookhaven	McComb, Miss.	July 23-27	G. W. Smith
Orangeburg	Rowesville, S. C.	July 24-27	B. S. Jackson
Western	Shelby, N. C.	July 24-27	N. J. Pass
Gulfport	Lumberton, Miss.	July 24-27	P. H. Rembert
Pittsburgh	Pittsburgh, Pa.	July 29-August 3	M. J. Naylor
Marshall	Quitman, Tex.	July 29-Aug. 3	E. H. Holden
Austin	Lockhart, Tex.	July 29-Aug. 3	A. D. Jacques
Paris	Sulphur Springs, Tex.	July 30-Aug. 3	J. H. Anthony
Kansas City	Independence, Mo.	July 30-August 3	A. H. Higgs
Lexington	Flemingsburg, Ky.	July 30-Aug. 3	H. M. Carroll
Indianapolis	Indianapolis, Ind.	July 30-August 3	E. A. White
Greenville	Liberty, S. C.	July 30-August 3	W. S. Thompson
Spartanburg	Greer, S. C.	July 30-August 3	J. C. Martin
Waycross (North-end)	Barnesville Ga.	July 31-Aug. 3	J. H. Pinkney
Griffin	Hampton, Ga.	July 31-August 3	M. M. Alston
Little Rock (1st. Div).	Newport, Ark.	July 31-August 3	L. G. Hodges
Holly Springs	Oxford, Miss.	August 5-10	W. N. Redmond.
Sardis	Darling, Miss.	August 5-10	C. W. Butler
Victoria	Yoakum, Tex.	August 5-10	J. G. Browne
So. Baltimore	Elvaton, Md.	August 5-10	J. S. Carroll
Charleston	Clarksburg, W. Va.	August 6-10	W. A. English
Palestine	Teague, Tex.	August 6-10	W. R. Robinson
Birmingham	Woodlawn, Ala.	August 6-10	C. L. Dunn
Forrest City	Brickeys, Ark.	August 6-10	J. H. Hatchett
Atlanta	Grantville, Ga	August 6-10	J. W. Queen
Atlantic	Daytona, Fla.	August 6-10	J. A. Simpson
LaTeche	Donaldsonville, La.	August 6-10	W. G. Alston
Hattiesburg	Laurel, Miss.	August 6-10	W. H. Smith
Opelika	Roanoke, Ala.	August 6-10	J. N. Wallace
Alexandria	Boyce, La.	August 6-10	Cornelius Johnson
Nashville	Springfield, Tenn	August 6-10	J. B. Booth
Waco	Chilton, Tex.	August 12-17	T. H. Watt
Huntsville	Bellemina, Ala.	August 12-17	J. L. Carr.
Louisville	Anchorage, Ky.	August 12-17	R. F. Broaddus
San Antonio	Gonzales, Tex.	August 12-17	A. L. Carper
Greenwood	Itta Bena, Miss.	August 12-17	E. F. Scarbrough
Starkville	Longview Circuit	August 12-17	J. H. Talbert
Marion	Eutaw, Ala.	August 12-17	Robert R. Williams
Topeka	Topeka, Kan.	Augnst 13-17	G. G. Logan
Rome	Ceadertown, Ga.	August 13-17	R. T. Jackson
Meridian	Philadelphia, Miss.	August 13-17	B. T. McEwen
Sedalia	Appleton City, Mo.	August 13-17	E. L. McAllister
Monroe	Bonita, La.	Angust 13-17	John A. Lindsay
St. Louis	Elsberry, Mo.	Angust 13-17	Leroy Woolrich
Fort Smith	Roland, Ark.	August 13-17	W. H. Simpson
Memphis	Capleville, Tenn.	August 12-17	T. W. Davis
Tupelo	Nettleton, Miss.	August 19-24	E. R. Miller
Lake Charles	Crowley, La.	August 20-24	C. W. Reeves
Hannibal	Columbia, Mo.	August 20-24	C. S. Webster
Gainesville	Cedar Key, Fla.	August 21-24	J. S. Todd
Clarksdale	Clarksdale Circuit	August 26-31	J. M. Marsh
Baltimore, North	Relsertown, Md.	August 26-31	E. S. Williams
Houston	Houston, Tex.	August 27-31	A. W. Carr
Beaumont	Beaumont, Tex.	August 27-31	W. D. Lewis
Baton Rouge	Scotlandville, La.	August 27-31	B. J. Reddix
Jackson	Pelahatchie, Miss.	August 27-31	L. W. Price
Columbus	Elyria, Ohio	October 7-12	T. L. Ferguson

SPECIAL NOTICE.

District Fraternal Delegates.

The following have been appointed to bear greetings from the Lake Charles District to the following District Conferences: New Orleans District, Slidell, July 23, Rev. S. Greene; Alexandria District, Boyce, August 6, Rev. W. J. Hampton; La Teche District, Donaldsonville, August 6, W. H. Jones; Shreveport District, Logansport, August 13. R. F. Long; Monroe District, Bonita. August 13, T. A. Hampton; Baton Rouge District, Scotlandville, August 27, T. A. Brown. —C. W. Reeves, District Superintendent, Lakes Charles District, Louisiana Conference.

The Gulfside Chatauqua and Camp Meeting at Waveland, Miss., August 17th, 31st. 1924.

The Ministers their Congregations and the friends throughout the New Orleans Area are cordially invited to Gulfside, and to attend the Chatauqua and Camp Meeting, where the air is cool and balmy from the Gulf, and the accommodations for Negroes are unequaled anywhere along the American coast, where under the leadership and wisdom of Bishop R. E. Jones, we have come in possession of one and a quarter mile beach front. With hotel accommodations, artesian water, electric lights, telephone and recreational grounds . It will be an inspiration for all who come to Gulfside, an intellectual feast and spiritual awakening to come down by the seaside where we have pitched our tent, and hear the many great preachers proclaim the word to the multitude. Come and spend your vacation here. The Ministers and Congregations along the coast from New Orleans to Mobile and nearby places will especially be asked for their best musical talents. Programs will be given later with full information concerning railroad rates, schedules, etc. Plans are being made for special rates throughout the Area. For further information you may write to J. W. Golden, Supt., Department of Evangelism, New Orleans Area, 631 Baronne Street, New Orleans, La.

CRESCENT CITY NOTES

THOMY LAFON—I wish to thank the committee of ladies in the persons of Mesdames Matilda Johnson, Rosa Ross, Miss Ida Green and Mrs. Martin of First Street Church; Mrs. Jackson, of Mt. Zion, and Mrs. Vining of Central Church, for the delicious refreshments, consisting of ice cream, cake and candy, which they served to the inmates of Thomy Lafon Old Folks' Home.

The old folks were made to feel happy, and we invite them to return again, and hope that they will have much success and prosperity in the work that they are doing.—Josephine Boston, Matron.

TRINITY M. E. CHURCH: Rsport for month of June: A new communion table has been installed in our church, and on June 1, one hundred and eighty persons partook of the Holy Sacrament, administered by the District Superintendent, Rev. M. R. Walker, and the pastor, Rev. G. C. Haywood. On the second Sunday, which was Children's Day, an excellsnt program was rendered by the young people under the direction of Misses Julia Herndon and Ruth Williams.

On June 15, Rev. R. G. Morris, of Gastonia, N. C., was with us and preached an inspiring sermon. The joint meeting of the Ladies' Aid, Numbers 1 and 2, was held on June 18, at the home of Mrs. Priestly. Aid No. 1 was entertained by Mrs. Priestly and No. 2 by Mrs. H. M. Williams of First Street M. E. Church. They reported a delightful time. The King's Sons and Daughters of Trinity, organized by Rev. Haywood, gave a Novelty Wedding on June 23rd, under the direction of the president, Miss Eola Graves. This event was quite a success and netted the club a neat sum of money. We wish to thank the committee who presented the porch chairs, swing and other articles to ths parsonage.—Mrs. M. V. Smith, Reporter.

MARRIAGES.

(Continued from Page 13.)

view, their future home. Both are members of the M. E. Church.—Reporter.

SIMS-WILLIAMS — Mr. David L. Sims and Miss Rhoda G. Williams were married at the home of Mrs. Dunnon in Pass Christian, Miss., on April 9. Both are of Greenwood, Miss. The rites of matrimony were duly celebrated by Rev. J. M. Shumpert.—Reporter.

BROWN - KOHN — Mr. Oscar L. Brown and Miss Blanche Mary Kohn were united in the bands of wedlock at the home of Rev. John W. Turner, 4607 South Franklin St., city. Mr. Brown is the son of Mr. Hy. Brown, the brother of Revs. T. A. and J. O. Brown of the Louisiana Conference. Rev. John W. Turner officiated.

CARD OF THANKS

We wish to thank the members and friends for the storm party given us on the night of April 8th, 1924. They came singing "Sowing in the Morning." They marched in and placed on the dining-room table about 75 pounds of choice groceries, after which the same were presented to pastor and wife by Miss J. E. L. Haynes, who voiced the sentiments of every member by saying as a token of their appreciation of the splendid service given by their pastor. They gladly stormed the parsonage. Those who led the party are as follows: Sisters H. B. Hart, Sarah Wallace, Rollins, Josie Young, Greene, Lizzie Smith, Lettie Smith, Pearl Williams, Laura Moore, H. Hall; Bros. S. Johnson, W. M. S. Powell, L. B. Bates, D. Spellman, Mrs. A. B. Shinault and family, Misses J. E. Haynes, Zenola Haynes, Marie Rollins, Mary E. Hart. Among others who helped but not present, were Mr. and Mrs. I. H. Haynes, Mr. and Mrs. A. Spellman, Sister J. McAllister, and others. We heartily thank you and bid you call again.—Rev. and Mrs. E. G. Webb.

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SIMPLICITY AND PURITY

By two wings a man is lifted up from things earthly—namely, by Simplicity and Purity.

Simplicity ought to be in our intention; purity in our affections. Simplicity doth tend towards God; purity doth apprehend and taste Him.

No good action will hinder thee, if thou be in thy heart free from inordinate affection.

If thou intend and seek nothing else but the will of God and the good of thy neighbor, thou shalt thoroughly enjoy inward liberty.

If thy heart were sincere and upright, then every creature would be unto thee a living mirror, and a book of holy doctrine.

There is no creature so small and abject, that it representeth not the goodness of God.

If thou wert inwardly good and pure, then wouldst thou be able to see and understand all things well without impediment.

A pure heart penetrateth heaven and hell.

Such as every one is inwardly, so he judgeth outwardly.

If there be joy in the world, surely a man of a pure heart possesseth it.

And if there be anywhere tribulation and affliction, an evil conscience best knoweth it.

As iron put into the fire loseth its rust, and becometh clearly red hot, so he that wholly turneth off all slothfulness, and is transformed into a new man.

When a man beginneth to grow lukewarm, then he is afraid of a little labor, and willingly receiveth comfort from outward things.

But when he once beginneth to overcome himself perfectly, and to walk manfully in the way of God, then he esteemth those things to be light which before seemed grievous to him.

—Thomas a Kempis.

ONE METHODISM

Meeting in Special Session in Chattanooga, Tennessee, July 2, 1924, the General Conference of the Methodist Episcopal Church South, by a vote of 297 to 75, adopted the Plan of Unification for the Methodist Episcopal Church and the Methodist Episcopal Church, South. It is a singularly gratifying coincidence that the nation's Natal Day, July 4, has become the birthday of re-united Episcopal Methodism in America.

Being the first church with an Episcopal form of government to attain an independent existence in the New Republic, Methodism and the republic have been inseparably connected in mutually constructive ways for the building of a great and God-fearing nation on these shores. Though hampered by the unfortunate split of 1844, over an issue long since dead, during all the years of its history Methodism has been perhaps the nation's most puissant Protestant ally in fostering those ideals and standards which a Christian nation holds dear.

Long and involved has been the approach to the desired goal. And as yet we have advanced only within the outlying precincts of the unification citadel, but we shall finally arrive. The detailed route over which advances have been made thus far, tedious and technical, has little interest for any except students possessed of a keen historical sense. But the main stages of the journey and the present status of relationship between the two Methodisms excites the practical interest of every Methodist from the humblest to the most exalted.

Up to and including the time of the General Conference of the Methodist Episcopal Church held in Des Moines in 1920, every specific plan of unification was disapproved. That General Conference failed to adopt the plan drawn up by the Joint Commission of both Churches, commending the Commission for its work and expressing deep appreciation of its painstaking efforts. But the same General Conference went further, recommending a continuance of a Commission on Unification authorized and instructed to act with a similar commission from the Methodist Episcopal Church, South, either (1) to arrange for a Joint General Convention of the two Churches, or (2) to perfect the plans already before the two Churches, or (3) to work out new plans of unification; in order that united Methodism, unhampered by State or national lines, unhindered by oceans or mountains, undivided by races or languages may help give speedy answer to the prayer, "Thy Kingdom Come."

The Southern Church assembled in General Conference session at Hot Springs, Arkansas, learning of this action of the Methodist Episcopal General Conference at Des Moines, adopted the following resolution, May 18, 1922:

"We express our warm appreciation of the faithful efforts of the members of our Commission on Unification to bring to pass upon a proper basis the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South. Knowing that there may be differences of opinion as to the details, we approve in principle the plan of unification by reorganization wrought out by the Joint Commission on Unification and submitted by our Commission to this General Conference.

2. Although the plan of the Joint Commission did not meet with the approval of the General Conference of the Methodist Episcopal Church which met at Des Moines, Iowa, May, 1920, we note that this General Conference of the Methodist Episcopal Church declared itself ready to accept any equitable plan of union that shall be mutually satisfactory to the membership of both Churches, and appointed a Commission, authorized and instructed to act with the Commission of the Methodist Episcopal Church, South, either in arranging for a convention or in perfecting plans already before the two Churches or in working out new plans of unification, for submission to the two Churches. This action of the General Conference of the Methodist Episcopal Church has been communicated by the Commission of that Church, through the Commission of our Church, to the General Conference, now in session, referred to your Committee on Church Relations and Bible Cause, and by it referred to us.

3. We agree with the Episcopal Address and adopt as our own the language of the same in saying: "The Methodist Episcopal Church, South, has always been desirous of the most fraternal relations with all evangelical Churches, and especially with the Methodist Episcopal Church, to which we are bound by the close ties of doctrine and history. We express the fervent wish that in the years to come these ties may be strengthened and these relations may become more and more fraternal."

4. We respectfully recommend that this General Conference appoint a Commission to be nominated by the Committee on Church Relations and to be composed of five bishops, ten traveling elders, and ten laymen for the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by the Joint Commission as feasible and desirable or upon such other basis as our Commission may determine.

5. Instead of the Joint Convention proposed, we recommend a special session of the General Conference of our Church. When a plan for unification is endorsed by a two-thirds vote of each Commission and approved by the General Conference of the Methodist Episcopal Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference."

From the above quotation it will be discerned that the Southern Church accepted our Des Moines Conference challenge in good faith and, in consonace with our previous action, appointed a Commission of twenty-five to continue negotiations looking toward unification in harmony with the basic principles already agreed upon by the Joint Commission, or upon such other basis as their Commission might determine. And moreover, to these powers given their Commission, was expressly conferred upon their College of Bishops the authorization and instruction to call a Special Session of their General Conference, "When a plan for unification is endorsed by a two-thirds vote of each Commission and approved by the General Conference of the Methodist Episcopal Church."

Those conditions having clearly been fulfilled—the Plan agreed upon by the Commissioners of both Churches having been submitted to the Methodist General Conference at Springfield, Mass., and ratified by that body—a majority of the Bishops of the Southern Church pursuant thereto and in obedience to their definite instructions, on May 20, 1924, issued an official call for a Special Session of their General Conference to be convened July 2, 1924 at such place as their Committee on General Conference entertainment should designate.

Chattanooga, Tenn., was chosen as the stage for the enactment of the momentous drama. In this assembly of the cohorts of the Southern Church on that occasion, there was reflected much that anybody looking on would admire. From the start, it was clear that nothing would be allowed to enter into the thinking and legislation of that body save Unification, only. This delimitation was effected by a special motion.

Early in the session it was evident that unification opponents would utilize every device and seize every opportunity to stab the flourishing hopes of unification proponents. Before even the Episcopal Address could be read, a resolution was offered by Dr. A. J. Lamar as follows:

"Whereas there has been expressed a doubt as to the legality of this special session of the General Conference; and whereas, if the plan of unification now proposed is finally adopted by a constitutional method, the result will involve title to all property now owned by our Church; and whereas it is certain that if a General Conference is called by the bishops, by and with the advice of the Annual Conferences as the Constitution clearly provided for prior to 1866, there can be no question of the legality of a General Conference so called—therefore

Be it resolved, That this General Conference request the bishops of all the Annual Conferences to join in a call for the General Conference to meet on the first Wednesday in May, 1925, to vote on the adoption of the plan of unification of our Church and the Methodist Episcopal Church submitted to this General Conference by the Commission on Unification.

Signed: A. J. Lamar, Joseph E. Cockrell, of the Alabama and the North Texas Conferences respectively."

This resolution, the first-line trench of the opposition to unification, provoked some of the most interesting discussions of the Conference. Upon its adoption depended the constitutionality of the Special Session. Lose this point and all is lost, as was repeatedly expressed by the defense. Speaking in opposition to the Lamar resolution, Judge H. H. White of the Louisiana Conference in one of the most discriminating and able addresses we ever heard, said,

If you pass this resolution that has been offered by Doctor Lamar, you immediately adjourn this Conference. You go back on the action of organization which was taken this morning. You go back on your resolution approving the loan for the contingent expense fund. You declare that what has

been done is entirely void and of no effect. There are many elements in the category of crime and offenses. I know of nothing in the catalogue of offenses of a graver nature than that of suicide. If you pass this resolution, you kill this Conference; you commit what is known in law as felo de se. This plan will never be resurrected.

Torrents of oratory, some logical and some otherwise flowed and ebbed as the day wore on, the majority endeavoring to establish and the minority striving to disprove the legality of the Special Session of the Conference. Abetting and strengthening the position of the anti-unificationists was a document inveighing against the Special Session; said document was signed by three of the College of Bishops, as follows:

"To the Special Session of the General Conference Assembled in Chattanooga, Tenn., July 2, 1924.

Dear Brethren: We, the undersigned, did not join in the call for the special session of the General Conference, because we were convinced that such call was illegal and contrary to the constitution of the General Conference and of the Church to which we have pledged absolute fidelity. The grounds of our dissent have been published, and we do not think it necessary to reiterate our reasons. We still entertain this view and, therefore, do not waive our previous dissent, but as a majority of the bishops have issued the call and have assumed full responsibility for the legality of the special session, and are, equally with ourselves, entitled to their judgment, we are here to render such service as we can and to discharge every duty that rests upon us in connection wit hthe momentous issues that confront our beloved Church.

Signed: Warren A. Candler, Collins Denny, James E. Dickey."

Those favoring unification were butressed in their position by the statement from the majority of the Bishops in which is clearly set forth, that under the provisions of paragraphs 37 and 38 of their discipline, they are empowered to call the General Conference whenever they deem it necessary. Note,

"The history leading up to the enactment of this law is illuminating. The last General Conference of our Church held prior to the war between the States was in the city of Nashville, Tennessee, in the year 1858. Shortly thereafter came on the war and all the disorder both in state and church that followed. For eight years there was no session of the General Conference. The Bishops were at that time without authority to call a special session. Under the law then in the Discipline, a General Conference could not be called untit every Annual Conference, including the smallest and most remote, had joined in the call. Evidently it was to meet this difficulty that the present law as contained in paragraphs 37 and 38 was enacted. If this law of 1866 had been intended to mean no more than that a called session of the General Conference could not be held until all the Annual Conferences, including the smallest and most remote, had had opportunity to elect delegates to the General Conference, then it would have been no improvement over the old law which left the calling of the General Conference to the vote of all the Annual Conferences; and our fathers of 1866 failed entirely to do what they plainly intended to do, namely, to make it possible to have a session of the General Conference at any time the Bishops judged it to be necessary."

Continuing, they said, 'In the exercise of these powers and of this authority the General Conference has been assembled in Chattanooga, Tennessee, to deal with the most important qeustion which has come before the Church since 1844." Signed: Edwin D. Mouzon, John M. Moore, W. F. McMurry, H. M. DuBose, James Cannon, Jr., W. B. Beauchamp, Sam R. Hay, Hoyt M. Dobbs, H. A. Boaz.

Besides the argument of Judge White of Louisiana, and the equally able, effective and unanswerable argument by Judge John S. Candler, brother of Bishop Candler strenuous opponent of unification, easily the most effective argument and the one that silenced the supporters of the Lamar resolution was the address of Dr. T. D. Ellis, South Georgia Conference, from which we take the closing paragraph:

"I am pleading that you give us a chance to unite, so that men may unite who pray, men who love Methodism, men who love God, men who love Jesus Christ, and would like to march under the banner of the eternal Spirit, men who hate sin, who hate the ungodliness that is taking our cities from ocean to ocean. I would have a reunited Methodism standing with no battle line within herself, but with a great battle line facing every enemy of God and of Methodism and bringing them to defeat. I want to say to you this morning that I make no low appeal. I come to you with no base argument. I am trying to make one that I can meet this evening on my knees when I pray the good God who is over me for the peace of his Church and the unity of his body. I am trying to make an appeal such that when you bring in your application to our Board of Church Extension I can say: "That is money to fight the devil, not fight my brethren across the Mason and Dixon line." I am trying to make an appeal to you that will mean to-morrow that the two Methodisms can turn their attention. the one to New York with its great foreign population, and we in the South to New Orleans, with its foreigners, undivided, one in name, one in doctrine, a brotherhood everywhere, one God and Saviour, one eternal Spirit, the Church of God marching on to victory."

Whereupon the suave, able presiding officer, Bishop E. D. Mouzon, the previous question being ordered, put the vote which lost the Lamar resolution in overwhelming defeat.

Deck being cleared for the main business, the report of the Commission on Unification was properly presented. Bishop Collins Denney followed this with the presentation of a lengthy technically constructed minority report which he read. Dr. A. J. Lamar moved its adoption as a substitute for the majority report. The battle of the giants was joined. Judge J. S. Candler led the attack on Bishop Denney's report in scathing, ironical terms:

I have listened along with you with very great interest *to the wonderful preparation emanating from the most wonderful mind that I think has been known to the world from the creation of Adam through Methuselah and all the way down to Alf Smith. I doubt capitally whether there is any man anywhere in this creation from Greenland's icy mountain to India's coral strand that oould have grouped in one paper as many different things to appeal, possibly not intentionally, but from the order of the mind and its peiuliar arrangement, to every prejudice that may be found to exist in any mind anywhere in this country.* We listened to the wonderful correlation of ancient history from 1784 down to the 3d day of July, 1924; and if anybody ever connected with the Methodist Episcopal Church has ever dotted an I or crossed a T, or ever said or done anything that might be offensive to the sensibilities of anybody south of Mason and Dixon's line, your attention has been carefully called to it.

One by one he then took up each salient feature of the Plan as submitted by the majority in its report, showing the advantages to his church of the adoption of the proposed Plan of Unification. He urged that the Commission had taken seriously the church's instruction to go out and see if they could not make an arrangement to bring the two churches together; "If you did not mean what you said, then instead of talking about fraternity and unification you all ought to go to the mourners bench." Mr. Candler then convinced the members of the General Conference that the proposed Plan conserves every interest, and more, that the Southern Church through its able Commissioners had contended for: first, they were to get into no plan that did not provide for their two million members equal protection with the four millions of the Methodist Episcopal Church; second, that neither the General Conference nor any Quadrennial Conference should be vested with final authority to intepret the constitutionality of its own acts; third, was of course the Negro question. On this we give the distinguished Southerner's argument in his own words:

Brethren, I think I can claim to be just as good a Southener as any of you. From 1733 to the present my folks have been right here. We have always lived here, and we always expect to live here —this part of it does. I have never had any trouble living in the heart of the South. I have never had any trouble getting along with these folks. Now a great bugaboo is found in this plan as an appeal. May I say to your fears or to your prejudices— you pay your money and you take your choice! It is said that under this plan, while it is admitted probably that we have taken care of the minority of the smaller Church, while it is in a measure admitted that we have fixed the Judicial Council to hold within the constitution of these Conferences, yet we have not taken cognizance of the social question that affects the South. And I have no doubt that from one side of this country to the other the changes are going to be rung on that proposition, and as far as I am concerned I am ready to meet it right here and now. I have been associating with the best Negroes in this country all my life, and I want to tell you this that today the best and the most law-abiding Negroes to be found in the Southern States of this country are to be found in the two Methodist Churches. I have tried first and last more than ten thousand of them. I have never yet tried an official member of either of those Churches for any sort of an offense, not even bootlegging. They tell you that you will be in very great danger from the few Negroes that will be sitting over at the right hand or the left. I don't know who is to be the goat in this arrangement. but sitting on one side or the other they say there are going to be some Negroes sitting over there Well, I want to tell you in a sort of a quiet way that in your next General Conference you are going to have some sitting on your side. You have already had a few that have been off color. You have already got in your foreign administration a few. I think I know of one colored presiding elder down in one of your Conferences in Brazil who is going around and superintending a lot of your people down there now, and I am happy to say I never heard any kick from any of the preachers about it. What we have had we are likely to have again. I do not know whether Bishop Dobbs, being an Alabamian, will have the backbone to appoint one, but I believe he will if he is the best man that he finds down there. You are going to have them in your General Conference.! When we had this up, and we

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THOU ART MY LAMP, O Lord: and the Lord will lighten my darkness. For by thee I have run through a troop: by my God have I leaped over a wall. —2 Samuel 22:29, 30.

were trying to find some sort of a plan, I walked over to see Bishop Hughes. Bishop Hughes, you know, is a mighty fine man. You know he married an Atlanta girl. I think that is the reason, and I know Bishop Hughes right well; and when we were discussing this I slipped around over on his side and I said: "Bishop, how many Negroes will you have over in your Jurisdictional Conference the first time we meet?" He told me. I said: "How do you think on a certain question your folks will be likely to vote?" He said: "I don't know. I expect our white ones will divide half and half." I said: "All right Bishop; if that is so, I will go over there and get those Negroes and we will clean you up." The truth is we know how to do that in the South. Have you all thought about it, that there are 350,000 Southern Negroes that are our Negroes? They are down with us, and I want to tell you another thing. We have never had a fight with anarchy, or with socialism, or any of the isms that have afflicted the other parts of our country, that we did not get those colored Methodist Negro teachers and Negro preachers voting with the best white folks in our State; and if those white Methodists up there are just half as mean as these brethren say they are, then I would rather take my chances with our Georgia Negroes in our Church than with them. But they say you have already got two Negro bishops. Well, I think one of the best-looking bishops that I have seen at this session of the Conference was a Negro Bishop. I was perfectly delighted yesterday when my distinguished brother introduced to you a Negro Bishop, and when my good friend, Bishop Denny, asked him to dismiss us with his blessing when we went out. I suppose they were trying to get us used to them. I am already used to them, and if they will bring us more of the same sort as old Bishop Lane, I have not got any kick coming there; at least I am not afraid to be in this great church of ours when they cannot even come and dismiss us without an invitation from a majority of our bishops. When we get this plan adopted, if we adopt it, you will elect your bishops, they will elect their bishops, you will get together and pray over them and start them out for their work, they will go to you; theirs will go to them, and neither one of them can cross over to you any more than could that angel up in Abraham's bosom pass across to Dives. Now I have no doubt that we have a good many episcopal angels in our College of Bishops that will be invited over, and for the sake of those brethren I hope all of them will be invited over there. There are one or two of them up there that I hope our bishops won't invite. There is one that they elected up there that has never loved us a bit and that they found out was not fit to be a bishop, and they retired him, and I hope our Board won't ever by a majority invite him to hold our councils. You all know his name. I won't call his name. You are in no more danger from the Negro bishops, no more danger than you are from a lightning stroke coming from a radio through the air. Not a bit. You are in no danger of their coming into your Churches. They do not want to come into your Churches. We have two of their Churches in Atlanta, and I did not know that they were there until six months ago, when they came to me to ask for financial help. They have their churches and go to them and are set aside in their churches, and there they will stay. The Episcopal Church has been running on that line. And there is nobody that looks after the social affairs of this country better than they do. If there is anybody that has more race consciousness than an Episcopal bishop, I would like to know it. They do not have any trouble with them in the General Assemblies; you won't have any trouble with them, and this is only a bugbear conjured up from unjustifiable fears and faithlessness in the future of this country.

(Continued in Next Issue).

ADJOURNED MEETING OF THE BOOK COMMITTEE

An adjourned meeting of the Book Committee of the Methodist Episcopal Church is hereby called for Tuesday, July 29, 1924, at 10 o'clock A. M. in the Hotel Cleveland, Cleveland, Ohio.

Personal and General

One of the best compiled district conference programs coming to our desk is that of the Rev. M. R. Walker, district superintendent of the New Orleans District, Louisiana Conference. The central theme of the program is the World Service of the Methodist Episcopal Church. The program is comprehensive, logical and thought-provoking. Dr. Walker and his committee are to be congratulated on such an achievement.

Mr. and Mrs. Chas. H. McHendrick of Atlanta, Ga., announce the marriage of their daughter, Nellie Evangeline, to Dr. George Skipwith Morise, on June 12, at 8 o'clock, at their residence, 319 Lucky street. Dr. and Mrs. Morise are at home to their friends at 610 Simpson street, Atlanta. Dr. Morise is one of Atlanta's many capable physicians, a brother to Mr. A. P. Morise, one of the most familiarly known railway postal clerks in the South.

The Union Theological Seminary, New York City, will hold its 4th annual mid-summer conference for ministers and religious workers at the Seminary, July 7-18. The general themes for discussion will be "The Fundamentals, what they are and how to find them," "The Motives of certain New Testament Books, "The Preacher and his Work," "The Social Function of the Church," "Personality, its origin, development and deviations," "Implications of Modern Psychology for the Religious Works," a detail of thirty set lectures by some of the leaders of religious thought throughout the country. The small fee of only $10 will be charged for the entire course.

According to Dr. Ernest H. Cherrington, General Secretary of the World League Aganist Alcoholism, it is planned that at the conference of that organization to be held at Winona Lake, Indiana, July 18, 19 and 20, a program will be launched for an extensive world assault on the liquor traffic. Far-reaching results will be obtained at that meeting, judged by the bevy of speakers scheduled for the program. Among these are: Bishop Thomas Nicholson of Chicago, president of the Anti-Saloon League; Bishop Wm. F. Anderson, Boston, of the Methodist Episcopal Church; Bishop James Cannon, Jr., Washington, D. C., of the Methodist Episcopal Church, South; Rev. F. Scott McBride, D. D., superintendent of the Anti-Saloon League of America; Dr. Wayne B. Wheeler, general counsel and legislative superintendent of the Anti-Saloon League; Rev. Gifford Gordon, field secretary of the World League Against Alcoholism; Miss Cora Frances Stoddard, Boston, secretary of the Scientific Temperance Federation; Rev. Dr, Ira Lendrith, Chicago, president of the Intercollegiate Prohibition Association; William ("Pussyfoot") Johnson, world traveler for the World League; Rev. Paul Barnhart, Methodist minister in South Africa; Rev. Dr. Sam W. Small, Mrs. Ella Alexander Boole, vice-president of the W. C. T. U., and Dr. E. H. Harrington. Rev. Dr. C. M. Gordon of the Victorian Anti-Liquor League, who will be in America at that time, will be presented at that conference.

No more unique contribution to the cause of race uplift has been made within a decade than the action of the N. A. A. C. P. in sending a collection of books by Colored authors to the American library in Paris, thereby to enlighten nationals of countries beyond the seas as to the value, extent and progress of Negro culture, and to set forth the American Negro problem in its true light. The list of books already sent by the N. A. A. C. P. is as follows: A Social History of the American Negro, Benjamin Brawley; The Negro in Chicago, Chicago Commission on Race Relations; The Negro Year Book; Dark Water, W. E. B. DuBois; Up from Slavery, Booker T. Washington; Finding a Way Out, Robert Russa Moton; The Soul of John Brown, Stephen Graham; Problems of Tody, Moorfield Storey; The Book of American Negro Poetry, James Weldon Johnson; Negro Poets and Their Poems, Robert T. Kerlin; The Negro in Literature and Art, Benjamin Brawley; Harlem Shadows, Claude McKay; Songs and Tales from the Dark Continent, Natalie Curtis; Afro-American Folk Songs, Henry E. Krebbiel; The Voice of the Negro, Robert T. Kerlin; The Shadow—A Novel, Mary Ovington; Nigger—A Novel, Clement Wood; Annual Reports—N. A. A. C. P. (3rd, 4th, 7th, 8th, 9th, 11th, 13th); How the N. A. A. C. P. Began; Thirty Years of Lynching.

METHODISM'S NEW ADVANCE AGAINST WAR BRINGS HOPE

By Will Irwin, Author of "The Next War" and "Christ or Mars."

Honor to the Methodist Episcopal Church! First among the greater denominations, it has faced the ten thousand devils of prejudice, cowardice, selfishness, and declared unequivocally against war as an institution. Some day, the histories may call its resolution of May 24, 1924, the crown of its honorable service for humanity and the Kingdom of God. Though the Methodists do nothing more, they have led a spiritual revolution. Until lately the Christian church has been a moral coward in the face of war. Suspecting that it served no good end of the spirit, the church has stampeded with the rest when the trumpets began to blow. But now, a denomination numbering its adherents by the millions, and famous for its forth-putting zeal, has dared to study war, to find exactly what it is, and put war-making among the cardinal sins in a new political decalogue. When the rest of the denominations follow—as inevitably they must in time—we shall have crossed the first bridge; accomplished the first stage of that peaceful revolution which is the special task of the twentieth century. Having converted the majority, we shall be ready for the second, which consists in finding ways and means.

The Methodists indeed have reached that stage already. But here, we come into confusion and bewilderment. The temper of the American people is prevailingly favorable to some measure for geeting at the causes of war and securing the permanent peace of the world. Since the political overturns in France and Great Britain, Europe is more receptive than at any period since the Armistice. The very rise of such men as MacDonald and Herriot means that the ring of politicians whose adherence to old formulas and blindness to new conditions precipitated the disaster of 1914, and blocked progress after 1918, have passed definitely from the stage. But still we Americans, who have it in our power to decide whether this shall be a war-world or a peace-world, stand bewildered between divided counsels and waste the moment of action in vague sentiment or mere talk. Half a dozen positive measures have been put before us, none without merit. But we seem to react to their flaws and faults rather than to their virtues. The League of Nations? But that might be giving up some of our vague, precious national sovereignty. Besides, certain people have said that if we joined it we might have to send our boys abroad to fight again. The World Court? Well yes, only that seems a little like making a start with the League of Nations. Senator Borah's proposal to outlaw war? Rather drastic. A good thing if we can pull it off, maybe. Still, if we try that we'll have to go up against those sleek European politicians, and you know what kind of people they are. And so we debate and talk and grow tired of the whole question and walk away and leave things as they are. Yet somehow we cannot get the thing out of our minds. Driven by a vague, uneasy, ache of conscience we keep returning to it. In our souls we realize, I think, that this is a duty of America, a spiritual opportunity for America; and that in shirking it we are recreant to the highest.

A Conference of All Religious Forces Needed

The truth is that none of these proposals is especially dangerous. They are just experiments; but not the kind of experiment which, if it fails, will blow up the laboratory. Their failure, at worst, will mean a lot of wasted time and effort. And the alternative to finding by experiment a way out is another world war, such waste as we have never known even between 1914 and 1918, and possibly the end of European and American civilization. Paradoxically, it matters at this moment not so much what we do as that we do something. The proper and useful course of procedure seems to me at this moment very clear. The Methodist Church with its shoulder already to the wheel, proposes to call a conference of American denominations on this question of getting at the causes for war. Very well. Let this meeting resolve itself into a caucus to determine the best apparent plan. And let the members pledge themselves, regardless of the attitude they took in debate, actively to support the action of the majority. That is the method by which a political party works; if it proceeded otherwise it would never get anywhere.

The Impulse Must Come From the People

This first impulse toward action must come from the people, not the politicians. In this matter our elected representatives, I am convinced, will never as a body act upon their own initiative and for a very good reason. No man likes to see curbs and limitations imposed on his own profession. The stock in trade of politicians, the raw material of politics, is power. The instant we enter any permanent form of international association, however slight, that instant we shear away from our politicians a little of their power. Instinctively, they are as a class against procedure of this kind. However, politicians can be forced; have in the past been forced. Their early attitude toward the movement to abolish the saloon is a case in point. In 1880, say, the saloon was the rallying place for ward politics. Politicians as a class stood between it and the growing wrath of the people not so much because they approved of the saloon as because it was a tool of their trade. Then the people, led unofficially but actively by the churches, united on a policy and expressed that policy in their votes. And by 1910, politicians who drank their quart of straight whiskey a day were on the platform preaching prohibition. The two cases are not exactly parallel. No two cases in human relations ever are. But the experience of the early prohibition reformers with the saloon illustrates what non-partisian organization can accomplish in the face of official inertia.

The Supreme Opportunity Is Now

This affair is the business of the churches; more even than the fight against the saloon. War, in a modern world, is wickedness. If we start war, if we encourage the conditions which make for war, we are flying in the face of all our Christian ethics. Purely defensive war is another matter; but in this age, few wars are wholly defensive. All the nations involved have usually contributed to the conditions which make one nation mobilize and fire the first shot. And Christianity, when it neglects to treat with the conditions from which wars arise, commits a grave sin of omission. It neglected to curb and rebuke that greed of money, power and fame which caused the disaster of 1914. It sinned blindly then, perhaps, not knowing what it did. But since 1918, some of the clearest brains and most candid spirits of this world have been at work showing us what war is and from what it arises. If Christianity lets Europe and America slide on in the old ruts, to another and even greater orgy of wholesale destruction and hideous violence, it will sin deliberately.

The action of the Methodist Church goes to show that Christianity sees its duty; that this incomparably great international organization, has accepted the task. Let it now proceed with all speed from counsel to action; for the favorable conditions of 1924 may not last.

POLITICS AND CITIZENSHIP

Questions for Christians In a "Campaign Year"

By Malcom J. McLeod, D.D., Pastor Collegiate Church of St. Nicholas, New York City

An organization was inaugurated in England during the last year by the name of Copec. It started as a conference on politics, economics and citizenship. and that is how it got its name; Copec consisting of the first letters of these words. It is an acrostic.

The conference was an inquiry into the relationship existing between religion and the great secular problems that are disturbing the world. Does our political creed square with our Christian belief? Are our business standards in accord with the spirit of the Golden Rule? Are we loyal citizens of the land where our lot is cast, as well as of the spiritual kingdom to which we profess to belong? This was the agenda of the conference. They are great and far-reaching questions, and they are certainly deserving of a frank study and a very sincere answer. Let us look at them in the light of our own constitution and the practical problems before us today.

1. And first of all take the question of politics. What is politics? Politics is the science of government. It is righteousness and justice applied to human affairs. How am I to live in peace and fellowship with my fellow man—that is politics. We could not get along in any half-decent way at all were it not for politics. So that the man who speaks disparagingly of politics and boasts that he is not interested in it, is like the man in the French play who expresses his surprise that he had been talking grammar all his life without ever knowing it.

There are many today who are saying that the preacher has no business to dabble in politics. Let him stick to his last. The pulpit is not the place to advocate amendments to the Constitution, or statutes for the states. Others draw a fine between the minister as a *priest* and the minister as a *citizen*, arguing that what is improper in the one is perfectly legitimate in the other. It all goes back, it seems to me, to our definition of what politics really is. My

own idea is that it is not the preacher's province to line up with any political party unless some great reform is at stake. He should be an independent in politics, a Mugwump if you like. The question for him is not between Republicans and Democrats but between good Republicans and bad Republicans, between good Democrats and bad Democrats, for there are good and bad here too. Let him confine himself to great moral issues, and leave the debatable details of their application to others.

The whole trouble we see at a glance is that politics is so often confounded with party politics, and that today is an equation strange and puzzling beyond words. The phrase has become corrupted. It has got mixed up with personalities and abuse. It has become a stagnant pond covered over with a scum of bigotry and prejudice and unscrupulousness. It has become a muddy road on which the traveler is almost certain to get splashed. All of which is most unfortunate.

Congressmen Who Should Resign

It is not party politics but partisan polities that is the tap root of our political troubles. Sometimes we hear the expression "playing politics," the inference being that the game is not on the level. Many of our representatives in Congress today are not our representatives at all. They've been "playing politics". They ought to resign. They are not fit to pass laws for this great Commonwealth. Many of them are just small, selfish, time-servers, *using* the people they were elected to serve. It has been all for office and graft, nothing for honor and principle and country. It is such things as this that have dragged politics into the dirt. Abraham Lincoln once said that if our government is ever demoralized it will come from this incessant human wriggle and struggle for office, which is only another way of living without working. Here we have forty-eight individual states with their representatives playing the crooked game, voting so as to make themselves secure, hoping and praying deep down in their hearts that the President will do what they haven't the courage to do.

When one looks around and sees things as they are, one does not wonder sometimes that men have such a rooted aversion to what ought to be (and was meant to be) a great and noble science the whole carry-on is so corrupt. They prefer to stand aloof. And yet is there any zone of service today where good men are more needed than in the government arena? How is the base thing ever to rise above the low level of country and respond? "It is the apathy of the votes, unless high-grade men hear the call of good that makes possible the dynasty of the bad."

A Redeemed Economic System

II. The preacher's duty toward economic questions is the same as toward political questions. He must not be a partisan. He must see the possible good in all—in individualism, in paternalism, in socialism, in labor union, in government control. He must see both sides of every controversy. The very moment he becomes a hot partisan he loses power.

Many are the changes that have come over religious thought during the past fifty years, but it seems to me that no change is so radical as the transfer of interest from the other world to this. Give us something for today, is the cry we hear. Tell us how to remedy the social evils that are around us, especially how to lessen poverty and disease and unemployment. The great problem the average man wants to see solved is, how can the masses be made more comfortable. He is not greatly concerned about any generous draft on the bank of Heaven; what he wants is a fair deposit in the banks of earth.

We all confess to an economic disarrangement in the world today, and how to rectify and adjust it, how to inform society with the spirit of justice is the problem of the hour. Everybody knows, who has thought at all, that religion these days is undergoing a social revival. Where our fathers discussed their relations to God, we are analysing our relations to our fellow men. The questions that men are asking today are not the questions our fathers were asking a hundred years ago. Men today are not so much interested in Justification as in Justice. There are a goodly number of theologians even, who are contending that if Christ were to return to earth today, His interest would be in social rather than in ecclesiastical matters. The object of Christianity is acknowledged by every thinking man at the present hour to be the moralizing of our human relations, and the reconstruction of a just and happy and peaceable world.

No thoughtful man, it would seem, can be satisfied with the present state of human affairs. It is based too largely on selfishness. What is the fundamental evil? There are two answers to that question. One is *poverty,* the other is *slavery.*

The housing problem is a question of poverty. The slum is a standing disgrace to our economic life. It's a disgrace because it does not need to be. It is the scandal of our economic system. It is society's cancerous cell. The time is certainly coming when it will disappear. It's a dirty blot on our civilization that in a world as wide and roomy as this, where air and light and sunshine fairly force themselves into every cranny, that people should have to live and rear their children in dark, dingy, unhealthy holes, huddled together like animals, in ignorance and squalor and want.

To be sure this is only part of a larger question. Our whole industrial system is at stake. And a good many of us believe that the key to the problem is a religious one. It is not a matter of the sword but of the spirit. The whole question, I repeat, goes back to the family. The feeling we have in our own homes must be carried outside our homes. No child of ours, if we can help it, will go hungry or cold or naked. We'll steal first. And when we have transferred that feeling to the entire family of man, the social question will be solved. The common good must take precedence of private gain. As some one puts it, it is simply building up the state on the mind of Christ.

I think the Government can do a great deal to help, but I think consecrated leadership can do a great deal too. I think the great need of the hour is the baptism of both Capital and Labor with the spirit of the golden rule.

This economic question is at bottom a religious question. It is something that concerns the church. And one of the saddest things about the whole business is that the church is rarely consulted. It is quietly assumed that we have nothing to contribute, nothing to say, at least nothing worth listening to. Men turn everywhere else for light except to the Bible and the church. The church is only a group of goody-goody pious idealists. It is a stinging rebuke to us who call ourselves followers of the Man who really loved the people. We've been quarreling over incense and vestments and fundamentalism and modernism and creeds and mediaeval mummery and all that sort of moldy moth-eaten stuff that nobody cares a picayune about, instead of trying to lead a bewildered bleeding world out of its materialism and selfishness and strife and war and avarice and greed. When a general in the English army says he will support any government that will keep war going on(and when it has ceased stir it up again) it is time for us to tell that man he is not better than a naked barbarian, and some of us would say not as good. It reminds one of Von Moltke when he said that the hope of universal peace was a dream, and then added these awful words: "not even a beautiful dream."

Patriotism is not Provincialism

The Duke of Wellington once said that "patriotism was the last refuge of a scoundrel". I don't know that I understand just what he meant when he spoke these words. Probably he had in mind those people who are always prattling about their patriotism, but who are violating the laws of their country every day in their own lives. We all know there's a good deal that labels itself patriotism that's of a very unsavory brand. A true patriot loves his country's good name more than he does its wealth or commercial greatness. And a true patriot never hates any other country.

And a true patriot doesn't hesitate to condemn his country when he feels she's in the wrong. When Pitt tried to prevent England from making war on the United States he was branded as a traitor. But history stamps him today as a great Englishman. When John Bright thundered against the Crimean War he was mocked and jeered at. But history today proves that he was right and his critics wrong. That struggle was a tragic blunder which no one now defends. The true patriot will stand up for his fatherland when it is right. "My country right or wrong" is the Devil's dictum. In the great words of Daniel O'Connell, "Nothing can be politically right which is morally wrong."

The Day of the Demagogue

Now there is a widespread feeling today that the tone of our citizenship is away below par. We are suffering from high blood pressure. On all sides we hear grave doubts as to the future of democratic government. The demagogue for one thing is with us, and there is no greater danger to our institutions than the demagogue. And our land is full of them, several in Congress.

Consider for one thing the apathy of the average voter as to his civic responsibility. I read that only 44 per cent of the voting strength of our country went to the ballot box of 1923. The largest vote ever polled was in 1920, and it only represented fifty-seven per cent of our voting strength. In New York City for example, almost as many stayed away from the polls as voted. In California more stayed away than

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WILL YOUR CHURCH CLOSE UP FOR THE SUMMER

A Few Things a Church an Do Besides Go Out of Business in Summer Time

By Warren T. Powell

Jesus wasn't stating the summer program of the churches when He said: "They toil not, neither do they spin."

Is summer time a liability or an asset for your church program? For some churches July and August mean closed doors. Everythings closes up—even the preacher. Other churches let the program sag or slump through the psychological habit of saying—"It always has been this way in vacation time."



In the good old days practically every school and college closed for the summer. Today this is rapidly changing. Summer is becoming a regular part of the school year. Business and manufacturers only close if they have to. Amusement resorts do such a flourishing business that their managers can rest the remainder of the year. But our churches generally cease firing, sound taps, and repose peacefully.

Let's ask the question—Is it possible to strengthen our hold on our community during the summer? In recent years many churches have been converting summer time into an asset rather than a liability. These churches are not trying to run the "same old program," through the hot season. That program has gotten tired out running through nine months of the year. Just like people, churches need a change of wearing apparel. We ought to ge out our summer clothes for warm weather. The churches that are making a go of summer time have purchased some summer clothes—that is a summer program. Too often we forget that winter programs don't work in summer time. Let the sunshine and breezes of the out-of-doors make the environment for summer.

"Come On In"

What can we do? It is rather commonplace to say that we can put on a four or five weeks Vacation Church School. Thousands of churches in all denominations are contributing to the childhood of the community through this plan. For four or five weeks, thousands of children who otherwise might be idling on streets or corner lots are receiving a character building program of worship, music, Bible study, hand craft and wholesome play. But the great majority of churches have never attempted such a method. Some do not do it intentionally but because they do not know how to do it. This should no longer be an excuse. Our Book Concern has now published such excellent material that any intelligent person can now develop a school. A careful reading of "The Organization and Administration of the Vacation Church School" by Stout and Thompson will bring the best experience of many schools to your church. In addition, the entire course of study, complete suggestions for each day's program can be found in such books as "Primary Course for Vacation Church School" by McDowell; "Knights of Service" by Forsythe, together with the Teaching Manual for the same by Forsythe and Hawthorne; "Vacation Religious Day School" by Stafford. Other texts can be secured from the Daily Vacation Bible School Association of New York City.

When the Bible Comes to Life

Instead of teaching the Bible in the usual way let's change the method. Instead of asking John and Mary the usual printed questions, let's ask them—"How would you like to put on a play for the school this summer?" A series of Bible plays or pageants can be developed by the different departments. At one school the Primary, Junior, Intermediate and Senior departments will put on four Bible characters will live again through the members of this school. No more effective method of instruction is to be found than the dramatic. In producing a pageant pupils will learn about costumes and customs, geography and scenery, habits and personality of Biblical characters. Costumes, scenery and properties will be largely made by each group. In fact the school will be a Bible play work shop. Plenty of help and guidance for leaders and pupils can be found in Benton's "Bible Play Work Shop", and "Bible Plays." Miller's "Dramatization in the Church School," Glover's "Friendships of Jesus," plays for young people, "Religious Dramas—1914." There is enough material in these books to make some very interesting services.

Going to School With God

In summer time people follow a God given instinct to take to the rivers, the hills and lakes. Let the church take to the woods and tall timber to learn about God's out of doors. We have fallen into evil ways when we try to have children learn all about God from man's book about God. Boys and girls need to learn about God in his own book—Creation. Let us not forget that "the groves were God's first temples." Can we not send our children to school with God in his own matchless school house?

"I like to go to school with God
I hear such strange revealings things;
He talks to me where rivers run
And where a skylark soars and sings.

"He writes with glaciers on the rocks
And with the stars that blaze on high,

"His books are beds of slate and coal,
His manuscript sequoia trees,
* * * * * *
"His blackboard is a canyon wall
Where on he writes of ages past."

Why not plan a series of Sundays on God's nature world. One Sunday can be on trees, another on flowers, a third on stars, still another on birds. Photos and exhibits of each one of these subjects can be brought together by boys and girls. In most every community some person, who may or may not be in the church, is more or less of an authority on some one of these subjects. Interesting and instructive talks on thinking God's thoughts in nature should be presented. Nature hymns can be used. Prayers of the out-of-doors can be selected or prepared. The beautiful prayer of the Dartmouth Outing Club can be found in the Hymnal of American Youth.

During the week preparation for Sunday can be made by having three hikes, bird hikes, flower hikes, star hikes for groups of boys or girls.

On some one Sunday have an Adventure Sunday when everyone with a thrilling out-door experience can tell the school all about it. It is often surprising to find how much romance actually lies buried in an apparently prosaic church.

The Movies

Don't forget the movies; that is if you have a machine in your church. There is now much good material prepared on the Bible. Because of the excellent geographic films you can take the summer membership on an eye journey through the cities and country where Jesus lived and died. By this method the usual Biblical instruction is enriched and made more permanent. The American Motion Picture Corporation has good material to offer along this line.

Camps for Boys and Girls

Through a boys' or girls' camp the church can go along with it's youth-for a program in

God's out of doors. While Boy Scout and Girl Scout camps have been increasing in number, size, and equipment, many churches have been sitting on the sidelines forming out their own members to non-religious groups. Some single churches and some districts have planned church-directed camps, where the church and it's youth may live together in the open. The Board of Sunday Schools has published material on the organization equipment management, and programs for church camps. This plan of church camp has been carried out by a four point circuit and by large city churches which shows that it is possible for both small and large organizations.

Athletics

Don't fail to capture some of the summer athletics for your church. We need to keep play wholesome, clean and Christian, just as much as we need to keep civic or industrial life Christian. Habits of fair play in boyhood and girlhood lead to fair play in business and politics and society. Inter-class or inter-church athletics leagues may be developed in almost every type of community. It has already been done. Baseball leagues, track meets, horse shoe tournaments, tennis tournaments, swimming meets, bowling on the green, a playground; these are some of the possibilities of church leadership in athletics. These are activities which can be planned to run throughout the summer in many communities. Churches having teams should plan to award some honor just as schools or colleges do for representing the church in games with other churches. Such attention and consideration does not go unappreciated. At one church in New England where letters for Jerseys are awarded at the close of the basketball season, there are almost twice as many boys as girls in the high school department. Further suggestions for such plans may be found in such books as "Programs for Church, Schools and Playgrounds," by La Forte; "Church at Play," Richardson, and "Recreational Leadership for Church and Community," Powell.

Another summer plan is to make every possible use of the many summer training schools and young peoples' institutes. Any church can afford to send several young people to some of these schools. The return to the church in better leadership is worth more than the original expense. No church in the summer time can afford afford to pass over these opportunities for service and inspiration. There is now within access of practically every church one or more of these summer schools.

"The Greatest of These Is"—Summer

In the good old days of long ago the summer program consisted of the usual uniform lessons taught in the uniform style. A church school picnic was the only activity through the summer. As small boys we looked forward to that picnic with excitement, but after it was over, there was nothing left to do for the rest of the hot season except to recover from the indigestion resulting from an over-consumption of pie, cakes, cheese, pickles and ice cream at the picnic. Now, the summer season has more variety than any other. It can now be said—now abideth fall, winter, spring and summer—but the greatest of these is summer.

Springfield, Mass.

COVINGTON AREA COUNCIL TO BE HELD IN UNION METHODIST EPISCOPAL CHURCH, ST LOUIS, MO.

WEDNESDAY AND THURSDAY, JULY 16-17, 1924

Bishop Matthew W. Clair, Resident Bishop, Presiding

First Day, July 16th Opening Session 2:30 to 5:00 p. m.

Theme: Methodism's World Service Program.

a. Opening Address:—What is the World Service Program? Dr. R. J. Wade, Chicago, Illinois, Executive Secretary, World Service Commission.

Music

b. The Covington Areas, Relation to the Program. Bishop M. W. Clair, Covington, Ky., Resident Bishop.

First Day, July 16th, Evening Session 8:00 o'clock

Response on part of the Church and Area. Dr. E. A. White, Cincinnati, Ohio., District Superintendent, Indianapolis District.

Subject:—Some notable achievements in Home and Foreign field during five year Centenary period, 20 minutes.

Address:—"Nothing Like It" The Negro's accomplishment in Centenary Giving." Dr. L. K. King, New Orleans, La., Editor Southwestern Christian Advocate.

Thursday, July 17th. Morning Session 9 to 12 M.

Theme: How Shall the Covington Area meet the Expectation of the Church.

a. From the District Superintendents Standpoint.

1. Dr. G. G. Logan, Topeka, Kansas, District Superintendent Kansas City District, 15 minutes.

2. Rev. L. H. McAllister, Sedalia Missouri, District Superintendent, Sedalia, District, 15 minutes.

3. Rev. L. G. Hodges, Pine Bluff, Ark. District Superintendent, Sedalia District, 15 minutes.

b. From the Pastors Standpoint.

1. Rev. J. B. Redmond, D. D., Chicago, Ill., Pastor St. Mark's M. E. Church.

2. Rev. B. F. Abbott, D. D., St. Louis, Mo., Pastor Union Memorial M. E. Church.

3. Rev. J. C. Brower, Little Rock Ark., Pastor Wesley Chapel M. E. Church.

4. Rev. H. T. S. Johnson, D. D., Denver, Colorado, Pastor Scott M. E. Church.

c. From the Layman's Standpoint.

1. Layman from Kansas City.

2. Layman from Kansas City.

3. Mrs. Freeman, Pine Bluff.

4. Mrs. ? ? ? ? ? Topeka.

Afternoon Session 2:30 to 5:00 o'clock

Open Forum 3 to 4 P. M., Theme "Are We Able?"

Sermon "A Prophecy of Success. We Be Able." Bishop M. W. Clair.

Five minute addresses from members of the Council.

Evening Session 8 to 10 P. M.

Theme: "No Backward Step."

Addresses:

a. Secretary I. Garland Penn, Cincinnatti, Ohio,, Board of Education.

b. Bishop Robert E. Jones, New Orleans, Louisiana, Resident Bishop New Orleans Area.

Drs. W. A. C. Hughes and F. H. Butler have been invited to conduct devotions alternately at the opening of each session; also to deliver addresses touching the World Service Program.

POLITICS AND CITIZENSHIP

(Continued from Page 6)

voted. While in Louisiana five stayed at home to every one who registered his franchise. Do you wonder that we have bosses and government by the machine. When the reins of power pass from fewer to fewer, from small committees to still smaller ones, the boss is inevitable at the end.

Or consider our disrespect of law. We all know, for history is clear on the point, that disrespect for law is the supreme danger of all republican rule. It is the one grave peril of a democracy. The big problem before the American people today is not the 18th Amendment. The big problem before our country today is this: Are we determined to enforce what we have written into the Constitution? That is the point at stake. And it is the Alpha and Omega of all good government. The denial of it thunders out the failure of democracy. Contempt for authority will steal away any nation's birthright.

Of course when it comes to the liquor traffic we know what to expect. The liquor traffic has always been a criminal. I mean it has always been associated with crime. And it hasn't changed its nature within the last seven years. We know from the past what to expect from it today. We've had some experience. We can't be fooled along that line.

Let us put the whole thing into a nutshell. The great issue before us today is: Is every man to be a law unto himself? We all want to see the law administered that protects human property and human life. It is quite possible and likely that we do not all cherish some of the laws that govern us, but our business is not to pick out the ones that suit us and scrap the rest. Law should be obeyed because it's the law. The provisions of the Constitution are sacred; not some of them, all of them.

NOTES ON EVANGELISM

By the Rev. J. W. Golden, Superintendent of Evangelism, New Orleans Area

The Bishops' message and the General Conference at Springfield, Mass., struck a high note on Evangelism, and as a Christian Church we are again reminded to put first things first and set the Spiritual life at the top of the world.

The following recommendations were made:

1. Systematic, organized, prayerful, persistent, personal evangelism.

2. Careful training and dedication of all child life in home, Sunday School and Church.

3. Congregational revival campaigns.

4. Community co-operation campaigns.

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WHAT DID THE NEWSPAPERS SAY AFTER ALL



A COAST-TO-COAST FLIGHT OF EDITORIALS

A FEW OF THE HUNDREDS OF EDITORIALS ALL OVER THE UNITED STATES ON THE GENERAL CONFERENCE LEGISLATION ON AMUSEMENTS

For almost fifty years successive General Conference of the Methodist Episcopal Church have been told the terrible things the newspapers would say if the specific prohibitory legislation against certain amusements were taken from the Discipline. Again and every four years the gruesome spectre of unfavorable newspaper comment has been raised, until it became a traditional bug-a-boo, a sort of permanent General Conference stage property like the gavel made from the wood of some historical church or the table and chair made by the ingenious boy carvers of some school.

The retort has always been made, "Shall we allow the newspapers to legislate for us?" But that retort, until 1924, was not adequate to still the fears. The General Conference was assured that the action would be totally misinterpreted by the newspapers and that it would be proclaimed everywhere that the Methodist Church had lowered its moral and spiritual standards. It would be said that the church no longer protested against unwholesome amusement and that the action would be regarded as an endorsement of dancing, gambling and a whole catalog of evils. Even this year one delegate declared, "If you adopt the majority report it will serve notice that the Methodist Church has retreated from its advance position in the fight against social evils."

Now the legislation substituting the spiritual principle of John Wesley against "those amusements which cannot be taken in the name of the Lord Jesus" for the specific prohibition, has become history. It is interesting, in view of these predictions of a generation, to ask, "What did the newspapers actually say?"

For one thing, they said a great deal. A mountain of press clippings from all over the United States has been collected. Editorial comment was made not only in all the great cities but apparently in all the towns and villages of the country. This comment everywhere showed a real national interest in the question. In the comment there is remarkable unanimity of opinion. The fact is that out of hundreds of clippings not one bears out the traditional warning. There has not only been no misinterpretation of the action but a remarkably accurate editorial interpretation setting forth the spiritual principle involved. The only exception to this statement, so far to be found, is in the headline commonly used, "Ban on Amusements Lifted." When the story under that headline is read, it is made very clear that the action of the conference was not an endorsement of the proscribed amusements nor in any way changing the historical attitude of the church in regard to them. In more than one hundred editorials the words of Dr. George Elliot in discussing the question are quoted: 'This is not a retreat—it is an advance. Preachers will now stand in their pulpits not with a policeman's club but with the shepherd's crook in their hands."

The general tenor of press comment is expressed by the *Detroit Free Press* when it says: "It does not seem that the disciplinary control of the denominations over its membership has been weakened by the change that has been made but that on the contrary it may have been strengthened."

Again and again we find in daily newspaper editorials the clear recognition that the witness of Methodism against nnwholesome amusements has been greatly strengthened. This is well expressed by the *Brooklyn Times* which says: "The Methodist Church will be taken out of the class of 'prejudiced juries'. The denomination has now regained its freedom of thought and decision, and those recreation activities that will in the future earn its approval will properly serve as a guide to those whose business or inclination induces them to cater to man's thoughts in the lighter vein, while their high principles restrain them from pandering to the lower passions."

The *Springfield Union* thus interprets the spiritual significance of the action: "By placing upon the individual conscience the duty of determining what is good and what is evil in the amusements at hand, the church, gives encouragement to that form of control that, more than any other, leads to an enrichment of the inner life. Since it is with this inner life of the individual that the church is most nominally engaged, the result of this action that permits greater exercise and greater strengthening of the conscience cannot but be of salutary influence, both on the church and on its separate members."

The clear interpretation made by the *Columbus-Ohio Dispatch* is one that is echoed in scores of great dailies: "If we have read aright the accounts of the Methodist General Conference, the action which it took concerning amusement is not so radical as some have assumed. It does not imply that Methodists may now feel that they have the sanction of the church in participating in forms of amusements which the church has heretofore considered as sinful. The aim of the church in such matters has not been radically changed, nor has it radically revised its opinion of the harmfulness of certain forms of amusement, as usually conducted. But the church will attempt to secure its aim, hereafter, through a strong appeal to the individual conscience of its members, rather than through hard and fast rules of behavior, to be enforced by formal church discipline in case of disobedience. For certain specific prohibitions there is substituted in the book of discipline a prohibition against "taking such diversions as cannot be used in the name of the Lord Jesus." If members interpret this too loosely, and engage in diversions which destroy their own spiritual life, or make their example a source of moral injury to others, there is nothing in the change enacted which will prevent any church from exercising whatever degree of discipline may be deemed necessary in such cases; but the discipline will be based upon a lapse from moral and spiritual obligation, and not a specific act in disobedience to a formal rule. So at least it seems to us, after reading the new wording of the altered sections, and portions of the debates which preceded the change."

The *Milwaukee-Wisconsin Journal* for instance, well points the higher standard taken by the church in its new action, when it asserts that: "It is much more difficult to live up to the spirit of the thirteenth chapter of First Corinthians, than it is to the Ten Commandments."

Such comment might be multiplied indefinitely. It is a matter of more than passing interest that the daily press of the country so sympathetically and accurately portrayed the action not as one "letting down the bars" but and advance to a high spiritual principle.

OBSERVATIONS ON THE REPUBLICAN NATIONAL CONVENTION

By H. E. Woolever, Editor of the National Methodist Press

It is not quite possible to describe a national political convention. It has an atmosphere and a psychology which are peculiar to such a gathering. Its component parts are most unlike. The delegates from Massachusetts and New York have an entirely different background and basis of reasoning than do those from New Mexico and South Dakota. Furthermore, so much happens which is not evident in the public sessions that there are no means of gathering all into one comprehensive account.

Some of the Features of the Convention

When the dailies have given many pages for days in reporting various aspects of the convention, it is evident that in the limited space allowed here, only a few of the features of the convention may be alluded to.

The personnel of the gathering was more representative of the real American type than any of recent years. The coming of the primaries, displacing so largely the old party conventions and machines, has elevated the standard of delegations. While all the delegates did not measure up to the best type of our American citizenry, and there were all too few of our ablest citizens present, the average was high.

The convention was peculiar in that not in this generation has a Republican gathering of this nature been held which was so largely controlled by one man. It was a foregone conclusion before the convention opened that Calvin Coolidge would be nominated for the presidency. Therefore the gathering lacked the spirit of contest and expectancy which are usual at such places. This meant, among other things, that the old party leaders and manipulators were without their usual influence and importance. They were carried with the drift and had to follow the program or be left behind.

The "keynote speech", the address of the permanent chairman and the platform all bore the mark of the man whom the Republican electors looked to as the one who could rehabilitate the party. The votes in the primaries had given such evidence of the confidence of the people in Coolidge that the political manipulators were not able to disguise the advantage which he held.

Law Enforcement

Law enforcement was given the most hearty endorsement by the convention gathering of any of the items mentioned. Although the fact was not featured in the daily press, those present are aware that no subject mentioned in the "keynoted address" received such voluminous and generous applause from the gathering as did the declaration for rigid law enforcement. This was only exceeded by the prolonged and boisterous demonstration occasioned when the name of the outstanding political personality, the President of the United States, was mentioned.

Women in Political Convention.

The Republican National Convention was the first of the major parties in which women have had active part on an equality with men. They were present in rather small numbers among the delegates but more numerous among the alternates. Twelve years ago, 2 women were accredited to the convention, eight years ago 37 and this year 433. By action of this convention they were granted equal representation with the men on the National Committee, which now has one committee woman for each state. This was one of the most, if not the most, significant actions of the convention.

Without question, the coming of women into the political field has greatly improved the type of the delegates, the tone of the conventions and the ideals of the parties. This new level in matters political is welcomed by the better class of Americans. The influence of the women was reflected in the platform, especially in those items having to do with social and moral questions, as well as law enforcement.

Religion and Politics

It was a new idea to have a representative of the church press officially in attendance at a national political convention. However, the delegates who learned of this effort of the church to come into a clearer understanding of the political issues and to bring its influence into a more effective relationship to the policies aand ideals of the nation, gave their most hearty approval. At the convention, the same cordial interest was shown regarding this effort as has been so generally accorded it by the public officials at Washington.

Other Press Representatives

Out of the more than 1,00 press representatives at Cleveland, some attracted more interest than others. Among them was William Jennings Bryan, ex-Secretary of State, and the presidential nominee of the Democratic Party in 1896, 1900 and 1908, on this occasion writing for a press syndicate. He seemed to be in the best of health and spirits, and to enjoy gathering arrows which he will later use in attacking the Republican armor. His immediate neighbor was Will Rogers, the cowboy comedian, who was writing up the less serious aspects of the convention.

Another conspicuous press representative was Senator Medill McCormick, who two years ago was chairman of the Republican Senatorial Committee. His wife is a daughter of the late Mark Hanna, who informer years was the dominating spirit in Republican machine politics.

These and other conspicuous and notable characters added interest to the large section of the convention reserved for the press repsentatives.

Divines Who Participated

It is certainly fitting that a great political convention which chooses the possible leader of a Christian nation should be the subject and place of prayer. Often the mood of poltical convention does not seem to be that of prayer, but it may be said that as a general rule, reverent attention was given when prayer was announced.

The opening prayer which was the initial item on the program of the convention was the most impressive. It was offered by Bishop W. F. Anderson, who had just been moved from Cincinnati to Boston by the General Conference. The prayer was appropriate, reverent and made in the name of the Christ. At the opening of the second session, a Rabbi was announced to offer prayer, but from a Christian's view, it lacked all the essentials of a truly divine petition. The third prayer was made by Bishop Joseph Schrembs of the Roman Catholic church. This Bishop resides in Toledo, but is the head of the great lay activities of the Roman Church which have their headquarters in Washington. This prayer failed to mention Jesus Christ from the beginning to the end. Will Rogers, in his printed report of the day's proceedings, said that his only description of this prayer was that it was a sermon under the name of a prayer and had for its text "Let us have party unity."

The closing devotions were conducted by a Christian Science reader who offered no audible prayer, but requested two minutes of silent prayer, to be followed by the Lord's Prayer in unison. The 12,000 people filling the auditorium with very few exceptions, joined in this great petition.

An effort to have all groups of Christians represented in the devotional exercises of a political convention may appear democratic, but it doesn't seem the most effective way of bringing a spiritual impact upon the deliberations of such a great convention. We hope the time may return when prayer will have in the minds of political groups the same significance which it held in the great political gatherings during the early days of this nation.

It was striking, however, to note that during the demonstration and marching, following the nomination of President Coolidge, the delegates took up the song which was once so much used in the Bull Moose party gatherings—"Onward Christian Soldiers," and followed with "The Battle Hymn of the Republic."

"The Progressive Bloc"

The most exciting moments were occasioned by the attitude of a small minority composed largely of the delegates from Wisconsin. These delegates came pledged to support Senator Robert M. La Follette. They refused to stand or join in the applause which greeted the name of President Coolidge when offered as the presidential nominee, and also to vote to make his nomination unanimous. Their most spectacular stand came during the adoption of the platform. The chairman of the Resolutions Committee i nreporting the platform repeatedly and with evident malice stated that "the representatives of every state and territory *save one* had voted for the platform." After the reading of the majority platform, the delegates marched about the hall. cheering and shouting. They surrounded the small minority that would not join with them and tried by shouts and ridicule to get them to leave their seats. So prolonged and un-American was the demonstration against this small group that the sympathy and support of large numbers, both in the galleries and in the seats of the delegates, were won for the small minority.

After the presentation of the majority platform, ten minutes were given for a representative to speak upon the minority resolutions and to present the same. For this difficult task. Congressman Henry Allen Cooper was chosen. This old man, in his seventy-third year and crowned with snow-white hair,—who, by the

way, is an alumnus of Northwestern University of the class of 1873—met the issue with such courage and earnestness that he won the respect and attention of the gathering. While the platform he presented and moved to be substituted for the one previously offered received no support outside of the Wisconsin delegation, it paved the way for a possible third party movement. It was hissed and ridiculed by many of the delegates. Nevertheless, Representative Cooper justified the place of a minority in a great national convention. He further pressed home the fact, in the face of those who ridiculed him because of his ultra-radical planks, that every plank which this group proposed in 1908, although booed and ridiculed at that time, was now, save one, the law of the land.

The majority report which was adopted as the platform of the party has been published throughout the country. Because of this fact and the lack of space to analyze its major features, it will be passed over with the simple observation that it reflects to a very large degree President Coolidge's ideas.

Nominations

It has been stated, it was a foregone conclusion that President Coolidge would be nominated. There was no other nomination made for the presidency. Two others, Senator La Follette and Senator Hiram Johnson received a few votes, but an entirely neglible number. The grip which the President had upon the convention was most exceptional. He was not present. However, three of his representatives —William B. Butler, chairman of his campaign; Frank W. Stearns, his merchant friend from Boston, who spends much time at the White House, and the Secretary to the President, C. Bascom Slemp—sat together throughout the convention at the rear of the speakers' platform and there helped in steering the activities.

The peculiar place which President Coolidge occupies in the minds of the American people is accredited, by many, to the fact that while nearly all else has been unstable and undependable in the national government, he has stood firm and unwavering. Most of the governments of the world have been shaken to their very depths in the past few months. Even the United States Congress has been without definite course, and in all this, great numbers of people have placed their faith in the steadfastness of the President. It seems that with an unusual fitness the words with which General Dawes described General Pershing during a critical period of the war, may explain the feelings which many have towards President Coolidge. "His head is cool. His judgment will be formed from conditions and facts, uninfluenced by emotionalism, politics, ambition, or personal consideration of any kind."

The Vice-Presidential Nomination

It was in the selection of a vice-presidenial nominee that the greatest excitement of the convention occurred. There were many names presentd and it was only at this time, that some of the old style of political speeches and hackneyed phrases were put into use. The first ballot failed in the selection of any candidate. The second ballot gave the nomination to Ex-Governor Frank O. Lowden of Illinois, despite the fact he had stated he was not a candidate. It was believed that his nomination would greatly strengthen the ticket with the farmers of the country, as he is the head of two farm organizations and has given considerable attention to agricultural matters. When his nomination was assured, the delegates believed their work had been completed. Therefore there was great consternation when a statement was read in which Governor Lowden positevly declined the nomination. This resulted in much confusion and another session of the convention . In the evening, amid much excitement, the third ballot resulted in the nomination of Brigadier General Charles G. Dawes of Chicago. This nomination at first seemed a mistake to many.

Who Is General Dawes?

The daily press has played up to such an extent the testimony of General Dawes before a Congressional Committee which attempted to investigate the exorbitant costs of war supplies, that many thought of him only as a profane and disgusted with what he considered to be much vigorous character. At that time, he was so ado about trival matters in comparison with the winning of the war, that he used some rather emphatic language, one expression of which became attached to his name as a sobriquet, and he has since been known as "Hell and Maria" Dawes.

People are more concerned about the type and character of the candidates for public office than they are in the wording of the platforms. This is rightly so, as platforms count less today than the spirit and the ideals of men in executive positions. In view of the fact that Christian people should know the character of those who are nominated for public office, the National Methodist Press immediately made some study of the life of General Dawes.

It was an easy matter to learn that he was born at Marietta, Ohio, August 27, 1865, and was graduated from Marietta College and Cincinnati Law School. He has been a very successful banker and developer of public service corporations. He was United States Comptroller of Currency from 1897 to 1902, and the Director of the Federal Budget in 1921. He was closely related to General Pershing during the war and was the general purchasing agent of the American Expeditionary Forces. His most recent service was in the chairmanship of the Committee of Experts appointed by the Reparations Commission. As far as business ability and vigorous action are concerned, there has been no question about General Dawes, but the more essential consideration is that of his personal character and ideals. A study of his writings, four volumes of which were found in the Congressional Library, have proved most assuring in this respect. Although an able soldier, he deplores war and its awful horrors. In the diary he kept during his service in France, the man's heart is revealed as tender, sympathetic and reverent.

In 1912, General Dawes' son, Rufus Fearing attending a Y. M. C. A. Summer Camp. In Dawes, age 21, drowned while at Lake Geneva his memory, the father built a large hotel for the benefit of deserving men who are in need of good surroundings, but without means. In the first year, lodgings were furnished for 179,000, and 59,000 meals were served. Later, he built a similar institution in Boston, and also a memorial to his mother—the Mary Dawes Hotel in Chicago, for women.

The son was an unusually strong Christian and conducted a Bible Class of boys at the Bethesda Mission in Chicago. The father in a printed tribute to his son, lays greatest emphasis upon his boy's Christian character. In the tribute, are found such statements as these: "I pass now to the more important things. My boy was only at the beginning of his business career, while the carcer of which I am to speak is complete. The Lord gave him ample time to fully and wholly complete it. Truly great character must unite unusual strength and determination with great gentleness.

"My boy lived long enough to 'win out.' Whatever the world would have added would be only material. In man's character is his real career. He died suddenly in the midst of happiness. He died with his ideals unlowered. . . . . Without complaint, clear-eyed, unafraid, in simple, unquestioning faith, with hope and trust in his Lord, my dear son would quietly have followed into the darkness of the shadow."

Dr. John Thompson, Superintendent of the Chicago Home Missionary and Church Extension Society, says: "General Dawes is a man of kindly nature, philanthropic impulses and Puritan stock. He delivered a fine evangelical address at the corner-stone laying of our Chicago Temple Building. He is a man of broad, sympathetic nature and believes very firmly the evangelical doctrines of Christianity."

One thing that the American people must more and more insist upon is that only men of Christian character and personal courage are put in high public office. We are already face to face with the fact that laws sustaining great moral issues are only effective when energetically enforced. When these lines reach the readers, the Democratic National Convention will be in session at New York City. It is the hope of those Americans who have the greatest interest of this country at heart, that the Democratic party will nominate for the presidency and vice-presidency some of its leaders of high Christian character.

NOTE ON EVANGELISM

(Continued from Page 8)

5. Street preaching and open air meetings and missions.
6. Parlor conferences.
7. Cottage prayer meetings.
8. Summer institutes and camp meetings.

Organize prayer groups of pastors under direction of District Superintendent.

The following are our opportunities and responsibilities:

1. Business men's groups and clubs.
2. Women's groups and social clubs.
3. Industrial groups.
4. High school groups.

If each district superintendent, pastor and member strive to carry out the above plans and each earnestly seek to *win one*, our increase will surpass any previous record and surely an evangelistic flame will sweep through our churches and communities, and many who now sit in darkness will see the light and give their lives in Christian service and for the glory of God.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--The Baptism of Jesus.

(Mark 1:1-11.)

JULY 20, 1924

In our lesson last Sunday Jesus was a boy, and was having a remarkable exporience for a boy of his age. Today he is a full-grown man near the prime of life, and is having the most significant and important experience of his entire life. Some twenty years more or less interveued betwcen these two lessons. We say more or less, hecause therc is a passage in the Gospel of Saint John (Jn. 8:57) which to some seems to indicate that Jesus was considerably more than thirty years old when he hegan his public ministry. To those it does not seem probable that those opponents would have said that Jesus was not fifty years old if he was not apparently nearer fifty than thirty. But no far-reaching conclusion should be drawn from that statement taken alone. The prevalent opinion is that he was around thirty years old when he was haptized.

Were there no danger of our being misunderstood, we would likcn Jesus' baptism to our conversion. By no means would that impiy that Jesus repented of any sins and was converted to God and righteousness, as we do if we are genuinely converted. But, like the day on which we are truly converted, the day of his baptism was the great decision day in his life—not the day when he decided to leave off anything that was evil, but the day cn which he decided to leave off his profession as an artisan in which he earned his means of subsistence and clothing, and henceforth to give the building up of the kingdom of God and his righteousness the first and only place in his life—the day on which he definitely decided that he was the Messiah, and decidedly permanently to take up the work of the Messiah for which he had come or been sent into the world.

So then perhaps the analogy would be closer were we to liken his experiences at his haptism to the divine call of a man to the office of a prophet in Israel or the divine call of some men to the Christian ministry today. As Isaiah, for instance, saw Jehovah exalted in the temple, heard the divine call, Who will go for us? responded, Here am I, send me, and saw an angel lift a coal of fire from the sacred altar and touch his tongue, so Jesus saw the heavens parted, the Holy Spirit descending upon him as a dove, and heard the divine announcement, Thou art my beloved Son: in thee I am well pleased. This announcement was equivalent to the holy command, Go thou now into the world and establish my kingdom; for this purpose sent I thee into the world: I will be with thee always. It means that the Father has acknowledged the Son and has designated him the Messiah. For "Son" as Jesus heard it, did not denote a relation to God which it may he possible for any man you please to hold, hut it denoted sonship in an unique senso, or Messiahship.

But we are to understand this divine announcement more as an assurance or reassurance than as news or sudden inspiration. Such experiences don't usually come so suddenly as they seem to come. Douhtless Jesus had already given much serious thought to this matter. His experience in the Jordan marks the climax to a chain of experiences, thoughts, reflections, inspirations, aspirations, tentative decisions, and the like—the full glow of light which had gradually heen dawning upon him; but it did not take him absolutely by surprise. It denotes, as we said, in other words, the permanent awakcniug of Jesus' consciousness of himself as the Messiah—the unquestionable conviction that he is the Messiah: that his Father is depending upon him to perform the work of the Messiah; that his Father had sent him into the world for that specific purpose. And it denotes the determination on Jesus' part to go forth now and take up the responsibilities placed upon him by his Father, no matter what might he the cost. If Jesus' baptismal experiences had this significance, then the day of his haptism was one of the most important days of his life on earth. It is to be compared with his birth on the one hand, and with his resurrection on the other hand. It was made possible hy the former, and in turn made possible the latter.

But the same significance does not attach to his baptism itself. He certainly could have had the same experience without being haptized, as Isaiah and others had had. What then, was the importance of his haptism? Neither the Baptist nor Jesus seems to have considered it have the same significance as tho baptism of other men whom John had baptized, cven though it was performed in the same way. Jesus seems to have taken it as a temporary expedient. Permit it to be so at this time, said he, for it is fitting that we fulfill all righteousness. By this he does not mean moral, social or civic righteousness, but regulations or rites made sacred by their association with righteousness. Both he and the Baptist seem to have taken this baptism as initiatory, that is, as having some such significance as ordination has in Christian churches today, or, let us say, as the anointing of Saul and David by Samuel or of Elisha by Elijah. The Baptist was the recognized prophet among the Jews of his day. The movement which he initiated was a movement toward a fuller and deeper righteousness. Should Jesus hold himself aloof from this movement or not comply with its righteousness, his own work which he was about to undertake would not he helped by it. But should he connect himself up with this movement by complying with its external regulations, he would have back of him in the outset all tho influence of John and of John's movement among the people. And he actually appealed to the influence of John and his movement later in refuting the gainsayings of his enemies (Luko, 20:2-8).

In the haptism, then, Jesus was officially ordained for his ministry. As John ordained him by baptizing him in water, so Jesus' Father approved of John's ordination hy baptizing him with the Holy Spirit.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, July 20, 1924.
"Behold I send my messenger before thy face."

(By Rev. D. D. Martin, D. D.)

A missionary is a messenger, one who is sent with a message. The thought being to prepare the road for the Kingly feet of the one to follow. John the Baptist was a forerunner, or pioneer in the new Kingdom of righteousness in the world. Every missionary to un-Christian lands becomes a pioneer preparing the way for the final establishment of the Church of Jesus Christ in all lands. Theso are the voices crying in the wilderness, who have given the first notice of the coming One.

The chief purpose of going with the Gospel message is to announce the triumphant coming of the Christ to all nations in all the world. It is that the name of Jesus may be glorified in all the world. The missionary is "the voice of one crying in the wilderness." All the world is a wilderness where Christ is not known. There must be a beginning of the work in every field, and those who sacrifice in leaving home for a wilderness life are like John the Baptist to be counted as great in the Kingdom of God.

Many of the greatest men and women of the church have been those called to the wilderness work in foreign and henighted lands. Like Morrison, or Thoburn, they have often toiled long without a convert, but all the time were laying the foundations for those who should come after them. They laid the foundations and others are building there on. In both China and India today it is not a question of getting a hearing or of making converts. It is a question of training and developing the Christian life in the converts who seek a place in the church.

That workers are called and sent out as messengers before the face of Jehovah is the sure evidence that he is in the work. They are showing forth his glory. The faithful missionaries reflect in the darkness of heathen lands the glory of the face of Jesus Christ, and his presence is often recogaized and felt by the unconverted heathen who thus come in touch with his followers. Messengers are yet needed for this great work. The call is yot on the Church. Never was there greater need for missionaries than now. Let many respond to the call for "messengers."

Gammon Seminary.

A LETTER TO THE PASTORS OF THE WASHINGTON AND DELAWARE CONFERENCES.

Dear Brother and Friend: We will conduct our fourth joint Epworth League and Sunday School Institute this year at Morgan College, August 11th to 18th. Your past encouragement and co-operation justifies me to hope for the same this year. I am therefore writing you to acquaint you with the manner with which your cooperation could he the most helpful and efficient: First, at the recent Institute Council held in Chicago, it was decided that the delegates coming from the several charges should be of high school age, and over; therefore send the older young people to the Institute. Second, collect your apportionment early and send it to your District Superintendent, or to Rev. T. H. Kiah, Princess Anne, Md. Third, instruct all who are coming from your charge to send or hring to the Institute their sheets, pillowcases, pillow and hlanket. These may be parcel posted in care of Rev. Albert J. Mitchell, Mgr. Morgan College, Baltimore, Md. The registration is two dollars. Board is seven dollars. All students should be a Morgan College Monday night, Aug. 11th. Come with your young people to the Institute. Our territory leads in Institute work. Let us keep the lead.

With every good wish for your success, I am sincerely yours—Albert J. Mitchell, Mang. of the Washington and Delaware Conferences Epworth League Institute, 31-2nd St., Annapolis, Md.

P. S.—Let me know how many will come from your charge just as soon as they have been selected or elected.

District Rounds

ROME DISTRICT.

Third Round.

Cave Springs Ct., July 5-6; Summerville Ct., 5-6; Bremen Ct., 12-13; Carrollton Ct., 12-13; Chicamauga Ct., 19-20; Palmetto Ct., 26-27; Floyd Ct., Aug. 2-3; Rome, 1st Church, 2-3; Cartersville Ct., 9-10; Cedartown Ct., 16-17; South Rome Ct., 23-24; Franklin Ct., 23-24.

Dear Brethren: We have run well thus far. Let us soe to it that every claim is met in full. Bring up the rear. And make a round report at District Conference which convenes at Marietta Street M. E. Church Aug. 13th to 17th, Cedartown, Ga.

Please report as follows: 1, Conference Claimant; 2, Episcopal Fund; 3, Local Board. Let us not slack our hand till we have met every claim. Push the Southwestern. Listen, the eye of the Church is upon us. Do your best. District Conference, Sun-

EPWORTH LEAGUE NOTES

The Epworth League Institute at Walden College, Nashville, Tenn., June 18-22, was a great success in every particular. Much credit is due to the men of the Tennesses Conference and President T. R. Davis, Bishop J. B. Scott also rendered valuable aid and took charge of the class in Foreign Missions. His closing sermon to the gathering Sunday afternoon on "The Test of Leadership" was a masterful effort. The classes and the night meetings were held on the campus affording ample shade and much relief from the oppressive heat. The citizens of Nashville attended the evening gatherings in large numbers and the choirs of our churches in the city rendered valuable help. Dr. C. K. Brown the eloquent and popular pastor of Clark Memorial, made a fine Dean and guided the program with skill. An Institute Council was proposed and it is the intention of the promoters to do greater things next year. Nine promising young people responded to the call for definite life work service at the closing meeting Sunday afternoon.

The Annual District Epworth League and Sunday School Conventions of the Delaware Conference, held the latter part of June, grow in interest and attendance. It is pleasing to note the large number of young people that attend and take part in these gatherings. These meetings are held two days. One day is given to the Leagues and their activities and the other day to the Sunday School work. The Easton District meeting at Cambridge, Md., was the largest in attendance. A boys' conference and a girls' conference were the two outstanding features. A parade of the boys and girls from the African Methodist Church to Waugh Chapel was inspiring. Over two hundred took part. Several responded to the call for life service. Two of the boys are to enter Gammon this fall.

In compliance with General Conference legislation to the effect that instruction in Epworth League methods be given in our Summer Schools of Theology for the benefit of our young ministers, the Secretary of Colored Work has been at Waveland, Miss., the past week to give to New Orleans Area Summer School, three lectures on League work. Waveland is a delightful place and the brethren have received him gladly.

Sedalia, Mo. Institute for the Central Missouri and Lincoln Conferences is now on. Wiley "U" at Marshall, Texas, the Lexington Conference Institute at Lexington, Ky., and the Bluefield, W. Va. Institute are on the week of July 14. Atlanta at Clark University, comes July 21st. All of them have excellent programs.—Dr. F. H. Butler.

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day School and Epworth League Convention Aug. 13 to 17, 1924, Cedartown, Ga. May peace be with you forever.—Yours, R. T. Jackson, Dist. Supt.

MARSHALL DISTRICT.
Fourth Round.

Ore City Ct., Aug. 2-3; Zion and Edwards, 2-3; Ebenezer, 10-11; Malialieu, 10-12; Jefferson, 16-17; Longview, 22-24; Lassater, 23-24; Hawkins, 30-31; Woodlawn, 30-31; Concordia, Sept. 6-7; Marshall Ct., 6-7; Texarkana, 12-14; Daingerfield, 20-21; Smithland, 27-28; Mineola, 27-28; Harleton, Oct. 4-5; Texarkana, Ct., 4-5; Lodi, Oct. 11-12; Queen City, 18-19; Pittsburg, 25-26; St. James, 11-12

Dear Brethren: The Annual Confersnce is just over the hill and will convene Oct 30, in Texarkana. Will you meet it with flying colors or with an aching heart and a hung-down head? Do your very best to make the people see the importance of meeting all claims in full.—Yours in His Name, E. H. Holden, Dist. Supt.

TUPELO DISTRICT.
Third Round.

Amory, July 11-13; Amory Ct., 12-13; Aberdeen, First Church, 18-20; Athens, 19-20; Corinth, 25-27; Corinth Circuit, 26-27; Okolona, Aug. 1-3; Okolona Ct., 2-3; Houston Ct., 2-3; Houston, 9-10; Houston Ct., 7-8; Pyiard Mission, 11; Aberdeen, Second Church, 16-17; Strong, 15; Nettleton, 23-24; Wren, 30-31; Prairie, Sept. 6-7; Bellfontaine, 13-14; Tupelo, 19-21; Verona, 20-21.

Dear Brother: This brings us to our first District Conference, which convenes in Nettleton August 19th-24th. I appreciate very sincerely your courtesy and hearty co-operation in the work thus far. But may we not in the midst of these days of great opportunities double our efforts and finish the job by the time our District Conference meets and be through with it? Keep up the class organization of the World Service in your charge. Let each pastor bring five subscribers of the Southwestern to the District Conference. Let the spirit of evangelism pervade every service. Make the revival season a great climax of spiritual ingathering. —Yours for success, E. R. Miller, Dist. Supt.

SOUTH BALTIMORE DISTRICT.
Second Quarter.

Asbury, Balto., Tue., July 1, 8 p. m., Asbury Mission, Balto., Wed., 2, 8 p. m.; Lushys, Thu., 3, 11 a. m.; Mulual, Frl., 4, 11 a. m.; Prince Frederick, Sat., 5, 11 a. m.; Jno. Wesley, Balto., Tue., 15, 8 p. m.; Chesapeake Beach, Thu., 17, 11 a. m.; Mt. Hope, Fri., 18, 11 a. m.; Huntingtown, Sat., 19, 11 a. m.; Weems, Sat., 26, 11 a. m.; Centennial, Balto., Tue., 29, 8 p. m.; Mt. Zion, Frl., Aug. 1, 11 a. m.; Davidsonville, Sat., 2, 11 a. m.; Eastern Balto., Tue., 12, 8 p. m.; Catonsville, Thu., 14, 8 p. m.; Glenhurnie, Tue., 19, 2 p. m.; Atholton, Thu., 21, 1 p. m.; Ellicott City, Frl., 22, 11 a. m.; South River, Sat., 23, 11 a. m.; Sparrows Point, Tne., Sept. 2, 8 p. m., Balnew, Wed., 3, 8 p. m.; St. Paul, Balto., Thu., 4, 8 p. m.; Magothy, Frl., 5. 8 p. m.; Waterhury, Sat., 6, 11 a. m.; Brooklyn, Mon., 8, 8 p. m.; Annapolis, Tues., 9, 8 p. m.; Eastport, Wed., 10, 8 p. m.; Broadneck, Sat., 13, 2 p. m.; North Point, Thu., 18, 8 p. m.; Gllils Memo., Balto., Frl., 19. 8 p. m.

Dear Brother: Our first Quarter was remarkahe from severnl points of view, chief among which were the conversions and accessions to the church. As we go into this second Quarter let us take fresh courago and work for Our Lord. You have the apportionments for general Benevolences. Make an effort to raise every dollar of it. District Conference, Epworth League and Sunday School Convention will he hsid at Mt. Ziou Church, Magothy, Md., Aug. 5th to 10th. Epworth League Institute at Morgan College Aug. 11th to 17th. Let each Epworth League Chapter send at least one delegate. Remember the motto of our district: "Win some one to Christ at every service." —Praying God's blessing upon you, I am, faithfully yours, Julius S. Carroll, Dist. Supt., 322 N. Stricker St., Baltimore, Md.

KANSAS CITY DISTRICT.
Second Round.

Armstrong, C. N. Wright, July 26-27; Blackhurn Ct., Aug. 9-10; Glasgow, July 26-27 (K.; Glasgow Ct., Aug. 16-17; Gilliam, Slater. L. F. Payne, Aug. 23-24; Wellington Ct., Aug. 23-24 (W. G.); Malta Bend Ct., 23-24; Lexington, 30-31 St. Joe, Sept. 6-7; Kansas City—St. Marks, 20-21; Centennial, Oct. 4-5; Clark, 11-12; Independence, 18-19; Oskaloosa, 18-19; Marshalltown, Ia., 21-23; Mason City, Ia., Oct. 25-26; Des Moines, Ia., 18-19; Sioux City, Ia., 25-26.

The District Conference will be held in Independence, Mo., July 30-Aug. 3rd. Prepare to report the amount raised on the apportionment for Geo. R. Smith College, and pay the same at this meeting. Aug. 3rd is District Conference Sunday. Ministers and delegates are asked to remain at the conference on that day.

The Southwestern is our particular paper; therefore you are expected to bring your full apportionment of subscribers.

The World Service is our program for benevolences, and as leaders we are depending upon you for greater success than in former years.—I am sincerely yours, A. H. Diggs, Dist. Supt.

Quarterly Conferences

CHATTANOOGA, TENN. — Stanley M. E. Church: Our third quarterly conference was held Sunday, June 15. Rev. A. J. Hughes, our District Superintendent, was at his best. His text at 11 o'cicck service was Psalms, 55: 22, "I am the burden befrer." The evening service began at 8 p. m., text, Luke, 2:7, "There was no room in the inn." We went over the top with the collection, $27. Paid District Superintendent $25. A storm party was given by Ladies' Aid No. 1, of which Sister Mamie Beegle is president, to the pastor. He asked them to come again.—W. C. Adams, Pastor; G. W. Harp, Reporter.

BONITA, LA.—Our second quarterly conference was held June the 14-15. The business sesssion was held Saturday night, with the District Superintendent, Dr. J. A. Lindsay, in the chair, and not one of the reports was left out. Every officer was present with good reports. Rev. J. A. Lindsay was proud of the work that is being done here at Lawson Chapel M. E. Church this year, and the stewards' report was fine. They raised this quarter $345, and we raised Saturday night to Sunday night, $76.53. We paid Rev. J. A. Lindsay in full, $25. And we have paid our quota in full and have our voucher in hand. We are proud of Rev. Jarrett Green. He is loved here by everybody. At 11 o'clock Sunday he preached an able sermon and also at 7:30 a. m. His subject that night was "Wait on God." We are praying for a good year's work.—Sham King, Secretary.

Woman's Column

SALISBURY, MD.—The twenty-fourth annual meeting of the Woman's Home Missionary Society was held at Salisbury, Md., May 1st and 2nd at John Wesley M. E. Church. A large number of delegates and visitors attended the meeting. The reports from all the department secretaries, treasurer, corresponding secretary and field secretary, showed marked increase. Our Friendship Home is serving as a stimulus for the women of our conference. In the twelve months the Home has been open, many women have testified that the Home is truly a benediction. Mrs. M. C. Slutes, of Cincinnati, Ohio, Bureau Secretary for Friendship Homes, attended our annual meeting. She visited a district meeting of the Wilmington Conference the first day and brought to us on that evening Mrs. B. Reeves, Secretary of Young People's Work.

The demonstration, "Some Things We Know," was presented by the Home Guards and Mothers' Jewels in a very impressive manner, under the direction of Mrs. M. S. Stewart, a public school teacher of Salisbury. Fourteen Jewel life members were made, Mrs. Reeves made the first one.

During the election of officers Mrs. Slutes gave us some very interesting facts about Friendship Home and the work in general. Most graciously she stopped when the tellers made their appearance and would resume her talk only when they retired.

The districts accepted their apportionment of the National Budget. We took pledges for Friendship Home. Many of our pastors, especially of Salisbury District, were present and took an active part in pledging for the Home. On the second evening the officers were installed by Mrs.

(Continued on page 16.)





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WHAT THE CHURCHES ARE DOING

COOKEVILLE, TENN.—On May 11, 1924, G. U. O. O. F. held their annual celebration at this place. The weather was somewbat unfavorahle, yet it was weil attcnded. The sermon was preached hy Rev. W. M. Holden, pastor, assisted hy Rev. F. H. New. Aftor the service was over dinner was spread; ali were cordially invited and enjoyed a delightful day —J. S., Reporter.

LAFAYETTE, LA.—Mallalieu M. E. Church's parsonage was struck hy a storm on the night of May 30th. The pastor and family were aroused by the rusbing wind hiowing to the sweet strains of "When the Saints Go Marching In." The pastor and wife got dressed, and when the door was opened the stormers marched in laden with groceries which were presented to the pastor and wife in a jolly mood. The pastor and wife responded and expressed themselves as heing greatly surprised and thankful for the interest manifested in their welfare, which was exemplified hy their coming in the rain to make the pastor and family feel happy. Sister Lillian Dugar and Sister Masouris Johnson were the leaders of the storm party.—C. C. Smith, Pastor.

SPRINGHILL, MISS.—On May 23 a storm struck the parsonage and left many pounds of select groceries on the table, and when the storm was over, the pastor, Rev. B. J. Cooper and wife came out and invited tbem to come again, saying that the door always stands open for them. The storm was led hy Sister E. Sapp and others.—Ethel Morgan, Reporter.

RALEIGH, N. C.—Wilson Tempie M. E. Church: Children's day was observed the thlrd Sunday in June. Rev. W. G. Alston, D. D., of New Orleans, preached at 11 a. m. A special program was rendered at night; collection for the dsy, $75. Our pastor, Dr. J. M. Harris, was a visitor to the General Conference at Springfield, Mass. Onr Epworth League Chapter bas raised $21 for the World Service program. The church has planned a $1000 rally for the third Sunday in August.—M. L., Reporter.

BELZONI, MISS.—On Friday evening, May 30th, the Queen Esther's Circle met in the home of Mrs. K. C. Gayden, having as their guest Miss Nancy Hatch, President of the Junior Circle, and Miss Azlee Vann, Secretary, whicb added much to the meeting. After the regular order of service was over, Miss Hatch was called upon to address the Circle, which she did to the delight of all; her final words were to the pastor, the Rev. M. J. Stalling, congratulating him for his wonderful works and achievements, and as a token she presented to him a purse containing $3.65. Following this event, the Circle hegan singing "Farther On, Still Go Farther," which served as a prelude to the coming event. Mrs. Cora C. Munford, President of the Senior Circle, rose in her dignified manner with weii-chosen words expressing the present feeling of tbe membors and friends towards the pastor, showing that it was due to the fact of his loyalty, painstaking and faithfulness as a servant of Jesus Christ for the past three years, and as a token of their appreciation, she presented bim a purse containing $37. "This," she said, "Is not to pay for the service rendered, but a reminder to let you know that we are with you and will stand with you in your struggles for the uphuilding of God's Kingdom."

Tbe pastor responded, thanking both Circles for their liberal gift. Among the many things wbicb he said, was the thing which made him rejoice, was not the amount given, hut the motive which prompted them to do it, and tho spirit in which it was given, closing with a prayer and asking God to ever biess the great cause. Grand total given, $40.65.—Mrs. Julia Vann, Reporter.

MANHATTAN, KANSAS—We, the trustees of Shepard Cbapel M. E. Church, are delighted to state that we have begun a fine year's work under the leadersbip of our very aggressive pastor, Rev. Geo. W. Carter. The members and friends of our church are in a fine co-operative working spirit and our work is in the way of prosperity, for which we hereby express our hearty thanks. We wish to make mention here of the close of our drive on Sunday, June 22, wbich was a very high day. The church had been wisely organized into two ciubs, the New Century and tbe Invincible. Mrs. C. V. Dawson was captain of the New Century Cub, whicb hrought in $189.75. Much credit is due this good woman for her consistent service. Miss Ora Demoss was captain of tbe Invincibe Ciuh, whicb reported $124.75. She also lahored hard and mnch credit is aiso due her. The totai amount with other moneys added was $330.50. Everybody is proud of our pastor and his work and interest in the church. With tbe present spirit of co-operation, onr dear old church is bound to go over the top for 1924.—Joseph D. Keele, Reporter.

BENTON, MISS.—Children's Day was observed at Wesley Methodist Episcopal Church, Benton, Miss., on June 15. An excelient program was rendered to the delight of all. Our financial plan was changed from the usual way. Two volunteers were called immediately after Easter to servo as unit leaders. Mrs. Bettie Hammock and Mrs. Willie Brown consecrated themselves to this service. As a result, Mrs. Hammock reported $35 and Mrs. Brown $22. Total $57. They are yet working and will make a final report on July 6.—I. R. Kersh, Reporter.

WEISS, LA.—Andrews Methodist Episcopal Church: For four months we have been without a pastor, and at the close of school Brother H. W. A. Mitchell comes to us from Gammon Theological Seminary. We were very happy to greet this young man and pleased to have him as our pastor. On Sunday, June 1st, he brought to us an impressive message which aroused our very souls, and all who heard it were wonderfully fed. Words were found Acts 1:8, "And ye shall be witnesses unto me both in Jerusalem and Judea and in Samaria and unto the uttermost part of the earth." And one June 4th a storm struck the parsonage, led by Sisters Elsie Johnson and Ora Morris, leaving 75 pounds of vegetables, groceries and a purse. We are simply trying to show this young man that he is welcome and we are doing all we can to make things pleasant for him. On Sunday, July 20, we had a campaign launched to raise $150, so as to make an intelligent report at the District Conference. We are planning for a great year's work, and with this good man we will put the program over.—Elsie Johnson, Reporter.

MACON, GA.—We had a rally at Warren Chapel M. E. Church to assist the stewards and trustees. The following captains reported as follows: Sisters Sallie B. Jackson, of the A. M. E. Church, $24.05; Florence Story, with Sister Carrie Clark, $49.22; Ella McWhorter, $16.05; Hattie Dent, $7.50; Josie Williams, $2.25. Total, $107.75. The membership at our church is only 32. We are striving to do our best. Our aim is to pay all claims, by God's help.—D. L. Clark, P. C.

MEXIA, TEXAS—A glorious torm struck the parsonage on May 7 about 9:30 o'clock, which was conducted by the choir and members of the church, led by Mrs. Emily Bluitt, the daughter of the Rev. J. E. Beal. This storm blew into the pastor's home good things to eat and wear. This storm began at the home of Mr. and Mrs. Keller Bluitt, with a splendid program and a reception in honor of the pastor and wife. You are welcome visitors in the pastor's home. The women gave Mrs. Summer's, the pastor's wife, a nice waist, and the men gave the pastor a nice shirt. We pray the blessings of our heavenly Father for the sweet smiles of sunshine to ever light their pathway of life, and may the one who gave himself for us, crown them when life's toils shall end.—E. W. Summer, Pastor.

IN APPRECIATION TO THE REV. M. N. WILLIAMS FOR THE EFFICIENT SERVICE GIVEN THE SINOE (AFRICA) DISTRICT M. E. CHURCH DURING HIS INCUMBENCY.

The Methodist Episcopal Church, Greenville, had a very interesting service on the 16th of March at the morning worship. There were present representatives from nearly every hamlet on the formerly Sinoe District. The venerable father, the Rev. M. N. Williams, ex-District Superintendent and pastor, delivered his parting address with credit to himself and edifying to his hearers. Romans, chapter 12, constituted the reading of his 2nd lesson, admonishing us hy the mercies of God, as the Apostle Paul admonishes in his Epistles, to devote ourselves to God, and avoid conformity to the world, to he conformed to the will of God. His text was chosen from II Corinthians, chapter 13th, verse 11: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of Love and Peace shall he with you." The text was very nicely handled, which served as a refreshing shower to the spiritual appetites of all present.

At 7:30 p. m. a Send-Off program was executed for our venerable guest

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of honor, the Rev. M. N. Williams. Notwithstanding the inceiement weather that was on at that hour, despite the storm, thundering and lightning, men of all ranks, women and children found their way to the Greenville church to show honor and appreciation to this servant of God whose sincerity and quality has been tested, and in the solution thereof has been accounted worthy of considerations beyond our reach to give him.

Brother Williams is a man much respected by the people of this county and in the republic at large. Foreigners not excepted. So far as the community in which he lives knows of him, it can be truthfully said that he is a clean minister of the Gospel representing Jesus Our Savior in every sense of the word.

Representatives from the following charges were present: Lexington, Louisiana, Bluntsville, Ebineza, Sinoe River Institute, Wateh and Bluebarra and War Country. The program begun first by singing from the M. E. Hymnal No. 52. This sad, yet sweet strain in poetical meditation at eventide concerning loved ones that are gone but not forgotten, truly applies to our present condition, parting as we are with a leader who has proven himself to be a leader in the true sense of the word; second, reading Scripture and prayer, by the Rev. J. N. F. Russ, who read as his selection the 112 Psalm; third, singing; fourth, a speech from the Lexington, Louisiana and Bluntsville Circuit, expressing love and appreciation to the venerable guest of honor for his past effectual service, by the Rev. L. W. Pah. A solo was sung by Mrs. M. A. Fergerson, assisted by the choir, who joined in the chorus, "God Will Take Care of You." Said solo was very nicely sung and the words voiced our sentiments; sixth, a speech from the Sinoe River Institute and the Women Home Missionary Society, by Sister F. F. J. Robertson, the pastor of said Institute; she really did make a good speech, calling our memory to many important crises surmonnted by this man of God which will ever stand as stars to adorn his crown of glory some day; seventh, Mrs. Martha Sandsee sung a beautiful so, "What Will Your Record Be?"; eighth, the Rev. J. N. F. Russ made a speech representing the Wateh and Bluebarra Charge and the Snnday School Convention; he made a heartfelt speech, ending same with singing Hymn 476 of the M. E. Hymnal, title "A Hymn of Consolation," sung in tune Setersburg, which was indeed consoling to all who assisted in the singing; ninth, Superintendent Samuel J. Grigsby made a very fine and long speech repreeenting the officials and members of the M. E. Church, Greenville, expressing love and appreciation for Brother Williams, showing how much the church regrets his removal, etc., hoping nevertheless that the coming pastor and District Superintendent will be as acceptable with the people as he made himeelf; tenth, Mrs. Minnie Wah, the good lady of Rev. L. H. Wah, sung a beautiful solo; eleventh, Miss E. E. McCaulay made a presentation to Bro. Williams from the Sunday school; twelfth, solo by Miss C. E. Williamson; thirteenth, presentation from the Women Home Missionary Society by Mrs. M. A. Fergerson; fourteenth, solo by Mrs. C. L. Lewis, the good wife of Hon. J. H. Lewis; fifteenth, presentation from the M. E. Church, Greenville, by Mrs. P. L. Minor, the good wife of Rev. Charles Alexander Minor; sixteenth, response by Bro. Williams, who thanked the company for the enconiums so rightly lavished upon him, and remarked that to do struments in His hande to carry out His plans, and after having done our God be the praise. "We are but in the will of God is his pleasure, and if he has accomplished any thing to best, we are but unprofitable servants." The Rev. R. P. Greene, rector of the Butaw Mission, P. E. denomination, made a few remarks, and the program closed by singing the 556 hymn, titled "Brotherly Love," followed by the benediction pronounced by the Rev. L. W. Wah.

Brother Williams, may the Lord bless thee and keep thee; the Lord make His face to shine upon you and be gracious unto you; the Lord lift His countenance upon you, and give you peace. Amen.

A sudden silence has taken place on the formerly Sinoe District M. E. Church. However, like soldiers seeing little or nothing of the plan in the mind of our general, we are forced to accept the command given, willing or unwilling, and like Israel, "Stand still and see the salvation of the Lord." We are anxiously awaiting the arrival of our newly-appointed District Superintendent, Bro. Dayrell, hoping that his coming will break the silence occasioned by the removal of Bro. Williams.—Reporter.

OBITUARY

BUTLER—Sister Minnie Butler, the oldest member of the Jerusalem Church, George, Miss., very suddenly passed from labor to reward, April 19th. Sister Butler was 77 years of age. She was converted about the closing of slavery and joined the church in 1872, under the pastorate of the late Rev. Henry Creighton, and was a true and faithful member unto death. She leaves to mourn her going, two daughters, two sons, several grandchildren and many friends. The funeral was conducted by the Rev. D. R. Bently, P. C., and Rev. T. A. Adams.—A. A. Cheek, Steward.

McKENNY — Mrs. Rebecca McKenny, a member of Mt. Pleasant Methodist Episcopal Church, passed to her eternal reward on June 1. She lost her sight three years ago. Since that time her health gradually failed. She was 46 years of age; 24 years ago she confessed a hope in Christ and joined Wesley Church at Benton, Miss. Having moved here 18 years ago, she joined Mt. Pleasant Methodist Episcopal Church. She leaves a husband, son, two daughters, a brother, a sister and a host of friends to mourn her passing. I. R. Kersh, her pastor, attended the funeral Monday, 2nd, at 2 p. m.—I. R. Kersh, P. C.

FOBBS — Brother Peter Fohbs, a faithful member of Scott Chinn M. E. Church, New Orleans, La., died June 7th, 1924, on the operating table in Charity Hospital. Bro. Fobbs was loved by all who knew him; he died in peace with God and man. He is now resting from his labor. He leaves a wife, three daughters, one sister, and one brother, and a host of friends to mourn. Funeral services were held in Grace M. E. Church. Rev. F. W. Brown and Rev. Mr. Dawson, pastors of Grace and St. James A. M. E. Church, assisted in the funeral service. His body was laid to rest in Blenville cemetery—T. B. Cooper, P. C.

HARRIS—Mr. Bob Harris, of Sterlington, La., after having been burned, died June 6th, at the age of 60 years. He leaves wife, one son, two sisters, two brothers, other relatives and friends to mourn his departed life. He was a member of the G. U. O. of O. F. and a Mason. The Revs. A. C. Mitchell and A. L. Carpenter conducted the funeral.—Dossey Sumler, Reporter.

GARY—Mrs. Clementine Gary, an active member of St. Paul M. E. Church, Galveston, Texas, was killed snddenly in an automobile accident May 17th. The deceased wae connected with almost every auxiliary of the church. Many beautiful floral offerings were given by her many friends and acquaintances, also the Sunday school of which she was a teacher, and the choir of which she was a member. High tribute was paid to the deceased by the Galveston ministers and a host of ministers and friends from Houston who came for the very sad occasion. Mrs. Gary was the widow of the late Rev. Frank Gary, who was at one time pastor of St. Paul. One daughter, Miss Frankie M. Gary, survives her.—Rev. D. D. Dyer, Pastor.

SCARBOROUGH—Mr. John Scarborough, for more than a score of years the leading Colored Contractor and carpenter of Oxford, N. C., died at his home on Granville street Sunday, May 25, 1924, at 2 p. m., age 71 years. His health has been failing for some time; he was stricken down with paralysis. His passing brings sorrow to many hearts, both white and Colored. To know him was to love him. The deceased was a faithful member of St. Peter's M. E. Church, never absent unless he was sick. He held a unique position in the church as a trustee, class lesder and steward for more than twenty-five years. He was a member of the Odd Fellows and Masonic fraternity. His funeral waa held in the First Baptist Church, conducted by his pastor, Rev. D. L. Thomas. Mr. Scarborough is survived by his widow, Mrs. Sarah Scarborough, one sister, four sons, and one daughter. The floral offerings were profuse and beautiful.—Reporter.

SPENCER—Julia Spencer departed this life May the 17th, 1924. She lived a consistent Christian until the end came and was a faithful member of the M. E. Church, and a true wife and helpmate. She was married to the Rev. G. Spencer thirty-four years ago and a member of the church for thirty years. Funeral service was held at the M. E. Church, Columbus, Miss., by the Rev. Watson. She served with him faithfully at the following charges: Okolona Circuit, Bell Circuit, Pontotoc Circuit, Corinth Circuit, Benoit Circuit, Southside Circuit, Belen Charge, Indianola Circuit, Tchula Circuit, Money Circuit, Phillips Charge, Vaiden Charge, Sallis Circuit, Grenada Circuit, Batesville Circuit, Pottscamp Circuit, Ripley Charge, Crawfords Circuit, North Carrollton Charge, Columbus 2nd Church, Smithville Circuit.—Reporter.

WINCHESTER—Bro. Edward Winchester departed this life Thursday morning, May 15th, 1924. He reached the ripe age of 75 years, 50 years of which he spent in the service of the Master. He was well liked and respected by both races. He was a local preacher and a member of Melville Chapel M. E. Church and served under every pastor from its organization. Bro. Winchester was a loyal member, good Christian and a strong preacher; he loved his church. His funeral was largely attended. Floral offerings were numerous. His funeral was conducted by his pastor, Rev. D. L. Riley, assisted by Rev. Reggler of Lake Charles. He leaves a devoted wife, three daughters, one son, a brother, a sister and several grandchildren and a host of friends to mourn his loss.—D. L. Riley, Pastor.

REESE—Sister Dafney Reese, a faithful member of St. Thomas M. E. Church for 50 years, moved to Houston, Texas, in 1919, placed her membership with St. Mark M. E. Church, died June 1. Rev. Micheaux visited her often where he prayed and sang with her. She leaves four sons, two daughters, one sister and 19 grand children to mourn her loss. She was buried June 3 at East Hempstead, Texas.—E. Micheaux, Pastor.

WOLFE—Sister Hazel Wolfe departed this life May 28 at Gate City, Va. She professed a hope in Christ and was united with the church twelve days before she died. The funeral was conducted by her pastor, Rev. H. L. Johnson.—Reporter.

WHISENTON—Brother J. D. Whisenton, of Benton, Miss., a young man about 22 years of ave, got severely burnt in infancy. The wound healed over and he developed into manhood with the activity of normal life. Two years ago the wound broke out afresh into a cancer which brought on slow death. Last January I went to his home to offer him a loving Savior. Having preached to him more than one-half hour, he confessed a hope in Christ and was bsptized then and there. Afterwards he rejoiced much in the God of his salvation. His pastor, the writer, conducted the services.—I. R. Kersh, Reporter

COLEMAN—Sister Vina Coleman, a member of Mt. Pleasant M. E.

(Continued on Page 16)

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Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any cor rections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Greenshoro	Norfolk, Va.	July 9-12	H. L. Ashe
Dickson	Dickson, Tenn.	July 9-13	Ell J. Guthrie
Pulaski	Kingsport, Tenn.	July 16-20	W. L. Sanders
Wayneshoro	Rockyford, Ga.	July 16-20	J. S. Stripling
Charleston	Mt. Holly, S. C.	July 16-20	A. R. Howard
Wilmington	Laurinhurg, N. C.	July 17-20	M. M. Jones.
Dallas	Huhbard, Tex.	July 22-27	J. W. Warren
Vicksburg	Meadsville, Miss.	July 22-27	J. C. Hihhler
Gulf	Lakeland, Fla.	July 23-27	H. W. Bartley
Muskogee	Muskogee, Okla.	July 23-27	W. C. Conwell
Murfreeshoro	Dilton, Tenn.	July 23-27	F. N. Collier
New Orleans	Sildell, La.,	July 23-27	M. R. Walker
Brookhaven	McComh, Miss.	July 23-27	G. W. Smith
Savannah	Brunswick, Ga.	July 23-27	C. W. Prothro
Bennettsville	Level Green, S. C.	July 23-27	Chas. C. Jacobs
Beaufort	Reesville, S. C.	July 23-27	L. G. Gregg
Savannah	Brunswick, Ga.	July 23-27	C. W. Prothro
Sumtor	Lamar, S. C.	July 23-27	A. G. Townsend
Orangehurg	Rowesville, S. C.	July 24-27	B. S. Jackson
Western	Shelhy, N. C.	July 24-27	N. J. Pass
Gulfport	Lumberton, Miss.	July 24-27	P. H. Remhert
Pittshurgh	Pittsburgh, Pa.	July 29-August 3	M. J. Naylor
Marshall	Quitman, Tex.	July 29-Aug. 3	E. H. Holden
Paris	Sulphur Springs, Tex.	July 30-Aug. 3	J. H. Anthony
Kansas City	Independence, Mo.	July 30-August 3	A. H. Higgs
Lexington	Flemingshurg, Ky.	July 30-Aug. 3	H. M. Carroll
Indianapolis	Indianapolis, Ind.	July 30-August 3	E. A. White
Greenville	Liherty, S. C.	July 30-August 3	W. S. Thompson
Spartanhurg	Greer, S. C.	July 30-Aug. 3.	J. C. Martin
Waycross (North-end)	Barnesville Ga.	July 31-Aug. 3	J. H. Pinkney
Griffin	Hampton, Ga.	July 31-August 3	M. M. Alston
Little Rock (1st. Div).	Newport, Ark.	July 31-August 3	L. G. Hodges
Holly Springs	Oxford, Miss.	August 5-10	W. N. Redmond.
Austin	Lockhart, Tex.	Aug. 5-10	A. D. Jacques
Victoria	Yoakum, Tex.	August 5-10	J. G. Browne
So. Baltimore	Elvaton, Md.	August 5-10	J. S. Carroll
Charleston	Clarkshurg, W. Va.	August 6-10	W. A. English
Palestine	Teague, Tex.	August 6-10	W. R. Robinson
Birmingham	Woodlawn, Ala.	August 6-10	C. L. Dunn
Forrest City	Brickeys, Ark.	August 6-10	J. H. Hatchett
Atlanta	Grantville, Ga	August 6-10	J. W. Queen
Atlantic	Daytona, Fla.	August 6-10	J. A. Simpson
LaTeche	Donaldsonville, La.	August 6-10	W. G. Alston
Hattiesburg	Laurel, Miss.	August 6-10	W. H. Smith
Opelika	Roanoke, Ala.	August 6-10	J. N. Wallace
Alexandria	Boyce, La.	August 6-10	Cornelius Johnson
Nashville	Springfield, Tenn	August 6-10	J. B. Booth
Texarkana	Horatio, Ark.	August 6-10	G. T. Saxton
Waco	Chilton, Tex.	August 12-17	T. H. Wyatt
Huntsville	Bellemina, Ala.	August 12-17	J. L. Carr
Louisville	Anchorage, Ky.	August 12-17	R. F. Broaddus
San Antonio	Gonzales, Tex.	August 12-17	A. L. Carper
Greenwood	Itta Bena, Miss.	August 12-17	E. F. Scarhrough
Starkville	Longview Circuit	August 12-17	J. H. Talbert
Marion	Eutaw, Ala.	August 12-17	Robert R. Williams
Montgomrey	Mohile, Ala.	August 13-17	P. P. Wright
Topeka	Topeka, Kan.	August 13-17	G. G. Logan
Rome	Ceadertown, Ga.	August 13-17	R. T. Jackson
Meridian	Philadelphia, Miss.	August 13-17	B. T. McEwen
Sedalia	Appleton City, Mo.	August 13-17	E. L. McAllister
Monroe	Bonita, La.	August 13-17	John A. Lindsay
St. Louis	Elsberry, Mo.	August 13-17	Leroy Woolrich
Fort Smith	Roland, Ark.	August 13-17	W. H. Simpson
Memphis	Capleville, Tenn.	August 12-17	T. W. Davis
Tupelo	Nettleton, Miss.	August 19-24	E. R. Miller
Sardis	Darling, Miss.	August 19-24	C. W. Butler
Lake Charles	Crowley, La.	August 20-24	C. W. Reeves
Hannibal	Columbia, Mo.	August 20-24	C. S. Webster
Gainesville	Cedar Key, Fla.	August 21-24	J. S. Todd
Clarksdale	Clarksdale Circuit	August 26-31	J. M. Marsh
Baltimore, North	Reisertown, Md.	August 26-31	E. S. Williams
Houston	Houston, Tex.	August 27-31	A. W. Carr
Beaumont	Beaumont, Tex.	August 27-31	W. D. Lewis
Baton Rouge	Scotlandville, La.	August 27-31	B. J. Reddix
Jackson	Pelahatchie, Miss.	August 27-31	L. W. Price
Columbus	Elyria, Ohio	October 7-12	T. L. Ferguson

NOTICE.

The new address of Rev. W. T. Trammell is 4101 Prairie Ave., Chicago, Ill., formerly Newhern, Ala.

WOMAN'S COLUMN.

(Continued from Page 13.)

Slutes. The President of the Salisbury District, Wilmington Conference, was present and gave a word of greeting. The Rev. D. W. Henry, on hehalf of the pastors, hrought us greetings and assured us we had their hearty co-operation in the splendid work we are doing to help save Americs. We closed with the heautiful demonstration, "Columhis Redeemed," hy the Queen Esther girls, directed by Mrs. S. E. Church. All our sessions were gracefully presided over hy our President, Mrs. H. R. Hargis, assisted by the Vice-President, Mrs. Carrie E. Sprigg.

The local auxiliary heautifully entertained the convention.

Every one returned to their respective field of labor with a larger vision and a mind to render hetter service.—Mrs. A. Davis Foust, Conf. Cor. Sec.

UNION CHURCH, MISS.—Dear Sisters of the Vicksburg District: Please remember that our District Convention is to meet in Meadsville, Miss., in connection with our District Conference, July 22-27, and we hope to have a good representation from all Auxiliaries of the district. Each Auxiliary is to be present with $5. Let us come prepared to buy Home Mission literature.—Yours for the work, (Miss) Zadie Buie, District Pres.; Mrs. L. P. May, State Organizer.

CRESCENT CITY NOTES

PECK MEMORIAL M. E. CHURCH—Monday night. June 9. was a most onjoyable one fo the members and friends of Peck Church. The feature for the evening was a million dollar wedding, presented by Misses L. Robinson and L. Brazile, with Mr. O. R. Brown captain. The church was beantifully decorated with colors of the rainbow. A special program was rendered before the ceremony. Those who took part in the wedding were Misses Mabel Christopher, who was the beautiful bride; Hazel Williams, Edith Rogers, Alice and Edith Davis, Luella Hill, Emma Jackson, Nellie Jenkins, Alberta Adams, Laura Christopher, Maud Ratliff. Messrs. Williams, the most handsome groom ever witnessed, John Williams. Edward Seals. Edward Calciennte, Olda Christopher, Lattice Stanley, Leiton Peck, Samuel Riley, Henry Watson. Little Miss Vera Green was very sweet as flower girl. Master Edward Green was ring bearer. The wedding march was played by Miss Anna Belle Spears. Ceremony performed by Master Everett Williams. The church was filled to capacity. The amount realized was $46.20. The members of Peck are very much alive and doing big things under the leadership of our beloved pastor, Rev C. Spears.—Reporter

The district meeting of the Woman's Home Missinoary Society will he held at Williams' Church Wednesday July 16. All presidents and members of the local auxiliaries are asked to be present. Election of officers. Meeting opens 5:30 p m. Mrs. E. Oliver. President; Lucy D. Walker. Corresponding Secretary.

The Gulfside Chatauqua and Camp Meeting at Waveland, Miss., August 17th.-31st., 1924.

The Ministers, their Congregations, and the friends throughout the New Orleans Area are cordialy invited to Gulfside, and to attend the Chatsuqua and Camp Meeting, where the air is cool and balmy from the Gulf, and the accommodations for Negroes are unequaled anywhere along the American coast, where under the leadership and wisdom of Bishop R. E. Jones, we have come in possession o one and a quarter mile heach front. With hotel accommodations, artesian water, electric lights, telephone and recreational grounds. It will he an inspiration for all who come to Gulfside, an intellectual feast and spiritual awakening to come down hy the seaside where we have pitched our tent, and hear the many great preachers proclaim the word to the multitude. Come and spoud your vacation here. The Ministers and Congregations along the coast from New Orleans to Mohile and nearhy places will specially he asked for their hest musical talents. Programs will be given later with full information concerning railroad rates, schedules, etc. Plans are being made for special rates throughout the Ares. For further information you may write to J. W. Golden, Supt., Department of Evangelism, New Orleans Area., 631 Baronne Street, New Orleans, La.

OBITUARY

(Continued from Page 15)

Church, Benton, Miss., died in full trinmph of faith on June 16. She contracted a severe case of flu during the winter months which resulted in tuberculosis at the lungs. The funeral service was conducted hy her pastor, the writer, at 4 o'clock June 17, and her romains laid to rest in Mt. Pleasant cemetery. She leaves a husband, a mother, children, hrothers and sisters to mourn.—I. R. Kersh, Reporter.

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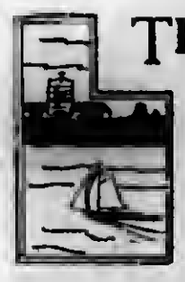
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Southwestern Christian Advocate

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The Value Of Prayer



THE power of prayer is not a lawless force nor does it seek to introduce disorder into a methodical universe. It operates according to its own great laws. It lies within the will and purpose of the Most High who has ordained all of these forces and values for the sacred ends He has in view. And when a man prays in honest, faithful fashion, he introduces into the situation with which he undertakes to deal, a new factor entering decisively into the final result. When any man gathers up his intelligence, his sympathy, his aspiration, his trust, his high resolve, and sets them flowing Godward, in his fervent prayer on behalf of certain precious interests which he has at heart, we have an added factor in that total situation which will have to be reckoned with.

If the dull, lifeless moon yonder in the heavens can, by what we call the power of gravitation (in which every one believes and the nature of which no one understands), enter into communication with the earth, drawing the waters of all the seven seas around after her in tides which ebb and flow, do you tell me that I, a sentinent, conscious being, cannot connect with the living God, or that He cannot connect with me when I stand before Him in my best estate in the act of prayer? Do you tell me that He cannot lift me, and those for whom I pray, to higher levels of thought, of feeling and of purpose by the direct impress of His own mighty life upon this soul of mine?

The man who wrote "In the beginning God created the heavens and earth" laid hold of a great truth but if we were to press his assertion on all fours in a hard and fast manner, we might feel that he rather overstated it. The heavens and the earth are not made yet—they are in the making. We are all helping to make or to mar them according to the measure of our intelligence and the quality of our moral purpose. We too are looking for that "new heaven and new earth wherein dwelleth righteousness." We are working all the while for human betterment if our hearts are right, with our eyes and our minds upon that better world order which hath foundations, whose builder and maker is God. And into that high task human volition in all the higher exercises to which it can be called is steadily entering, not in lawless manner but according to the laws of the kindgdom of heaven.

—From "Why I Believe In Religion", by Dean Charles R. Brown.

STARTING THE NEW QUADRENNIUM

The World Service Commission, the powerful administrative body that has direction and control of the whole benevolent machinery of the Methodist Episcopal Church during the next four years, at its session held in the Lexington Hotel in Chicago on June 24-25, elected Bishop E. H. Hughes, President; Bishops Keeney and McConnell, Vice-Presidents; Hugh Kennedy, Recording Secretary. In addition to these, an Executive Committee was formed by the election of eleven other members. R. J. Wade was elected Executive Secretary and O. W. Auman, Treasurer of the World Service Commission.

An Administrative Staff, composed of the Secretaries of the constituent Boards and the Executive Secretary and Treasurer will carry on the detail work of the World Service Commission subject to the Executive Committee which meets quarterly. The duties of the Administrative staff will be to promote Christian Stewardship, to coordinate the life service activities of the several boards and agencies, to be responsible for, and have charge of, the educational and promotional work in the total field.

That grave and weighty matters were to engross the attention of the Commission at its first meeting after General Conference, was indicated by the opening remarks of Bishop Hughes, who, calling the Commission to order, said:

"We are met to take actions whose effects will, in most cases, continue for four years; actions which will somewhat determine the wider achievements of the largest protestant church in the United States and of a church specially related to the whole world.

"We must keep the constructive mood. The greatest artist of the world once said that the only way to criticize was, "by creation." And, we must create or recreate some form of organization. Our chief task is *to create or recreate a disposition among the people of Christ that will lead them into the fellowship of His sufferings and His purpose.*

"Therefore, none of us have any personal aims to gain, any personal ambitions to satisfy. *The ends of the earth are in this room; and Christ is here; and we are to work to bring them to Christ and Christ to them*, until all of our smaller aims shall be merged into this will to do His will."

Whereupon Bishop Blake made the report for the Committee on Organization, Policy and Procedure; in addition the Committee set forth an Agenda for the meeting. Besides setting up the organization, clearly defining and interpreting its authority, duties and functions and those of its individual officers, the Commission took up for discussion and legislation what will undoubtedly be the chief item of concern for the entire church for at least the first half of this quadrennium, namely, *The Falling Income* of the Boards.

Through the report of a special committee of nine of which Bishop Waldorf was chairman, this matter was brought up for discussion Wednesday morning. That committee had most carefully approached the question studying it under three phases: (1) Where we are and why, (2) What changes in present procedure is necessary, (3) What specific plans are to be adopted to counteract the present decline. The report was read by Dr. J. M. M. Gray, taken up seriatim, and adopted after much discussion. The gravity of the situation in which the church finds itself is clearly set forth by the Committee which shows that *by October 31st, 1924, the church must raise* $12,758,636.00 *to equal last year's receipts, and that* $8,000,000.00 *of this amount is yet to be raised during July, August, September and October.* Besides this, there is already a debt of more than $2,000,000.00 at present overhanging the Board of Foreign Missions.

As a sound business policy, the Committee wisely laid down the basal principle that since spectacular plans and frantic expediences have failed of adequate results in the past, the church ought by no means resort to such methods for raising the present needed income. No special movement or machinery is being inaugurated in the church. Responsibility rests upon the regularly constituted machinery, viz: Bishops, District Superintendents, Pastors, Official Boards, World Service groups in local churches, in Districts, in Annual Conferences and in Areas. These are urged to make necessary provision for promoting evangelism, stewardship and educational propaganda.

Urgent request is sent forth by the Commission that all local World Service Council Units be convened at the earliest moment and that representatives of the Woman's Home and Foreign Missionary Societies be enlisted for full co-operation; each Area being urged to face up to its full share of responsibility for meeting the total financial obligation confronting the church.

Completion by every local church of its *Every Member Canvass* is also recommended, and World Service Councils are urged to sound this slogan to the people of our churches everywhere, "*At least as much for others as for ourselves.*"

One regular business session and one afternoon or evening session of every Annual Conference is to be set religiously aside to promote the World Service Program at which time will be pressed into service all types of field workers, Bishops, Missionaries, secretaries, pastors and laymen, to tell the story of the church's falling income and how to offset it.

No boards are at liberty to make special appeals or carry on special campaigns for funds unauthorized by the World Service Commission and any giver of special gifts has right to determine the distribution of his individual gift.

Sunday, October 12th is designated as *Victory Day* throughout Methodism. On this day, **every Bishop, District Superintendent, Pastor and Official Board is urged to work with the utmost earnestness and the deepest consecration to stop the falling income of the church by securing the payment of every unpaid pledge, whether a Centenary or a World Service Pledge, and by collecting and remitting to the treasurer at Chicago every dollar then due to the Church for benevolence purposes. If this shall be successfully done, every obligation of the Boards can be met in full.** To this end a special season of prayer is sought at some time just previous to **Victory Day.** The impression should studiously be made among all our people that Stewardship is not a formal financial expedient to meet a recurring emergency but, that it is an indispensible expression of the Christian life.

From the final paragraph of the report we quote the following inspired words:

"The objective of World Service is World Salvation. New methods, new agencies, new agents are but instruments for securing and making effective the old power, the power of God unto salvation to all them that shall believe. World Service, therefore, must fundamentally be the inspiration of a new evangelism, the occasion of renewed devotion to our church's ancient spiritual ideal, a new form of altar on which is to be rekindled the old irrepressible passion by which, amid a confused and groping generation, among men of all tribes and tongues and kindred and people, our Methodism is once again to bring forth judgment unto victory."

Giving support to this new program, Mrs. O. N. Townsend, the only female member of the Commission, and Mrs. F. F. Lindsay, Advisory member representing the Woman's Foreign Missionary Society spoke interestingly and convincingly. They urged that the loyalty of womanhood makes the services of women indispensable in carrying forward the burdens of the church. Woman's contribution must be taken more into the account. Concerning special appeals such as the "watch" device, Mrs. Townsend thought it a "cheap method."

Dr. Gray, meanwhile kept before the Commission this conviction that what is now necessary is to root in the will and conscience of the people the program of the church. Said he, "We must deal with these sources of income rather than with the picturesque and spectacular." Dr. Urmey thought the "watch" device might bring a wave of emotion but would not stir the heart and conscience of the church, which must yet be stirred to the heart so as to bring a revival of Christ's spirit of sacrificial giving and service to God and His cause. It is the sense of God in the heart that moves people to do their duty toward a needy world. Bishop McConnell thought it wrong to oppose the "watch" device, since it "would get us some money." Said he ,"We ought not to knock every concrete constructive scheme offered."

To get democracy in the church's benevolent program was the expressed wish of the whole Commission. The mistake of the past system was "handing down something to the local church, whereas now the procedure should be to build from the local church up—each local church unit feeling its responsibility and share in building the church's program.

Much discussion was provoked concerning continuance of the Area office. Dr. E. M. Jones vigorously protested its abolition. The Commission declined to legislate regarding this, other than to leave the office where the General Conference fixed it so that it is optional with each Area to maintain such office, financing it as the Area deems advisable.

It was recommended that the liquidation or transfer of the present Area organizations take place at the earliest possible moment and not later than December 31, 1924, and that the matter be referred to the Administrative Staff for action.

Changes of Charters of Boards in process of readjustment according to terms of the mer-



WORLD SERVICE COMMISSION HELD JUNE 24-25, CHICAGO ILL.

ger were referred to a committee of five consisting of Senators Geo. Dixon, C. O. Holmes, Drs. W. B. Farmer and Hugh Kennedy.

All World Service funds are to be sent to O. W. Auman whose office is with the World Service Commission.

On motion of Bishop McConnell, Chairman of Committee on Budget, the Commission ordered that the present World Service Askings, $18,5000,000.00, be made the basis of the askings of the World Service Commission. Upon motion of Bishop Blake, apportionments to charges are to be made by Area and District Councils; Area Councils will be allowed to readjust District Apportionments provided Area totals be maintained, and District Councils may redistribute the apportionments to the charges provided district totals may not be lessened.

Headquarters of the *World Service Commission* was fixed at Chicago as was also the headquarters of the new consolidated *Board of Education*. And "It is the judgment of the World Service Commission that under the legislation passed by the General Conference all matters relating to the administration of the combined boards are now in force; and the matter of final determination of charters and the appointment of the members of the new corporation does not necessitate any delay in carrying out the order of the General Conference to coordinate and merge the work of the several boards."

The Board of Education was allowed to change the names of its several departments and if desirable to create an additional department; which we hope will not be a minature "board of education for Negroes."

The session of the Commission was marked for its new personnel, its different atmosphere, its eagerness to face facts, its singleness of purpose to accomplish the maximum results in line with the spirit of the General Conference and the pressing needs of the world situation; the Commission had a mind to work; it *did* work. And the results will tell in a generally favorable reaction throughout the church.

ONE METHODISM

(Continued from last week)

This tenor of argument of Judge Candler was perhaps typical of the numerous addresses pro and con of the two camps of debaters. The discussions continued throughout three days until the previous question was ordered shutting off debate; and by special motion, vote on the main question was fixed for five o'clock in the afternoon of Friday, July 4th, resulting in a victory of 75 nays, and 297 ayes for Unification.

The entire period of debate and procedure covering three most strenuous days was characterized by several specific features here noted:

1. A definite sense of justice and fair play toward those of opposite views made for a spirit of free and ample discussion on all angles of the problem.

2. Several unfortunate allusions to the Methodist Episcopal Church particularly those made in the minority report, were promptly noted by other speakers and keenly rebuked. In this connection Judge Candler said:

I dont think that we do ourselves any credit here, any credit to our hearts, or any credit to our brains, to believe that everybody is bad but ourselves and that nobody is interested in us but ourselves. I do not believe that is so. The complaint is made in here that you will be powerless in the hands of this Judicial Council if you happen to have just one bad man on your side. The presumption of this minority report is that everybody appointed from the other side has to be a grand rascal. I do not believe they can even be unanimous on that, despite the history that we have heard. I believe that there are good men all over this country.

And Judge White argued: "The men of the Northern Church are Christian gentlemen entitled to our fullest faith and confidence. I have met them. I think man for man, woman for woman, Christian for Christian they are our real brothers and sisters in the faith." The majority sentiment interpreted the negotiations and spirit of the Methodist Episcopal Church as being sincere and worthy of Christian confidence on part of the Southern Church.

3. The Conference was overwhelmingly a forward-looking body. Referring to the minority report in which Bishop Collins Denny recited the detailed history of negotiations for unification, glorifying sectional history, exalting divisive traditions, Judge White voiced the major sentiment of the Conference with these words in rebuttal: "Since my three boys followed the stars and bars into France and two of my cousins lost their lives there to make this a better world to live in, I have come to conclude that it is time now for the rebel yell to cease, and to be but an echo of the past. I don't want to see again resurrected the days of the bloody shirt."

4. When the Negro question was raised in debate, it received but slight emphasis or agitation. Those who sought to ring the changes on this question found it a rather unpopular theme—lacking in the power to excite fears and opposition to unification. Already it has become the habit of mind now in Christian circles of thought to concede that there can be no uniting of Christian forces in these two great bodies without recognizing the Negro as an integral part of such coming together. One prominent speaker expressed it thus: "It is wrong to raise the ghost of the Negro question here."

5. It is regrettable that in the Conference there was the absence of the clear spiritual note and influence motivating the effort for unification—that which should be the dynamic in every Kingdom effort. Perhaps the only noticeable contribution of this nature was made by the brief but masterly address of Evangelist George Stuart, of Birmingham, Ala. To promote the glory of God through conscientious and sincere practice of the teachings of Jesus in relation to each and every human group, would summarize his view of the duty of his Church at that crucial period.

Final steps in the negotiation for union of the two Churches are to be taken as follows: the Bishops of both Churches are instructed by their respective General Conferences to hand the proposed Plan as adopted by said General Conference, to their several Annual Conferences during the calendar year 1925. When the requisite majority of these Annual Conferences of both Churches shall have thus ratified the Plan this fact will be reported back to the two General Conferences, special sessions of which have been provided for in both Churches, and these two bodies will proceed to effect conjointly the unified organization. Provision for this consummation was made by our General Conference in the following resolution and one of similar import by the Southern Church:

That if and when the plan of Unification shall

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2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

EYE HATH NOT SEEN, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—1 Corinthians 2:9.

be adopted by the requisite majorities in the Methodist Episcopal Church and the Methodist Episcopal Church, South, then this General Conference shall be called to meet in adjourned session, at such time and place as the Bishops or a majority of them may determine in consultation and co-operation with the properly constituted authorities of the Methodist Episcopal Church, South, acting for the same purpose and under similar authority, for the purpose of putting into effect the provisions of the aforesaid plan of Unification and with power to legislate for the Church in all matters in accordance with said plan, subject, however, to the provisions and limitations of the Restrictive Rules.

The constructive contribution made by the Special Session of the General Conference at Chattanooga was indicated by a delegate whom, in passing on his way to the railroad station, we heard say." This is a great day for Southern Methodism," and we add, a great day indeed, for American Christianity.

Personal and General

The Rev. W. H. Williams, A.B., A.M., B.D., pastor of Simpson Memorial Church, Washington, D. C., delivered the graduating address at Bruce Public School of that city on Wednesday, June 18. Prof. M. Grant Lucas is the principal.

Mr. J. Finley Wilson, Grand Exalted Ruler, B. P. O. E. of W., is announced to marry Miss Leah Belle Farrar of Richmond, Va., on Wednesday, July twenty-third, 1924, 610 North First Street. Their hundreds of friends extend them most cordial greetings and good wishes.

Examination of colored applicants for state licenses for public school, will be held at Thomy Lafon School building, 7th and Robinson Sts., Monday, Tuesday and Wednesday, July 28, 29 30th. Examination in reading will be held July 28th.

In connection with its College of Liberal Arts, Syracuse University, will open a new School of Citizenship and Public Affairs next fall. Upon the able head, Chancellor C. W. Flint of this University, the University of New York has recently conferred the degree of Doctor of Pedagogy.

Rev. V. G. Cooke, Professor of Industrial Art at Sam Huston College, Austin, Tex., accompanied by Mrs. Cooke sailed from the port of New Orleans, Thursday, July 10, en route to Jamaica, West Indies, where Prof. Cooke goes to visit his parents. The couple spent a short time in our office and we bade them bon voyage.

Breezey Bulletins promotive of every interest and activity of the life of their respective churches and communities are being published weekly to striking advantage by the Revs. N. D. Shamborguer of South Park Church, Chicago; the Rev. G. H. Lennon of Zion Church, Ocala, Fla., the Rev. E. W. Rakestraw, Asbury, Savannah; and the Rev. C. K. Brown, Clark Memorial, Nashville, Tenn.

On his return home from General Conference Dr. W. G. Alston, Superintendent of La Teche District, Louisiana Conference, was taken ill while visiting relatives and friends in North Carolina. It was necessary to cut short his visit and return to New Orleans for attention of his family physician, under whose care he is materially improved at this writing.

Major and Mrs. William D. Nabors are happy over the addition to their family of a sweet little baby girl who came from the clear blue on June 24th, in Orange, N. J. This fine young people are joined by hundreds of rejoicing friends in this country and in Liberia where Mrs. Nabors served effitiently as a missionary and Major Nabors was an American officer in charge of the Liberian Frontier forces. Little Mayme Nahketah is doing well.

Rev. G. G. Buckner, pastor of the Fourth Methodist Episcopal Church, Boston, Mass., died at the New England Deaconess Hospital June 30 at 4 a. m., where he had been operated upon a week ago. He was transferred from the Lexington Conference to the New England Conference in January of this year, and was stationed at the Fourth Church where he was making a splendid record and was loved by all his people. Full particulars later.

Our office was graced recently by a brief visit from the following brethren, all of whom are staunch promoters of the interests of the Southwestern: Doctors F. H. Butler, M. W. Dogan, E. O. Woolfolk, J. W. Golden, G. W. Smith, A. B. Keeling, J. M. Walton and Mrs. Walton, and H. L. Jones. Methodism has no more loyal workers in these parts than are all of these leaders in their several communities

Prof. J. B. Randolph, President of Claflin College, was recently elected third vice-president of the General Laymen's Association of the Methodist Episcopal Church. The President is Mr. George W. Dixon, who is also President of the Board of Trustees of the Chicago Temple. Other Association officers are: Secretary, D. D. Spellman of Detroit Conference; First Vice, Francis H. Baldwin; Second Vice, John H. Dryden; Treasurer, Gay B. Dolbeare.

Having made the highest rating in the recent Civil Service Examination of the State of Oklahoma, Miss Annie H. Coffey has been appointed to a position as Departmental Clerk, Washington, D. C. Miss Coffey is the eighteen-year old daughter of attorney and Mrs. J. R. Coffey of Muskogee, Okla. A sister, Miss Maggie, is a teacher in Attuck School, Kansas City, Mo. All are members of our Spencer Chapel Church, Muskogee, and Miss Annie formerly was a student of Wiley College, Marshall, Tex.

Five Bishops of the Methodist Episcopal Church honored the occasion of the 80th annual commencement exercises of Ohio Wesleyan University, Delaware, Ohio, when 297 seniors were graduated on June 18. The five Bishops were: Bishops Welch, a former president, who delivered the commencement address; W. F. Anderson, George G. Grose, Edwin H. Hughes and Francis McConnell, four of whom are graduates of Ohio Wesleyan. The Baccalaureate sermon was delivered by President John W. Hoffman of Ohio Wesleyan.

In our canvass for subscriptions last year, the Rev. J. W. Golden, Superintendent of Evangelism in the New Orleans Area, pledged fullest co-operation with us. He set as his personal task, the securing of 50 annual subscriptions. Of this number he secured 48, and pledges to send in the remaining two with an additional 50 which he pledges for this year. Asked how he does it so easily, Dr. Golden says: "The service of the Southwestern to my work and to the general program of Christian uplift makes it an easy task to circulate it among the people."

Conspicuous among the numerous commencement exercises held this year was the graduating class of the Iowa Bible Training School and Deaconess Home of the Methodist Episcopal Church, in Des Moines. Bishop W. P. Thirkield conducted the services on the evening of June 6, at the First Methodist Episcopal Church. The graduating class numbered eighteen, five of whom were young colored women. This is the largest number of colored students to finish at any one year in the school's history.

An exceptionally high type of young women have been attracted to this work and the country is being greatly benefited by the workers sent out by this splendid institution which is under the auspices of the Woman's Home Missionary Society. The graduates this year in our group were Miss Myrtle Maxwell, Salem Oregon; Miss Lucille Holliday, Canyon City, Colo.; Miss Carrie Hall, Springfield, O.; Miss Gustave Delaney, Gary Ind. Miss Jeanette Monroe, Cincinnati, Ohio.

Miss Maxwell, who finished as a Deaconess, (the other four taking social work) with Miss Monroe has been connected with the Burns M. E. Chapel, Des Moines, of which the Rev. W. H. Wheeler is pastor. All of these young women have done splendid work in Des Moines while getting the practical part of their training, and have greatly endeared themselves to the people here.

FRATERNAL ADDRESS OF REV. J. U. KING, Ph. B., D. D.

Pastor of Asbury Methodist Episcopal Church, Washington, D. C., From the Methodist Episcopal Church to the General Conference of the A. M. E. Church, Delivered at Louisville, Ky., May 9, 1924

Bishops, General Officers, and Delegates to the General Conference of the African Methodist Episcopal Church:

At the regular semi-annual meeting of the Board of Bishops of the Methodist Episcopal Church held in Brooklyn, New York, in the month of November, 1923, your humble servant was appointed fraternal messenger, representative of our respective branch of Methodism to the African Methodist Episcopal General Conference.

That appointment carried with it an implied but most positive charge to sense the heart-beat of the Methodist Episcopal Church; to breathe her spirit, and to officially but most fraternally express to you the same.

As appreciative as I am of the honor which it confers, I am deeply conscious of the corresponding responsibility which it entails; and yet, among the many duties and privileges that have been and may yet be mine, I shall ever cherish this as one of the most noteworthy and pleasant.

Words, however appropriate and phraseology however choice are but poor vehicles with which to convey to another the deeper impulses of the human heart, we therefore beg you to remember that back of these feeble and wholly inadequate expressions are hearts truly aglow with the light of love.

We come to you in the spirit of Him whose we are and whom we serve. First of all we thank God for the African Methodist Episcopal Church. The history of the Christian Church could not be written today without giving a large and conspicuous place to your most formidable organization; and the history of the Negro in America could not be written without according you a still larger and more conspicuous place. For I speak advisedly when I say, that for alertness, and initiative in the affairs of our national and international life and the functioning of your representatives and agencies respecting the interests of the Negro your church has but few equals and certainly no superiors.

From the time of that intrepid leader, that ecclesiastical diplomat and statesman, that star of the first magnitude shining with such immaculate brilliancy in the galaxy of men that others fade into utter obscurity before his blinding rays, that man among men Richard Allen, the traditions of your church, as fascinating as a romance have come down through the years to inspire and enrich the lives of not only those who live today but thousands of our sires who have "washed their robes and made them white in the blood of the Lamb". If ever there were any doubts in the mind of the American people as to the ability of the Negro to originate, organize, develop, control and successfully perpetuate an institution of large proportions, the African Methodist Episcopal Church has quite fittingly assigned to those doubts their rightful place among the relics of the forgotten past, while she, like a mighty river, has swept, triumphantly on, lifting, inspiring, reforming and transforming the lives of the hundreds of thousands whose good fortune it has been to pay vows at her altars, and worship at her shrines.

While we exult over your glorious history and could speak at length in our review of the same, we are not unmindful of our duty to give to you as briefly as possible, according to our



REV. J. U. KING

interpretation, the attitude of the Methodist Episcopal Church toward some of the questions which we believe are of the most vital importance.

Christian Citizenship

The term "Citizen" involves on the one side allegiance, to and support of, the community. Citizenship includes all rights which are the primary obligation of a government to secure to its members, the fourteenth amendment passed by the United States Congress in 1866, decrees that all persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States and the state wherein they reside. The founders of our government wrought better than they knew; but finite minds have their limitations and in the evolution of the state our intellectual horizon has been lifted until nineteen vital additions to the Constitution have been officially and legally recorded.

The Methodist Episcopal Church believes in the integrity of these laws and, that there devolves upon every citizen of this government the indispensable duty of keeping sacred and inviolate not only the constitution in its original form, but every amendment of the Constitution which is an expression of crystalized public sentiment taking form in new legislation. The church would have me qualify the term "Citizenship" by prefixing the word "Christian" with the great emphasis upon the adjective.

A distinguished statesman once said, "Taxation without representation is tyranny." History has long since established the fact that legislation without spiritualization is folly.

Jewish ceremonialism which served well its day soon spent its force when the key-note was sounded by Jesus Christ Himself in the sermon on the Mount, in which He made the law of love supreme.

Aristotle the ancient philosopher, was quite right when he declared the interests of all the people living under the same government a common interest, as citizens, our interests are inseparably interwoven. To crystalize public Christian sentiment, the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, headquarters in the Nation's capital, is not only functioning in the life of our own church, but in serving as a national bureau of information for those organizations and agencies whose work is devoted to human uplift.

Universal Brotherhood

Universal brotherhood inheres in the fact of the Fatherhood of God. The Apostle to the Gentiles quite fully expressed the position and spirit of the Methodist Episcopal Church when at Mar's Hill surrounded with an atmosphere pregnant with pomp and pride, he had the temerity to declare to an unfriendly populace, "That out of one blood, God hath made all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if happily they might feel after Him, and find him; for in Him we live and move and have our being." Dr. S. Parkes Cadman, speaking before the Men's Conference at the Bedford Branch of the Y. M. C. A., New York City, on the subject of "Universal Fraternity and Co-operation" expressed himself as follows: "Shall we employing the inestimable advantages God has vouchsafed us, dedicate them to his purposes in the Incarnation? Think of a new India, recreated by Christian wisdom and energy, comprising one-fifth of the human race, built on the lasting basis of freedom and brotherhood, and becoming the premier state of Asia in everything relating to a peaceful and ordered civilization. Think again of the Philippines hailing this Republic as their Guide to the Cross of Sacrifice, and to domestic and political integrity. Think of our Colored population spreading from South to North with rapidity. Had I the power I would summon Jew and Gentile, Christian and Buddist, Braham and Confucianist to the testing out of Christ's plea for universal fraternity and co-operation." The dream of Christian Idealism was expressed six thousand years ago when Abraham said unto Lot, "Let there be no strife, I pray Thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren."

The Methodist Episcopal Church is determined to keep forever from the pages of her history any legislation that would tend to sever the bond of brotherhood. But our program is not only a negative one, it is a positive and constructive one. If there were ever any questions in the mind of the world as to the position on the Methodist Episcopal Church on the question of brotherhood, those questions were forever settled when that prince among men Bishop W. F. McDowell in delivering the Episcopal address at the General Conference of 1920 spoke as follows: "The life of the Church must harmonize with the message and witness of the Church, so that the grace of a right relation may flow through it into the world. We must have the courage of Christ clear through the race problem. We cannot hold the race problem at arm's length and also hold the races to the heart of Christ. His courage toward races

carried Him the whole length of the way of suffering and sacrifice. We cannot sit by the fire admiring His life and still be His followers. We must foliow Him bravely along any way he goes, even to Calvary. We cannot reach a Christian solution by a partially Christian logic or process. "We cannot get right relations between races out of wrong conceptions of races or wrong spirit toward them." The Methodist Episcopal Church must this month think straight about races clear around the world. Talk of "lesser breeds", inferior castes, talk even of "white man's burdens" is not for us today. We must not shut any door of hope in any face of any color; we stand with Jesus who deposed the exaggerated race feeling of His race and day. He struck what ought by now to have been the death blow to the fallacy of perpetual race enmity. The Christianity of Christ was a perfect reaction against the race attitude of the Jews. Much of the talk today about race consciousness is an unconscious recrudescence of the spirit that Jesus came to destroy, and leads straight to hostilities. It flows from the feeling of superiority. We have repudiated election as applied to individuals and largely retained it as applied to races. But our church must this day cry out in Christ's name that in Christ there is neither Jew nor Greek, Barbarian, Scythian, bond nor free; that no men and no races are at the mercy of their environment or their heredity.

The Gospel presents the ideal for race relations. The cross preserves the perfect integrity of the races while it makes for harmony between them. In the Gospel light we cry gladly:

"In Christ there is no East or West,
In Him no South, nor North,
But one great fellowship of love
Throughout the whole wide earth.
Join hands then, Brothers of the faith,
What'e'r your race may be
Who serves my Father as a son
Is surely kin to me."

This classic chapter on universal brotherhood paved the way for the adoption of a special resolution which elevated two Negroes to the highest office in the gift of their brethren, unrestricted, unlimited, full-fledged Bishops of the Methodist Episcopal Church.

Centenary and World Service

The Methodist Episcopal Church began the celebration of one hundred years of Missionary effort and activity in June 1919. John Stewart a Negro, being the pioneer. The Centenary therefore gets its name from this fact. It would seem almost incredible that such an unprecedented task would be attempted in so critical a time when almost the entire world was at war, and when a call for universal sacrifice of manpower, time and money was heard from sea to sea and when the Congress of the United States clothed the chief executive of this nation with power to command indiscriminately all of our national and private resources; and yet the leaders of our church made paramount the interests of the Kingdom, and with implicit faith in God, and confidence in the people summoned four millions of loyal Methodists to the altar of material sacrifice.

The response was in the form of signed pledges to pay over one hundred million dollars in five years. As evidence of good faith, Dr. Morris W. Ehnes, our treasurer, reported at the last session of the Washington Conference held in Baltimore, Maryland, March 19th, 1924, that sixty-seven millions of dollars had been paid in during the Centenary period with three months remaining in which to collect. It is true that statistics are usually dry and uninteresting, but I feel that you should have a few outstanding facts relative to our activities. To be accurate I quote from a recent pamphlet issued by the Committee on Conservation and Advance by the Methodist Episcopal Church:

"Six hundred thirty-two missionaries, highly trained and fully consecrated, have sailed for the Foreign Mission field. The number of national workers on the field has increased 6,500 under the Board of Foreign Missions."

"One thousand seven hundred and fourteen new Sunday Schools have been organized abroad, with an increase of 104,00 members."

"Property additions include 837 new churches and schools, a gain of almost four new buildings a week on the Foreign Mission field. Today our schools abroad number 47,000 more pupils than in 1919. The church on the foreign field has doubled its membership in ten years, most of which growth has been in the last four years."

In the homeland, "More than two church building projects have been aided each day for the last four years. Contrasted with this average of 869 new church buildings each year is the average of less than 200 per year aided before the Centenary."

"Methodism's strength in American life is shown by its representation in Congress; of 435 in the House of Representative 96 are Methodists, and of 96 Senators twenty-three are Methodists."

"A well-known Methodist College has among its alumni 30 college presidents, 400 university deans and professors, 9 Methodist Bishops, 1,000 ministers, 300 foreign missionaries, 200 high school principals, 1,200 teachers of grade and high schools."

"One of our Negro colleges has sent out 78 ministers, 6 missionaries, 53 doctors, 6 nurses, 14 dentists, 18 lawyers, 78 musicians, 430 school teachers and 350 business and professional men."

But there still remains the greater need? Our church therefore emerges from the Centenary into what is now known as the "World Service".

Two-thirds of the world is still un-Christian. Out of 1,800,000,000 people on earth, only 600,000,00 are even nominally Christian. More than one-half of the world is without any knowledge of medicine or surgery whatever. China has fewer physicians for its 400,000,000 people than Philadelphia has for its 2,000,000 population. Less than half of America's 110,000,000 people are members of any Christian Church. In the United States are 27,000,000 boys and girls receiving no religious training whatever."

With these facts in hand the Methodist Episcopal Church has truly heard the voice of God saying:—

"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world."

Science and Religion

Much has been said about the conflict between science and religion. There is absolutely no conflict between the word of God and the works of God. The word of God compliments the work of God, while his works elucidate and demonstrate His word.

The astronomer with his telescope sees today what God placed in the Heavens many centuries ago. Just a few days ago the naval observatory sent out a request that all astronomers equipped with a telescope of three degrees aperture or more and a magnifying power of ninety degrees or more and with share glasses cast, their astronomical eyes about thirty-six millions of miles away on May 7th, and study the smallest of the major planets, Mercury, as it crossed the face of the Sun.

It is truly, "The Heavens declaring the glory of God and the firmament showing forth His handiwork".

Dr. George M. Chambers, F. R. A. S. of the Inner Temple, Barrister-at-Law, says in the closing chapter of that remarkable little book "Story of the Solar System:" "Those who have perused the preceding pages, however slight may have been their previous acquaintance with the Science of Astronomy taken as a whole, will, I hope, be able to see, without indeed the necessity of a suggestion that all those wondrous orbs which we call the planets could neither have come into existence nor have been maintained in their allotted places for so many thousands of years, except as the result of design emanating from an all-powerful Creator."

Yes, we believe in evolution; but back of evolution is one supreme cause which gives to matter its evolving power. Written upon every rock, recognizable in the petals of every flower, sensed in the kiss of every balmy zephyr, is the truth of the first chapter of the Book of Genesis:—

"In the beginning God created the heaven and the earth."

Though the controversy between Fundamentalism and Modernism continues, our courage is undaunted and our faith unshaken.

Twenty-five articles of religion recorded upon the opening pages of our Book of Discipline state in no uncertain terms the orthodoxy of our faith and practice.

But more concisely can be heard every Sunday morning from the lips of more than four millions of Methodist Episcopal communicants a reaffirmation and re-declaration of that faith:

"I believe in God the Father Almighty, Maker of Heaven and Earth; and Jesus Christ, his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; the third day He rose again from the dead; He ascended into Heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of

sins; the resurrection of the body; and the life everlasting. AMEN."

But in the reaffirmation and redeclaration of our faith and doctrine we know quite well that we bring to you nothing new, for the Methodism of Wesley is the Methodism of the African Methodist Episcopal Church.

"We are not divided, all one body we,
One in hope and doctrine, one in charity."

As I close these very inadequate expressions of our fraternal regard, I would have you see the extended hand from Springfield, Mass., to Louisville, Ky., and with it a heart pure and sincere, bubling over with a genuine affection and interest characteristic only of those whose relationship can be so close and sacred as that of mother and daughter. We both stand upon the threshold of another quadrennium. No finite eye can penetrate the future; but with the accomplishments of the past as a background we face life's arduous task of lifting together humanity's load, of strengthening human hands; of inspiring human hearts, of transforming human lives; each of us, the African Methodist Episcopal Church and the Methodist Episcopal Church functioning in our respective spheres, each with tolerance and sympathy for the other, co-ordinating and co-operating with each other in the spirit of mutual helpfulness, with the common objective, namely the ultimate and complete triumph of the King of Kings and Lord of Lords. In searching diligently for a mere sentence to use as the last word of this message, I paused for a moment to investigate the code of Buddhism, but when I thought of its pessimistic view of life, its ascetic practices, its essentially pantheistic doctrine of morality, I passed quickly on.

A moment later found me investigating the code of Confucianism, but when I thought of the limitations of its scope, its presentation of a merely negative reciprocity; and its effort to reform society with a low standard of morals for the family, either ignorant of, or indifferent to the fact that the family serves as the very foundation of society, I concluded that it could not be found there.

Still another effort brought me to the code of Mohammedism. I was immediatcly confronted with questionable methods of propaganda; the results of the sword as a mere temporary expediency, the destroying of the essential principal of ethics with a compulsory method of disseminating its precepts and worst of all, the predominance of the human passion, I pushed these codes aside and then took down the old Book, the Book of all Books, the Holy Bible, the Word of God, and turned directly to the closing words of the Apostle Paul in his second epistle to the Corinthians. These words I leave with you:

"Finally, brethren, be joyful, secure perfection of character, take courage, be of one mind, live in peace. And then God who gives love and peace will be with you."

THE NOVELIST SQUINTS AT THE COLLEGE

By Paul Hutchinson

The American college is in a bad way. There's no doubt about it. The fundamentalists have been telling us so for a long time. Mr. Upton Sinclair went them two or three better not so long back. The two boy criminals of Chicago, have come along to prove the snares that lie in a Phi Beta Kappa Key. But even these might have left me unconvinced if it hadn't been for the novelists. There's no fooling the novelists. When they pronounce a subject in a bad way, it *is* in a bad way. And the novelists have discovered our colleges this season with results that must make Doctor Riley—who told the Baptists at Milwaukee that colleges and college presidents were chief figures in the anteroom to hell, feel that, after all, his was a feeble effort.

Don't think I'm making fun of the novelists. Long ago I came to have a profound respect for their powers as indicators, if not always as interpreters, of social phenomena. If I were a pastor, and wanted my sermons to have some contact with my day, I should stock up heavily on novels and light on homiletics. Too many preachers, when they go into a bookstore, look for the latest in canned sermons or in these how-to-pack-'em books, when the novel, if they only knew it, is canned life. And life is the thing with which the preacher ought to be dealing. Yet the most conscientious of our ministers, if they have only two dollars or two days to sink in a book will, nine times out of ten, pass by some novel that throws a great shaft of light on some human relation, motive or problem to buy some new variation of the old business so well likened to a blind man seeking in a dark cellar for a black cat that isn't there.

Well, the novelist is now in full cry after the American college. Faculty clubs have been forced to put an examining committee in their reception halls with strict orders to throw out any strangers showing ink-stains on their fingers. Signs are being posted in all dormitories warning the undergraduates against talking with strangers. The senior cannot obtain his diploma without signing a pledge in which he swears that he has neither given nor received a plot during his course. And faculty members, down to tutors in Latin departments, are not allowed to leave town without being seared by deans and trustees for incriminating manuscripts. No college president opens a copy of the *Bookman* without looking far in the advertising pages to see whether "the truth about" his own particular institution is yet announced. Before the novelist finishes the great American degree factory, formerly the mysterious haunt of absent-minded professors and extremely present-minded undergraduates and pork-packer trustees, is likely to be thoroughly "exposed".

Peeking at Campus "Victims"

From all this rush of college novels, take three as a sample. In order of sales to date they would run "The Plastic Age" by Percy Marks; "None So Blind", by Albert Parker Fitch, and "The Education of Peter" by John Wiley. In the order of value it might be well to turn the list around. All three are, I think, first novels. One at least is, I hope, the last. But all three are worth reading as giving three different squints at our modern colleges. Mr. Marks tries to damn the colleges and succeeds in making them rather luridly luring. Mr. Fitch tries to defend and succeeds in making them primly repellant. Mr. Wiley tries neither to damn nor to defend and so interests. Mr. Marks and Mr. Fitch peek from behind the blinds of the faculty club at their victims stumbling across the campus. Mr. Wiley has no higher eminence from to survey the field than the senior fence. Mr. Marks must have written his book with a recording phonograph, Mr. Fitch with a thesaurus and a volume of Bartlett's quotations, and Mr. Wiley with the same implements and methods used in English 4z.

Mr. Marks was a professor in Brown when he started writing his novel. He isn't any more. President Faunce claims that the novel has nothing to do with separation of the novelist from the college pay-roll. Mr. Marks—who, despite his royalties from 40,000 copies may want to land another teaching job for all I know—agrees with Dr. Faunce. However, if you will read the book you will understand how natural it is to recall, when alluding to it, the fact that its author was *formerly* a teacher. The treatment is simple. The prize product of an American high school is given four years on a college campus. And the author's main interest lies in reproducing the atmosphere of those four years exactly, with especial attention to dialogues. In reporting the actual cadences of undergraduate talks, Mr. Marks out-Babbitts Mr. Sinclair Lewis.

A One-Sided View of College

Well, what does Mr. Marks make of the American college? That it is a place where all sorts of temperaments pound together, and under such conditions that all but an infinitesmal fraction—in this case, one boy— suffer moral deterioration and intellectual near-atrophy. A one-sided picture, it is claimed, but compounded of elements that are convincing. The only method of attack on Mr. Marks' conclusion is to claim too many elements left out. And then you face the discouraging job of convincing a faculty member. No, says Mr. Marks, here is the American college of the moment. Here is the American college man. What sort of a person is he? Mr. Marks repeats his answer to make sure we catch it. To the graduate of today he says, "If you are the cream of America, God pity the skimmed milk!"

Let us tell the truth about Mr. Fitch, and get it over. Mr. Fitch is not Mr. Fitch at all. He is Dr. Fitch, Dr. Albert Parker Fitch, the preacher, and none other. As a preacher, Dr. Fitch stands out. As a novelist, he is still a preacher. A curious book results. Here, too, is the story of a fall on the part of a college man,—but leading in this case to recovery so grand, so complete, and amazing that the hero on the last page actually marries the daughter of the Canadian Prime Minister! In the eyes of Dr. Fitch the college, or Harvard, at any rate, is as ever the alma mater, holding poor Dick upright as long as he keeps within her yard, and when he goes outside her faithful little Ph.D., through the gloom and the night to draw him back to the sanctuary of the dormitory. And when Dick gets there, he and his freshman chum settle down to a bit of light chatter in the midst of which as likely as not, Dick leads with a snappy quotation from Horace on the event of the planting of a new vineyard and the freshman counters with a stiff remark by Montesquieu or a clever line from Beowulf. That's the kind of a place Dr. Fitch

thinks college is just now, a place where undergraduates, cheered by the faculty, win mysterious moral victories and talk like Dr. Fitch's sermons. Well, maybe.

And then John Wiley comes along to tell us that college is just a place that catches a youngster at the point when he is ceasing to be that darling of the religious educationalist, an "adolescent" and before he quite becomes a subject for the psychoanalyst. It's a place filled with such youngsters, hanging about with as little apparent purpose and almost as frequent collision as electrons in a piece of steel. It's not a time of serious purpose for the majority, but times come when longing for the true, the beautiful, the good asserts itself. However, such times do not come so frequently as to interfere with the usual events of a college story, such as the neo-engagement with the college widow and the discovery of the one and only woman in time for class day. It's a simple tale, but it's main idea seems to be, Don't take this boy too seriously. He's having a good time, and this is the age when he should be. What he'll be in the future is not to be guessed. At any rate, this has nothing to do with the future. To Wiley, the recent undergraduate, the American college is an interlude, and a rather meaningless interlude at that.

A Great Educational Adventure

There is one more book about American college life that I wish to bring in here, because of a contrast it presents to all three I have mentioned. It is not by a professor, a preacher or a student. Its writer, Lucien Price is a newspaper man. He calls his book "Prophets Unawares." In it he tells the story of what Alexander Meiklejohn and his faculty supporters —Dr. Fitch among them—did for ten too short years. at Amherst. I have no hesitation in calling this the most enheartening and disheartening book dealing with American education that I have ever read. Enheartening for its picture of what can be done. Disheartening for its picture of what happens to those who try to do it. The book is not a novel, but it reads more easily and says a great deal more than the three novels mentioned. And it tells a more thrilling story. The reporting of that closing commencement of Dr. Meiklejohn's presidency is superb.

One fact in particular distinguishes Mr. Price's book from those of the novelists. One claim is made on the strength of the actual record at Amherst that none of the men unhampered by such a record feel justified in making. Neither at Dr. Fitch's Harvard, Mr. Wiley's Yale or Professor Mark's mythical college is it held that what goes on in the classroom has any close connection with what goes on in the student's mind or in the formation of the student's character.

Mr. Price's Amherst, however, is a place where great things happen in class. This college is a place for intellectual adventuring, and students who bump over the country roads of Massachusetts in a flivver are not seeking the bootlegger in the next town, but swapping experiences in Dr. Fitch's Bible class. The good ship "Discovery" sets sail when the calling of the class roll ceases, and the crew does not have to be shanghaied aboard. These are gentlemen adventurers, out to stuff the sunset in their old black galleon.

As between them all, naturally I prefer the view of a college that Mr. Price gives. It may be argued that there are no more of that kind, that Dr. Meiklejohn is out of a job and Dr. Fitch reduced to teaching in a theological seminary. It may be said that the teaching profession is ninety-nine and forty-four one hundred per cent committed to the lecture method of spoon-feeding information into indifferent lay figures on the student benches. That's true: But Alexander Meiklejohn has shown that something else is possible, and the best of the new student generation demands that something else. Ultimately, it will come and when it does four student generations will go a long way toward making us an intelligent nation.

John Masefield versus Walter Camp

It is true that a new generation of students is already to be found on many a campus who think that John Masefield is at least of equal importance, in a gallery of contemporary authors, with Walter Camp. They do not talk any such language as Dr. Fitch's characters, to be sure. They are likely to put their ideas in a form at least approximating the uproarious student paraphrase of La Belle Dame Sans Merci, as reported by Mr. Marks. But the point is that intellectual adventure attracts them. There were a lot of them at the Louisville student conference and they were worth knowing. When I take a squint at the American college these days, there are the folks and the facts I see. And because I do, I believe better days impend. Praise be!

HAS THE WORD "SIN" DROPPED OUT OF THE DICTIONARY.

By L. H. Bugbee, D.D., Pastor Hennepin Avenue Methodist Episcopal Church, Minneapolis, Minnesota

It must be quite clear to all that if we have not lost the sense of sin we have certainly changed our mode of thinking about it. It does not mean to us what it meant to our forefathers. Our sins do not trouble us overmuch. Our wrong-doings do not seem to bother us as they did the earlier generations. We do feel regret over mistakes and short comings and some human actions impress us as being disgusting and unaesthetic, but our sins are not the burden to us that they were to our forefathers.

The Passing of Fear

Are there reasons for this changed attitude on our part? I think there are some perfectly natural ones. The spread of education and the most general diffusion of knowledge have had much to do with eliminating the motive of fear. The fears of ignorant and superstitious people are powerful forces in controlling conduct, but in this period of general education and enlightenment it is quite possible, as William James once remarked, for large numbers to pass from the cradle to the grave without experiencing a single pang of genuine fear. Science, medicine, surgery and education are all busy at the task of eliminating the sources of dread and removing the torturing fears of humanity. It is a very laudable and praiseworthy movement in which we are all interested. It is quite natural, in view of this, that fear as a motive in religion should be largely diminished.

There is another reason. Wisely or unwisely, in our modern thinking, we have transferred much of the responsibility of the individual to society. People no longer stand upon their own feet as in the older thinking but are rather what their group has made them. They are the product of inheritance, training and environment. Their sins are not so much the outcome of their own corrupted wills as they are the result of imperfect social organization. When an individual commits a crime or makes a moral misstep, we are quite likely to smooth over the situation with the assumption that he is the victim of social maladjustment. It is possible that we have gone too far in this direction. Personally I think we have. I am inclined to be an individualist in my thinking. I doubt if society ever forced any individual to do wrong without a measure of his own consent. Individual responsibility needs to be reemphasized. Somewhere between individualism and socialized thinking there is a true and happy medium but just now we have swung too far toward the social pole.

The "Ape" and "Tiger" Growl

We need perhaps a re-statement of the meaning of sin in modern terms. Let me make first a negative statement for I can at least tell one thing that sin is not. In the words of Dean Inge, one of the most vigorous of our modern religious thinkers, sin is "not merely imperfection in the process of being worked out." But that is exactly the idea of sin that most of us have unconsciously adopted. That is what you think sin is this morning. The lust, the passion, the hate which works such havoc in human life is merely the remnants of our animal inheritance which we are slowly ridding ourselves of in the long upward climb. It is the ape and the tiger in us that has not yet been tamed.

In those four great zones of sculpture which guarded Arthur's hall at Camelot there were set forth in mystic symbols the steps of man's conquest of himself.

"In the first beasts are slaying men
In the second men are slaying beasts,
And in the third are warriors, perfect men,
And in the fourth are men with growing wings."

That suggests the upward climb of the human spirit to preeminence. There is an automatic spring in the universe which will lift us in due time to that angelic stage of growing wings.

It is a false interpretation of evolution perhaps that has given us this easy-going conception of sin. At least evolution gets the blame brethren. But rightly understood, evolution for it from some of our fundamentalist teaches us no such thing. It teaches rather the tragedy of degeneration and of reversal to type which is very much in harmony with that conception of the seriousness of sin which you will find in the New Testament.

In the long run we may believe in the ultimate triumph of good over evil and still believe tremendously in the corrupting power of sin on our personal lives and on the generation to which we belong. Jesus, as Dean Inge again points out, draws a sharp distinction between the sin and the imperfection of men. With

the shortcomings of people He was very patient. He bore with the arrogant boastfulness and even the treachery of Peter; He suffered the stubborn dullness of His disciples who could not seem to understand His meaning although repeated lessons were presented.

But to sin against the standard of personal righteousness in one's life, it were better to cut off one's hand or pluck out one eye than to do that. Or to sin against the standard of social righteousness by causing even the least of God's children to stumble and fall, it were better to have a mill-stone hung about one's neck and to be drowned in the midst of the sea.

What is sin then in more affirmative terms? When it is tracked home to our innermost being it is a malignant inward malady. It is an unsound and untrue mental attitude. It is a serious maladjustment which needs correction or healing as surely as some malformation in our physical frame. It is a disease of the spirit as certainly as tuberculosis is a disease of the body. The people among whom Jesus lived, His contemporaries, assume that sin was the breaking of some rule or regulation; the omission of a rite or ceremony; the neglect of some ritual requirement. Jesus said: "You are all wrong. Sin does not consist in those outward and incidental matters. It is an affair of the inner life for it is from within, out of the heart. that there proceed evil thoughts, adulteries, murders, thefts." In emphasizing the same aspect of sin He suggested that murder was not merely the outward act which resulted in the death of another. The heart and core of it was which permitted one to call his brother a fool. in the inward attitude toward other people. The root of it was a fundamental lack of respect for a human life and regard or personality. If your attitude toward other people, you do not respect the infinite value of a human soul, then the root of every violent evil deed and outward cruely is in your being.

Another aspect of sin is its transgression of law. I am not thinking now of any arbitrary legislation created by man or any set of rules ordered for the regulation of society. I am thinking of that body of eternal law which is built into the very structure of the universe. God did not make it. It is what God is. It is the expression of His character. It is part of the eternal order of things. It lies at the basis of all constitutions, all governments, all expressions of authority and all legislation of men and is, therefore, older and profounder than any of these. Perhaps the most concrete embodiment of it is in the Ten Commandments but they do not exhaust its meaning.

New Pleas for Old Lusts

Now we cannot play with that kind of fundamental principle. We are indifferent to it at our peril. A recent example of what I mean is the appeal of some ultra-liberal moderns for a new and broader standard of sex morality which would permit promiscuous relations and more general indulgence of lusts. Such persons do not seem to realize that they are meddling with the very foundations of the whole structure of organized society. They are suggesting that which would not merely allow sexual license. It would not stop there. It would also eat out the basis of mutual trust, destroy the ground of confidence and, if carried to its extreme, make impossible mutual or co-operative effort in business, society and government. The horror of the degenerate consequences we cannot picture. It would cause us to revert to the wild, unorganized life of the herd. This is the work of sin.

Do we Still Need a Saviour?

Now then in modern terms can Jesus still take away the sin of the world? What is the meaning of that phrase for us? I certainly cannot exhaust its meaning for the simple reason that it is a very intimate and personal experience which will have a somewhat different meaning to every soul that has felt His healing touch.

The process as suggested to my mind is first of all the erecting of a standard of personal and social righteousness which no one who has come in contact with Jesus can thereafter possibly evade.

We have recently installed a system by which the exterior of our church is floodlighted at night until it stands out almost as brightly as in the sunlight. No one can come into the circle of that white light without being pricked out into the clearest prominence. So no one can come into the circle of Christ's character without realizing what it would be to live without sin; so white is that standard that every stain appears. Never thereafter can we be without a consciousness of what personal life and social character could be if it were only Christlike. Just as Raphael and Titian and Angelo have set the standard for artists; just as Handel, Mozart and Beethoven have set the standard for musicians; so Christ has set the standard of character for the world.

If He had done only this, however, it would be most disheartening. The contrast is so strong that it appalls. But He also changes that false, unsound inward attitude, correcting its maladjustment and giving to us what the Bible calls "a new heart". No one can accept Christ's interpretation of life. His conception of God's character, His standard without such a change of inward attitude as will assure approximate righteousness of outward conduct. Christ changes the temperature of our lives and the parasite of sin disappears. This is the process of regeneration by which we come to think of God, of life, of duty and of human relationships as Christ thought of them and by a law of human nature we come to be outwardly in word and act and look more Christ-like.

There is a final word to be added here. Christ brings us home to God where we belong. We are never completely happy when we are away from the place where we naturally and rightfully belong. Sin creates a chasm of separation which isolates us from the comfort of our Father's house and the love of our Father's heart. Christ bridges the chasm. He re-adjusts that severed harmony. He brings back that sense of connection and co-operation with the ultimate intelligence and righteous will which lies back of everything.

Something like this, only on a higher and diviner scale happens. Christ is still the Saviour of the World; the only Physician who gives any promise of so changing the inward ethical attitude of men that the outward and social expression of our lives may become redeemed in righteousness, justice and truth.

TAKING JESUS IN EARNEST

By Harry Emerson Fosdick, D.D.

There is a description of the Christian life that can be expressed by four simple words: "Taking Jesus in earnest." There are other ways of approach to Christianity, I know; but this one seems to me the most effective and the most urgent. The weakness and defect of the churches today is that we are not taking Jesus in earnest. We call him Lord, Lord; but we are not doing the thing that He said. He taught us to place spiritual values above money value, and we are not doing it. He taught us to love one another; but in our industrial, social, interchurch and international life, we are not doing it. The Western world was put in charge of the most beautiful thing ever conceived, the Gospel of Jesus Christ, but our efforts to commend it to the nations are frustrated, because those looking at Christendom from the outside are compelled to think that we are not taking Jesus in earnest.

The Most Convincing Way

I want to say a few words about this way of approach.

(1) It was the original and is today the most convincing way. The first disciples responded to the call, "Follow Me," and were made to feel that they must reproduce in their lives the life of their Master. When I was a boy I once went to a country fair, and after other things seen and done, turned aside and entered a quiet tent where was exhibited Munkascy's famous picture, "Christ before Pilate", and boy though I was, I instinctively pulled off my cap before the figure of Jesus, majestic in His suffering. Ever since then, when brought into the same Presence, I have felt the same impulse to veneration and submission. When I am not preaching myself, I go to hear other preachers, and I find that if the sermon is a discussion of some question of doctrine, no matter how brilliant the reasoning, and whether I agree with the conclusions or not, I come away unmoved and unconvinced; but when the preacher bringe me into the presence of Jesus, I am subdued, mastered, conquered.

The Delusion of an Easy Optimism

(2) Taking Jesus in earnest is the most necessary way of approach to Christianity. Not long ago we were possessed by an easy optimism. Misled by the doctrine of evolution, as popularly misconceived, we imagined we were being carried forward and upward inevitably by forces of progress, like those standing on a continually ascending escalator. The disillusionment after the war has changed all that, and we now realize that unless we take Jesus in earnest, our civilaztion is doomed.

(3) It is the most challenging way. We often think of religion as a thing of restfulness and relaxation, the quiet of Sabbath peace, apart from the world's noise and strife. But it was not that to Christ and to the little band of young men whom He called to follow Him; it was a thing of high adventure and great risks and sacrifices.

(4) It is the most humbling way. If religion were a matter only of accepting doctrines and joining a church and observing ritual forms of worship, we could do that by ourselves; but if it is following Christ, living His life over

again in ours, we cannot do that by ourselves; we are forced back upon the resources that are in God. In all our serious dealings with life, we find our way through to God, but much depends upon the way we take. If we reach God at the end of our speculative thinking, the God we find is not the real God at all; but when we are strengthened and enabled to do that otherwise impossible thing, the following of Christ, then we have the real way to the real God.

It is my fixed intention to take Jesus in earnest. In the matter of war, for example, I have never been able to take the absolute pacifist position—I am not good enough, perhaps.

But, I have come to see quite clearly that the supreme moral issues for the immediate future, is Christ against war, that war means everything that Christ did not mean, and nothing that He did mean. I have come a long way to speak at this Wesleyan Hall in Manchester, but it will be more than worth while if I have moved someone to resolve, "I must take Jesus in earnest."—From a sermon preached at the Wesleyan Central Mission Hall, Manchester, England.

100 GIRLS, Y. W. C. A. CAMP, WAVELAND, MISS., 100 GIRLS

July 23, August 1, 1924

Have you registered for "Camp Waveland" yet? Better hurry up, the time is almost here. And such a wonderful time we are going to have, too. You just can't afford to miss it. Register now, and meet the Junior Camp Director at the L. & N. Station 10 o'clock Wednesday morning. All girls are requested to wear on the train Khaki Knickers, white middies, and tan straw hats (from Kress). A blue "Girl Reserve" tie will be furnished each girl. For further information call Rev. W. T. Handy, pastor and business manager, or (Miss) V. G. Harrison, Junior Camp Director, J-1027.

"Camp Waveland Schedule"

6 a. m., rising whistle; 6:05-6:30, morning dip; 6:30-7, setting up exercises; 7-8, breakfast; 8-9, inspection; 9-10, girl's assembly (under the trees in full view of the gulf); 10-11, free play; croquet, tennis, volley ball, flinch, pitt, rook, reading hour, or just sit and dream and drift; 11-12, handicraft; 12-1 p. m., dinner; 1-1:30, mail distribution; 1:30-3, quiet hour; 3-4, baseball, corner ball, dare-base, tennis and croquet or boating, (instruction in tennis and croquet at this time); 4-5, evening dip and swim, (lessons given to those who desire): 5-6, campus promenade and beach stroll; 6-7, supper; 7-9, camp fires on the beach, story hour and songs with Ukelele; 9:30, retiring whistle.

Special Events

Friday morning, boating; Saturday morning, hike and breakfast in the woods; Sunday morning, kodaking; Monday afternoon, hike to Waveland; Tuesday night, truck and automobile "hay ride" to Bay St. Louis; Wednesday, supper on the beach; Thursday, stunt night and "camp paper."

NEWS ITEMS FROM WASHINGTON

By Caleb

Dr. J .H. Jenkins, District Superintendent of the Washington District, has moved his family to their new home 1917 Second street, N. W. His son, Joseph H., Jr., was the honor student for scholarship and deportment for four years at the great Dunbar High School here from which he graduated this year. He won a scholarship to Hamilton College, N. Y.

Miss Miriam Gwendolyn Hughes, daughter of Dr. W. A. C. and Mrs. Mary Hughes, delivered the class oration at the graduation exercises of the Miner Normal School here.

Mrs. J. U. King, wife of Dr. King, pastor of Asbury, Washington, gave an informal reception to the official board of the church at the parsonage to the surprise and delight of Dr. King and the Board. Master Douglas King is home from Princess Ann Academy.

The deaths of Revs. T. A. Harris and S. Gordon make four who have gone from us out of the conference ranks since the last session.

Ebenezer Church, Rev. John W. Waters, pastor, has closed a successful rally netting over three thousand dollars.

The City Missonary Society Executive Committee was entertained at the residence of Rev. A. H. Huff, at which time they launched a constructive program for this year, after three years of dictatorship, discord and inertia, with serious losses to Washington Methodism. The Baptist, the "A. M. E's", and the "A. M. Z's", have all added new churches to their denominations without such aid as the "Centenary", while we have not added one new church in Washington in twelve years, but the colored population has increased by twenty or thirty thousand within that period. Small cost for a policy of rule or ruin (?)

The new officers, Rev. Wm. Brown, President; Rev. A. H. Huff, Vice-President; Rev. C. E. Queen, Chairman of the Committee on Church Extension, pledge to District Superintendent Jenkins, their support of his policy to add two or three mission churches to our group this year.

MRS. A. G. TOWNSEND TRANSLATED

By the Rev. J. C. Gibbes

With sad and distressed spirits we mention the passing of Sister A. G. Townsend, the beloved and faithful wife of the Rev. A. G. Townsend, the Sumter District Superintendent.

Sister Townsend was born December 27, 1854. She married in Centenary Methodist Episcopal Church, Charleston, S. C., October 24, 1877, to the Rev. A. G. Townsend. She died May 29, 1924. Her parents were Mr. and Mrs. Richard P. and Sarah Ann Harleston of the above named city.

Sister Townsend was converted and united with the church early in life. Her training was by her religious parents and the best schools of Charleston. Her single life was spent in helping in her Sunday School and church: After she married, her life and endeavors were subjected to the itinerary of her preacher husband.

Seven precious children came into this sacred home during the 44 years this happy couple lived together. Four of them just a few years ago preceded their mother into the vast beyond. The other two, Allonia Louise Frederick of Sumter, S. C., and Julia Townsend Coles of Atlanta are doing well in the legal and educational professions.

Sister Townsend died in Sumter and was funeralized in Orangeburg, S. C., at Trinity Methodist Episcopal Church. The Revs. B. S. Jackson, C. H. Dangerfield, S. Pearson, W. M. Hanna and Dr. L. M. Dunton, eulogized the deeds and character of this Christian woman, wife and mother.

There were many floral offerings sent expressing their respect and sympathy to the bereaved and afflicted family. A host of friends were present, presenting their condolence and sorrow at the departure of their associate and loved one. While we all have felt the loss from our society, we are entirely reconciled with the action of God, for we know and rejoice like Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

THE CENTENARY AND WORLD SERVICE

The five years' Centenary period came to an end on May 31st, 1924. The church is now contributing to the support of its new program of World Service. But it does *not* therefore follow that previously unpaid Centenary subscriptions are no longer of force or binding.

The name of the joint movement for the support of Methodist Benevolences has changed; but by our gifts we still maintain the same missionary, educational and philanthropic work as under the Centenary. Every motive which impelled to the making of a Centenary subscription equally pleads for its payment now; for the need and opportunity are not less, but even greater than before. Let there be no lessening of zeal in giving, no relaxation of effort at collection, and no failure to give to every paid-up Centenary subscriber the opportunity to make a new World Service subscription commensurate with the present need.

All sums paid either on old Centenary subscriptions or on new World Service subscriptions are accepted for World Service credit on the apportionment payable during the current Conference year. Remittances should be made payable to Orrin W. Auman, 740 Rush Street, Chicago, Illinois. Raymond J. Wade, Executive Secretary; Orrin W. Auman, Treasurer, World Service Commission.

OBSERVATIONS ON THE DEMOCRATIC NATIONAL CONVENTION

Bitter Fight on Religious Freedom Plank

By H. E. Woolever, Editor, National Methodist Press

The Democratic National Convention convened June 24 in Madison Square Garden, New York City, for the purpose of adopting a party platform and putting in nomination candidates for the presidency and vice-presidency. This was the first time since 1868 that this national body has met in New York City. The nearest approach to the eastern seaboard in all these years was Baltimore in 1916. When the decision was made to meet again in the Metropolis, there did not seem to be much possibility of electing a Democrat this year. Later the outlook brightened, but has been clouded by the divisions which were created during the convention, for which the Tammany influence in New York is largely responsible.

The sieve of the convention was in mammoth Madison Square Garden which has housed many public gatherings of various types, prize fights, circus and carnivals. But never in all its history did it house so significant a gathering or one composed of so many representative and distinguished citizens. There were present

during the most largely attended meetings about 14,000 of whom over 3,000 were delegates and alternates.

Some Comparisons with Cleveland Convention

The comparisons between this convention and that of the Republican Party held last month in Cleveland were interesting to an observer.

The Democrats had a larger body of delegates as many of the delegates present had only a fraction of a vote. In fact they were so split up that some delegates represented on 15-100ths of a vote. The total number of votes being 1,098.

The women were present in about the same ratio in both conventions and seemed of the same high type, with a few exceptions.

There was a larger number of prominently mentioned party leaders in evidence at New York than at Cleveland, but a greater lack of effective leadership. In Cleveland the convention was overwhelmingly for Calvin Coolidge. At New York there was no candidate who had the spontaneous support of a majority of delegates.

The Republicans were united in an effort to defeat the Democrats in the national elections, wheras, the Dmocrats were split by petty jealousies and minor issues. The leaders were apparently more concerned in defeating each other than in winning the election.

Some Characteristics Revealed

That the Democratic Party is not a unit was evident from the opening of the convention. It seemed to have many groups of considerable strength, which have no common bonds of unity except that of opposition to the Republican Party. It has a goodly number of exceptionally able leaders but is not willing to unitedly follow any one.

Sectionalism plays an important part in the party councils. There is the South with its provincialism. It is mostly Anglo-Saxon. On the other hand there is the large group which comes from the greater cities where other than Anglo-Saxons predominate and the newer nationalist groups predominate. These groups are more interested in the local politics than in national affairs. Tammany Hall is more interested in New York City politics than in the national administration. It was constantly rumored around the national convention that George Brennan, the Illinois leader, was more concerned in lining up the Catholic, Jewish and Bloch vote of Chicago for his purposes, than he was in nominating Alfred E. Smith for the presidency. This was given as the basis for his active opposition to the Ku Klux Klan. These local ambitions as outstanding features were in contrast to the Cleveland convention.

In the Republican Convention were a number of Negro delegates from the South and even a few from the North. To the question as to where the Negro delegates were in this convention, the reply was given, "There are no nigger Democrats, at least, that get to a convention."

Keynote Address

The great Garden with tier upon tier of people and elaborately decorated with hundreds of American flags, furnished a wonderful setting for the keynote address which was delivered by Senator Pat Harrison of Mississippi. He delivered a fighting speech in which he condemned the record of the present administration and called for its displacing by a Democratic leadership. It teemed with Southern eloquence and was more effectively arranged than that of the Cleveland convention, but lacked in dignity and statesmanship. The greatest outbreak of applause was when the name of Woodrow Wilson was mentioned. There was greater interest shown in the only two Democratic presidents which this generation remember than in the living leaders of the hour.

Grover Cleveland and Woodrow Wilson still exert a tremendous power over the Democratic Party. These two led their party to success because they were personalities of such strength as to override the various factions, and hold it to one great purpose.

The Candidates Put in Nomination

Contrary to the usual custom the candidates for the presidency were put in nomination before the platform was adopted. It was well, for there were so many candidates that over two days' sessions were necessary to complete the list.

It was shortly after noon of the second day of the convention that the secretary was instructed to call the roll for the presentation of candidates. Usually the first states in alphabetical order yield to others but not so this time. The first four states called presented three candidates. Alabama put in nomination Senator Oscar W. Underwood. Near the close of the presentation the Ku Klux Klan was mentioned. This started an anti-Klan demonstration during which fights developed in some delegations. This was a warning that the Roman Catholic element, so strong in Tammany Hall now that the convention was in its territory, was determined to push to the front the religious issue.

The next candidate presented was Senator Joseph T. Robinson of Arkansas. Following a brief demonstration, ex-Senator James D. Phelan of California put in nomination William Gibbs McAdoo. After a long speech the candidate was formally placed in nomination and a demonstration started. Delegation after delegation fell in line until there were twenty-two standards in the procession which marched about the hall. This demonstration lasted about forty-five minutes, after which the meeting adjourned until the following day.

It was at once evident that the Tammany managers were using the recess to gather forces to outdo the McAdoo demonstration. They succeeded. The next day when Franklin D. Roosevelt, who made the best presentation speech of the convention, nominated Alfred E. Smith, the galleries were packed, marchers with banners were all in readiness under the galleries, and five bands under direction of Tammany lieutenants made a demonstration which lasted for over an hour and a quarter. This was doubtless the most noisy demonstration ever given a nominee. It occurred in the nominee's home city, the largest and most completely controlled in the United States. The delegates were not so enthusiastic as the galleries, and only fifteen state standards joined in the march.

The nominations continued until over 20 were formally nominated and others were entered by votes during the balloting.

The Democratic Platform

After four days and nights of strenuous labor the Committee on Resolutions presented a platform which it urged the convention to accept. The convention accepted it only after an eleven hour session and a serious debate.

This platform while better constructed than the Republican, is quite as disappointing because of its lack of definiteness. It seems like an attempt to please everybody.

It pleases the Anti-Saloon League because it declares for law enforcement as does the Republican. The Wets claim they are satisfied because it emphasizes state rights.

It is displeasing to the woman because of its failure to declare for the ratification of the Child Labor Amendment. It also wobbles on the federal department of education for fear of offending the Protestants on the one hand and the Catholics on the other.

It side-tracked the League of Nations by referring it to a referendum of the people. While there is the likelihood that a majority of people favor the League of Nations with proper reservations, it is claimed by some eminent authorities that it cannot be referred legally to a popular vote.

It was in pleading for the inclusion of the League of Nations in the platform that the greatest speech of the convention was made. Newton D. Baker, Secretary of War in the Wilson administration, made it. With all the strength and passion he could command and with a fervor never exceeded by Billy Sunday. he pleaded for an out-and-out declaration for the League. He invoked the spirit and presence of Wilson. He moved the great audience to its very depth, but the delegates sustained the majority report on this point by a vote of 353 1-2 to 742 1-2.

A Gigantic Religious Struggle

The most critical hours of the whole convention were those in which the question of a religious freedom plank was discussed. The resolutions committee of 54 reported a plank not mentioning the Ku Klux Klan, but a minority of fourteen brought in a report condemning that organization by name. The question had been struggled over for days and nights in the committee where some very bitter words had been passed. In fact the committee sessions were marked with such acrimony that W. J. Bryan delayed its adjournment while he offered a prayer for peace and fellowship.

It was late in the evening when the question was taken up for a two-hours' debate in the convention proper. It was an issue which the wiser heads tried to avoid, but the Roman Catholics insisted on condemning specifically the Klan. The whole convention was tense with excitement. Of all places in this nation where anti-Klan forces have an advantage it is New York City. The galleries were packed, a thousand extra policemen were on hand, every aisle was lined with them. Every speaker who defended the sincerity of Klansmen was booed and hissed from the galleries. Some speakers declared "not all the bigots were in one society or all criminals in on section." Some came right up to mentioning the Knights of Columbus but avoided the name as the convention was on the verge of serious split. Fistic encounters were taking place in various groups, and the chairman had warned that if they could not continue the convention in an orderly fashion in New York he would entertain a motion to go elsewhere.

(Continued in Next Issue).

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary Interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--The Temptation of Jesus.

(Matt. 4: 1-11)

JULY 27, 1924

We said at the close of our last lesson that the Father baptized Jesus with the Holy Spirit. In the Bible the chief office of the Holy Spirit is to instruct and produce spiritual power and enthusiasm—power over evil within ourselves, and power over evil in others. We have in our lesson today an illustration of the effect of the Holy Spirit in Jesus' life—in producing power and in teaching. Here it is power over evil in himself.

Probably some one will object to that statement that Jesus overcame evil in himself. It seems to imply that Jesus was sinful and overcame his sinfulness. But it does not have that implication. What is meant is that Jesus' struggles against temptation were not mere sham battles shadow-boxings so to speak, or Punch and Judy shows, but represent real conflicts in his life between principles, in which conflict he refused to decide to do the evil and choose to do the right thing. A temptation does not tempt until it becomes inward. Here lie a couple of hundred dollars that belong to you who are not here. I alone am here; and nobody knows it. I greatly need the money. If that is all, the money has not yet become to me a temptation to dishonesty. When it becomes such a temptation it has aroused within me the thought of appropriating it; and with the thought comes the incipient act. In this way these were temptations in Jesus to evil. There was the thought of doing that which was evil. And he resisted by not allowing the act to get beyond the incipient or thought stage. It was not an evil thought; but a thought of doing evil. An evil thought is thought of doing a thing which one knows to be evil. But as soon as Jesus perceived that it was considering he dismissed it from his mind and ceased to think of it further. And as soon as the doing of the deed had suggested itself to his consideration he perceived that to do the thing would be an evil. This is an evidence of his immediate and clear insight in to the character of principles, and of his strength of will to resist doing the thing which he knew to be wrong. This is what we mean by the teaching and strengthening effect of the Holy Spirit in his life. But why should these evil acts have suggested themselves to his mind?

At least two of them arose out of the very nature of the problems with which he was face to face there in the quiet recluse of the wilderness. After his baptism he withdrew into solitude for the purpose of formulating his plans or program for the accomplishment of his Messianic mission. He must needs do this; for there was a number of different ideas about the Messiah in the Scriptures. For instance, there was the idea of a Messiah who would be a righteous political king on the throne of David, as occurs in Isaiah, Jeremiah, Ezekiel and elsewhere. This was the popular idea in judiciary. Again, there was the idea of the Messiah as a conquering warrior who would politically subject all nations to the Jews, and become a world-emperor. This idea occurs especially in Pss. 2 and 110. Again there was the idea of the Messiah as a suffering servant or meek and lowly ruler, as occurs in the second part of the Book of Isaiah and Zechariah. And, lastly, there was the idea of the Messiah as supernatural, suddenly descending from heaven. This idea occurs in the Book of Daniel. Jesus could not hope to fulfill all these Messianic expectations and remain consistent with himself and his principles. He must needs choose between them.

But this is not his only problem. He must needs decide also on the method by which he will launch his program or publicly announce himself as the Messiah. These are the two phases of his program concerning which he must reach a definite decision. To reach the wrong decision on either of them would probably have meant the complete failure of his program. But he was tempted to reach a wrong decision on each of them. Hence the third and second temptations according to Saint Matthew, and the second and third according to Saint Luke. These men probably did not intend for any great emphasis to be placed on the order in which they recounted these temptations, but on the temptations themselves. Either may have come first in fact. The first temptation according to both these writers, that of attempting to turn a stone into food, seems to have been only incidental, and arose out of the fact that Jesus had become hungry. And yet we are of the opinion that it also has a closer relation to the problem which Jesus went into the wilderness to solve.

The three temptations, then, are organically related, and are concerned with the work which the Messiah was supposed to do and the manner of his appearance. One was not merely to turn stone into bread to satisfy his own hunger. That was only incidental. But it was whether he should try miraculously to produce material prosperity so that all the poor would have an abundance of such prosperity. For that was expected to be one of the characteristics of the Messianic age. But that would be putting material things first; while the duty of man is to put the Kingdom of God and God's righteousness first in his life: he does not live by bread only. Another temptation was to fulfill the Messiah idea of Daniel—suddenly by appearing from heaven in the midst of the people. A sudden leap from the temple without the people knowing that he was up there would give the people the impression that he had suddenly descended from heaven. They would at once accept him as the Messiah. But that would be an evil, as it would purposely put God to the test. And the other temptation was to try to realize the Messiah ideals of a world-conqueror and political ruler. But this, too, would be an evil as it could be realized only by resorting to unprovoked violence and bloodshed—a temptation which Mohammed later yielded to. This would be worshipping Satan along with God—serving God and Mammon.

He rejected all these Messiah ideals and was led by the Holy Spirit to decide to follow the ideal of Zachariah and the second part of Isaiah. Later after further experience he combined with this the Messiah idea of Daniel, and declared that he would fulfill that expectation at his second coming. And no one will question the wisdom of his decision there in the wilderness. Surely the Holy Spirit was in him and with him there.

J. LEONARD FARMER.

Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, July 27, 1924.

"And showeth him all the kingdoms of the world"

(By Rev. D. D. Martin, D.D.)

The devil never engaged in a more needless appeal from his own ambitious viewpoint. Jesus knew all the kingdoms of the world, in the passion of his soul he coveted them for his own that he might present them to the Father. He came to redeem all the world and to possess it as the Eternal King of righteousness. They were all his by right. The point in the temptation was to hasten by some means the gathering of all the people to himself.

It could not be done in the Devil's way, thus Jesus said "get thee hence, Satan." "Then the devil leaveth him and angels came and ministered unto him." The angels of helpfulness and service have ever since been helping carry on the work of human redemption. It is only through the ministry of love and helpfulness that the world can be won. It may seem a slow process but it will eventually win in the race for conquest in the world. The devil could not deliver the goods, but through the power of the Gospel all nations shall be given to Christ and his followers.

A subtile temptation comes to young people called to Christian service, to attempt some shorter or more popular way of winning the world than the way of the Cross. The tempter has never left off lying regarding an easy way to save the world, and possess it for the glory it may bring us. There is but one way to win, and that is the slow but sure way of Gospel evangelization. We could speed up the process much by all responding to the call and working with a whole-hearted purpose to win. But we can never hasten the redemption of the world or of an individual by any form of compromise.

Jesus himself would show us all the kingdoms of the world as the field for our endeavor, and would give us the comforting promise: "I am with you alway even unto the end of the ages." To go forth with him and in his name is to win all the way, so that from the beginning so far as we are concerned the world is won for Christ. Since we are doing our full part, let us not listen to the tempter or hesitate to do our full work in world conquest for Christ.

GAMMON SEMINARY.

District Rounds

TEXARKANA DISTRICT
Third Round

Clow, June 21-22, world service assessments $131; Cado Gap, 23-28, $94; Clow Circuit, July 5-6, $131; Bengin, 12-13, $100; Highland, 13, $11; Murfreeshoro, 19-20, $94; Saratoga, 22-23, $63; Paraloma, August 2-3, $194; Horatio, 9-10, $201; DeQueen, 5, $11; Canfield, 16-17, $94; Hope, 22, $20; Centerpoint, 23-24, $207; Stamps, Aug. 31-Sept. 1, $113; Lewisville, Sept. 6-7, $150; Lockeshurg, 13-14, $269; Texarkana, 17-18, $182.

Brethren: Our District Conference is August 6th; our Annual Conference is November 19th; District Conference, Horatio, Ark., Aug. 6th; Annual Conference, Fayetteville, Ark., Nov. 19th. Many reasons why you should not fail: 1st. The conference believes you are man enough to put the program over; can you do it? 2. Bishop Clair, our resident Bishop, one of the greatest of Bishops, must depend on you to put the program over, will you do it? 3. The world's condition demands that you put the program over. Do it. May God help you to do your best in the spirit of Jesus Christ. Your servant, George T. Saxton.

MARION DISTRICT
Fourth Round

Mt. Sterling Circuit, July 25-27; Gordo Mission, August 1-3; Gainsville Circuit, 8-10; Eutaw and Springfield, 15-17; Mantua Circuit, 22-24; Clinton Circuit, 29-31; Akron Circuit, Sept. 5-7; Union Circuit, 12-14; Marion Station, 19-21; Marietta Circuit, 20-21; Oak Grove Station, 26-28; Newbera and Wathal, 27-28; Tuscaloosa and Buhl, Oct. 3-5; Bessemer and Reeders, October 10-12.

District Conference will be held August 12-17. My beloved companions in the Lord; we have done exceedingly well thus far in the year 1923-1924, but we can not stop here. Please hring all claims to the District Conference, put a District Conference Expense Rally on, and come prepared to clear everything possible to be done, so your task will not be so burdensome for the Annual Conference. You will observe the program which will soon be in your hand, if it is not already there, by the time you read this article. All of us must be goverened by the program. Don't fail to think of the *Southwestern*

Christian Advocate. Dr. King has promised to he present. Dr. E. M. Jones will be there to receive the minute money, please havo it on hand. Let pastors, mombers and deiegates and friends attend this conference, it may be your first and last timo to see our great Bishop Jones. We are urging him to spend one hour with us. Yours faithfully, R. R. Williams.

Woman's Column

STURGIS, MISS.—On the 18th of May our deaconness Mrs. Florence E. Gaither, National Field Secretary of the Woman's Home Missionary Society, paid us a visit. She said many good and encouraging things in regards to the Woman's Home Missionary Society. We hope she will come again. She was the guest of Mrs. H. E. Gaston, president of the Woman's Home Missionary Society.—Reporter.

CHINAGROVE, MISS.—The Woman's Home Missionary Society of the Brookhaven District, held their district meeting in Bullock Chapel Methodist Episcopal Church, May 30 and 31, 1924. The auxiliaries who were present had good reports. Addresses were made hy Mrs. Polly Toney, Harriet Toney, Catherine Johnson and Essie Singleton. Sermons were preached hy Rev. B. W. Robinson and E. W. Dukes. Rev. N. Poe also made some encouraging remarks. On Saturday night an interesting program was rendered hy the Mother Jewels, Home Guard and Queen Esther Circle. Welcome address was delivered hy Mrs. Julia Weary. This was said to he one of the best sessions had in several years. Our next meeting will he at New Hope, Huh Charge.—A. N. B., reporter.

LAWTEY, FLA.—The second district convention of the Woman's Home Missionary Society of the Methodist Episcopal Church, Ocala District, met with Mt. Neho Methodist Episcopal Church, Lawtery, Fla., May 29th to June 1st, 1924; Rev. W. M. Smith, pastor. Thursday, 1st day, 8:30 p. m., the introductory sermon was preached hy the pastor; Friday morning after the morning watch the pastor administered the Lord's Supper to all present. At the close of this service the meeting was turned over to the president, who proceeded with the business. The president's annual address was very impressive, as she expressed intense desire to do more for the work. The convention then organized with the following officers: Mrs. Caroline White, President; Mrs. M. M. Gordon, vice-president; Mrs. Lena Hendrick, recording secretary; Mrs. Alice Shanon, treasurer; Mrs. B. C. Emanuel, corresponding secretary; Mrs. Iren Smith, mite box secretary; Mrs. Lena Hendricks, secretary of literature and supplies; Miss Margaret Cheeshorough, secretary of young people's work; Miss Mahle Hendricks, secretary of systematical benevolence; Mrs. M. M. Gordon, secretary of evangelism; Mrs. Dora Carroll, secretary stewardship; Mrs. Josephine William, secretary of children's work; Miss Mahle Hendricks, district organist; Miss Lillie Mse Evans, assistant. Visitors to the convention were: Mrs. C. E. Green, President of the Gainsville District; Mrs. B. Williams, President of the Lake City District, and Rev. Sister E. P. Johnson. These sisters added greatly to the life of the convention hy their lectures. Sister Johnson preached a soul-stirring sermon Friday night, which was enjoyed hy all her hearers. The convention was a spiritual feast throughout the entire session. Rev. A. Emanuel, Pastor at Starke, Fla., preached a strong sermon Sunday morning at 11 o'clock. Text: Psalm 24 ch. 1 verse; 3:30 p. m. Rev. W. M. Smith, pastor in charge, preached to a crowded house from Matt. 21 ch. 29 verse, at night the Rev. Freeman Buriack, the 16-year-old preacher, closed the convention with a sermon that cheered the hearts of all. Rev. Smith and the good people of Lawtey are to he congratulated for the manner in which they entertained the convention. Total amount raised during convention $47.80. Convention adjourned to meet at Micanopy, Fla., 1925.—(Mrs.) Lena Hendricks, reporter.

Quarterly Conferences

ST. JOSEPH, MO.—Rev. A. H. Higgs held the first quarterly meeting at St. Luke Methodist Episcopal July 6th. The day was a success both spiritually and financially. The total amount of money raised during the day was $100.00. The success of this day is credited to our most efficient pastor Rev. W. F. Walker. During the three week's meeting which has just closed, the church was much revived, and many souls added to the fold.—Rev. W. F. Walker, pastor; Mrs. M. Harvey, reporter.

GUEYDAN, LA.—Our second quarterly conference was held on July 1st. All officers made record reports; paying District Superintondent Reeves in full as usual. Dr. Reeves came to the rostrum. The congregation sat in silence and was spell-bound for an hour hy his matchless oratory. This magician of words screened, so to speak, his text. Ho simplified it in such a manner that all present understood. He was at his best; he never seemed to tire and long before the sermon was over Mt. Carmel was packed to ovor-flowing. He is capable, reliant, sure of himself and his cause: the Brotherhood of Man. He was our visitor and God's messenger. —M. L. Parke, reporter.

STARKVILLE, MISS.—On June 13-15, the Rev. J. H. Talbert, our most efficient district superintendent, held his second quarterly conference in Griffin Chapel Methodist Episcopal Church. The conference was very well attended, Rev. Talbert in his masterly way made some touching remarks regarding the program of the church. We organized the Junior Church, and the Junior Classleaders together with adult leaders, made splendid reports. Rev. Talbert expressed himself with great delight to find the young people organized into a church, trustees, stewards, class-leaders, etc. Rev. Talbert preached one of his strongest sermons on Sunday night. We paid him up in full. Thus ended one of the greatest quarters in the life of Griffin Chapel.—M. C. Pulliam, pastor.

CARD OF THANKS

We wish to take this method to thank the good sisters of St. James Methodist Episcopal Church for a cash purse of $30. The following sisters doserve much credit for the project: Mammie Short, L. S. Griffin, L. M. Holley, and L. V. Alexander.—A. G. Cole, pastor, Columhus, Miss.

We take very great pleasure in sincerely thanking the good people of Alma Methodist Episcopal Church, who marched into the parsonage on the evening of June 6th, led by Mrs. Rosa Johnson, and laid on the table many pounds of choice groceries and some money to my surprise. To much cannot he said of these good people nor can they he to highly praised. We thank you again and again, and heg you to come again for you are welcome.—R. G. Collins, pastor.

At the usual early Sunday morning prayer meeting hour, April the 6th, a storm struck the parsonage and left a supply of choice groceries and fruit. The promoters were Mrs. H. Ragland, Mrs. L. B. Thompson, Mrs. M. Martin, Mrs. Sparks, Mrs. Hillhurn, Mrs. C. B. Newell, Viola Watson, Lula Austin, Beatrice Smith, Willie Simpson, Miss Bertha Hodge, Mr. Sam Simpson, Mr. George Thornton, Mr. L. A. Humphrey, Mr. Hilliard, Bro. Harris, Mr. Robert Maeberry, Mrs. Pearl Thomas, Katie Morrison, Lizzie Jones, Mrs. Kerney, Mr. Wm. Morrison. Space will not allow us to mention names of all who contributed to make this a grand occasion which hespeaks their high appreciation of our service and interest taken in our church work. Too much praise cannot ho given them for the way in which they are working and seeing to it that their pastor is heing nicely cared for. We extend a hearty welcome to come again.—Rev. and Mrs. N. N. Sawyer, Richmond, Texas.

I take great pleasure in expressing our good wishes to the good members and friends of St. Stephen M. E. Church for the most wonderful surprise given us at the parsonage May 13th, led hy Sisters E. J. Madkins, Josephine Gibbs and C. A. Wright. Others taking part were Sisters Daisy Nance, Hattie Lattimre, Ivey Sharkey, B. E. Tate, Lula A. Redman, Idela Wilson, Lettie Fletcher, Rosa Gates, U. B. Carr, Maria Jackson, Etha Henderson, Gasaway, C. W. White, Mary Whit, Pattie Green, B. E. E. Woolfolk, Lula Jerkins, J. A. Kelly, C. A. Newman, Nellie Pierce, E. B. Miller, Elmira Lowe, W. H. Fletcher, M. A. Hardison, Nance White, Mattie L. Gates, Miss Willie Mae Vanpelt, Hattie Williams and Sister Ardemisha Hill; Bros. G. M. R. Hushands, Ed. Hammie, A. S. Jordon, Jas. Holton, A. Powell, C. W. White, W. H. Luse, F. R, Wood, M. Dean, A. J. Walker, and others. These good people left over $10 worth of groceries on our table. We thank you.—W. L. Turnor, Pastor, Yazoo City, Miss.

I wish to thank the members of Wesley M. E. Church and the many friends in the City of Greenwood, Miss., for the splendid reception given in my honor at the beautiful home of Mrs. Eddie E. Gees, 125 McLaurin street, May 9, 1924, at 8 p. m. A most perfect evening was spent, and it seemed as if God had opened the blue skies that night and poured out showers of blessing upon me, but tho shower did not cease at that moment, for Rev. J. E. Bryant, the popular pastor of New Zion Baptist Church of this city, presented in behalf of friends, a handsome amount of money. The same afternoon at 3:30 sounds of merriment and laughter were heard coming from Miss Marshall Mae Gees' home for one of the loviiest parties of the season was given hy her in honor of Mary E. Hart. It was enjoyed so much that it was hard to get little Miss Hart from Greenwood. We thank you from the depths of our hearts for your kindness to us, not only in our joy, but in our sorrow as well. We will always remember you with our prayers and best wishes.—Mrs. H. B. Hart, 2236 Walnut St., Chicago, Ill.

We take this method of thanking the loyal members and good friends of Liberty Hill M. E. Church, Sturgis, Miss., for the storm party that was given their pastor on the night of March 5th. We were sitting reading quietly, when a great band of members were heard singing from the church to the parsonage. The pastor opened the door and there marched in a company of people who are devoted to their church. Many pounds of choice groceries were laid on the table. Too many thanks could not he given. The stormers were Sisters G. A. Davis, Addie Rogers, M. Rodges, M. J. Davis, Minnie Lathom, E. Frazier, I. C. Bardwell, Miss Nora Bardwell, M. E. Lampkins, Ella Davis, Daisy Moore, Miss M. E. Lathom, Lenora Lathom and others; Bros. O. B. Lathom, E. D. Lathom, U. S. Lampkins, F. Davis, A. R. Davis, M. Hudson, and others. Many thanks to the stormers. Come again. We wish to thank the members of Spring Hill also for their respect and kindness to the pastor and wife, bringing many pounds to the parsonage on March 17 for support, and some money.—Rev. and Mrs. J. H. Gaston.

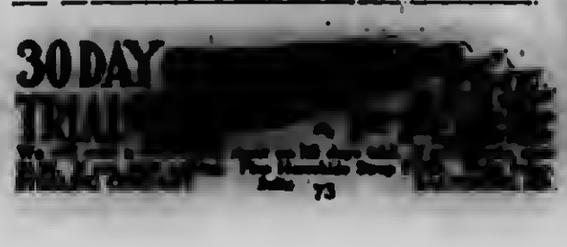
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WHAT THE CHURCHES ARE DOING

UPPER MARLBORO, MD.—The committee on arrangement and propram heid a meeting iast night and put finishing touches upon pians and program for the Colored Farmers' Seventh Annual Outing and Picnic which will be heid on the Agricultural Fair Grounds at Upper Marlboro, Md., Thursday, July 24, beginning at 10 a.m. The committee arranged to have continuous music, s community sing conducted by Prof. Robert Blackwell of Washington, D. C. A prize basehall game, dodge ball, straddle hall and various other games and amusements for all. Community club leaders, members of boys' and girls' agricultural ciubs of Prince George's County and Southern Maryland, 1924 graduates of the elementary schools, will be the special guests of the occasion. All are looking forward to a most enjoyable outing and picnic.—O. D. Taylor, reporter.

WESSON, MISS.—Our church is moving along siowiy but surely. Rev. Oates is alright. We had with us Mrs. L. P. Brown, our worthy Field Secretary of the Woman's Home Missionary, and Gospel preacher. She is indeed a great woman, knowing how to hoid people together. Her sermons are full of instruction. An auxiliary was organized. Dr. Smith made no mistake when he recommended her. The young people are organized into Queen Esthers, Home Guards and Mothers' Jewels. She throws more light on the subject than anybody of her sex. The young people follow her in great crowds. The circuits are being spiritually and financially rovived wherever she goes.—F. F., Reporter.

STURGIS, MISS.—Liberty Hill M. E. Church is alive. The Lord has hlessed this charge with both financial and spiritual success. The church seems to have taken on new life. The regular public services have been well attended, also the Sunday school; every auxiliary is doing great work in the church. The membhers and friends joined together and built a parsonage, which stands a lighthouse upon a hill that can not be hid. We thank the members and friends for the storm party given at the parsonage on May 7, 1924. The party was led by Sister Georgie Ann Davis, Ella Davis, Addie Rodgers, Mary Rodgers, Davis Moore, Mandy Davis, Bro. Eddie Lathom and wife, Bro. U. S. Lampkins and wife, Miss Nora Bardwell, Ice Bardwell, H. Fraisier, Louisa Davis, Bro. Fred Davis and wife, Bro. Square Sprivery and wife, Bro. W. Lampkin and wife, Bro. Gus Spiray, Miss Mary Ell Latham, O. P. Lathom and many others. We were surprised when we hard the voices of a great crowd singing. The door was opened, they marched in and laid on the table more than 200 pounds of choice groceries. Pastor and wife extended their thanks to them. We pray God's blessing upon one and all. You are welcome to call again.—J. H. Gaston, Pastor.

CHESTER, PA.—Sunday, June 29th at St. Daniels Methodist Episcopal Church, Chester, Pa., will be one long to be remembered both from a spiritual and financial point. We anticipated having Bishop Clair as our guest during the day, and preach for us in the morning and evening, but circumstances over which he had no control prevented his being with us. Our pastor, Rev. Leon S. Moore, of course was equal to the task to preach in the absence of the Bishop, and the concensus of opinion was that we were only disappointed in having a wonderful sermon, such as he always give us. Rev. J. W. Bond, Pastor of Siloam Methodist Episcopal Church, and his congregation, were the guests at the evening service at which time we were treated to another able sermon by Rev. Bond. After hearing the reports of the different captains, each of whom represented one of the States of the United States, wo found that a new epoch had been written in the history of St. Daniels, from the fact that under the efficient plans arranged by our pastor, for the annual June rally, we were all elated to hear the grand total of $2,114.45 as the receipts of the day; this amount is the largest ever raised at a single rally in the history of the church. Too much praise cannot be given our new pastor for conducting such a successful rally in view of the fact that he has not been with us long enough to get thoroughly acquainted with members, conditions, and various other obstacles confronting a pastor in a new field of labor.

STARKVILLE, MISS.—A storm June 18th, led by Mrs. Fannie Wells and others, struck the parsonage, leaving the table loaded with choice groceries. A storm led by Mrs. Francis Winslow and others struck the parsonage June 26. Many choice groceries were left. (We take this method to thank the good members and friends of Griffin for their precious gifts, and cordially invite them to come again. —M. C. Pulliam, pastor.

LANETT, ALA.—We are happy at the home coming of our pastor, Rev. P. H. Kelley, after an absence of several weeks spent at Waveland, Miss., attending the Summer School. On Sunday at 11 o'clock, he preached a wonderful sermon, text was found Ezekel 36:25: Then I will sprinkle clean water upon you and ye shall be clean. Three converts were baptized by sprinkling. We are always glad to have visitors at Goodsell Methodist Episcopal Church.—E. E. Wright, reporter.

SCHULENBURG, TEXAS. — Rev. Bennie Wright, a splendid young man from Alleyton, preached a wonderful sermon at Steven Chapel Methodist Episcopal Church. Rev. Wright preached from St. John 12:24. Rev. Wright brought to us a message full of the spirit and power. We are always glad to have such fine men to come to us.—Reporter.

BOYCE, LA.—Sunday, June 15, 1924, was a high day at St. Paul Methodist Episcopal Church under the leadership of our pastor the Rev. T. J. Bridgett. He put on a financial drive and the amount taken in for the day was $107.59. We take this method in thanking the Bishop and the Rev. G. C. Hayward for sending us this good man. He is an excellent prescher and also pastor. Our church and Sunday School both are spiritually alive under his leadership, He has put our church in the lead on the Alexandria District and by this we know we have a Methodist preacher, for he has preached Methodism in the hearts of our people.—T. J. Bridgett, P. C., Horrace Jones, reporter.

FALMOUTH, KY.—Rev. and Mrs. J. T. Leggett are returned to us for the second year. They are noble Christian characters. The beginning of the year's work looks very encouraging, though we have a great load upon us to rebuild our church. The work is progressing under their leadership. Our District Superintendent Rev. H. M. Carroll, heid his first qnarterly conference June 11-12. He preached a wonderful sermon. A good number communed at the Lord's Supper. He gave an echo from the General Conference which was full of inspiration. The all day meeting which was heid at the fair ground June 22, was a grand success. The crowd listened attentively to sermons preached by Revs. U. M. Bush of Augusta, and J. Jefferies of Germantown. Mrs. Jefferies took an active part in the singing which was spiritual in every detail. The Bear Grass quartette of young men from Louisville, Ky., sung the folk lore songs to the delight of every one. Also Mr. J. H. Ayers of Walnut Hills, Ohio, rendered several solos, which were rich. We are struggling hard for the advancement of Christ's Kingdom.—Reporter.

AMORY, MISS.—Since Dr. N. R. Clay's return from the General Conference, in Massachusetts, he has been using every nerve of energy in putting each auxiliary to work in raising money for our new church. For five years Amory has raised her centenary quota; for the World Service Program she did not stop at her quots, but for all purposes raised about $800. The ex-district superintendent, Rev. Talbert, passed through Amory recently and preached to a large audience. Rev. Talbert is a man sent to preach God's word. Our pastor's text and pass-word is go forward. To do this we certainly will build a new church.—D. N. Cooper, reporter.

WAYSIDE, MD.—Sunday ,June 29th was a hig day in Zion at Shiloh Methodist Episcopal Church, Wayside, Md. It was the occasion of the Fifty-ninth Anniversary of the church in connection with the trustee rally day. The Rev. J. S. Carroll, District Superintendent of the South Baltimore District, filled the pulpit at the 11 o'clock hour and preached a soul-stirring sermon. In the afternoon the history of the church and its relation to the different pastorates was presented in an interesting way by the Pastor, Rev. H. A. Brooks. Just before the concluding remarks of the paper, Bishop M. W . Clair, D.D., Ph.D., enlivened the occasion with his presence and brought to our hearts words of comfort and encouragement, such as will long be remembered by all who were present. The occasion brought joy and gladness to the Sunday School as well, as it marked the Fifty-second Anniversary of its history. A new banner of red felt face and back, with gold letters and trimmings was unveiled by little Miss Bessie Marshall,

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which attracted the attention of both young and old. $191.09 was laid on the table. The Junior Choir was at its best under the supervision of Mr. A. F. Jones, director; and Mrs. Gertrude Marshall, organist.—Reporter.

LETTER FROM ST. PAUL M. E. CHURCH, BIRMINGHAM, ALA.

Th congregation of St. Paul Methodist Episcopal Church listened to a very impressive sermon, June 15th, delivered by Rev. Wm. Saunders, a district superintendent of the East Tennessee Conference. Rev. Saunders being one of our own, we were highly pleased to have him with us. Come again brother Saunders, you are always welcome.

Miss Elizabeth McCoy, a young lndy whose parents moved to our city from near West Point, Ga., was buried from St. Paul Methodist Episcopal Church Sunday, June 15th. Rev. T. B. O'vilie officiating. She led a real Christian life and left a beautiful testimony.

The St. Paul Masonic Lodge, A. F. & A. M., held their annual sermon at St. Paul Methodist Episcopal Church, Rev. T. B. O'ville preached a very instructive sermon. Mr. Joe Melton, W. M., of said lodge, and supervising contractor of the great Masonic Temple of Birmingham, is also a member of the St. Paul Methodist Episcopal Church.

The Walden quartett, representing Walden College, appeared at St. Paul Methodist Episcopal Church Friday night, June 13th, to a small but appreciative audience. The qnartett made a favorable impression, and should they come this way again, we will assure them of a full house.

Delegates of the Epworth League and Sunday School Convention were as follows: Miss Annie Laurie Goin, representing the Sunday School and Miss Helen Lowe the Epworth League. They brought glowing reports and nppreciate very much the honor conferred upon them by the Sunday School and Epworth League.

Recently the third quarterly conference was held by Dr. C. L. Dunn in the new first story of St. Paul. The superintendent was very loud in his praise of the new church with its many new subscriptions. The superintendent was highly pleased when the report showed that the indebtedness was only $6,240.00 and, with the drive now on the way, the outlook is bright for this to be cleared up. Reports were had from all the officials and all departments of the church and the delegates were elected in their respective order.

The District Conference will convene at Mt. Moriah, at Woodlawn, August 6th. Mr. W. J. Echols, delegate to the General Conference at Springfield, Mass., was present Snnday nnd brought echoes from said conference, in a short but masterly address.

The report made to the quarterly conference by H. M. Strickland, treasurer, and Mrs. Ophelia Black, as secretary, is the best in the history of St. Paul. This report was loudly praised by the district superintendent who said it was the most accurate as well as the best report ever received from St. Paul. Think what has been done in a year and a few months. Simply takes a man with the love of God and determination to carry on a work like this. The superintendent is willing to send a challenge to other districts as well as conferences, concerning this report. Look out ye leading churches.

CLINTON, LA.—On Juue 15 we had a grand rally at Macedonia Methodist Episcopal Church. The following ministers were present: Rev. E. Rings, $2.10; Rev. O. L. Branch, $4.06; Rev. A. Jackson, $9.27; Rev. D. Spears, $5.01; Rev. M. Gayden, $5.00; other collections, 65c. Total $26.09.—Rev. J. C. Clark, pastor, R. S. Jackson, reporter.

HONDO, TEXAS.—I want to congratulate the people of Simpson Methodist Episcopal Church for the splendid effort put forth in raising by expense to attend the Summer School of Theology at Waveland, Miss. The following are the names of those who gave: J. R. McCoy, $1; Sam Johnson, $1; Ollie Fuller, $3; M. J. Hodge, $3; Minnie Best, $3; George Ford, $2; Ellen Thomns, $2; Flora Ford, $2; W. M. Thomas, $2; Willie Thomas, $2; N. A. McCoy, $2.50; Jessie Willis, $1; C. E. Willis, $1; A. M. Nathaniel, $1.50; C. Pierce, $1; W. W. Fuller, $2; D. E. Fuller, $2; Aggie Fuller, $1; Elma Hicks, $1; A. Bennet, 50c, Alice Bennet, $1; Sterling Fuller, 75c; Rebecca Bradley, 17c; entertainment, $5.12; public collection, $3.15; total $44.04. May God bless these faithful few.—B: J. Easter, pastor.

OBITUARY

LOVE—On May 6, 1924, we had a sad happening at Robinsonville, Miss. Sister Lucy Love, beloved wife of Bro. W. M. Love, fell dead in her yard feeding the chickens. The funeral was attended by Bro. Tim Mason and several rose and testified to her high Christian standing in life. Sister Love was a model Christian, she lived the life. It was a pleasure always to visit her hospitable home. She was patient, kind and pious. She so lived that we believe when her summons came she was sustained and soothed by an unfaltering trust in God, and has only departed to receive her reward for faithfulness and to be with Christ.—A. C. Taylor, Reporter.

BETTY—Bro. Howard Betty was born Jan. 4, 1909; was left without a father or mother, when Bro. Sam Betty took him to live with him nearly two years ago. He departed this life May the 5th, 1924, at 11 o'clock p. m. He was 15 years of age. He was converted nnder Rev. W. M. Holden in the year 1922, joined the M. E. Church with Rev. W. M. Holden as his pastor, and lived a true and loyal member until death. He leaves two brothers, two aunts, one uncle and a host of friends to mourn his loss. Our loss is heaven's gain.—J. S. L., Reporter.

CHOWING — Hattie Chowing was born in Livingston, Tenn., in October, 1893; died April the 29th, at 8 o'clock p. m., at the City Hospital. Indianapolis, Ind. She was a resident of Algood, Tenn., until the 16th of October, 1923. Her reqnest was that Rev. W. M. Holden preach her funeral. She leaves eight children, husband, mother, stepfather, one sister and two brothers, and a host of friends to mourn her loss.—J. S. L. Reporter.

ROWE—Mrs. Octavia Rowe was born July 4th, 1890. She passed from labor to reward on March 6, 1924. She was a member of M. E. Church of Roland, Ark., for 16 years. She was also a president of the Epworth League for 9 years, was also a member of two orders, Household of Ruth and Eastern Star. Sister Rowe was a very faithful and earnest worker toward her church, Sunday school and lodges, and wns loved by her friends. She leaves mother, father, four brothers, three sisters, one son, and other relatives to mourn her loss. Funeral conducted by Rev. A. D. Buchannn.—Mrs. A. Wilson, Reporter.

CREWS—Mrs. Fannie Crews died Thursday, May 8th, 1924, age 72 years. She was a faithful member of the M. E. Church at Bullocks for 42 years. She was a great singer and all of the pastors of the church depended on her to help with the music for the church services. She was loved by all who knew her, both white and colored. The services were conducted by her pastor, Rev. D. L. Thomas. She is survived by her husband, two sons, three daughters and three grandchildren.—Reporter.

MELTON—Brother John Melton, a faithful member of Magnolia Methodist Episcopal Church, departed this life Wednesday about 6 o'clock p. m., April 9. He had been a member for a number of years and faithful in every respect. His death came suddenly, though he had complained of being sick. He was born in the State of Alabama about seventy-six years ago and came to the state of Mississippi in his boyhood days. He leaves several children to mourn his loss, among them is Brother Alonzo Melton, Superintendent of the Sunday School and a member of the Board of Stewards and Trustees.—P. A. Taylor, P. C.

SCOTT—Sister Lucy J. Scott was born December 5, 1874, in Rankin County, Pelahatchie, Miss., died May 6, 1924. She was a faithful and influential member of Mt. Pleasant Methodist Episcopal Church. She has done noble work for the cause of Christ. We miss him, yet we realize our loss is heaven's gain. Her sweet angelic spirit will be with us always. She leaves a husband, four children, one sister, two brothers and a host of friends to mourn. Funeral services were conducted by the pastor, Rev. H. E. Morgan.—E. J. S., Reporter.

LIPSCOMB—Nancy Boman Lipscomb was borin in Corinth, Miss., December 25th, 1884, and departed this life Saturday, June 21st, 1924. At the time of her death she was 39 years old. She was married to Walker Lipscomb, at Courtland, Ala., 23 years ago. To this union were born five children, four boys and one girl. Sister Lipscomb professed Christ when she was fourteen years old. When she married and moved to Decatur, Ala., she united with the King's Memorial Methodist Episcopal Church, with her husband and children during the pastorate of Rev. J. W. Whitfield. She was devout in every respect, and true to her obligations. She leaves to monrn, an afflicted mother, a husband, five children, a sister, five brothers, and a host of relatives and friends. Her funeral wns largely attended because of her real worth. The sermon was delivered by Rev. J. C. Carson, assisted by Revs. Love and Avery of the C. M. E. Church and Rev. Bowen of the A. M. E. Church. Her remains now rest in the Sykes cemetery.—Reporter.

SMITH—Sister Amelia Smith, a faithful member of St. Paul M. E. Church, Pass Christian, Miss., departed this life April 21st, 6:30 a. m., in full triumph of faith, after an illness of three years. Sweetly and patiently she bore her affliction and was never known to murmur or complain. She had been a Christian for 52 years and faithfully attended church as long as her health permitted; was loved by all who knew her. She leaves to mourn her death one daughter, three grandchildren, six great grandchildren, and a host of sorrowing friends. Age 95 years. Funeral service conducted by her pastor, Rev. Dr. J. M. Shumpert.—E. Mason, Reporter.

DUVERT—Mrs. Duvert, the wife of Bro. James Duvert, a member of Wesley Methodist Episcopal Church, Benton, Miss., passed to her great reward on June 13. Unfortunately, she was somewhat abnormal for a considerable time. A year ago she became a victim to insanity and was carried to the Insane Hospital at Jackson, Miss., where she remained until death. She came to us from the A. M. E. Church in the beginning of conference year 1923. The funeral was conducted by her pastor, the writer, and her remains were laid to rest in the Semmons cemetery.—I. R. Kersh, Reporter.

FLEMMINGS—At Sumrall, Miss., on June 20th, Sister M. A. Flemmings was called to her reward at the age of 72 years. Sister Flemmings was a member of Mount Zion Methodist Episcopal Church of New Orleans and of Class 24. Her remains were taken to Delisle, Miss., for interment, followed by a large concourse of sorrowing friends. She leaves to mourn her untimely death four sons and one daughter. Rev. Quinn officiated at the funeral. Mt. Zion herewith extends its condolences to the bereaved family. Let thy mercy O Lord be upon her and her ashes rest in peace.—Reporter.

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Write for Catalog

CHARLES M. MELDEN, President
5318 St. Charles Street
NEW ORLEANS, LA.

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any cor rections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Pulaski	Kingsport, Tenn.	July 16-20	W. L. Sanders
Waynesboro	Rockyford, Ga.	July 16-20	J. S. Stripling
Charleston	Mt. Holly, S. C.	July 16-20	A. R. Howard
Wilmington	Laurinburg, N. C.	July 17-20	M. M. Jones.
Dallas	Hubbard, Tex.	July 22-27	J. W. Warren
Vicksburg	Meadsville, Miss.	July 22-27	J. C. Hibbler
Gulf	Lakeland, Fla.	July 23-27	H. W. Bartley
Muskogee	Muskogee, Okla.	July 23-27	W. C. Conwell
Murfreesboro	Dilton, Tenn.	July 23-27	F. N. Collier
New Orleans	Slidell, La.,	July 23-27	M. R. Walker
Brookhaven	McComb, Miss.	July 23-27	G. W. Smith
Savannah	Brunswick, Ga.	July 23-27	C. W. Prothro
Bennettsville	Level Green, S. C.	July 23-27	Chas. C. Jacobs
Beaufort	Reesville, S. C.	July 23-27	L. G. Gregg
Savannah	Brunswick, Ga.	July 23-27	C. W. Prothro
Sumter	Lamar, S. C.	July 23-27	A. G. Townsend
Orangeburg	Rowesville, S. C.	July 24-27	B. S. Jackson
Western	Shelby, N. C.	July 24-27	N. J. Pass
Gulfport	Lumberton, Miss.	July 24-27	P. H. Rembert
Pittsburgh	Pittsburgh, Pa.	July 29-August 3	M. J. Naylor
Marshall	Quitman, Tex.	July 29-Aug. 3	E. H. Holden
Paris	Sulphur Springs, Tex.	July 30-Aug. 3	J. H. Anthony
Kansas City	Independence, Mo.	July 30-August 3	A. H. Higgs
Lexington	Flemingsburg, Ky.	July 30-Aug. 3	H. M. Carroll
Indianapolis	Indianapolis, Ind.	July 30-August 3	E. A. White
Greenville	Liberty, S. C.	July 30-August 3	W. S. Thompson
Spartanburg	Greer. S. C.	July 30-Aug. 3.	J. C. Martin
Waycross (North-end)	Barnesville Ga.	July 31-Aug. 3	J. H. Pinkney
Griffin	Hampton, Ga.	July 31-August 3	M. M. Alston
Little Rock (1st. Div).	Newport, Ark.	July 31-August 3	L. G. Hodges
Holly Springs	Oxford, Miss.	August 5-10	W. N. Redmond.
Austin	Lockhart, Tex.	Aug. 5-10	A. D. Jacques
Victoria	Yoakum, Tex.	August 5-10	J. G. Browne
So. Baltimore	Elvaton, Md.	August 5-10	J. S. Carroll
Charleston	Clarksburg, W. Va.	August 6-10	W. A. English
Palestine	Teague, Tex.	August 6-10	W. R. Robinson
Birmingham	Woodlawn, Ala.	August 6-10	C. L. Dunn
Forrest City	Brickeys, Ark.	August 6-10	J. H. Hatchett
Atlanta	Grantville, Ga	August 6-10	J. W. Queen
Atlantic	Daytona, Fla.	August 6-10	J. A. Simpson
LaTeche	Donaldsonville, La.	August 6-10	W. G. Alston
Hattiesburg	Laurel, Miss.	August 6-10	W. H. Smith
Opelika	Roanoke, Ala.	August 6-10	J. N. Wallace
Alexandria	Boyce, La.	August 6-10	Cornelius Johnson
Nashville	Springfield, Tenn	August 6-10	J. B. Booth
Texarkana	Horatio, Ark.	August 6-10	G. T. Saxton
Waco	Chilton, Tex.	August 12-17	T. H. Wyatt
Huntsville	Bellemina, Ala.	August 12-17	J. L. Carr
Louisville	Anchorage, Ky.	August 12-17	R. F. Broaddus
San Antonio	Gonzales, Tex.	August 12-17	A. L. Carper
Greenwood	Itta Bena, Miss.	August 12-17	E. F. Scarbrough
Starkville	Longview Circuit	August 12-17	J. H. Talbert
Marion	Entaw, Ala.	August 12-17	Robert R. Williams
Montgomery	Mobile, Ala.	August 13-17	P. P. Wright
Topeka	Topeka, Kan.	August 13-17	G. G. Logan
Rome	Ceadertown, Ga.	August 13-17	R. T. Jackson
Meridian	Philadelphia, Miss.	August 13-17	B. T. McEwen
Sedalia	Appleton City, Mo.	August 13-17	E. L. McAllister
Monroe	Bonita, La.	August 13-17	John A. Lindsay
St. Louis	Elsberry, Mo.	August 13-17	Leroy Woolrich
Fort Smith	Roland, Ark.	August 13-17	W. H. Simpson
Memphis	Capleville, Tenn.	August 12-17	T. W. Davis
Tupelo	Nettleton, Miss.	August 19-24	E. R. Miller
Sardis	Darling, Miss.	August 19-24	C. W. Butler
Durant	Ethel, Miss	August 19-24	J. M. Walton
Lake Charles	Crowley, La.	August 20-24	C. W. Reeves
Hannibal	Colnmbia, Mo.	August 20-24	C. S. Webster
Gainesville	Cedar Key, Fla.	August 21-24	J. S. Todd
LaGrange	Lagrange, Ga.	July 23-27	E. D. Giddens
Clarksdale	Clarksdale Circuit	August 26-31	J. M. Marsh
Baltimore, North	Reisertown, Md.	August 26-31	E. S. Williams
Houston	Houston, Tex.	August 27-31	A. W. Carr
Beaumont	Beaumont, Tex.	August 27-31	W. D. Lewis
Baton Rouge	Scotlandville, La.	August 27-31	B. J. Reddix
Jackson	Pelahatchie, Miss.	August 27-31	L. W. Price
Pine Bluff	Pine Bluff, Ark.	August 27-31	A. S. Miller
Columbus	Elyria, Ohio	October 7-12	T. L. Ferguson

NOTICE

Florence District Conference, Sunday School Institute and Epworth League Convention will bo held at St. Paul, five miles out from Kingstreo, August 13-17, J. A. Harrall, Pastor; J. F. Page, D. S.

Pastors of the Mississippi Conference—Your minutes were sent to your post office address some time ago. If you have not received them please let me know immediately and send mc your post office address. Faithfully yours, J. M. Shumpert, secretary.

CRESCENT CITY NOTES

WESLEY METHODIST EPISCOPAL CHURCH—Sunday, July 6, early prayer meeting was conducted by the Pastor, Rev. C. S. Stanley, and W. B. Buchannon. It was a high day. Rev. Buchannon baptized one candidate by immersion at 6 o'clock, and Rev. Stanley baptized two at the 11 o'clock service. The board of trustees have just finished the foundation for the new organ. When the installation of the organ has been completed nt Trinity Church, white, Wesley will begin its installation. Rev. Stanley being at the Gulf Side as a teacher, Rev. Buchannon is filling the pulpit. L. L. Harrison, reporter.

SCOTT CHINN CHURCH — Good services all day. The Sunday School was well attended. At 11 a. m. Dr. E. M. Jones, our Area Secretary, brought to us a very impressive message from the words of the Apostle: "What will thou have me to do?" The spiritual tide ran high as he delivered the message. Three persons came forward for prayer. At 7:30 p. m. the Sacrament of the Lord's Supper was administered, assisted by Captain Nolan McNeil. The pastor is delighted with a beautiful mohair suit given to him by the members and friends of the church. Mrs. T. B. Cooper is very grateful to the ministers and laymen of the Louisiana Conference who elected her as a delegate to the General Conference held in Springfield, Mass., last May.—T. B. Cooper, pastor.

MOUNT ZION—Our second quarterly conference was held on Monday evening, June 16, with district superintendent M. R. Walker presiding; the attendance was very large. Dr. Walker gave us his usual jovial talk, which was attentively listened to; many subjects of interest were discussed. All reports were flattering and show that Mt. Zion is as progressive as ever in all departments, especially so with our Sunday School and Epworth League. We are more than proud to announce that our pastor Dr. Wells is at home in our new parsonage 2317 Jackson Ave. We can proudly boast of having one of the largest and finest in the area, and nothing is being left undone to furnish it handsomely and comfortably. On Tuesday night following we had our regular class with a record breaking crowd. All leaders brought forth surprising collections; we expect to surpass this at our next meeting. Our parochial school came to a close after a very successful term. Too much praise cannot be given to Miss Flora Shaw, the superintendent, for the able manner in which she conducted and handled her classes, and we all unite in saying that we are real proud to have such a young live wire with us. May the blessings of heaven atter her.—E. J. Lacals, reporter.

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TO THE GOD OF JUSTICE AND BROTHERHOOD

(A prayer by Robert W. Bagnall uttered at the session of the National Association for the Advancement of Colored People held on June 30, 1924, in Independence Hall, Philadelphia.—Editor.)

"Almighty Father, the God of Justice and of Brotherhood, who didst draw from far lands Thy people with vision to this country and into this place, and moved them to pen and sign the immortal words that all men have the inalienable right to Life, Liberty and the Pursuit of Happiness; Who led them to contend and fight that a democracy might be established here in this country—We come to Thee as those who love this our land, as those whose fathers shed their blood in every one of its wars and gave of their offsprings and of themselves gladly and freely that freedom might come and that the institutions of liberty might be preserved.

"We come to thee, O Lord, with the blood of four thousand of Thy children who have been lynched and tortured, who have suffered the agony of the fire and the flame. Their blood cries unto Thee from the ground, 'Oh, Lord, how long? How long shall injustice prevail? How long shall liberty be denied? How long shall the doctrine of equality be transgressed in this Thy land which Thou hast ordained to be in truth a Democracy?'

"We know that Thou art a God of Justice and that Thou lookest upon injustice and wrong with anger; that Thou desirest Thy children to co-operate with Thee that there may be ended lynching, and discrimination, and peonage, and wholesale murder, and wrong of every sort that disgrace the name of this, the land we love—our land.

"And, so, O God, on this the birthplace of Democracy we here reconsecrate ourselves to fight with might and main for our country, that here in this land, everywhere and at all times, all men may have brotherhood and equality, and justice and opportunity, without regard to race or color.

"All of which we ask for the sake of Thy dear Son, our Savior, Jesus Christ."

SACRIFICING TO BLIND TRADITION

It is surpassing strange that the statesmanship of the South cannot realize the tremendous tragic sacrifices their section is being called upon to make to the blind god of senseless selfish Tradition.

According to the 1920 census, the total child population of the states of North and South Carolina, Georgia, Alabama, Arkansas, Mississippi, Louisiana, Arkansas and Texas was 3,170,021. Of this total, about one-sixth or 530,472 children between the ages of 10 and 15 years were engaged in gainful occupations, i. e., as operatives in coal mines, iron and steel industries, cotton mills, silk-mills, woolen and worsted industries, shoe industries, lumber and furniture industrics, etc. And besides, the tendency to employ child labor is astoundingly increasing. In Louisville, Birmingham and Mobile, the increase in this direction ranged from 64 per cent to 126 per cent in 1923, more than in 1922.

The effect of these heavy drafts upon the childhood resources of the Nation are of course disastrous. A nation's most valuable assets are its childhood with all of its imaginable possibilities; and that childhood because of its future inherent possibilities and potential worth for itself and the state, requires of right, to be husbanded, cultivated, inspired by society to make the largest, most profitable contribution of life and personality to general social welbeing. They should have every opportunity and encouragement for education, recreation, leisure and physical development consistent with our highest ideals of personal and group development. Deny to the child the enjoyment of such an heritage, and both the child and society suffer. Monetary gains through premature employment of childhood in so-called gainful pursuits are the most costly drain upon community stamina and strength. For such employment exploits the child upon whom society must depend tomorrow and robs him of his divinely intended opportunities for education, physical development, and necessary recreation.

Comprehending these facts, there was introduced and passed in the last Congress, a Child-Labor Amendment to the Constitution of the United States, known as House Joint Resolution 184, as follows:

> **"The Congress shall have power to limit, regulate and prohibit the labor of persons under 18 years of age.**
>
> **"The power of the several states is unimpaired by this article except that the operation o fstate laws shall be suspended to the extent neccessary to give effect to legislation enacted by Congrss."**

Having passed Congress, this amendment is being submitted to the several states for ratification, it requiring the approval of the legislatures of three-fourths of the states to become effective as part of the Federal Constitution. If adoptd and ratified thus, it will give Congress the power to regulate, limit and prohibit employment of children in mines, mills, factories, workshops and manufacturing establishments. Such an amendment was one of the high points recommended by the late President Harding in his message to Congress in December, 1922, and similarly President Coolidge urged as the American policy, "We ought to provide by constitutional amendment and appropriate legislation, for a limitation of child labor." Besides petitions to Congress from many state legislatures, many organizations representing large areas of public opinion are strongly supporting the amendment. Among these may be mentioned the Federal Council of Churches of Christ in America, the American Federation of Labor, the National Congress of Mothers and Parent Teacher Associations, National Educational Association, National League of Women Voters, National Women's Christian Temperance Union, Young Women's Christian Association, et al.

Up to this date only two states have acted on the amendment, Arkansas and Georgia; the former ratifying, the latter rejcting it by a vote of 170 to 3, which reflects the strong hold which the blind god of tradition has upon the citizens of that belated state. The dominant dogma against the amendment was the senseless tradition of "states rights", always inconsistently invoked by southern politicians when they desire to block humanitarian measures and movements. The chief obstructionist was ex-Secretary of Interior, ex-Senator, ex-Governor of Georgia, Hoke Smith who, placing himself at the head of the reactionary column of Georgia politicians, has kept up political factionalism and furore in Georgia for a quarter of a century. Basking in the wierd shadows of his states' rights idol, this reactionary Georgian, seventy summers young, succeeded in getting that legislature to defeat the amendment on the ground that *"it would give irrevocable support to a rebellion of childhood which menaces our civilization, would give Congress not only parental outhority but oll stote authority over education, would eviscerote the states and chonge our plan of government from a Federal Union to a consolidated Republic and create a centralized Government for removed from the power of the people."*

Wonderful to tell! Marvellous! Vagaries of unbridled imagination! And yet such ravings of states righters are the moulders of southern sentiment. This is the logic and this the spirit that is always brought to bear on any and every question affecting the Negro's welbeing in the South—the Hoke Smith type of reasoning.

As with the Southern crime of lynching, so with the crime of childhood exploitation, Southern state laws and regulations are not sufficient and cannot prevent childhood desecration. Moreover, states, southern states have *"duties"* as well as "rights" and when they fail to fulfill their duties toward subordinate subjects, the National Government should step in and *compel* them so to do. The claim to possession of a right entails responsibility to *exercise* that right in the interest of those for whom it is held.

But one, representative McCorsey, was more vociferous and even more typical of the old unyielding south as he cried out against the Federal Amendment awaiting its fate at the hands of the Georgia legislature: "I don't want any more monkeying with the buzz-saw by that bunch in Washington. We don't mix nohow. We weren't born under the same regime and don't drink out o fthe same bottle. We don't want them interferring with our affairs." He thinks in terms of buzz-saws and bottles. But who is meant by "that bunch" in Washington, and "them," and "we"? Does this language reflect that concept of the *reunited* country and *one* nation of which the lamented Wm. McKinley spoke, and the long train of spell-binding orators who purposely ignore that the southern part of this Nation is wilful, and never means to subscribe to our national democratic idcals and institutions. He argued rightly on the floor of Congress who said "Above the noise of academic discussion concerning the 'inviolable rights' of the states in opposition to the proposed amendment there ring in its behalf the distressing cries of the children of the land for protection. At last the time has come when the people of America will be no longer misled by specious arguments."

If specious arguments of southern statesmen are novel in the halls of the United States Congress they are familiarly current in southern legislatures and general assemblies, as any gallery attendant will testify. Specious arguments and fillibustering tactics by southerners prevented the nation passing effective humanitarian anti-lynching legislation guaranteeing protection to 12,000,000 colored American citizens. The South will never permit herself to be caught in the net of *logical* argument.

Her habit and love for specious argument keeps the South from the most favorable future development to which her physical endowments, her geographical position and her all too tardy progress entitle her as a potential part of this nation.

Her love and practice of specious argument keeps effectively estopped those surging currents of international and inter-racial comity that are touching and invigorating the life of every other section of the nation and the world.

Her self-satisfying mental gymnastics in the art of specious reasoning precludes the South from any appreciable power of adustment to what her leaders must surely now see is to be, whether *they* will or not, an inevitable world order of human brotherhood.

Her specious reasoning will keep Georgia's 90,000 children 10 and 15 years of age, and the South's 530,000 children of the same age intellectually ignorant and physically dwarfed as sacrifices being continually offered up on the altar of that blind Southern god of the State's Rights tradition—that god invented by the South to hold the nation in leash lest the nation should legislate in the interest of the exploited groups of the South.

Personal and General

Hawaii will ship to our shores this season probably 40,000,000 cans of luscious pineapples. A solid carload of this shipment is on its way to the New Orleans port, the first of its kind in many days.

Bishop I. B. Scott, Doctors C. K. Brown, G. F. Tipton, N. J. Crolley, A. J. Hughes, and this editor were interested lookers-on at the recent sessions of the Special General Conference of the Methodist Episcopal Church, South, held July 2nd in Chattanooga, Tenn.

The Church Union Bill passed its final stages in the Canadian Parliament on July 16th, with the proviso that any church desiring so to do

(Continued on Page 4)

ARE WE TO HAVE A NEW GLORIFICATION OF WAR?

Are we in for a new spasm of militarism in the United States?

Two recent happenings seem to point ominously in that direction. The first is the announcement by the War Department of September 12th as "Mobilization Day." On that day the War Department is planning to have a defense test to demonstrate to the public the problems of mobilization in case of war. The plan is to mobilize for one day the regular army, the national guard and the officers enrolled in the reserve units. Industry is to be included for this demonstration and mobilization. We are told that a careful survey has been made of the 700,000 items used in war which would be required to equip our army. The country has been divided into fourteen procurement districts, with officers assigned to each. Over 6,000 factories have been allocated, and each one knows exactly what would be required of it in case of a major emergency and at what rate production would be required. Forms of contracts have been prepared, dies and plans furnished, and each manufacturer is equipped to at once begin to turn out the required products when the order reaches him.

The second item is the report given in the newspapers of a speech made at Spokane, Washington, by John R. Quinn, national commander of the American Legion, in which he made the prophecy that the next big fight undertaken by the legion would be form a universal service law. He is represented to have said, "within three years we will have as big a fight on for this measure as we have had for the bonus. The efforts of the Legion will be directed toward fighting anti-preparedness propaganda."

All in all it looks as though the churches need not close up during the summer for lack of something to do. It is inconceivable that churches which have almost without exception taken the most advanced and strongest stand in their history against war and the causes leading to it, will sit back supinely without a protest against such a military gesture as the proposed "mobilization day". It is almost inconceivable that they will allow any such ill-timed propaganda as that for universal military service to be foisted on the nation under any camouflage whatever.

Surely the churches will not swallow the sophistries of General Pershing's words, "Religion and patriotism go hand in hand in a religious war and our Nation will never engage in any other." To wage an aggressive war for greed and gain is un-Christian but to refuse to serve in defense of our homes and institutions is equally un-Christian. This sentiment will not bear too close inspection. It is the outworn distinction between aggressive and purely defensive wars which is the usual loophole for the defense of all wars.

Mobilization Day is not advertised as a "glorification of war". But what else will it amount to? It will be a force in getting people of the country thoroughly soaked in war ideas and a sort of tacid assumption that we are preparing for war. We have been greatly scandalized in America over the pictures which have been drawn of German school teachers before the war, taking their classes before the statues of military heroes and painting the glories of war. The so-called "mobilization day" will do much the same thing.

The Methodist Episcopal Church has just taken amid great applause, an unequivocal stand against war, as the great social sin of our time. That stand was not taken by a divisive vote but was the whole-hearted expression of the whole General Conference.

From now on the church will be called on to show the world whether the resolution at Springfield was a meaningless gesture or whether it was the registration of a dead-in-earnest conviction and purpose. The Kingdom of God cometh not by observation. Neither does it come by resolution. It comes by God-inspired action! It is particularly incumbent upon us to demonstrate that the sentence in the war resolution to the effect that "Governments which do not respect the Christian convictions of men in times of peace, have no right to claim their lives during times of war", has a real positive meaning. Between now and September 12, it ought to be made very evident that the conscience of the Christians of America is utterly opposed to such military manoeuvers as a "Mobilization Day."

REGILDING THE GOLDEN CALF

The most dangerous enemy of Christianity is not anything half so romantic as the oft-pictured Mohammedans spreading their prayer rugs, facing toward Mecca and advancing over a continent like a swarm of locusts. It is not anything so traditionally dangerous as the spectre of rampant atheism or agnosticism. It is the every day, commonplace, well-nigh universal pressure of a stary, pagan worship of material success which permeates the atmosphere in which we live. It bears down with a pressure far exceeding the fifteeen pounds to the square inch of the physical atmosphere about us.

This, of course, is an ancient common-place. But the cult of "success" continually develops new forms and adds new worshippers to its altars.

Two forces specializing in this worship of the golden calf of a crude material "success" have been the vogue of *efficiency* in recent years and the present movement for so-called vocational guidance. The striving for industrial and commercial efficiency has contributed in multitudes of cases to the adoption of an ideal of personal efficiency, which is the efficiency of a blind mole burrowing in the ground or an ingenious "iron man" in a factory.

One result of the vocational guidance movement so far, has been the large commercial enterprises buying up the best brains in our colleges and setting them to work in vast industrial and commercial enterprises and with personal reward as the motive power. One who has watched at close range the schools of commerce which flourish today like the green bay tree, has painted this picture of its effect on whatever Christian idealism students may have.

"The average student in our schools of commerce is 'shot through' with the vilest kind of commercialism. They are preparing themselves as cogs in a great commercial system, which is becoming a religion. Boards of Trade and Chambers of Commerce are its temples. The business interests are its priests. Its holy days are Monday to Saturday. Its promise is prosperity. Its first great commandment is, 'Let us alone.' Its plea is, 'Suffer little children to come unto me and forbid them not.' Its beatitude is, 'Blessed is the employee who demands nothing and expects nothing, for verily he shall not be disappointed.' Its favorite parable is the story of the man who burned down his barn to get rid of the rats.

"This whole conception of business as a jungle fight with its implied admiration of the money-maker as a wonderfully powerful and clever fellow, its thinly veiled contempt for a man who wins only a livelihood, its cool ignoring of the public for whose sake business exists, soaks through the cranium of the average commerce student, and he promptly adopts the motto of, "Live as little and grab as much as you can." Ask him what his ideal in life is and he will laugh at you. Talk about "service" and he will think you are crazy. What is he out for? Go "get while the getting's good."

But the most virulent propaganda of the cult of the all-embracing importance of financial success is the *advertising writer*. If anyone doubts the contribution being made to the shaping of ideals and principles by advertising, let him pick up the July American Magazine, merely as a sample, and look at the gospel of "Get there by all means" which is being preached with evangelistic passion through the hundred or more advertising pages. The most fervent evangelists are the Correspondence Schools which, without tht slightest qualifications, paint the joys of getting ahead of the other fellow, as the chief end of man. One business institute thus paints the picture to which the human race should aspire: "A real successful man—prosperous, confident, with a satisfaction of succeeding while you are still young enough to enjoy your success."

Another so-called extension university, under the picture of a man leaning back in a Morris chair, enjoying a cigar, says: "You want success but will you pay the price? and adds, "if you are a normal man these are the things you want--a home of your own, a new car, the means to travel, leisure to read."

Still another well known correspondence school pictures the frantic face of a man who has his hand raised high to heaven and announcing: "I am going to make more money!" A few pages further on we are told a tragic story entitled: "Failure at forty!" This fellow of forty is held up in scorn because all he has to show for forty years are a wife and two children and a modest little home.

In contrast to this subject failure is the real successful man who can put his feet on the desk in the inner office and drive a Packard.

So we might run on through most of the other hundred pages. This is only one magazine; there are dozens of others.

The unconscious, insidious effect of all these subtle incitements to young men to pour their energies into the game of one's personality of getting there first, of elbowing the other fellow out of the way, cannot be measured. Here is the old foe of the religion of Jesus. There is no

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2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

BE KINDLY AFFECTIONED one to another with brotherly love; in honor preferring one another; recompense to no man evil for evil. Provide things honest in the sight of all men. Be not overcome of evil, but overcome evil with good.—Romans, 12:10, 17, 21.

denial of Christ half so deadly as the blasphemous denial that comes from pagan materialism known in the New Testament as "wordliness." Let us never make the mistake of confusing this old foe for an ally. Against the forces which are training the youth of today to live

"As though Jesus had never lived,
And though He had never died"—

We dare preach nothing less than the Cross of Christ as the only valid ideal of life.

PERSONAL AND GENERAL

(Continued from Page 2.)

may decline to enter the compact of the united church. The bill unites the Presbyterian, Methodist and Congregational Churches of the dominion into one body.

The Rev. John W. Haywood, S.T.B., former principal of the Academy of Morgan College, has been made Dean of the College of Arts and Sciences, an easily deserved promotion. Bro. Haywood is attending the graduate school of the University of Pennsylvania where he is rounding out his work for the doctorate in education.

While in attendance at the Covington Area Council meeting held in St. Louis, July 15-16, we were the guests of Mr. and Mrs. L. S. Williams in their lovely and hospitable home on West Bell Place. Little Dorothea, their five-year-old daughter, kept the interest very high during our stay. Mr. Williams, an official member of Union Memorial, is one of the city's foremost undertakers and substantial citizens.



President M. S. Davage, A.M., D.D.

PRESIDENT DAVAGE AT CLARK

When it was reported by church authorities a few days ago that Matthew Simpson Davage had been selected as the new administrative head of Clark University at Atlanta, Georgia, a wave of gratification swept over the whole body of that school's constituency. Among alumni, trustees, and patronizing homes, it is everywhere felt and freely predicted, that Clark has now entered upon an unbounded career of service that will eclipse that of its previous history.

Within the memory of this writer, Clark has at times reached several high altitudes of development and usefulness to the community. Those brilliant periods are inseparably connected with the names of Charles M. Melden, William H. Crogman and Harry A. King. President Melden laid broad and deep foundations in educational administration and content of curriculum that would be a valuable contribution to the development of any college in the country. For seven succeeding years Dr. William H. Crogman, the living human classic, built and broadened upon these foundations. Later, under President Harry A. King, the institution enjoyed its most prosperous period of material development, due to the Centenary appropriations under the new residential supervision program of Bishop F. D. Leete.

At other periods and for the most part, there have been clearly discernible in the life of the school certain constant needs which have been steadfastly ignored. The coming of President Davage at this particular time gives assurance that these several conditions will be remedied.

It can no longer be ignored that the Clark University situation demands as president, a man who can completely identify himself with every interest of the group which the school is intended to serve. He must be thoroughly in unison with their ambitions, aspirations and hopes for their largest most substantial development. To do this he must conduct the institution from the standpoint of what a liberal Christian college *should* be and not from the point of view of *what he would like the Negro to be to fit into a certain type of civilization whose chief characteristic and aim is to subordinate the Negro.*

Clark must be made a university that sacrifices pet sentiments for permanent standards. Teaching students to be nice" and "polite" and "humble", is good and has its place, or should have, in every elementary school, high school and college, but these do not, because they cannot, supplant scholastic standards. Not less emphasis should be put by Clark upon matters of deportment and demeanor but more should and must be put upon *standards of scholarship,* so that a student finishing his course at Clark will find himself able to enter, at par, and with equivalent rating, any college or university in the country. The time has come for this grading up, and standardizing *right now.* Leete Hall, the new quarters of the *science department* needs to be fitted up with necessary scientific apparatus that these Negro boys and girls who entrust their training for future manhood and usefulness to Clark University may not be tragically disappointed in after years. To call a school a university when it has not even a nucleus of books sufficient to be called a library is a huge joke—it is to mislead the youth and to take advantage of the credulity of a belated and gullible constituency. *Clark needs a library.* Other Negro schools have libraries; some have the books *and* the building. Why not Clark? The time has come to put away subterfuge and give us the *real things.* As a group, we know what *is,* we know what *we want,* we will clamor until we convince those who administer our affairs that *we know they are not deceiving us.*

Clark University needs at its head a man who will respect and foster the integrity of Negro students as a group and as individuals. Those workers among Negroes have certainly outlived their usefulness who would invite Negro youth to the rear door of their homes when legitimate business makes it necessary for the students to interview them at home. Such glaring abuses of administrative power have been possible at Clark University in the past because local boards of trustees have been *nominal* rather than *de facto* boards. It is hoped and expected that under the new plan of board consolidation, local boards of trustees of our schools in the south will be able to assist in running the schools. *Our schools can never be run successfully by foreign boards.* The people of Methodism furnish the money, and local communities should be accorded the privilege, through their properly selected local representatives, to give their judgment and have it heeded in local school situations.

In the light of these reflections, President Davage of Rust College, becomes President of Clark University at a signal period in the history of the latter institution. His long time varied connections in the church have imbued him with the spirit of the best ideals and sentiments and traditions of the church. He is an excellent channel of interpretation of the church to his group and of his group to the church. He has been a member of five successive General Conferences and for years the ranking colored member of the Book Committee of the Methodist Episcopal Church, and enjoys the respect and confidence of entire Methodism. He was for a number of years Business Manager of the Southwestern Christian Advocate acquiring a nation wide acquaintance with our colored leaders, ministerial and laymen throughout the whole church.

President Davage, named for one of Methodism's greatest preachers, is withal, a layman. He is an educator by training and practical experience. He was educated in the elementary schools of his native state, Louisiana, and at New Orleans University, doing his post graduate work at University of Chicago. His administrative ability is indicated by the fact that the church has selected him as head of five of its schools successively. Haven Academy, George R .Smith College, Sam Huston College, Rust College bear eloquent tribute to the value of his leadership; and Clark will speak more eloquently as the years pass. Everywhere he has gone he has evoked a fine response from

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A RENDEZVOUS WITH LIFE

By Ernest F. Tittle, D.D.

On the eighteenth day of June, 1915, Alan Seeger wrote to his mother, from Magneux, "You must not be anxious about my not coming back. The chances are about ten to one that I will. But if I should not, you must be proud, like a Spartan mother, and feel that it is your contribution to the triumph of the cause whose righteousness you feel so keenly." "Everybody", he added. "should take part in this struggle, which is to have so decisive an effect not only on the nations engaged, but on all humanity." And so, tingling as he was with a strong man's love of life, and love of love.

Pulse nigh to pulse, and breath to breath
Where hushed awakenings are dear,

he wrote that poignant and strangely prophetic poem beginning,

I have a rendezvous with Death,
At some disputed barricade,
When Spring comes back with rustling shade,
And apple blossoms fill the air—
I have a rendezvous with Death
When Spring brings back blue days and fair,

and ending,

And I to my pledged word am true;
I shall not fail that rendezvous.

He was killed in the attack on Belloy-en-Santerre, on July 4, 1916, but little more than a month after spring came back, and apple blossoms filled the air.

And now, Countee Cullen, a Negro boy. is voicing one of the deepest, truest convictions of many hearts in these vigorous, challenging lines

I have a rendezvous with life,
In days I hope will come
Ere youth has sped, and strength of mind,
Ere voices sweet grow dumb;
I have a rendezvous with Life
When Spring's first heralds hum.
Sure some would cry it's better far
To crown their days with sleep,
Than face the road, the wind and rain
To heed the calling deep.
Though wet nor blow nor space I fear,
Yet fear I deeply, too,
Lest death should greet and claim me ere
I keep Life's rendezvous.

Everyone of us has his rendezvous with death. It may not be at midnight in some flaming town. It may be in the morning when a rising sun comes streaming through the windows of a peaceful sleeping room. But sometime, somewhere, every one of us has his rendezvous with death. Nor will we fail that rendezvous!

And every one of us has his rendezvous with life. The meeting was not arranged by us. For better or worse it was arranged for us. Yet it lies with us to say how, and indeed, whether we shall keep life's rendezvous. We cannot refuse at last to die. We can refuse to live. And even though we consent to exist, we can refuse in the New Testament sense of the world to live. Clinging to existence, we may, nevertheless, refuse life. We may come into the world and eat and drink and make merry without ever discovering what it means to be really alive. Then, one day, we shall keep our rendezvous with death. But we shall have missed our rendezvous with life!

CHRISTIANITY

IS NOT a puzzle to be solved but a programme to be adopted.
IS NOT a creed to be recited but a life to be lived.
IS NOT a discipline to be undergone but a dynamic to be experienced.
IS NOT a way of escape from the realities of life but a provision of power for the battle of life.
IS NOT a dull respectability to be endured but a daring challenge to be accepted.

Let me venture to suggest that a rendezvous with life is a **rendezvous with truth**. How many of us, I wonder, are determined to have that rendezvous? There are many ways of avoiding it.

There is a story current at Harvard to the effect that "a student presented to the Dean for his approval a schedule of unrelated and widely scattered courses. The Dean inquired what had been the principle of choice in making up this extraordinary selection and was told, "There isn't any choice here that comes before ten o'clock in the morning, or is up more than one flight of stairs." That, I should say, is one way of avoiding a rendezvous with truth—and many there by that find it! And if sheer intellectual laziness sometimes stands in the way of truth, so also does prejudice.

Many people are quite unwilling to know what can be said on the other side of important questions. Year after year they read only such books and magazines and newspapers as support and applaud the position which they themselves have taken. What is the truth about the Negro? Is the Negro race an inherently, and therefore permanently, inferior race, or only a backward race? What is the truth about Russia? Is sovietism a political and economic crime, or a worth-while experiment in social and industrial organization? So we might go on.

There are persons who are afraid to face facts. Some, because facts would condemn them. Others, because facts would disturb them. Others, because they shrink from paying the price in intellectual sweat and spiritual travail of developing more tenable views. Such persons cling to political, economic and theological creeds which raise no embarrassing questions, and make no inconvenient demands, but leave them undisturbed in the midst of their mental material possessions.

A rendezvous with life, surely, is a rendezvous with truth. But indirectly in the way of truth stands selfishness, and fear, and pride, and prejudice, and sheer intellectual laziness. How many of us feel ready, nevertheless, to say, I have a rendezvous with truth, and I shall not fail that rendezvous?

Let me further venture to suggest that a rendezvous with life is a **rendezvous with beauty**. The beauty is there, waiting to be discovered. But how many of us now have, or are determined to develop, the seeing eye? How many of us are resolved to enter the world, as those ancient Hebrew sneers entered their temple, to "behold the beauty of the Lord"?

The "beauty of the Lord" is to be found not only in nature but in art; in all great music, and in all great painting, and in all great literature. But here again, for the awareness of beauty, two things are needed; a beautiful musical composition and a hearing ear; a beautiful painting and a seeing eye; a beautiful piece of writing and an appreciative mind. And how tragically true it is that in thousands upon thousands of cases, the ear, the eye, the mind is lacking!

Is it not a thought to give any one of us pause that we may, perchance, go down the years unmindful of the really beautiful in music, in literature, in art?

In human souls, also (some would say preeminently), may be found "the beauty of the Lord." But was there not once a beautiful soul of whom it was prophetically written, "He hath no form nor comeliness, and when we see him there is no beauty that we would desire him. He was despised and rejected of men; a man of sorrows and acquainted with grief; and as one from whom men hide their face he was despised; and we esteemed him not." How beautiful the soul of Jesus. Yet his contemporaries put him to death! And was there any time during the Middle Ages when powerful ecclesiastics would not have put him to death? And could he even now appear among men without risk of arrest and imprisonment? Is it at all certain that even today he would not be despised, and rejected of men? Is it not very certain that many of us would see no beauty in him that we should desire him?

The beauty of a sunset—most of us will see that. The beauty of great art—many of us will see that. But the beauty of a truly Christ-like spirit—how many of us will see that? Using the word beauty in its deepest, highest sense, how many of us feel able to say, I have a rendezvous with beauty, and I shall not fail that rendezvous?

Let me still further suggest that a rendezvous with life is a **rendezvous with goodness**.

There is such a thing in our human world as goodness: courage and honesty and cleanness and kindness and love, and pity, and unselfishness. And goodness is at least one thing in our world which may be had by anybody. We cannot all be great scholars. We cannot all be great artists. We cannot all be kings or presidents or millionaires. And we can be, every one of us, a good man or woman. And surely there are reasons a plenty why we should want to be good.

By goodness, of course, one does not mean pharisaism with its studied, meticulous tithing of mint and anise and cummin

and its shameless neglect of justice and mercy and love.

Nor by goodness does one mean Puritanism; although there was, in Puritanism, a vast deal that was good. After all, animalism is not art; and beastliness is not beauty; and license is not liberty; and lust, however, carefully one may disguise it, is not love; and the Puritan, let God be thanked, said so! The Puritan, moreover, was a man in whose vocabulary duty was a great, a sacred, word. When, a few years ago, Mary Lyon declared, "There is nothing in the universe that I fear but that I shall not know my duty or fail to do it," the voice of a thousand Puritans spoke through her. And should a day ever come in these United States of America when that voice will cease to speak, this nation will no longer be the land of the free, or the home of the brave. There was, however, in Puritanism a touch of hardness, a kind of narrowness, a spirit of bigotry and of intolerance a distrust of beauty and of joyousness with which it is quite impossible to identify goodness.

Nor by goodness does one mean conventional morality, mere respectability, with its anxious question, What is proper? and its historic indifference to what is really just and right. No, by goodness one means today the spirit of Christ; the spirit which refuses to use any other human being as a means to an end; which would sooner cut off its own right hand than take advantage of any man or any woman or any child; which refuses to hate or to seek revenge, but expresses itself always and everywhere as goodwill; which asks not, How much can I get? but How much can I give? How much can I do? That spirit was, and ever shall be, good. The world knows this today as the world never knew it before.

This leads me to suggest, finally, that a rendezvous with life is a rendezvous with God.

The number of one hundred per cent atheists today is exceedingly small. It has always been small. The human mind cannot permanently rest in the notion that the universe is irrational. That there is no intelligence in that which has produced intelligence, and no goodness in that out of which goodness has come.

But it is one thing to believe in God, and another thing to become aware of God. Many people whose minds accept the fact of God bewail their inability to feel the presence of God.

This inability is due, in part, to the fact that the world of spirit is both invisible and intangible. And we earth-bound creatures are prone to associate reality only with that which can be seen and touched. "Seeing," we say, "is believing." And yet, when we stop and think, we know perfectly well that there is a whole world of reality which no eye can see, and no hand can touch.

When, for instance, you look at a flag, your flag, what is it that causes your heart to beat a bit faster? Something that you can see? Or something that you cannot see? Surely it is not anything that you can see through eyes of flesh. That bit of bunting with the alternating stripes of white and red, and the blue corner, and the white stars—it is, no doubt, as beautiful a thing as any flag that floats, but is it the bunting itself that brings a little lump into your throat and tears, it may be, into your eyes? No, it is what that bit of bunting has, once and again, stood for in the life of the world, and must, under God, continue to stand for through all the years!

You enter a great cathedral—York, Winchester, Westminister Abbey, Notre Dame, Rheims, Amiens. Instinctively, you remove your hat. Instinctively, you lower your voice to a whisper, and if you are a normal person, instinctively you turn in your thinking from things temporal to things eternal. Why? Because of what you see through eyes of flesh? Partly. But only that? No! Those marvelous naves and soaring arches and the vaulted dome become for you a sachament, the visible sign of an invisible spirit; the sinning, suffering, aspiring, and as yet undefeated spirit of mankind. You stand uncovered in a great cathedral, your feet planted desurely upon the floor. But your mind has been lifted into a world of which that great cathedral itself is but a symbol, and compared with which the world of flesh appears unsubstantial.

You look at a picture, a bit faded, it may be, as is the picture which I have of her who gave me being. Nor mere existence only, but deathless inspiration. You look at your mother's picture, and she is with you no longer in the flesh. But will you tell me that the bit of cardboard which you hold in your hand—that that alone is real? Is not her influence also real? Far more real?

There is, then, a whole world of reality which no eye can see and no hand can touch. But whether or not this invisible, intangible world will appear real to us will depend upon the kind of life we are living.

Most of us must sadly confess that sometimes God and, indeed, every great spiritual value, seems horribly unreal to us. But may we not also testify that once or twice we have stood on the very threshold of the world spirit, and even crossed the threshold, and stood enraptured, our eyes wide open to life's supreme realities, our hearts bathed in a peace which passes understanding? Is there anyone among us who cannot recall some hours when the starlit heavens declared to him they glory of God? Or when glorious music became for him, as Carlyle once declared great music does become, "a kind of inarticulate, unfathomable speech, which lifts us to the verge of the infinite, and lets us peep over?" Is there anyone who cannot recall at least one occasion when he saw divinity in a great human soul? Or when, as he placed a cup of cold water to the feverish lips of some fellow mortal, he suddenly found himself in the very presence o God?

Well, the hours when God and every great spiritual value seemed to fade away into the darkness—were they not hours when we were living softly and selfishly, preoccupied with the thought of sex, of the thought of self? And the hours when God seemed to be life's supreme reality—were they not hours when we had lost sight of self in contemplation of the vastness of the heavens, or of the beauty of the earth, or of the appealing need of other human souls?

A rendezvous with life is a rendezvous with God. How many of us are determined to live the sort of life that will enable us to have that rendezvous? If we should accumulate millions of dollars but fail our rendezvous with truth and beauty and goodness and God, how tragically poor we would be.—Evanston, Illinois.

DEATH TAKES REV. S. M. GORDON

By Rev. M. J. Naylor, D.D.

Rev. S. M. Gordon, Pastor of the John Wesley M. E. Church, Verona, Pa., on the Pittsburgh District, departed this life Sunday, June the 15th, age, 37 years. Rev. Gordon came to the Wesley M. E. Church from the A. M. E. Church three years ago and was assigned by District Superintendent M. J. Naylor to the above place as a Supply, he finally joined the Conference on probation. tion.

His work in the thrifty little milling town of 6,000 inhabitants was chiefly to assist in meeting the needs arising from migration from the South.

During these three years, under his faithful leadership, assisted by a most devoted wife, a Church membership of 60 was gathered, a Sunday School of about the same number developed, a Church and Parsonage lot, 70x118 purchased and paid for and the first unit of a $20,000 Church, to cost $70,000, is in process of erection.

It was the dream of his life to see this project completed; and the people whom he served with such fidelity and efficiency, cared for; but God had reserved for him better things. And He who knows how to fit crowns to the heads of his immortals placed the coronet upon his brow and said "It is enough!" "Well done!"

The funeral exercises were in charge of District Superintendent Naylor, who delivered an appropriate sermon and was assisted by Revs. C. W. Burnett, A. D. Brown of the Pittsburgh District; Rev. Dr. Saxon, white, of the Verona M. E. Church and Rev. Fry, a Local Preacher. The Camphor Memorial Choir of Pittsburgh rendered the music, assisted by the John Wesley Choir of Verona. He leaves a wife, a number of relatives and many friends.

PRESIDENT DAVAGE AT CLARK

(Continued from Page 4)

the student body with whose every interest he so thorouhgly and helpfully identifies himself.

Across the stretch of states, our hand is cheerfully extended and our heart beats most cordially, towards the new President of Clark, as we bespeak for him and the school the largest and freest cooperation of our entire group.

A CHRISTIAN CHURCH IN A PAGAN SOCIETY

By R. H. Tawney, Author of "The Acquisitive Society."

The main testimony to Christianity ought to come, not from Christian apologetics, nor even through individual Christians, but from a Christendom which is greater than them both.

And it is from Christendom, its international relations and its economic order or disorder, that the main argument against it is derived. I remember very vividly a conversation which I had some years ago with an Indian friend and the retort which I provoked when I tried to speak of the social ethics of the Christian religion. "I do not allude," he said in effect, "to the periodical paroxysms of mutual destruction which overtake European nations, to the systematic immorality of their great cities, or to heir occasional relapses into government by terror among those races which are temporarily so unfortunate as to be subject to them. These things (he went on) are sins of the passion, from which, however odious, few peoples can escape. What bewilders the observer is not the occasional aberrations of the Christian nations, but their habitual conduct and organization; not heir failures, but their stands of success; not their omissions to live up to right principles, but their insistence that wrong principles are right. Your religion (he said) is a noble if paradoxical creed, which affirms that all men are brothers; that humility and poverty are blessings, and riches a dangerous misfortune; that the way of service and self-sacrifice is the way of happiness. I do not blame you for not reproducing those theories in your practice; evidently they are esoteric and not meant for dail ylife. What surprisese me, however, is that in your practice you erect into a system the duty and happiness of practicing the opposite. The normal condition of your social order is an economic civil war, which you hardly trouble to conceal. Your industrial system involves the regimentation of the masses of mankind by a few thousand rich men, who are individually, no doubt, innocuous, but who quite frankly regard their subjects as somewhat rebellious and inconvenient instruments of production. The normal canon, by which your judg those who have deserved well of the commonwealth, is how much money they have amassed, and to them you sell political power. Your creed is exalted, but your civilization is a nightmare of envy, hate and uncharitableness. I would forego the former in order to escape the latter, and I hope that my fellow-countrymen will escape the contamination of Christian society in order that they may continue to retain some of their own, not wholly un-Christian, virtues."

The Real Enemy of Christianity Is a Pagan Creed of "Success."

My friend's indictment may have been exaggerated. If it is, it is one which is on the lips of thousands who consider Europe today. And it is salutary that issues of that kind should be raised. To attempt to answer it by saying merely that religion is a thing of the spirit—as though the power of Christianity over the individual were precisely in proportion to its powerlessness in society—is merely to add to the indictment the charge of hypocricy. It is idle for the emissaries of Christianity to endeavor to persuade non-Christian people to believe that the Christian faith contains a solution for their problems as long as Christendom itself preserves its purity by jealously guarding that faith from contact with its own. Issues which from one point of view are economic or political, are from another moral or spiritual. They determine the environment within which religion must work. They mould the character to which it must appeal. They settle whether the life of the individual should be free or servile; responsible, or the sport of forces which it cannot control; one long struggle for individual self-advancement or against individual poverty so touched by devotion to some higher issue. You cannot, in fact, go on maintaining two standards side by side in the same society. You cannot call the individual to a life of service and self-sacrifice as long as the social environment within which he lives is dominated by a ruthless economic egotism. You cannot indefinitely have a Christian Church in a pagan society. Either, as in the past, the former will Christianize the latter, or, as in our own day, the latter will paganize the former. The **real enemy of Christianity is not ignorance or apathy or indifference—the real enemy is a virile and militant creed, which affirms that the main end of man is to obtain the mastery over his fellow-men which is conferred by economic success.** That faith is in itself a kind of religion. It is established at the very centre of our industrial organization, and only a faith can overcome it. If Christians are to be true to their creed, they must not nibble with pious phrases at the circumference, they must strike at the citadel and decline to be intimidated by talk of economic expediency into distrusting the social ethics of their own faith. They must insist that these ethics are not less obligatory because they often demand a corporate, as much as individual, effort for their expression. They must claim to try by Christian standards not merely individual conduct and personal behavior, but the whole world of social relations, and of conduct and on which the conduct and character of individuals ultimately depend.

It is not difficult to state the kinds of criteria which Christians should apply. That human personality is sacred; that the materialism which sacrifices the education of children, and the freedom of men to the supposed nccessities of industry is an odious out rage on the image of God; that it is as wrong to live idly upon property as upon charity; that to take advantage of public necessity in order to reap the maximum of personal gain for oneself is not only ungentlemanly but a hateful denial of human brotherhood. Who can deny that to the Christian these things are platitudes? Who can affirm that in the sad world of business they are other than paradoxes?

Taking Jesus in Earnest.

But it is not cnough mcrely to assert them. Nothing is more demoralizing than the perpetual repetition of principles which are so comprehensive as to apply to everything in general and to nothing in particular. If Christians accept the dangerous doctrines of human brotherhood, and of the sacredness of the individual life and of the duty of service, they are committed, it seems to me, to a quite distinct and definite attitude toward the main issues which confront our economic civilization today. They are bound to insist that the standard by which society must be judged is the quality of he human beings it produces and not the wealth which it accumulates. They are bound to insist that no tolerable society can be produced as long as the economic activity which for most of us forms nine-tenths of our lives is dominate, as it is today, by motives of personal gain and advantage. They are bound to insist that an economic system which leads even good men to suppose that the first object of public economy should be retrenchment on the education of its children is a system which hangs a millstone about the neck of mankind. They are bound to work for such a transformation of industrial organization as may make industry a fellowship in communal service instead of a squalid struggle for personal advantage.

When I am told that, though the hearts of Christians burn within at the spectacle of social injustice, yet they are restrained from cxpressing their opinion by deference for economic principles or because they do not know what to do, I confess it appears to me a piece of self-mystification which is singularly lacking in plausibility. Christians need not feel that exaggerated reverence for economists. Economists rarely feel it for themselves, and they never feel it for each other. And, after all, Christians have both a right and a duty to let their attitude toward the main social issues of our day be known. We are deceiving ourselves when we say wc have abolished the main abuses of more barbarous societies and that within the British Empirc slavery is unknown and infanticide is discarded. We have not abolished them, we have abolished their names.

Slavery is not the less servile because it is called casual labor and is an institution in London, nor does infanticide become meritorious because it is called infantine mortality and is tolcrated in Manchester. After all, the Christian Churches are in the first place a society. They ought to be able to bring home the obligation of membership in that society to their own members. I should like to see them engaged in district visiting, for example, in the city of London, explaining the spiritual merits of a cheerful payment of Excess Profits Tax. They are great teaching bodies. They could see that every individual who comes in contact with them learns what Christians think and what the Christian tradition is with regard to matters of economic conduct and social organization. They have

a public position and status. They can let the powers of this world understand the sensations which are raised in their minds by the decision to save money at the cost of the rising generation, as though children were the one class which you never do wrong to defraud; by the spectacle of unemployment.

Life Must Be Spiritualized.

We cannot evade these responsibilities by saying they are economic or political instead of describing them as what they are—issues which are moral because they concern the relation of man to man and the conduct of human society. The world is waiting today for some voice which will lift these questions on to a spiritual plane. Its unrest is not merely economic, it is moral. Men seek not merely greater comfort, but a society which may offer freer scope for the development of personality and may be guided by nobler motives than those of personal gain. They desire, though they do not always know it, some synthesis of religion with the practical interests of their lives which may give their work a new dignity by relating it to a spiritual aim. I believe that, if they are true to themselves, the Christian Church have it in their power to offe rit. I believe that by restating the social ethics of their own faith they can point the way to a society which may enjoy not only greater material comfort, but spiritual peace, because its social institutions and its industrial organization, and its economic activites, will be an expression not merely of economic convenience, but of righteousness.

THE CLASH OF COLOR*

Team Play Among the Races the Dominating Issue of Our Century.

By Basil Mathews.

Today a decisive conflict of the principles of domination and freedom is on us. On the one side is an arrogant Goliath straddling across the path of progress, defying man to advance. On the other side is the young fresh forces of co-operation—the David of this conflict—the Team-idea of all races working together to a common end. Tomorrow—in our time—the decision must be made. That decision will alter one way or the other the whole future history of man.

The crisis, as we have seen, is this. The white races that dominate the world today are faced by the clamor of the colored races for a place in the control of the world. The American colonies in 1775, the French populace in 1789, the English people in the 1830's, the Dominions in the early twentieth century, and the Russian people in 1917 asked for a growth of self government. So, the Indian, the Arab, the Egyptian, and the Negro, in widely varying degrees, but with one voice, ask today that they should be free to use the powers that are in them, and by exercise to develop the muscles of self-government so that they may fit for fuller powers still; and the Chinese and Japanese ask for a sharing of the surface of the world for their over-brimming populations.

If the white races today deride and deny the claim of the colored peoples to control increasingly the current of their own lives; if the white man resists "the rising tide of color," the breakers of that tide will surge and pound upon the dykes until they crumble and collapse. Then the noise of the overwhelming surges will fill the darkness of the world and the tide will "sweep away all the rich heritage of so many ages of wisdom and glory." The danger is terrible. The time is short.

A Change in the Heart of the World.

To change the heart of humanity is a task that can only be achieved by a world-wide force working in the spirit and the minds of men everywhere. It is a task of educating people of all races in a new spirit. Indeed, the world-situation can—from this point of view—be summed up in H. G. Wells' vivid phrase, "A race between education and catastrophe."

That task of education on a world-scale may sound impossible. It is nothing of the kind. It is as practicable as it is thrilling. As we have just seen, it is already begun among the races of Asia and Africa in the new student leadership. It is when we look at the world of men, not as they are, but as knowledge and a spirit of good will can make them, that we get a glimpse of the incalculable good that lies ahead.

It is a stupendous task. Like the glittering peak of Mount Everest, it challenges our highest strategy and tests lung and sinew to the limit of endurance. But we are the sons of men who have not been afraid to cross uncharted seas and to break into new continents. Our blood pulses with the life-force of fathers who fought many fights for freedom, who pioneered every continent; who tunnelled impassable mountain barriers and drove new roads across old wastes. But the end of their exploration is only the beginning of blazing our new world-trail.

This new world of tomorrow is to our generation what the Atlantic was to Grenville, Hawkins, Raleigh and Drake; what the Pacific was to Captain Cook; what Africa was to Livingstone, and the Poles to Shackleton, to Scott and to Peary—it is the field of a new adventure; and a challenge to initiative and resource; a test of capacity and will.

As, however, we face this world-task of overcoming the conflict of color by a new world-spirit and practice of co-operation, nothing short of a world-wide force rooted in spiritual reality will ever be adequate. Something very real is needed—not a vague atmosphere of kindliness but a brotherhood won through blood and courage and sacrifice.

Can we anywhere find on the planet such a force and such a brotherhood?

Suppose . . . and suppose that a wild little
Horse of Magic
Came cantering out of the sky,
With bridge of silver, and into the saddle
I mounted,
To fly—and to fly;
and suppose that the "wild little Horse"
raced round the world
. . . Stretched up into the air, fleeting on in
the sunshine,
A speck into the gleam,
On galloping hoofs, his mane in the wind out
flowing,
In a shadowy stream.
—Walter De La Mare.

Take Hold of The Wings of The Morning

Starting from the surf-edge of a Pacific Island where the day begins and keeping pace with the sun, what do I see?

I see all the moving man-coloured races of man on whom the sun shines every day—races differing in a hundred ways and divided by language and custom and costume, ideal and creed. Yet in all that glorious, breathless world-gallop I discover at least the beginnings of a world-community—a new Race out of every race. I discover that one Person draws men of every race under heaven—here few and there many—to find in Himself the meaning of life and above all the expression image of their Father. And I discover that where those men really find Him they find their unity with other men of any and every race who have learned to know Him.

From my flying eyrie I see—on the dawn of Sunday—by an island beach, where the blue league-long rollers boom and break in white spume, the brown boys and girls of Fiji—the grand-children of cannibals running to their schools. There they learn and say together sentences first spoken by a lake-side in western Asia which in their first two words sum up the real root of the unity of Man—"Our Father."

A Glimpse of The South Seas

Their voices die in the distance as we gallop southward over New Zealand, where the tall brown Maori men come striding to their sturdy wooden churches. Swiftly swinging away north-westward we are just in time to see the strange black aborigines of Australia—men of the boomerang and spear—coming out from their huts to their simple school-services. Leaping the Torres Straits we find full-grown brown Papuan boys—the sons of savages—walking across the wonderful cricket ground that they themselves laid out, entering barefoot the school-chapel that they have also with their own strong hands built to the glory of God.

Not less breathless than our speed is the swift transition from the primitive stone-age simplicity of Papua to the ancient, chivalrous culture of Japan, where, in their beautiful and simple array, hundreds of thousands of Christian Japanese live. In the foul slums of Kobe I see a Kagawa, social reformer, author, editor, orator, pouring out his life for the poor and in the name of Christ fighting the sweating of his people. He is only one of thousands who in the Christian Church in Japan are changing its life.

*From Advance Sheets of the forthcoming Mission Study volume for 1924-5, "The Clash of Color" by Basil Mathews. Printed by permisison of the Missionary Education Movement.

ly-hatted, white-robed Korean folk going to their worship, and then the Church in Manchuria, men and women who have been through the fire and water of furious persecution, working in college, in hospital and in village and city—another link in the unbroken chain.

Galloping westward we leave on our left the long flying squadron of island peoples —the Philippines, the Dyaks and Chinese of Borneo, and the crowded brown folk of volcanic Java—and are swiftly careering over the vast crowded plains of China towards the gorges and the mountainous plateaus of the West. We picture to ourselves the far-flung many-sided activities of the church on which the sun shines down each day in the life of China—on students from Peking University and the Shantung Christian University and other hurrying to their classes; doctors and nurses at work in the great mission hospitals and medical colleges; journalists and social workers fight the sweating industries of Shanghai cotton mills; young Christian Chinese statesmen in the cabinet wrestling with the problems of the Chinese civil war; General Feng disciplining his armies, in Christian chivalry; and we discover in city and village hundreds of thousands of folk in China who are a part of this world-wide community that shares in the Christian worship of the Father.

The hoofs of our Horse of Magic fling the clouds aside as we career over Mandalay, where

The dawn comes up like thunder
Out o' China . . . . .

There in Burma and away on our left flank among the merry, nimble Siamese and in Sumatra and on the Malay peninsula multitudes, brown and yellow, come together in the worship of the Christ.

The World-wide Force Of The Church of God

An hour later the vast white rampart of the Himalayas rears itself on our right. There in India we look across the prodigious plains of the Brahmaputra and the Ganges up to the Christian sentinel hospitals at Peshawar, Bannu, and the other gates of the Afghan passes. From Calcutta to Delhi, from Benares southward over the plains and on to the lovely backwaters of Travancore to Ceylong, the rapidly growing millions of India's Christian community, students and doctors, teachers and pastors, join by their work and their worship in carrying the chain of the great Community from the Far to the Near East.

In Madagascar the scores of thousands of Christian Malagasy in their pure white lambas, with the memory of their heroic martyrs fresh in their minds, go out into the multitude of soaring Gothic buildings that express the strength and the life of their devotion.

Crossing the stupendous African continent I should see, along the trail left by Livingstone and the hero-spirits who followed him, the Negro peoples from veldt and larkeside, forest and river bank, workshop and college, fields, and t ribal villages, gathering in

In another hour we have crossed with the dawn the Korean Strait and find the quaint-churches, that range from the splendid Cathedral which stands where the old slave market festered in Zanzibar down to the mud-and wattle-shed by the banks of the Congo. So the far-flung Community builds here the bridge from the Indian to the Atlantic Ocean, at the same hour when, from the Shetlands to Sicily, and from the steppes of Russia to the shores of France, the Churches of Britain and of Europe express their common worship.

The wide Atlantic is taken in our stride, and the American churches, white and Negro, with the American Indians and Eskimos, carry the unbroken chain of worship across to the Paciic Ocean where foam-flecked at the end of our swift circuite of the world, I watch the brown laughter-loving island people o Samoa and of the well-named Friendly Island round off by their comely and cheerful service of the world's worship of God.

So the sun—as it watches the earth spinning through spacc—already sees gathered out o all the races of the world men born into this New Race, this Great Community. "the Holy Church throughout all the world." Weak that Church is in many places, and everywhere it is far from being "without blemish" it's disunion, too, is a cause of derision. Worse than all, it is in many of its branches invaded and infected with class-conflict and race-hatred.

The City Of The World Team

Yet when all is said, it has—and it alone has—in the measure of its real faith. in the one Father who "made of one every nation of men for to dwell on all the face of the earth," the secret of the power to overcome the world's race-conflicts and to give peace to man.

The future of man surely lies with this World Community created by the Spirit of Christ. For it is created to bring man to God's way—the Kingdom of God—the way of world-fellowship in the spirit of His Son. Here differences of race, wealth, culture, statue are transcended in a higher unity. Here is the real birth of the commonwealth of man. It is when we stand with St. John on "a great and high mountain" that we get our glimpse of the Holy City coming down to earth. We discover that the day of adventure is not dead in a world where the call comes to every living soul in this generation to challenge man's stupendous race-antagonisms with the ideal of this City of the World Team—this City, not of one race or nation, but of all humanity.

And the nations of them which are saved
Shall walk in the light of it:
And the Kings of the earth
Do bring their glory and honour into it,
And the gates of it shall not be shut at all
And they shall bring glory and honour
Of the nations into it.

THE SECOND LOOK

One of the really profound poems of the world's literature is that by Lewis Carroll on the virtue of "looking again." It is entitled "He Thought He Saw." There are several stanzas but the main outlines of the poet's philosophy can be gained from the first three:

He thought he saw a Buffalo
Upon the chimney-piece:
He looked again, and found it was
His Sister's Husband's Niece.
"Unless you leave this house," he said,
"I'll send for the Police!"

He thought he saw a Rattlesnake
That questioned him in Greek:
He looked again, and found it was
The Middle of Next Week.
"The one thing I regret," he said,
"Is that it cannot speak!"

He thought he saw a Banker's Clerk
Descending from the 'bus
He looked again, and found it was
A Hippopotamus.
"If this should stay to dine," he said,
"There won't be much for us!"

A great deal can be learned by looking again. In fact, a large part of the mischief in the world comes from looking just once. There are many minds which work like a photographic plate. The shutter of their attention flashes for just the fraction of a second. The mind is badly under-exposed to the truth but the impression is made and lasts forever unchanged. It may be as cloudy and out of date as an old daugerreotype which has been stored in a vault for 50 years. But that makes no difference. The under-exposure is never revised.

In this heyday of propaganda, of rampant prejudice, when all sorts of colored spectacles are readily furnished by interested agencies, it is well to remind ourselves of the value of a second look which comes from a real desire to learn the truth about a person or a situation.

Lewis Carroll's poem epitomizes a great deal of history. The Roman government looked at Jesus and thought it saw an ignorant, fanatical, dangerous agitator. On the basis of that one look it condemned him to death. Two centuries later the Roman government looked again at Jesus and saw him as the looming, dominating figure of the world. Ecclesiastical England took a look at John Wesley and thought it saw a rebellious, crack-brained enemy of true and proper religion. A little later it looked again and saw in his venerable figure one of the great personalities in the spiritual history of the world. A few years ago large numbers of people looked at the advocates of prohibition and thought they saw a ridiculous, comic figure of a Puritan with a sour face and and a book of blue laws under his arm. Some belated newspapers still affect to see the same caricature. But the great majority of the country has looked again and noticed that the advocates of prohibition constitute the great mass of the people of the United States—sober, sensible, every-day folks with no resemblance to fanatics.

A new verse of Carroll's poem is now being written by the newspapers and other agencies. A little while ago there was a wide spread tendency among the newspapers which looked at the growing sentiment for real action against war and pretended, at least, to see in it the nefarious plottings either of Communists subsidized from Moscow or unpatriotic "pacifists." A good many today are looking again and see that their first underexposure was very distorted. The evidence has grown too strong that the movement for real action making for peace represents the broad rank and file of the Christian men and women of America.

We have heard a good deal about the Glory of the Second Mile. Let us remember the Glory of the Second Look as a necessary preparation for good will and sympathetic understanding. A little boy came back from church the other day and on being asked what they sang, he said, "Stand Up And Look for Jesus." It is a good hymn to sing. Stand up and look around the second time for any appearance of the spirit of the Jesus Christ in the life of today.

SAID IN PART.

Hats off to Arkansas! On June 27th the Arkansas House of Representatives went on record as the first legislative body to ratify the Child Labor Amendment to the Constitution of the United States.

The list of names voted on for nomination for President at the Democratic National convention was almost as long as the first ballot for bishop at a Methodist General Conference.

"Better a mind like a locomotive headlight than a wandering mind. But still better a mind like a steamship's searchlight that can swing freely and purposefully to different problems.'—Samuel McChord Crothers.

A weekly newspaper has recently commented on the part being played by the "comic strips" as teachers of English. It quotes from the so-called "comic" supplement of a single Sunday newspaper the following choice selections: "Shut up! Show me der double-faced lobsters!" "Dontcha think I oughta have my pitcher took?" "Me neither," and "Always spilling the beans."

There was a time when the English used by thousands of American children was formed after the most chaste and beautiful English ever written—the King James Version of the Scriptures. The comic supplement is as poor a substitute for the New Testament in the matter of English as it is in morals and manners.

We wonder how many children go to their Sunday schools with minds polluted by a Sunday morning daub of the comic sheet? No parent would think of administering polluted milk to his child. Is not his mind as well worth caring for as his stomach?

Speaking recently at Northfield, the Rev. James G. Gilkey suggested four methods for deepening one's sense of God: "By personality; by putting your life on its highest level and keeping it there; by dropping your ideas about making a spectacular discovery of God outside your life and looking inside at your own heart and see if he is not there already at work, and by reminding yourself that God is always around your life whether you realize it or not."

During the recent political conventions the newspapers paid unusually close attention to the prayers that were offered. The newspaper comment gives a very valuable indication which church people can well afford to take to heart of the way in which prayers impress the casual hearer. There is much occasion for making a new valuation of the function of public prayer, in the impression received by a large number of newspaper men, that some of the prayers were formal, rhetorical, and, in some cases, irreligious and stultifying exercises. It has been demonstarted clearly that the average newspaper man is very quick to detect bombast and affectation. Particularly he recognizes in a moment that many prayers are in reality just speeches, like the classic prayer addressed to a Boston audience. Here is the comment made by Heywood Broun in the New York World on one of the prayers at the Cleveland Republican convention. "Prayer Bids Lord Keep Coolidge" is the headline which is given Broun's description, as follows:

"The Creator of the universe was instructed this morning for Calvin Coolidge. . . . . Among many preachers the delusion seems to exist that God has access only to be wholly conversant with spot news from the five-star finals.

"Accordingly, today's prayer kindly furnished a digest of Republican doings up to date. Mention was made of the purposes of the party, and its achievements were not neglected. In effect, the Lord was advised to keep Coolidge, though the other half of the slogan was not emphasized.

"It seems to me that the most irreligious rite which prevails in America is the opening prayer at political conventions."

The Knights Templars had just fallen into line for the Fourth of July parade. Their snow-white plumes trailed down their hats becomingly and the eyes of the town's folk lining the curb were dazzled by the glittering of their naked swords flashing in the sunlight. Suddenly, an awful thought struck us. Suppose they had actually to use their swords as anything but ornaments! Our mind could not picture such a thought—it was too high for us. The only one of our friends and neighbors whom we could think of as actually swinging the sword was Hugh the butcher. By long practice he has evolved sort of a swordmanship which trims our Sunday roast very deftly. But I could not think of my friend Klemmeyer the grocer, or Burns the retiring and genial postman, as defending the faith or anything else with shining weapon. It was all a piece of play acting.

Which reminded us sadly of that phrase in the Bible, "The Sword of the spirit." The Knights Templars would be at a terrible loss in a hand-to-hand conflict. They have never learned to use their swords. But a great many Christians are as much at a loss in trying to swing the sword of the spirit. It has been for the most part an ornament rather than a weapon. Frankly, they do not know which end to grab hold of. They have never been taught to learn its nature and uses as a great weapon for truth. The original Knight Templars knew how to use their swords. Skilled fencers could run their swords through chain mail. The original Christians knew how to wield the sword of the spirit, "which is the Word of God" with its fine blade that could run through all the pretentions and sophistries of paganism of their day and lay them low. The Church today needs a fencing class where men and women shall know the Bible and learn to use it, not as an ornament in a sheath, but a keen weapon in the Lord's battle.

WAYCROSS DISTRICT CONFERENCE.

The Waycross District (South End) of the Savannah Conference held its 24th session of the District Conference at Waycross, Ga., June 26-29, 1924. Thursday night, 8 p. m., devotion was conducted by Rev. P. E. Smith. The introductory sermon was preached by Rev. W. J. Hamilton, Luke 18:1. This sermon was inspiring and enjoyed by all present.

Friday morning, 8:30, the Lord's Supper was administered by Rev. J. H. Pinkney, Superintendent, assisted by the local pastor, after which the conference went into organization. Rev. P. E. Smith was elected secretary, with Mrs. Rosetta Boykins assistant. The business session held the minds of the people with a master grip throughout the whole session. The program was full of live topics.

The conference was blessed with a number of visiting brothers. Among them were the Rev. C. W. Prothro, District Superintendent of Savannah District; the Rev. F. R. Bridges, pastor of Grace Church, Brunswick, Ga., Savannah District. These brothers brought greetings from their respective charges and districts. Their addresses were inspiring and helpful. The District Superintendent's report showed an increase along all lines. The following preached during the session: Revs. W. J. Hamilton, N. C. Charlton, S. P. Burges, D. R. Cooper and the writer. Each of these divines was at his best and their sermons will be long remembered by their hearers. Too much cannot be said of Rev. E. J. Kimball and his good people for their entertainment of the conference. Thus goes down in history one of the greatest conferences held in the Waycross District (South End).—P. E. Smith, Reporter.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College

Missionary interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--The First Disciples of Jesus.

(Jn. 1:35-51)

AUGUST 3, 1924

According to Saint John the first disciples of Jesus in the order in which they became attached to him were Andrew and John, Simon, Philip, and Nathaniel. According to Saints Matthew and Mark they were Simon and Andrew, and James and John. And according to Saint Luke they were Simon (and douhtless Andrew), James and John, and Levi. The circumstances which according to Saint John, caused their attachment to Jesus are peculiar to his Gospel. We assume, therefore, that the attachment to Jesus of which he speaks preceded that of which the other Gospels speak and was hut temporary, while that of which the others speak came later after Jesus's sojourn in the wilderness and was permanent. In our mind the question concerning this lesson which would especially be emphasized is, What it means to follow Jesus?

Those disciples had not thought seriously or understandingly ahout this question before they became Jesus' followers. And perhaps it is good that they had not. We have been taught ahout Jesus hy them after his full significance had heen revealed to them during their discipleship to Jesus and afterwards during their discipleship to the Holy Spirit. But when they became his followers they did not have either a vitally spiritual or intellectual grasp of Jesus' meaning and significance for the world . We remarked in a former lesson that there were several ideals of the Messiah among the Jews. Granting with our heloved anthor, Saint John, that when they attached themselves to Jesus they had already come to recognize him as the Messish, at this time they expected him to fulfill the ideal which they held for the Messiah, namely, that he would restore the political kingdom of David with all its former glories and much more besides. Hence they thought that in following him they were following him into worldly honor and power. They were not thinking anything ahout what should be the spiritual worth of their life or the quality of service they were to render. But this was not the ideal which Jesus was to fulfill. And although he taught them to the contrary they continued to entertain this hope until they were temporarily deprived of it by his crucifixion. With his resurrection this hope was again resurrected and was finally dissipated after his ascension through their experience under the guidance and teaching of the Holy Spirit. Then they became Jesus' followers in the spiritual and truest sense of the term. Then it was that they came to see clearly the purpose for which they had been accompanying him in the flesh, and the nature of the glory into which their spiritual following would lead them. Then it was that they hecame thoroughly imbued with the spirit of Jesus. Then it was that they came into the possession of his outlook upon the world and life in general. Then it was that they became possessed of his ideals of and his hurning passion for service. Then it was that they hecame conscientious followers of the principles for which he stood. Before this they were more of physical followers: they accompanied him from place to place and were taught by him. This first period of physical following was preparatory to that second period of spiritual following.

In a general way all Christians pass through these two periods as followers of Jesus. With some, and especially in Christian countries, tho first period is from childhood to conversion; while with others, and especially in non-Christian countries, it is much shorter. The second period should be from conversion until death.

Of course we cannot accompany Jesus to-day in the physical sense as those first disciples did. But at any rate we are taught about him in the home, in tho secular schools, in the Sunday Schools, and in the Christian Churches. In public Schools the teaching may not he avowedly in the name of Jesus. But if in the puhlic Schools we are established in any sound principles of moral and social righteousness ,we are estahlished in principles for which Jesus stood. But when we become genuinely converted these more or less ahstract principles have become identified with a definite person—the person of Jesus—and we no longer follow principles as such, but become united with Jesus spiritually and conscientiously follow the ideals and principles for which Jesus stood. We begin to become like Josus. We not only strive to do like Jesus, but to he like him in our thoughts, our feelings, our attitudes toward life, our ideals, faith and hope, our spiritual life, our personal life, our social life—in our whoic life. We say, we no longer follow as such the principles of Jesus as divorced from Jesus. But we should also add that neither do we follow Jesus as divorced from the principles for which he stood. We cannot know a person unless we know the principles for which he stood or stands. In the spiritual sense he is the quality of life for which he stands. Accordingly Jesus and his principles are inseparably one. And any divorcement of them is not permitted in the court of God. Those who do not conscientiously strive to follow his principles are not following him no matter what else may be said of them. And all this is either explicitly taught by Jesus and thoso disciples who best understood him or is clearly implied in their teaching. "If any man would come after me, let him deny himself and take up his cross and follow me" (Mark 8:34). And again, "He that doth not take his cross and follow after me is not worthy of me" (Matt. 10:38).

To truly follow Jesus, then, means, not that we follow him merely verhally for worldly honor or prestige or popularity or hecause it may be financially profitable, and the like, hut that we honest-to-goodness follow him deep down from the bottom of our heart—that we follow him into spiritual glory hy accepting him as our Savior into this glory, and that we ever afterwards follow the ideals and the principles of righteousness for which he stood no matter through what sacrifice, suffering, contumely, calumly, and what not the persuance of these principles may lead ns. Are you such a follower of him?

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, August 3, 1924.

"Can any good thing come out of Nazareth?"

(By D. D. Martin, D. D.)

Many of the nohle of earth and most useful in the church have come from obscure places. Moses was the son of a slave woman; David was a keeper of sheep alone in the field; Elisha was plowing with oxen; Amos tended vineyards; John the Baptist lived in the wilderness; Jesus worked in a carpenter shop, in an obscure and almost unknown village. Such is often true in modern times: Frederick Douglas was a slave, and Bookcr T. Washington came out of poverty, as have most of the great in the Negro race. Warren Harding was a common printer or typesotter, and Calvin Coolidge was a farmer on the stony hills of New England.

Some of the hest missionaries that have ever gone to the foreign field have come from obscurity, as have also many of the great preachers of the church. Let no one say that hecause they do not belong to the rich and honored by heritage, that there is no place for them to scrve. When Nathaniel asked, "Can any good thing come out of Nazareth?" Philip replied, "Come and see." Philip knew well, that if he came to know Jesus, there would be no further question. It is a great thing for the Kingdom when to know a minister or mission ary settles all doubts regarding the worth of the Gospel which they preach.

Good did come out of Nazareth. Many have come to see that Jesus is the Lord, the Savior of Men. Many have arisen to say "Behold, the Lamb of God!" Yet multitudes have never seen him and do not know him. In every land there is need of many who can point to Nazareth and to the Cross, and to the great Head of the Church, who has come to earth's obscurity to heaven's greatness, and say to the suffering and dying in every land, "Behold, the Lamb of God!"

Let no one hesitate hecause of their own obscurity, neither withold the message from such as seem least important. For all flesh is of value in the eyes of the Nazarene. The out cast of India, the poorest in China, and the most savage in Africa are alike precious to him. Tell them, each and all, to "Come and see."

Gammon Seminary.

District Rounds

LOUISVILLE DISTRICT.

Second Round.

Auhurn, July 18; Bowling Green, 19-20; Morgantown, 21-22; Hartford, Missionary Societies, 23-27; Princetou, Suh. Dist. Meeting, 28-29; Eddyville, Sub. Dist. Meeting, 30-31; Smithland, Suh. Dist. Meeting, Aug 1-2; Grandrivers, Suh. Dist. Meeting, 4-5; Dulaney, Suh. Dist. Meeting, 6-7; Greenville, W. A. Johnson, 2-3; Shelhyville, 9-10; Anchorage, Dist. Conf., 12-17; New Haven, 20; Boston, 21; Lebanon Junction, C. C. Miller, 22; Chaplin, 20-21; Camphranch, 22; Finchville, 23-24; Frankfort, 25-26; Owensboro, 29-31; Cloverport (A. M.), 30-31; Irvington (P. M.), R. D. Hines, 31; Lewisport, Sub. Dist. Meeting, Sept. 1-2; Tell City, Sub. Dist. Meeting, 3-4; Hardinshurg, Howard, 5-7, Sub. Dist. at Howard; Hawesville, J. H. Ross, 7-8; Taylor Mines, 11, Beaver Dam, 12-14; Lagrange, L. R. Starks, 14; Leitchfield, 14-15; Vine Grove, 16; West Point, 17; Calvary M. E. Church, 19-21; Simpsonville, 24-25; Twenty-fourth Street, 26-28; Jefferson, 27-28; Eminence, 1, Smithfield, 2; R. E. Jones Temple, 5-6; Coke M. E., 12-13; Pewee Valley, 12, at 3 o'clock; Dorsey, 9; Horse Cave, 23, Upton, 24; Sonora, S. T. Jones, 25.

Dear Brothers: We are facing new conditions and we must succeed. World Service, every member canvass, great revival. All departments organized, the job is ours. Let us put it over.—I am yours for succes, R. E. Broaddus, Dist. Supt., 827 S. Preston St., Louisville, Ky. District Conference August 12-17, 1924.

LEXINGTON DISTRICT.

Second Round.

Winchester, July 5-6; Owenton, 8; Worthville, 9; Bedford, 10; Dover, 11; Augusta 8 and 11 a. m., 12-13; Washington, 13-14; Area Meeting, St. Louis, Mo., 15-16; Aherdeen, Ohio, 17; Manchester, Ohio, 18; Flemingsburg, 19-20; Mt. Olivet, 21; Germantown, 22; Minerva, 23; Orangeburg 24; Maysville, Scotts, 27-28; District Conference, Sunday school and Epworth League, 30-31; Cadentown, Aug. 5; Warrentown, 6; Pleasant Point, 7; St. Paul, Paris, 8-10; North Middletown, 11-12; Monterey, 13; Jimtown, 15; Lexington, Gunn Tabernacle, 17-18; Rovenna, 19; College Hill, 20; Richmond, 21-22; Hazard, 23-24; Cynthiana, 26-27 Falmouth and Boyd, 28-29; Covington, 9th St., 30-Sept. 1; Oxford, Sept. 3; Leesburg, 4-5; Sherburne, 6-7 Moorefield, 3 p. m., 7; Sharpshurg, 8 p. m. (Wesley), 7-8; Van Lear, 9-10; Tram, 11; Louisa, 12; Georgetown, 14-15; Cleveland (River

Hill), 16-17 New Zion, 20-21; Mt. Sterling, 22-23; Ashury (Lexington), 28-29.

Covington Area is the largest in extent in the Church, including Liberia, Africa, Lexington, Little Rock, Lincoln and Central Missouri Conferences.

Bishop Mathew W. Clair, D. D., L.L.D., our resident Bishop, will grace our District Conference July 30th to August 3d at Flemingshurg, Ky. Dr. L. H. King, Editor of the Southwestern Christian Advocate, together with other church leaders, have heen invited. Let us bring our full quota for Southwestern Christian Advocate. World Service Council Conferences, Benevoiences will he our watchword. Collection for Friendship Home and Conference Minutes will he taken at the District Conference.—Very cordially, H. M. Carroll.

INQUIRY.

1 wish to inquire for my son Charlie W. Armstrong. When last heard of he was in Milwaukee, Wis. Any information concerning him will be thankfully received by his mother, Mollie Armstrong, R. F. D. 3, Box 112, Columbus, Miss.

Woman's Column

On Octoher 8 to 14, the annual meeting of the Board of Managers of the Woman's Home Missionary Socity will he heid in Chicago Temple, Chicago, Ill. Preliminary meeting of the Board of Trustees Thursday, October, 2, 1924.—Mrs. J. Luther Taylor, Rec. Sec.

ALEXANDRIA, LA.—To the Woman's Home Missionary Society of the Alexandria District—Dear Sisters and Brother Pastors: We are looking forward to our District Conference that will be heid at Boyce, La., August 6-10. Please let each one try and be present with a good report. There were so many that failed to send in any report to the convention, but with the faithful few enabled us to have a very good report. But, dear president and hrother pastors, we are still pleading for the co-operation of all, for without your co-operation we cannot succeed. We need more prayers and co-operation in this great work of the Woman's Home Missionary Society. Pray that success will he our on the district this year. Any church needing my assistance, may write me. I will do my best to help you. Address me Mansfield, La., R. 3, Box 72.—I am yours in the work, Lucy Davis, President.

LA GRANGE, GA.—Leete Hill Memorial M. E. Church: A financial rally for the W. H. M. Society was heid from June 9th to the 13th. Each night the different ministers who were on the program preached to a nice congregation. The society was divided into five clnhs as follows: June 9th, Rev. S. P. Bryant, pastor of South La Grange Circnit, preached for club No. 1, Sister Mattie Griner captain, Sister Lula Turner assistant, collection $5; June 10th, Rev. J. W. Wright, pastor St. James C. M. E. Church, preached for clnh No. 2, Sister Ada Ellis captain, collection $5; June 11th, Rev. I. T. Griner, pastor of the Stovall Charge, was on program, but the Rev. W. W. Clemmou, pastor of St. Mary's, Savannah District, was in La Grange, preached for club No. 3 on the request of Rev. Griner, Sister Maud Hines captain of that clnh, collection $6.30; June 12th, June 12th, Rev. B. E. Philpott, pastor of Zion Hill Baptist Church, preached for clnh No. 4, Sister Carrie Smith captain, collection $6.50; June 13th, Rev. W. A. Johnson, pastor Warren Temple M. E. Church, preachod for club No. 5, collection $6.65. Total, $29.35. The society at Leete Hill was organized May 11th, 1924. Sister Mattie Griner is the president. Sister L. L. Haralson, who is our district organizer for the La Grange District, did well in the organization of a W. H. M. Society at Leete Hill. There is a number of faithful working women at this place and they have done well in so short a time. The president was sent as a delegate to the annual W. H. M. convention of the Savannah conference at Sylvania, Ga. Total raised since organized May 11th, 1924, $41.78, with eleven members.—F. E. Gray, Reporter.

UNION CHURCH, MISS.—On June 10 the Woman's, Home Missionary Society met in Hickory Block M. E. Church. We were graced with the presence of Mrs. L. P. May, our Field Secretary of the Woman's Home Missionary Society, who gave us a grand lecture. We will he very glad to have her with us again. She told us many things worthy of hearing concerning this society and the great work it had accomplished, and promised to be with us again. Pray for our success.—Jannie E Ards, Reporter.

Quarterly Conferences

JEANERETTE, LA.—Our second quarterly conference was heid on June 25th by Rev. J. D. David. In connection with the conference was the preachers' meeting. This was the greatest meeting in the history of the St. Peter's Church. Rev. A. L. Rohinson is a man who knows how to put over hig things, and we thank Bishop Jones for sending us this spiritual giant, for verily we have a new St. Peter. We raised over our quota of World Service collection. In this quarter we raised $52.80, while our quarterage is only $30. Nearly 400 people attended the quarter. After services we were favored with a hanquet by the members. Revs. T. A. Brown and E. C. Goin preached. Rev. J. D. Davis presided over the conference with ease and dignity. This makes nine conferences Rev. David has heid while Dr. Alston was at General Conference. We thank the members and friends for this treat.—J. Alexander, Reporter.

CHARLESTOWN, W. VA. — Mt. Zion M. E. Church: On the 5th of June there was witnessed one of the greatest quarterly conferences ever heid at Mt. Zion. All reports were O. K. After the business session there was given a reception to Rev. and Mrs. E. W. Johnson, who were returned as pastor for the second year. The conference and reception were witnessed as a history-making record for the church. June 22nd was observed as Men's Day. We were blessed with a heautiful day. Devotional services 11 a. m. that gave new life to the church and spiritually awakened those who took part in its program. From 1 to 2:30 free dinner was served to all. At 3:30 we were entertained by the quartet of the M. E. Church, Harpsr's Ferry, W. Va.; also solos and addresses hy various persons. The program was witnessed by a large crowd. Offering of the evening was $50. We wish to express our thanks to all who took part in our program through the greatest paper of our Church, the Southwestern Christian Advocate.—Farrell G. Jackson, Manager.

MARSHALLTOWN, IOWA — Our first quarterly meeting and conference was heid July 6th-7th in Morrow's Chapel M. E. Church, Marshalltown, Ia. The Rev. A. H. Higgs, our most excellent District Superintendent, was present and preached two inspiring sermons at 11 a. m. and 7:15 p. m., and the church was awakened by his message. At the afternoon service Rev. M. T. Thompson, pastor of the Colored Presbyterian Church, and his congregation, were with us. Rev. Thompson preached a very helpful sermon for us at 3 p. m.; 49 people communed at the Lord's table. Collection for the day was $85.70. The business session was held on Monday night, the District Superintendent presiding. Most all departments of the church were represented hy their respective leaders, and their reports showed an advance in the work, which pleased our District Superintendent very much. We are indeed pleased with our new pastor in the person of Rev. J. C. McGinty, who has been on the joh organizing and reorganizing the work of the year. Mrs. McGinty, our pastor's wife, is always ready and willing to help on the work of the church. We feel that Rev. McGinty is a great general in God's battlefield and is leading us to victory. We are going out in the name of Christ for a great year. —Inez Morrow, Reporter.

EAST CALVERT, TEXAS — Our third quarterly conference was heid at Morrow's Chapel M. E. Church June 21-22, 1924. Despite the downpour of rain Saturday, a goodly nnmber of the officials were present with good reports. Our able District Superintendent, Dr. W. R. Rohinson, addressed the conference after a Scripture lesson was read hy the pastor. The District Superintendent congratulated us for our nice way of raising the henevolence of the church. We are always glad to have our District Superintendent with us. We think he is the best District Superintendent in the Texas Conference. He has the church at heart. Sunday, June 22, at 11:30 a. m., Dr. Rohinson filled the stand; he was truly at his hest. He spoke on the great Attributes of God. After the sermon, 67 partook of the Lord's Supper. After the close of the morning service the people spread dinner and we all ate until we wanted no more. The afternoon was devoted to the Junior League. We entered heartily into the subject after Miss Dovie and Miss Nora Gray opened the service. The lesson was taught by Pastor C. L. Hill, subject, "How shall we play." After the lesson was fully discussed, the District Superintendent addrssd th Laguers. We were overjoyed after listening to this most wonderful address.—Mrs. Alice Hill, Reporter.

VAIDEN, MISS.—Our second quarterly conference convened on the Vaiden Circuit June 21-22, 1924, with the District Superintendent present on time. The conference was opened at the honr appointed by District Superintendent with nearly all the officers present with good reports The Vaiden Circuit is on upward march. Raised this quarter, $310 for all purposes; paid the District Superintendent in full. The District Superintendent, Dr. E. F. Scarhorough, preached to the delight of all. Quite a large number partook of the Lord's supper. With such men at the head as Revs. Scarborough and Holmes we will succeed.—Rev. E. H. Holmes, Pastor; Robert Wade, Reporter.

BESSEMER CITY, N. C.—Kelly's Chapel M. E. Church had a high day Sunday, June 29th, 1924. Our heloved District Superintendent, Dr. N. J. Pass, was here with us. On Saturday, June 28th, he heid the business session and it was a success. All made good reports in this third quarterly conference, and Dr. Hamilton was also holding his quarterly conference at the A. M. E. Zion Church on the same date, and as that was one of our nearby sister churches, our heloved Dr. Pass, and our pastor, Rev. Burge, decided that they would take their congregation and go over and he with Dr. Hamilton and his pastor, Rev. Funderhurk, and their good members at the 11 o'clock service. And they did. And Dr. Hamilton preached a wonderful sermon and all that were present witnessed the presence of the Holy Spirit. At 2:30 Sunday afternoon Dr. Hamilton and Rev. Funderhurk and their good people all came up to be with us in our service, and Dr. Pass preached a soul-stirring sermon. These were the words of his text, "As for me, I will behold thy face in righteousness: I shall be satisfied when I wake with thy likeness." Psalm, 17:15. The two District Superintendents administered the Lord's Supper to seventy-five. The total collection was $40. We pray God's blessing upon Dr. Pass that he may live long in the service of our God.—(Miss) Bright Gidney, Reporter.

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WHAT THE CHURCHES ARE DOING

PASS CHRISTIAN, MISS.—We were agreeably surprised on the Sabbath, June 22nd, to have Dr. J. W. Golden, Area Evangelist of the New Orleans Area, to come over and see us. He preached two soul-stirring sermons. At the 11 o'clock service in the morning. His text was, "And he shall he like a tree planted by the river of wsters," 1st div. of Psalms, 3rd verse. At 7:30 p. m., "Our Father, which art in heaven," Matt. 6:9. We were all made to rejoice. Come again, Dr. Golden.—Ethel Mason, Reporter.

KEITHVILLE CIRCUIT — We, the members of Donald Chapel and Fairview M. E. Church, cannot find words to express our gratefulness to Bishop R. E. Jones for assigning to us a wide-awake pastor as Rev. H. W. Gray, who on coming to us, and finding things in a dilapidated condition, began at once to make plans to better conditions. The old dilapidated building has been torn down and a neat five-room parsonage has heen erected, thus enabling us to greet the pastor'a family with a respectable place to reside. Souls are being added to the church. On last Sunday the sacrament of baptism was administered. We had the co-operation of the city pastors, Rev. A. Booker, Rev. J. A. Williams and Rev. John McKee, thus making it a great service, both spiritually and financially.—A. A. Jackson, Reporter.

LAFAYETTE, LA.—Mallalieu M. E. Church is moving along nicely, but the greatest need is a larger building; the present one is far too small to accommodate the congregation. The pastor has set on foot plans to enlarge the hullding, which is greatly needed. On May 19th Rev. T. A. Hampton, our pastor of Lake Charles, and Prof. R. W. Calvin, a gospel singer, came to Lafayette to assist the pastor. They spent five days here. Rev. Hampton reached each night that he was here; his sermons were a treat to all who heard him. Mr. Calvin sang several selections and played the piano, which were enjoyed hy all. While they were here we received one convert, and they assisted the pastor to make screen doors and windows for the parsonage. On Sunday evening we had a local rally. The following ministers took part: Revs. B. D. Jenkins, R. H. Allen, A. G. McGruder and Parver, all of the Baptist Church. At night Rev. Brown of the C. M. E. Church, and Rev. Butler of Good Hope Baptist Church, with their congregations, came and helped out in the collection. Total raised $44.16. This amount does not include the pledges of the members, which will be reported later. When we arrived here from Conference we found the membership somewhat scattered; we have succeeded in getting the members together and organized the church in groups and have started to work, and I feel that we will he able to put the program of the church over. *Southwestern* and World Service causes are being pushed. At the close of the drive all causes will be cared for.—C. C. Smith, Pastor.

JACKSON, MISS.—A great storm struck the parsonage on June 6 and left a good many pounds of choice groceries on the table. Bro. Joe Greer, a local preacher from Mt. Buelah M. E. Church, made a grand speech; the pastor led in prayer and made them welcome to come again. Those who led the way to the parsonage were Mrs. Sallie Littles, Mrs. Mary L. Coleman, Mrs. Sue Greer, Mrs. Maggie Larry, Angeline Bridge, Florence Ballard, Mary Coleman, Chauncey Coleman, Joe Greer, A. L. Bridge, Chiles Vaughan. Everyoody went away rejoicing.—R. B. Anderson, Pnator.

LANETT, ALA.—Sunday night at Goodsell M. E. Church, tho Rev. Dr. Edmonson, white, of the M. E. Church, South, preached a very interesting sermon. There were many henrts made to rejoice. His text was St John, 17th chapter, 4th verse: "I have glorified thee on the earth; i have finished the work which thou gavest me to do." A large number communed at the Lord's Supper. The Rev. P. H. Kelley, pastor, is doing great work with the help of his wife, Mrs. P. H. Kelley. The unit leaders all made fine reports.—E. E. Wright, Reporter.

BERWICK, LA.—Mason M. E Church: Thursday night, June 5, was our class night and was a wonderful night for Rev. J. D. Wilson and wife. While we were busy with the class service a cyclone passed and landed in the belfry, swept down the aisle with three large haskets, heaven laden with choice groceries and a neat purse of $9 were presented to the pastor, whose heart was made glad. This was a representative bunch; members of the other churches took an active part in the affair of helping Mason and her faithful members. Mrs. Matilda Jackson and the writer in well spoken words made the presentation speeches. The pastor responded and asked them come again. The party was led by Mr. and Mrs. Wash Messiah, Mr. and Mrs. James Jackson and friends.—Rebecca H. Messiah, Reporter.

COFFEYVILLE, KANS.—St. James M. E. Church: Children's Day exercises rendered June 15th, surpassed all expectations, for which praise must be given Misses Freeland and Chaney, who had charge of program. The children and young people played their parts well. Two addresses were given: Opening address, by Dr. M. L. Miller, and closing address hy Prof. J. M. Brewer, both of which were very interesting and showed much preparation. Words of encouragement were spoken by our pastor, Rev. E. M. Madden, who is arousing interest in all departments of the church. Collection of the evening, $8.—Reporter.

BRANDON, MISS.—On the 3rd Sunday night in June our Sunday school of Wesley M. E. Church rendered a very unique program. The children were well trained for the occasion hy the superintendent and played their parts well. Too much praise cannot be given Mrs. Bertha Smith and Mrs. Sarah Jones and Miss Mary L. Byrd for their beautiful singing, which was a special feature to the occasion. We also wish to thank Miss Eddie M. Winston of the M. B. Church for her kind assistance. We pray God's blessing to continue to fall on our kind-hearted Baptist friends. We are striving hard to make a good report at the coming District Conference in August. Our pastor, Rev. F. Smith, always encourages us by appreciating whatever we accomplish, whether great or small, and that inspires them to do greater work.—Mrs. Ina A. Taper, Reporter.

HOUSTON, TEXAS — Children's Dsy was celehrated in a high style Sunday, June 8, at Sloan M. E. Church, with the Rev. T. M. Jackson, pastor. He took for a short text, 1 King 3:5. A very fine program was rendered hy the children. Music hy Miss Johnie Mae Newton, mistress of ceremony, Miss Henderson. The children furnished singing for the morning services. The spirit ran high for the day. Sunday night the Rev. E. W. Hayes was present; he preached a nohle sermon from the 33rd Psalms. God bless Rev. Hayes. Collections for the week, including all, $64.75.—Rev. T. M. Jackson, Pastor; Miss Clara James, Reporter.

LITTLE ROCK, ARK.—On Monday evening, June 16th, 1924, the members and friends of Wesley Church, Little Rock, made the pastor of the church, the Rev. Dr. Brower, the victim of a very pleasant surprise. It was on the occasion of his 34th birthdsy anniversary. Under the leadership of Mrs. Emma Tartt more than 75 friends and admirers of Dr. Brower journeyed to the parsonage after nightfall and quietly aecreted themselves in the spacious rooms at the parsonage and in homes in the immedlate community until he had gone to church to hold his official meeting with the officials of the church; while absent tho parsonage was heautifully decornted and the guests comfortahly seated in the reception room of his homc. Promptly at 9:30 p. m., when it wns discovered that the pastor was going to bo detained with a lengthy session of his official hoard, a committee waited on him at the church and informed the pastor that duties of a very urgent nature demanded his attention at the parsonago. With great anxiety he left his hrethren in session at the church nnd rushed to the parsonage, to find a host of friends gathered together to do him this signal honor.

The Rev. G. N. Johnson, assistant pastor of the church, in many well-chosen words presented the pastor n hastily made-up purse of $25, which was the contribution of the members and friends of the church, while a beautifully decorated cake with thirty-four candles hurning brilliantly was presented to our pastor hy Mrs. R. C. Childress on hehalf of Mrs. Emma Britt, president of the Pleasant Hour Club, and other tokens of appreciation from many friends followed in their wake.

Since Rev. Brower has been pastor of our church for the past 17 months he has made just hosta of friends hoth in our church and the City of Little Rock as a whole. His success in the church has been very gratifying to say the least; numeroua have heen the conversions and accessions to the Church since his coming and the spiritual life of the church has heen much improved.

Wesley offers the most comfortable church for the summer months in our city. We have recently installed electric fans which have added in no small degree to the physical comfort of the room, and each Sunday evening our pastor entertaina our congregation with sacred motion pictures which are drawing very large and appreciative audiences out to our Sunday evening services, as well as the morning worship.

Too much can not he said in praise and commendation of this very excellent young man who has attracted the attention of our city as a whole.—Mrs. Leslie Arnold, Reporter.

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OBITUARY

This column is opened gratuitously for notices concerning deceased persons it is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

DAVISON—Sister Katie Davison, a member of Rockford Chapel Methodist Episcopal Church, and a true member ahe was, for at one time the membership of the church at Rockford Chapel consisted of the Widow Katie Davison and her chiidren, on the 6th day of May passed to her reward, ieaving a mother, father, 14 chiidren, 21 grandchiidren, and a host of friends to mourn her departing. The funeral was preached by her pastor, Rev. G. W. Brownlee; ciosing prayer by Rev. E. Mixon.—G. W. Browniee, Reporter.

LEWIS—On May 24, iittie Daniel F. Lewis was struck by iightning in his home at Kokomo, Miss., and died instantly. He was 6 years of age and ieaves two sisters, one brother, mother and father, Mr. and Mrs. Daniel Lewis. The funeral was conducted hy Rev. D. Ross, and the remains were buried at McGee Creek Baptist cemetery. Miss Arseli Lewis, hia aister, died May 30. She waa only 5 months oid.—Miss Noia Jones, Reporter.

YOUNG—Prof. R. D. Young, who was principal of the Conroe, Tex., high school for nearly thirty years, died on Juiy 7. He leaves a wife and four chiidren, Mrs. Mable McGowan, Miss Irma Vieet, Ransom, Van Winkle, and a host of friend to mourn bis loss. He was a graduate of Rust University, located at Hoily Springs, Mias. He was converted about forty ycara ago and was a member of the Metropolitan Chnrch when he died. He was a loyai member of the M. E Church.—W. C. Carter, Reporter.

JOHNSON—Miss Louise Beatrice Johnson, the baby daughter of the Rev. A. F. Johnson, our pastor at Livingston, Texas, departed this iife Wednesday, May 21st. Miss Johnson was a teacher in the city school at Livingston, and taught np to Tuesday evening, May 20th. Miss Johnson was born Jniy 26, 1900; was given to the church and to the Master in her infancy. She was reared in the chnrch and was a consistent worker. She was a gradnate from Greenviiie High School and from the Normai course of Wiley Coiiege. At the funeral services the entire school was present with appropriate memoriala as a token of the esteem they heid for her. She leaves to await the snmmons "welcome home" a father, the Rev. A. F. Johnson, one sister and one brother. The Rev. W. D. Lewis, district superintendent, attended the funeral and delivered a message of gladsome hope to the relatives from the theme: No Night There. Thus, amid the loving memories of her many friends this yonag woman entered the land of no night. Many were the floral offerings from a loving membership and friends of the city.—Reporter.



BROOKS—Rev. Jno. Louis Brooks, born in Meridian, Miss., Dec. 4, 1863, died July 1, 1924, age, 60 years, 6 months and 27 days. He went to Memphis, Tenn., in 1890 and came to St. Louis, Mo., at a very early date, where he casted his lot with Wesley Chapel M. E. Church under the pastorage of Rev. H. McCallister. Here he served as Class Leader Chorister and member and in 1908 entered Christian calling, the Ministry. His first charge was in Kinlock Park,, where he erected the Kinlock Park M. E. Church with only 20 members. The only place of worship being an old frame house of a private family. His next appointment was at Warrensburg, Mo., which also proved a success. In Farmington his next charge he accepted with a determination to do greater things in his name. No words could be more fittingly referred to than these of Lowel Mason, "Thus far the Lord has led me on, Thus far his power prolong my days". His last charge assigned was at Webster Groves his present home, here he labored zealously for the Master until he was so stricken that he waa unable to fill his post and consequently was forced to resign after 9 yeara of real service. His suffering was intense but he bore it bravely and three weeka before he passed away he had his wife read hia favorite song, "Thus far the Lord has led me on" and told of a vision the Lord revealed, and for fully a week preached and gave special advice to each member of the family. He leavea to mourn his loss a loving wife, 5 devoted children and a brother, one grand child and a host of friends. His funeral was attended by Rev. G. D. Hancock, St. Louis, Mo.

JEFFERSON—Leo Jefferson departed this life at the age of 74 years, a good member of Mount Zion M. E. Chnrch this city, of class No. 24. Brother Jefferson died as he lived, a good Christian, devoted to his chnrch and family. One aister, four sons, one grandson and one granddanghter survive him. Funeral took place from his late residence, No. 2624 S. Robertson street, thence to Mt. Zion Church. Our pastor, Rev. J. W. Wells, officiated. A large concourse of sorrowing friends followed his remains to its last resting place. "Now, if we be dead with Christ, we believe that we shall also live with him."—Reporter.

ATKINSON—Brother Samuel Atkinson died in full triumph of faith, April 28, 1924. He was formerly a member of Missionary Baptist Church. Under the great leadership of M. H. Thompson he identified himself with Liberty M. E. Church in 1917; he was local preacher and Christian gentlemen. The six years he labored with us he was loyal. His request was that Rev. J. A. Brooks, his ex-pastor,

HALL—On June 17th death came and bore away Sister Lizzie Hall, one of the old members of Daniel M. E. Church, Shreveport La. She leaves two sons, one daughter, one brother and a host of friends to mourn her loss.—Chas. Anderson, Pastor.

CROOK—Death has taken from our midst one of the old members of Lynch Chapel M. E. Church, Forest, Miss., Sister Fanny Cook, who departed this life the 27th day of May, 1924. She was always faithful. A brother and one sister survive her.—R. N. Jones, P. C.

PARHAM—Mrs. Hattie Parham was born March 10, 1884, in Nashville, Tenn. She departed this life June 3, 1924, after just thirty days of illness. Mrs. Hattie Wilson was united in matrimony to Mr. Maurice Parham on January 12, 1923, with whom she lived a happy and devoted life until death separated them. She was a true and faithful member of Clark Memorial Chnrch of Nashville, Tenn. She held important offices and was noted for her spiritual power.

The Angel of Death found her at her post of duty as Recording Steward. She never missed a meeting and waa always faithful and efficient to every task assigned her.

She was faithful to the prayer and class services. With her husband hy her side she braved all kinds of weather. She was a lover of prayer, for which she had a remarkable gift.

Sister Parham was one of the foremost members of the great choir at Clark Memorial. She had a charming voice. At the close of the sermon on Sunday morning she frequently sang one of those soul-stirring spiritual songs with such rapture and spiritual fervor that the whole congregation was often moved in emotion and tears.

Mrs. Parham was a woman of rare gifts and graces: she was beautiful in person, character and spirit, kind and tender-hearted, lovable and tractable in disposition, a friend of the poor and unfortunate.

She leaves behind a mother, broken-hearted husband, a church that can ill spare her, many relatives, and a large number of friends.

DANIELS—Sister Janie Daniels, a faithful member of the McCabe M. E. Church, was called from labor to reward June 12th, 1924. She was a faithful member, a devoted Christian and a loving friend. She was always ready to help those who were in need and to give to the church of God. She was the wife of Rev. P. A. Daniels, who fell in the arms of Jesus Christ seven years ago. His body was vaulted here till last Tuesday and then removed to Gainesville, Fla., to the family lot for final burial. They both rode on the same train from here to Gainesville and there laid to rest till the final day. They left behind relatives and friends who are fighting against sin and evil, to join them in that City above. The life they lived and the friends they made in this world will always stand as a living monnment to their sacred memory.—Pastor.

BROOKS—At Rose Hill, Miss., on June 23, 1924, death pervaded the home of Rev. R. L. Brooks, and on the evening of July 19th at 3 o'clock took him away, leaving a wife and 10 children, 7 of them dependent and helpless, 3 of them able to maintain a livelihood. His funeral was conducted by the pastor, Rev. R. L. Tate, assisted by Revs. D. L. Morgan, H. E. Morgan, J. D. Wheden, and Rev. Eliec Anderson of the A. M. E. Zion Methodist Episcopal Church. His remains were laid to rest in Mt. Moriah cemetery. He died with great faith in Jesus Christ.—R. L. Ttate, Pastor.

AN APPRECIATION OF REV. AMOS HOLLAND, SR.

Rev. Amos Holland, Sr., was born June 4, 1861, in Sumter county, Alabama, and died June 24, 1924, at Summit, Mississippi. For more than 24 years he was a member of the Mississippi Conference. He came to Mississippi in his early teens and on



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December 26, 1883, was married to Miss Annie Jane Simpson. Four children were born to them: William Frank, Mamie Estelle, Amos Lee and Mattie Emma. For fifteen years Rev. Holland was one of the leading spirits in the choir at Wesley M. E. Church, Vicksburg, Miss. In his early manhood he was a merchant and member of the firm of Holland Holland Clothing Co. Upon his call to the ministry he sold out his interest in the store to give full time to the work of the ministry. He was a fine type of minister, with deep abiding faith in the eternal things of God. He was a brother beloved, and all who knew him loved him. As a husband he was faithful and true, having lived thus for 37 years at the time of his wife's death four years ago. As a father he was kind and devoted and took pride in the achievements of his children. The passing of Rev. Holland takes from the ranks a high-spirited servant, a man who loved his church and his God. For 24 years he answered the roll-call of his conference and at no time has there been a mark against his character. There was always "Nothing against him." At the last annual conference he became ill and could not attend the sessions. He was unable to go home from conference, but was taken to the home of his son, Rev. Amos L. Holland, Jr., Magnolia, Miss., and there he remained for five months, when on the 24th of June he "Put out to sea," and when the name of Amos Holland is called in glory the angels will say "There's nothing against him."

MARRIAGES

ALLEN-LEWIS—Mr. Herbert M. Allen and Miss Elliott Lewis were joined together in the holy bonds of matrimony, July 14. Rev. C. C. Landry officiated.

FLETCHER-STEVENSON—Mr. Artaur Fletcher and Mrs. Effie Stevenson were united in holy wedlock July 14th. They are among the best members of Williams M. E. Church, this city. Rev. John W. Turner officiated.

DAVIS-PIERCE—I wish to announce the marriage of Mr. Son Davis and Mrs. Sarah Pierce, which took place on June 25th at the home of the bride, Shreveport, La.—Chas. Anderson, Pastor.

LOVELADY-THORNTON—Mr. Robert Lovelady and Miss Hattie Thornton were united in the holy bonds of matrimony at the residence of his sister-in-law's home, Mrs. Gladust Lovelady, Forest, Miss., in the presence of a few friends, June 1, 1924. Both are progressive young people. All wish for them a happy voyage through life. Rev. R. N. Jones officiated.

FRANKLIN-TAYLOR —Mr. Arthur Franklin and Miss Helen Taylor were joined together in the holy bonds of matrimony Sunday evening, June 22, at the home of the bride. We wish for them a smooth sail over life's sea. Miss Helen Taylor is the daughter of the Rev. A. M. and Mrs. Taylor of Campti, La. Rev. J. A. Landry officiated.

TYRUS-GRADY—Mr. Millard Tyrus and Miss Helen Grady, were united in holy wedlock at East St. Louis, Ill., May 12th, 1924 at the home of the bride's parents. Rev. H. T. Reeves performed the ceremony.

GREGORY-BARKSDALE — Mr. Thomas W. Gregory and Miss Ethel Barksdale were joined together in the bonds of holy wedlock at East St. Louis, Ill., May 25, 1924, at the beautiful home of Mrs. Daisy Porterson, Kansas Ave. Mr. Gregory was formerly a prominent school teacher in Mississippi. He is now a prominent groceryman of this city. Miss Barksdale was formerly a prominent business woman of Okolona, Miss. Rev. H. F. Reeves performed the ceremony.

ARNOLD - WILLIAMS — When Mr. C. E. Arnold and Miss Roberta Williams were happily married in Augusta, June 10, 1924, two well known families outstanding in Methodist in the state, were united by the ties that bind. Miss Williams is the daughter of Bishop and Mrs. R. S. Williams of the C. M. E. Church, and Mr. Arnold is the son of Dr. and Mrs. G. W. Arnold of the Methodist Episcopal Church. Both of these young people have had the advantage of the schools through the universities. The bride is a graduate of Paine College, of the Commercial Department of Wilberforce, and a special student in Columbia. She has filled very acceptably the position as secretary to the cashier of Citizens Trust Co. The groom carries an A.B. from Clark and Harvard, and for several years was a member of the faculty of Clark, but resigned to help make the world safe for democracy in the great World War. He now holds the position as assistant secretary and statistician of the Standard Life Insurance Co., and unlike most young men who have had superior advantages he is an active member in his church, a strong supporter of the Young Men's Christian Association, as well as a leader in the social life of the city.

The ceremony took place at the home of the bride which was beautifully decorated in green palms and ivy. Bishop R. S. Williams, the bride's father, officiated. The bride wore a dress of crepe romaine and chantilly lace. Her only jewels a string of pears, a bouquet of valley lilies and Kiserine Augusta Queen Victoria roses. Miss Juanita Pleasant Gilbert, maid of honor, wore georgette crepe and silver lace in pastel shades; flowers: arm bouquet of Ophelia roses. Bridesmaids: Miss Ethel Elenora Carter who wore orchid dress with silver lace bransonte mode; flowers: half round bouquet of Columbia roses; Miss Theodora Beatrice Coles wore turtoise blue, half round bouquet of Columbia roses. The groom was escorted by his brother Mr. J. C. Arnold as best man. The music for the occasion was very effectively worked into the entire ceremony. Miss Annie E. Daniels rendered two vocal selections, "O, Promise Me", and "Because". She was accompanied by Miss Ruby Thomas. The flower girl was Miss Effie Josep. Mrs. H. C. Dugas presided at the piano, and was assisted by Mr. W. S. Peyton of Paine College, on the violin.

Wednesday evening, June 18th, a very beautiful reception was given at the Arnold home on Ridge Ave., Atlanta, in honor of the newly wedded couple, when a host of friends and relatives came out to wish them God speed on their journey down the years. The gifts filled two rooms, bearing mute but effective testimony to the high esteem in which they are held by their friends and relatives throughout the country.—W. J. Trent.

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NEW ORLEANS, LA.

CARD OF THANKS

I take this method to thank the members and friends of New Home Mission M. E. Church in a recent storm which visited the parsonage a few days ago and brought money and groceries for the pastor and family. The storm was led by Bro. Walker, Sisters Walker, Burr Daniels and wife, Will Garner and wife, Sarah Autman, Robt. Autman and wife. Come again and other churches are welcome to do likewise.—J. C. and Mrs. Gillespie, P. C., Ark., Miss.

We take this method of thanking the members and friends of Zion Ridge and St. Luke M. E. Churches for their kindness shown to us in sickness and death of our baby boy, Wendell Johnson. We thank Mr. and Mrs. E. W. Hall, Mr. and Mrs D. S. Crother, Mr. and Mrs. Mingo Johnson, Mrs. N. C. Brewer, Mrs. P. B. Stevenson, Mrs. Anna Barnes, Mrs. J. C. Gillispie, Mrs. J. J. Byrd. Mrs. Daisy Nevels, Rev. A. B. Keeling, Mr. and Mrs. Milton Johnson, Mr. and Mrs. T. Johnson and Mrs. Francis Jackson. Space will not allow us to mention all.—Dennis Johnson, Catherine Johnson.

We take this method to thank our good members and friends of Rasberry Chapel for the many pounds of choice groceries with which they surprised us on Monday night, June 6. Mrs. M. S. Rasberry led the party in as they sang "God Will Take Care of You." Mrs. L. P. Rogers made the presentation speech in words which were both timely and fitting. The speech of Mrs. Rogers and the hospitality of the surprise party was responded to by the pastor. We invite them call again.—F. P. Leonard. Pastor, Indianola, Miss.

After the fright of a great storm which swept through the parsonage on the night of June 5th, the pastor (Rev. B. L. Burge) and family were somewhat surprised. When the storm had ceased they went to see what had happened, and their fright was changed to joy when they viewed the 75 pounds of choice groceries on the dining table which has been brought by the members of Keiley's Chapel M. E. Church at Bessemer City, N. C. The party was led by J. C. Gidney, H. S. Lockard, J. F. Lockard, John Leach, Jeffero Ramseur, Amanda Shivers and Alice Lockard. He was speechless for a moment; then he

(Continued on page 16.)

What School This Year?

Morristown Normal and Industrial College

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$200,000 in NEW buildings and equipment including two of the finest dormitories for boys and girls in the South; magnificent new dining hall, central heating plant; improved athletic field, tennis and basket ball courts.

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Special Notices

ROSTER OF DISTRICT CONFER ENCES FOR THE 1924 SEASON

We will cheerfully make any cor rections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Dallas	Hubbard, Tex.	July 22-27	J. W. Warren
Vicksburg	Meadsville, Miss.	July 22-27	J. C. Hibbler
Gulf	Lakeland, Fla.	July 23-27	H. W. Bartley
Muskogee	Muskogee, Okla.	July 23-27	W. C. Conwell
Murfreesboro	Dilton, Tenn.	July 23-27	F. N. Collier
New Orleans	Slidell, La.,	July 23-27	M. R. Walker
Brookhaven	McComb, Miss.	July 23-27	C. W. Smith
Savannah	Brunswick, Ga.	July 23-27	C. W. Prothro
Bennettsville	Level Green, S. C.	July 23-27	Chas. C. Jacobs
Beaufort	Reesville, S. C.	July 23-27	L. G. Gregg
Savannah	Brunswick, Ga.	July 23-27	C. W. Prothro
Sumter	Lamar, S. C.	July 23-27	A. G. Townsend
LaGrange	Lagrange, Ga.	July 23-27	E. D. Giddens
Orangeburg	Rowesville, S. C.	July 24-27	B. S. Jackson
Western	Shelby, N. C.	July 24-27	N. J. Pass
Gulfport	Lumberton, Miss.	July 24-27	P. H. Rembert
Pittsburgh	Pittsburgh, Pa.	July 29-August 3	M. J. Naylor
Marshall	Quitman, Tex.	July 29-Aug. 3	E. H. Holden
Paris	Sulphur Springs, Tex.	July 30-Aug. 3	J. H. Anthony
Kansas City	Independence, Mo.	July 30-August 3	A. H. Higgs
Lexington	Flemingsburg, Ky.	July 30-Aug. 3	H. M. Carroll
Indianapolis	Indianapolis, Ind.	July 30-Angust 3	E. A. White
Greenville	Liberty, S. C.	July 30-August 3	W. S. Thompson
Spartanburg	Greer. S. C.	July 30-Aug. 3.	J. C. Martin
Waycross (North-end)	Barnesville Ga.	July 31-Aug. 3	J. H. Pinkney
Griffin	Hampton, Ga.	July 31-August 3	M. M. Alston
Little Rock (1st. Div).	Newport, Ark.	July 31-August 3	L. G. Hodges
Holly Springs	Oxford, Miss.	August 5-10	W. N. Redmond.
Austin	Lockhart, Tex.	August 5-10	A. D. Jacques
Victoria	Yoakum, Tex.	August 5-10	J. G. Browne
So. Baltimore	Elvaton, Md.	August 5-10	J. S. Carroll
Charleston	Clarksburg, W. Va.	August 6-10	W. A. English
Palestine	Teague, Tex.	August 6-10	W. R. Robinson
Birmingham	Woodlawn, Ala.	August 6-10	C. L. Dunn
Forrest City	Brickeys, Ark.	August 6-10	J. H. Hatchett
Atlanta	Grantville, Ga	August 6-10	J. W. Queen
Atlantic	Daytona, Fla.	August 6-10	J. A. Simpson
LaTeche	Donaldsonville, La.	August 6-10	W. G. Alston
Hattiesburg	Lanrel, Miss.	August 6-10	W. H. Smith
Opelika	Roanoke, Ala.	August 6-10	J. N. Wallace
Alexandria	Boyce, La.	August 6-10	Cornellua Johnson
Nashville	Springfield, Tenn	August 6-10	J. B. Booth
Texarkana	Horatio, Ark.	August 6-10	G. T. Saxton
Waco	Chilton, Tex.	August 12-17	T. H. Wyatt
Huntsville	Bellemina, Ala.	August 12-17	J. L. Carr
Louisville	Anchorage, Ky.	August 12-17	R. F. Broaddus
San Antonio	Gonzales, Tex.	August 12-17	A. L. Carper
Greenwood	Itta Bena, Miss.	August 12-17	E. F. Scarbrough
Starkville	Longview Circuit	August 12-17	J. H. Talbert
Marion	Eutaw, Ala.	August 12-17	Robert R. Williams
Montgomery	Mobile, Ala.	August 13-17	P. P. Wright
Topeka	Topeka, Kan.	Angust 13-17	G. G. Logan
Rome	Ceadertown, Ga.	August 13-17	R. T. Jackson
Meridian	Philadelphia, Miss.	August 13-17	B. T. McEwen
Sedalia	Appleton City, Mo.	August 13-17	E. L. McAllister
Monroe	Bonita, La.	August 13-17	John A. Lindsay
St. Louis	Elsberry, Mo.	August 13-17	Leroy Woolrich
Fort Smith	Roland, Ark.	August 13-17	W. H. Simpson
Gainesville	Atlanta, Ga.	August 13-17	J. F. Demery
Shreveport	Logansport, La.	August 13-17	J. E. Rolox
Memphis	Capleville, Tenn.	August 12-17	T. W. Davis
Tupelo	Nettleton, Miss.	August 19-24	E. R. Miller
Sardis	Darling, Miss.	August 19-24	C. W. Butler
Durant	Ethel, Miss.	August 19-24	J. M. Walton
Lake Charles	Crowley, La.	August 20-24	C. W. Reeves
Hannibal	Columbia, Mo.	August 20-24	C. S. Webster
Guthrie	Ardmore, Okla.	August 20-24	S. A. Stripling
Gainesville	Cedar Key, Fla.	August 21-24	J. S. Todd
Clarksdale	Clarksdale Circuit	August 26-31	J. M. Marsh
Baltimore, North	Reisertown, Md.	August 26-31	E. S. Williams
Houston	Houston, Tex.	August 27-31	A. W. Carr
Beaumont	Beaumont, Tex.	August 27-31	W. D. Lewis
Baton Rouge	Scotlandville, La.	August 27-31	B. J. Reddix
Jackson	Pelahatchie, Miss.	August 27-31	L. W. Price
Pine Bluff	Pine Bluff, Ark.	August 27-31	A. S. Miller
Columbus	Elyria, Ohio	October 7-12	T. L. Ferguson

NOTICE

The quarterly conference will be held on Houston Circuit Aug. 7-8, and Houston, Aug. 9-10, Tupelo District. —E. R. Miller, D. S.

All correspondence to Rev. W. L. Duncan is to be sent to P. O. Box 267, Beaumont, Texas, or to his home address, No. 1360 Gladys avenue, the above named city.

The address of Rev. A. W. Carr is changed from 2215 Pease Avenue to 2021 Whitty Street, Houston, Tex.

Persons coming to the Forest City District Conference at Brickeys, Ark., should come by the way of Mariana and West Memphis.—Rev. J. H. Hatchett, D. S.; L. C. Dawkins, Pastor.

Rev. and Mrs. M. L. Jackson, Bowling Green, Mo., wish to make mention of the fact that the amount donated by Mrs. Cordelia Reynolds and Mrs. S. Turner was $20.25, instead of $2.25, as previously stated.

To the Topeka District

Dear Epworth League Presidents: The date of the convention is August 13, and will be held in the Asbury Church, Topeka, Kansas. I hope that all presidents are now making plans for a well-attended convention, with as good reports as possible. I urge upon you to see to it that no interest be lost in trying to make this the best convention with good reports for the year's work, and also in attendance. Last ysar the chapter in Manhattan, Kansas, was awarded the district banner for having done the most effective work for the year. See to it that they don't carry the banner over another year. I hope that you all have done your very best this year to raise the standard of your league chapter.—B. A. Bostic, Dist. Pres.

CARD OF THANKS.

(Continued from page 15)

said: "I thought I knew everything, but I fail to know this." And he couldn't find words that would express their appreciation, only, "I thank you, come again soon."—(Miss) Bright Gidney, Reporter.

I take this method to thank the members of Salem Mission M. E. Church for a pastor rally to prepare him for the district conference. The amount raised in the rally was $15.10. Many thanks to members and friends. --A. Bivens, Pastor, Stateline, Miss

I wish to thank the following sisters for a fine suit of clothes and a extra pair of trousers which were presented to me by the following sisters: Sister Nellie Garrett, Mrs. Mary E. Burks, Mrs. Florence Whitington, Miss Magnolia Strong, Mrs. Luvenia Harvey, Mrs. Ada Robinson, Mrs. Robert Harper, Mrs. O. C. Simmons, Miss Annie M. Smith, Mrs Mezzy Freeman. Accept my thanks, both leaders and friends who contributed to this cause; also Rev. J. C. McGee who arranged this committee.—R. N. Jones, Pastor, Forest, Miss.

I take the pleasure of thanking the members and friends of the Sunshine Club for the storm that came to the parsonage on Thursday night, June 2?th, that struck our kitchen, knocking the cupboard open and filling it with many pounds of choice groceries. Late Thursday evening we were astonished out of our very wits when a song was heard and the tramping of feet, led by Bro. Jordan, that brought many pounds of choice groceries and laid on the table. The Rev. and Mrs. G. W. Thomas, after being so very badly astonished, and after the surprised pastor made a few remarks of thanks, the intruders disappeared in the dark. Among the givers many friends were Baptist and others took part in this storm. We thank them. Call again, you are welcome.—Rev Geo. W. Thomas, Webster Groves M. E. Church, Pastor and Reporter.

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HOPE*

Frail children of sorrow, dethroned by a hue,
The shadows are flecked by the rose sifting through,
The world has its motion, all things pass away,
No night is omnipotent, there must be day.

The oak tarries long in the depth of the seed,
But swift is the season of nettle and weed,
Abide yet awhile in the mellowing shade,
And rise with the hour for which you were made.

The cycle of seasons, the tidals of man
Revolve in the orb of an infinite plan,
We move to the rhythm of ages long done,
And each has his hour—to dwell in the sun!

*From "BRONZE", a book of Poems by Georgia Douglas Johnson.

WILL NEGROES VOTE THE DEMOCRATIC TICKET?

Much is being said and written these days relative to the way the Negro should vote in the coming fall elections—whether he should vote the Republican ticket or the Democratic ticket. No little fuss is being made noting defection from the Republican ranks by several "big" Negro politicians, some wiseacres predicting a considerable defection of Negro voters to the Democratic fold.

We earnestly advise Negroes of the Nation to "go slow" in this matter of voting the Democratic ticket; let us not be swept from our moorings by the roseate pledges of the spell-binders, black or white, of the Democratic persuasion.

Let Negroes think seriously. Effort will be made to win the voters to the virtues of the respective candidates of the parties. That will be the tactics of the coming campaign. No great issues have been developed by either party. Their platforms are the usual time-worn, thum-indexed documents. Real issues of constructive moral import affecting the destiny of the Republic and its peoples were side-stepped. Hardly anything is left with which to capture the enthusiastic support of the electorate other than the challenge of personality of the candidates.

In this contest, principles and not personalities must be the major consideration. For both President Coolidge and Mr. Davis we entertain the highest regard. But back of these men and greater than they, are their respective parties and the policies of these parties as revealed by their history and spirit during all the years prior to the birth of both President Coolidge and Mr. Davis.

It is the political philosophy of the party that should determine the vote of America's Negro population in the approaching election.

Moreover, it is the attitude of the rank and file of the constituents of these parties toward the big public moral issues engrossing the Nation's attention, that should help the Negro voter to sane and satisfying conclusions as to how his vote shall be cast. No considerations of personal pelf or profit should be permitted by any self-respecting humanity-loving Negro to weigh one iota against the welfare of his race.

Will Negroes vote for the Democratic party—that party which, sixty years ago, laid thousands of the flower of its manhood upon its greedy altars dedicated to perpetual enslavement of human beings, in order that the Negro might not be emancipated; and which, like Hamilcar of old keeps its youth eternally sworn to overturn the last pilaster and stone in the structure of larger liberty which the world is building for the black man,—will the Negro vote for that party?

The Democratic party is the avowed unyielding exponent and blatant, conscienceless perpetrator of those unconstitutional disfranchisement laws by which the solid South surreptitiously snatched from the Negro his privilege and power of expressing his American citizenship. Will the Negro vote for such a regime?

Worse still! Will the Negro vote for that notorious system of political philosophy and guileful art whose chief stock in trade is fraud and force to keep under subjection to pompous race prejudice 12,000,000 of another group of citizens, 100 per cent plus, American?

Alas! the Democratic party—pity tis true—debases a large sector of the American church and blinds and binds its ministry to sustained unethical and unchristian conduct in order to uphold in the South particularly a social order which in its every phase both violates the legitimate constitutional civic rights of the Negro and negatives the sacredness and worth of his personality as a human being.

The Democratic party is the party of race-segregation, race-discrimination, race- subjugation through its notorious off-spring, the Ku-Klux-Klan called into being to exterminate the Negro and the Catholics—to inflame hatred against folk who are of different color and a different cult. Will the Negroes of the country vote for such a party perpetuating a political philosophy and organization so hostile to his group interests and to the highest interests of the Nation at large?

Let the Negro voter remember that the issue is as clear cut and definite as is the distinction between day and night, between right and wrong. When he casts his vote for the Democratic party the Negro may know that thereby he is sowing dragons teeth to harass his children's children for generations to come. We do not believe the Negro will vote to do this.

Personal and General

There are in attendance at Columbia University more than 200 foreign students representing 30 different nations.

The annual meeting of the Woman's Foreign Missionary Society will convene at East Orange, N. J., October 23-28.

The Rev. Dr. and Mrs. J. O. Williams announce the approaching wedding on the 4th day of August of their daughter, Lillian Katie, to Mr. Joseph Homer Forrest at their residence, Marshall, Texas.

Mr. George L. Gaines has been appointed General Manager of the newly-created industrial department of the Supreme Life and Casualty Company of Columbus, Ohio. Mr. T. K. Gibson is president.

Prof. and Mrs. S. F. Green, of New Orleans, announce the marriage of their daughter, Celena Pearl, to Mr. William Henry Bolden, of Washington, D. C., where they will be at home to their friends at 1119 "U" Street, N. W.

We are advised by Dr. Ernest Lyon, Liberian Consul General in the United States, that no person or persons leaving the United States under the auspices of the Garvey Movement in the United States, will be allowed to land in the Republic of Liberia.

Mr. and Mrs. W. H. Higgins, of 4406 Indiana avenue, Chicago, are rejoicing over the happy advent of a fine baby boy, who is welcome also by the little Miss Miriam Higgins, the other little inmate of the same home.

Bishop M. W. Clair of the Covington Area announces the change of the date of the Little Rock annual conference from November 19 to December 3, very shortly after which Bishop Clair sails for Africa to hold the Liberia Conference, and will be absent from this country for about three months.

Walden College has enjoyed a very successful season of athletics this year, beating every baseball team it has played; with equal success in basketball, football and track work.. Roger Williams, the State School of Tennessee, Fisk and Lincoln Universities, are prostrate at Walden's feet.

Dr. John W. Hancher, educational financial general of the Methodist Episcopal Church, wires that Baker University has just completed its first educational advance unit of $1,600,000 as a part of the quiet quest toward completing the total $2,000,000 asking for that institution. Friends of Baker University throughout the Church will rejoice over this remarkably successful effort of Dr. Hancher.

At the recent session of the World Sunday School Association held in Glasgow, the Rev. William C. Poole, pastor of Christ Church, London, was elected President of the Association. Mr. Poole is a graduate of Boston University, having been granted the degree of Bachelor of Sacred Theology of that school in 1917, and later did considerable special work at the Boston University School of Religious Education and Social Service.

Miss Hilda Bolden was selected by the school authorities as valedictorian of her class at the High School in Darby, Pa., recently. On learning this fact, a group of white students of that school protested against the appointment, on the grounds of her color, and threatened to hold separate commencement exercises of their own. The reply of the Superintendent of the school to the protest was that "There is no race distinction in the school." Miss Bolden delivered the valedictory address.

Bishop Jones and Mrs. Jones left New Orleans Monday, July 21st, en route to the bedside of the Bishop's mother who is critically ill at her home in Greensboro, North Carolina. Should his mother recover sufficiently, the Bishop will proceed to New York City and to Portland, Me., where he has several important camp meeting engagements. On their return they will stop over at Meadville, Pa., the early home of Mrs. Jones, where she goes to visit relatives and to place a wreath of flowers upon the grave of a deceased brother.

The Rev. W. C. Thompson, S. T. B., preached the annual sermon to the Howard High School and graduates of Wilmington, Delaware, at their recent commencement The graduating address was delivered by Secretary James Weldon Johnson of the National Association for the Advancement of Colored People. Dr. Thompson writes that Wilmington Methodism was highly honored on July 2 by a visit by Bishop M. W. Clair, D.D., LL.D., resident bishop of Covington, Ky., who spoke at Ezion Church on the subject "The Outlook of Liberia, Africa."

Colored citizens of Louisville, Ky., feel

very aggrieved over the outrageous attack of the Board of Park Commissioners of that city, segregating Negroes in the parks of Louisville. We believe Louisville's colored citizens are precisely right, and we are in heartiest sympathy with their protest for a square deal and for the elimination of segregation, but we wonder how these people would feel living in New Orleans where there are more than 100,000 Negro citizens with not a single public park out of the city's many public places of recreation, where the Negro can go during the hot summer months for even a day's outing. And yet the Negroes in New Orleans pay hundreds of thousands of dollars in taxes every year.

A merited recognition of merit is seen in the appointment a short time ago of Dr. Peter Murray of New York City, as a full-fledged member of the courtesy Staff of the Community Hospital of New York City. Dr. Murray is a native Louisianian and was educated here, receiving his A.B. degree at New Orleans College in 1910; and at Howard University where he was graduated in medicine in 1914. He went to New York seven years after and was admitted to St. Joseph's Hospital in Patterson, N. J. and Community Hospital, Montclair, N. J. For three years he was Assistant Professor of Surgery at Freedman's Hospital, also Assistant Surgeon-in-Chief as well as Medical Inspector of Schools for three years. The race is proud of Dr. Murray and the record he is making.

TO SAY THE LEAST

How pitiful are little folk
They seem so very small;
They look at stars, and think they are
Denominational. —William Wattles.

A confident advertising man assures us dogmatically in the daily papers that a Rolls-Royce is "the finest thing on wheels." All wrong, brother. The finest thing on wheels is still a baby carriage. And the church with a future is not the church which likes to be referred to as the "church of the automobiles". The church with a future is the "church of the baby carriages."

The political campaign year reminds us of a colored porter in a Pullman car refusing a distinguished citizen the privilege of standing on the platform. "Platforms" said the wise colored man, "were not made to stand on, they were made to get in on."

No truer piece of political comment will be made this summer.

In this vacation season we plead for a vacation for badly overworked texts. One that rushes to our mind is the passage in John in which Jesus changes the water into wine. The broad and liberal minded advocate of personal liberty hardly gives this text from the Gospels one hour's rest out of twenty-four. Almost equally emaciated from overwork is the text, almost the only Scripture ever quoted by the militarist—"Render unto Caesar the things that are Caesar's." Are there any other nominations for vacations?

A good many people seem to think that heaven is a "one man top". No one else under the blue dome counts for much.

A presidential year brings with it that fascinating figure of mystery—the man in the politican conventions with one-half a vote. We cannot help wondering how he got that way. Is he a one-legged man or has he only a part-time mind? Does he count for so little that the whole weight of his personality is equal to one-half an ordinary vote? There must be some kind of an explanation of him.

One reporter suggests that some states do not trust their delegates, so they send the whole state population to the convention and allow them to vote in the true Volstead ratio of one per cent of a vote apiece.

Nevertheless the man with one-half a vote is a pathetic figure.

He disappears when the conventions are over but there are lots of people who pass their whole lives doomed to having only one-half a vote. In other words, they never put themselves into things in a way that expresses a unanimous decision. They sit on the fence, half of them this way and half of them that. They do not count as integers. They are fractions.

The Kingdom of God will never come if it must move

Half a vote, half a vote,
Half a vote onward!

Jesus said "No man can serve two masters". He wants a whole vote or nothing!

Governor Percival B. Baxter of Maine is not a figure head. He is not a marionette who moves when an invisible hand pulls the string. He thinks for himself. He has recently made a vigorous protest against the so-called National Defense Day, known as Mobilization Day which the War Department has planned for September 12. This pagan holiday does not appeal to the man from Maine. He says:

"With circumstances as they are, I think it unfortunate for us to make a show of our military power, even though it be for "defense" only, for by doing so we may be placed in a false position and may cause our neighbors to distrust us. . . .

"This nation should lead in the movement to settle our differences with other nations through the proposed world court instead of by resort to war. A national mobilization of the armed forces might well be regarded by other nations as a threat or at least a warning. It would afford them, should they seek it, an excuse for similar mobilization. The race for supremacy thus might begin anew, with another and far more terrible war as its result."

We hope this forthright talk from the Governor of Maine will give courage to some other Governors to speak out.

A good many American fiction readers, nauseated by continual stream of sordid details of the lives of second rate people with which the market has been so flooded of late years, will cordially echo the comment on this so-called realism recently made by G. K. Chesterton. He said that the two books he heard most of were "Spoon River Anthology" and "Main Street", and he said that the first was better fun. Both were descriptions of ordinary life in the cities or little towns which constitute the great mass of American society. Both books showed people on the verge of taking prussic acid. In "Spoon River Anthology" most of the people had taken it; in "Main Street" the characters were only contemplating taking it. Hence he liked Spoon River best.

An Alluring Program for Old Age

"Old age has still its honor and its use",, sings Tennyson. One of the most alluring translations of this theme is that recently made by Don Marquis in his volume of poems, "Noah and Jonah and Captain John Smith". Here is Marquis' program for putting in the years after eighty. We O. K. it and pass it on with the hope that we will soon be eighty.

We hold by standards, rules and norms.
But when I'm eighty I intend
To turn a fool again for twenty years or so;
Go back to being twenty-five,
Drop caution and conventions, join some little group
Fantastically rebel and alive,
And revolute, from soup
To nuts; I'll reimburse myself
For all the freak stuff that I've had to keep upon the shelf;
Indulge my crotchets, be the friend of man,
And pull the thoughts I've always had to can—
I'm looking forward to a rough, rebellious, unrespectable old age,
Kicking the world uphill
With laughter shill
And squeals of high-pitched, throaty rage.

SOME OBSERVATIONS ON THE GROWTH OF RELIGIOUS EDUCATION

By Rev. James C. McMorries,
Director of Religious Education in the Atlanta Area.

We are now witnessing a phenominal growth in religious education. Dr. Luther A. Weigle calls attention to some significant expressions, recently made concerning religious education, by two well-known Englishmen—"observers and interpreters of contemporary life." Mr. Graham Wallas sees in religious education the recourse of the Christian churches, which are no longer able to enlist or command the respect of mature, intelligent folks, and so are turning to the children. "We must begin with the children", their leaders cry. Mr. H. G. Wells, on the other hand, find in the growing divorce between religion and education a primary cause for the present distraught condition of the world, and holds that unless education can again be inspired by religious motives and religion given a place in education, under the new conditions of modern life and in the light of science, comparable to that which re-

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TAKE NO THOUGHT saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you.—Matthew 6:31, 33.

ligion once held, human civilization is in danger of further disaster and final ruin.

Certain Enemies of Religious Education

Every new movement has its enemies. Religious education is no exception to this rule. Certain enemies of religious education may be placed in three (3) groups, viz: (1) the Closed-mind Group—composed of persons who have ceased growing mentally; persons who are not teachable; persons who glory in the "good old days" and tell us that religious education is just a "fad" that will soon blow over; (2) the Prejudice Group—composed of persons who advocate pet-methods which are not longer effective; persons who advance "quick cures" and claim sensational results in Evangelism; (3) the Unskilled Group—composed of many persons who are now posing as leaders and teachers in the field of religious education; persons who may have good intentions, but bad methods. Our army of Sunday School teachers and officers who are devoted to their task, but utterly unfamiliar with the technique of religious education must be placed in this group. Again, persons who have read a few books on various phases of religious education or pursued a general or elementary course and are now attempting to apply half-learned methods are included in this group. Many church politicians, job-seekers and relics from the scrap-heaps of professional failure, are also found in this group. The persons who compose this group are, to religious education, what the "quack doctors" are to medicine. They are the most dangerous enemies that religious education has at the present time.

A Serious Business Education.

Religious education must not be propaganda. It must be a serious business of education. The friends of religious education must accordingly rely on high-grade educational institutions and highly trained educators to direct and propagate standardized methods and programs of religious education. Great tabernacles, brass bands or special campaigns are not deeded. The church must simply be about its normal business of Christian education. We need graded Sunday Schools, daily vacation church schools, week-day schools of religion, and boys' and girls' clubs under the leadership of highly trained specialists and experts. Community training schools, graduate and professional schools of religious education are needed to train an adequate leadership.

Skilled Labor Needed

Today, church leaders, in general, are inclined to place little emphasis upon skilled labor. Rev. Arlo A. Brown gives expression to this fact in the following: "After ten years of extensive observation and correspondence, covering to some extent every conference in the home land, I am compelled to say with disappointment that the majority of outstanding pastors and laymen seem to have a blind faith that the 'Lord will provide' the trained parents, trained Sunday school teachers, trained recreational leaders and others, whom the local church needs, while they devote their attention to emergencies which seem to be more pressing." It is a common occurence for pastors to express themselves as afraid of "specialists" in religious education and many church leaders frequently make the "expert" the object of jokes.

The church is justly proud of her great army of volunteer workers. But let the church not fail to recognize the fact that this great army is very much in need of training and skill. Efficiency demands skilled labor whether in the church or in any other organization. Dr. Brown calls attention to this fact in no uncertain words: "The Christian churches and the schools have been given by God the most difficult tasks in life. Shall we as church workers offer our handicaps as an excuse and be the only responsible leaders in this world who depend upon unskilled labor? Or shall we accept our handicaps as a challenge and work out a program which will give to the church the skill on the part of pastors and laymen which is necessary for success." The church must keep her volunteer workers, but provide them with expert supervision and training that will enable them to master the technique of religious education.

The church, of course, is giving this matter some degree of attention. But it is just here that the lack of seriousness gives certain enemies of religious education an opportunity to deal its academic standing a heavy blow. Courses, labeled "Religious Education," are given in institutes and church colleges which are only feeble attempts to justify the name. Leaders and teachers, in general, are persons who have gained only a general knowledge of their subjects chiefly by the method of "absorption". Such leaders and teachers cannot make religious education attractive to our ambitious youth or inspire them to choose it as their life's work. Let us recognize the fact that the training of skilled labor for the church is a task for a specialist. The method and special technique of this specialist will be developed only in the laboratories of the graduate schools where specialists are trained for technical service.

A New Profession

Too much emphasis cannot be placed upon the need of professional and technical efficiency. William D. Mackenzie states this need in the following pointed words: "Today, in a new world arising before our eyes, professional and technical efficiency is the first cry that strikes upon our ear in literally every form of discussion and every organized movement which are concerned with the temporal interests of men. The church must not lose its glorious heritage and fail of its divine task by neglect of this fundamental ideal."

To my mind, the conclusion of the whole matter is set forth in Dr. Walter S. Athearn's terse statement concerning "Boston University and the Training of Lady Leadership for the Church". I quote here the section under the caption of "A New Profession."

Four factors are involved in every profession, viz: (1) a definite and permanent human need; (2) a well defined body of knowledge appertaining to the permanent human need; (3) tools, instruments or specialized technique by which bodies of knowledge are applied to permanent human needs, and (4) skill in the application of the technique to special knowledge.

Few would deny, for example, that religious education is a vital and permanent human need. Theology, philosophy, metaphysics, psychology, history of religion ethics, sociology, and the biological sciences have already contributed bodies of knowledge essential to religious education. During the past two decades there has developed a well defined body of knowledge regarding the development of religion in children and adults, and of pedagogical methods of teaching religion. A very definite technique is being formulated; scales, score-cards and standards of measurement have been created and standardized for the purpose of measuring the factors involved in religious education and the processes of religious growth. Already literally thousands of persons are employed as experts in the application of this specialized knowledge to the spiritual needs of human beings. Almost without our knowing it, a new profession, equipped with all the elements necessary for professional service, has sprung, Minerva like, into existence.

The new profession is here. The question is: shall its practitioners be charlatans—pet-

(Continued on Page 8)

UNIFICATION MAKES ANOTHER STEP FORWARD. HOW ABOUT THE COLORED MEMBERSHIP?

By Bishop I. B. Scott.

While Unification is not yet an accomplished fact it is nevertheless well on its way toward the desired goal. What is known as the "Plan" prepared and submitted by a joint commission of the two churches concerned, passed the General Conference of the Methodist Episcopal Church by a little short of a unanimous vote and has just passed the General Conference of the Methodist Episcopal Church, South, after an able and lengthy debate by a sufficiently large majority to inspire those friendly to it with confidence that it will receive the three-fourths majority vote necessary to put it through the forty-four annual conferences of that church in 1925.

Somehow your correspondent desired to witness the proceedings of the Special Session of the General Conference of the Methodist Episcopal Church, South, that was held this month in Chattanooga, Tenn., hence he made the trip for the purpose and remained from the beginning to the close. And a great meeting it was! My wish was to study both its action and spirit and this I tried to do I was pleased too to note that there were a number of other members of the Methodist Episcopal Church as well as some of the C. M. E. Church, doubtless there for the same purpose.

As I had anticipated there were times during the meeting when the oratorical flights of the speakers were both fervid and sweeping. This of course added greatly to the interest of the occasion. Judge John S. Candler of Georgia, brother of Bishop Candler, was the leader of the laymen favoring Unification. His two great speeches manifested thorough knowledge of the law of the land and of his church as wel. He was in some respects the most pleasing and convincing speaker of the entire body.

Judge H. H. White of Louisiana, the reputed author of the plan for Unification, was a close second to Judge Candler and I say second because the Georgian had a better delivery and was more effective as an orator. But I am free to confess I have never seen lawyers in a gathering of churchmen who so ably coupled their legal lore with a thorough knowledge of church affairs to such advantage to the church as was true of these two remarkable men.

The Rev. Dr. T. D. Ellis of Georgia, was also a champion for Unification and a veritable storm. He moved his audience to a greater pitch of enthusiasm than did any of the speakers. There were also two college presidents, Drs. C. C. Selecman of Texas, and H. N. Snyder of South Carolina, who stood for unification and emphasized the general demand there is for it among the young people of the church. Mrs. J. C. McCoy, widow of the lamented Bishop McCoy, was the only lady to deliver an address during the session and made an interesting and an effective speech for Unification.

Among those who spoke against the adoption of the "Plan" were a few of the ablest men of the conference. I may be mistaken but they for the most part,seemed to be embarrassed as was natural when nearly every argument harked back to the misunderstandings and prejudices of the dark and gloomy past. In some cases there seemed to be an effort to keep these old "Home fires" burning even in the Church of Christ. Dr. A. J. Lamar one of the publishing agents with headquarters at Nashville was the floor leader of the anti-unification forces and made a game and determined fight. Rev. W. W. Scott of Alabama, made a forceful address, as did also Judge Perry S. Rader of Missouri and Judge W. L. Dean of Texas. In his first address, Judge Rader favored the immediate adjournment of the Conference and a postponement of the matter for one year. This was not done so the Judge came back and voted for Unification. He gave evidence that had he had been communing with the spirits of his fathers. But the man who evidently expected to defeat Unification was the Rev. R. B. Shuler pastor of Centenary Church, Los Angeles, Cal. He had the closing speech before the final vote which meant life or death to Unification about forty-five minutes. His address would answer to the description of that class of sermons which the colored people of the South call "powerful" sermons. As he warmed up he took off his collar and when some one called to him to take off his coat he took that off too.

In the midst of his address he said he was born in the mountains of Tennessee and had a personal dislike for the Negro. He didn't like to sit near him on the train, street car or anywhere else. In order that the audience might understand how popular he is in Los Angeles he told how the ministers of the Methodist Episcopal Church had elected him president of the Preachers' Alliance and that he had received 1,500 members of the Methodist Episcopal Church into his church because they could get a "living" gospel in his church. From the way much that he said was applauded by a part of his audience it looked as tho Bro. Shuler was making votes against Unification but when the vote was taken to substitute the minority report for that of the majority which Mr. Shuler advocated, it was lost by a vote of 67 to 275. I heard a white brother in the lobby whom I took to be a delegate, say: "If Bob Shuler had not spoken the opposition (his side) might have gotten 80 votes instead of 67." I am confident that Bro. Shuler was disappointed but it was somewhat reassuring to note that after such an enthusiastic address the General Conference held firm.

Those who opposed the adoption of the plan for Unification presented by the Joint Commission of the two Churches made two very shrewd moves to defeat it by postponement in such manner as would make it next to an impossibility to ever bring it up again under the method they proposed. The resolutions setting forth this proposition are as follows:

Whereas there has been expressed a doubt as to the legality of this special session of the General Conference, and

Whereas, if the plan of Unification now proposed is finally adopted by a constitutional method, the result will involve the church, and

Whereas, it is certain that if a General Conference is called by the Bishops by and with the advice of all the annual conferences as the constitution clearly provided prior to 1866, there can be no question of the legality of a General Conference so called, therefore be it

Resolved, that this General Conference requests the Bishops and all the annual conferences to join in a call for the General Conference to meet the first Wednesday in May, 1925, to vote on the adoption of the plan of Unification of our church and the Methodist Episcopal Church, submitted to this General Conference by the Commission on Unification.—A. J. Lamar, Joseph E. Cockrell.

After being discussed for a day and a half these resolutions were defeated by an overwhelming majority.

The other effort was to substitute as a minority report an address read and presented by Bishop Collins Denny which required anywhere from two to three hours to read. The motion to substitute was made by Dr. Lamar. It was discussed for over a day and finally defeated by a count vote. Following this the regular "Plan" was adopted by a vote of 297 to 75; it requiring a two-thirds vote to adopt it. As already indicated it goes next to the Annual Conferences during the year 1925. The conferences of our church will be voting at the same time.

The Status of the Negro in the United Church.

If I may judge from some of the communications that reach me from some of the thinking people of our group in the Methodist Episcopal Church, the question that disturbs them is this:—"What will be the status of the Colored Man in the Reunited Church?" The fact of the business is I do not know. As the plan indicates on its face their status will be the same as that of any other group in the church. As I understand it our commission has stood for this from the first, whatever that may mean. We have not concerned ourselves much about the matter because the prophets have continued to assure us that unification cannot pass the Church, South. Now the fact of the business is the Methodist Episcopal Church, South is growing along some lines faster than some people think for; that is, an element of that church. This element is made up of some of the best people in this country. They have just put unification through their General Conference in an exceedingly creditable way. How much further they can go fighting as they have to, I do not know. But the trouble for us is just here. These friends are holding up before their radical element some points regarding our relation to the Methodist Epis-

copal Church that we do not quite understand. For example as to the status of our two bishops now on the active list. Bishop Mouzon, chairman of their commission on unification in an attempt to quiet the fears of his brethren says in an article sent out to the papers of his church and others of the secular press. It is this:

"One of the finest things about our present plan of unification is that it completely avoids the difficult question of the colored man in the church by leaving us to deal with it as we please and leaving our Northern brethren to deal with it as they think best."

Now with regard to our bishops he says: "They were elected on a separate ballot on which the name of no white man could be written. They were not voted for at the time and on the ballot when the white Bishops were elected."

As to the manner of the election of these brethren it might be well to say it meant a different thing to us from what our southern friends seem to understand it. The motion to elect the colored bishops in this way was made by a colored man and welcomed by all our delegates for the reason that they feared that some white brother might secure the election, and without the least thought that it would give us a different grade of bishops. At the same time it is only fair to say that I doubt whether there is a colored man in the entire church who has ever even dreamed that one of our men looks forward to presiding over a conference of our southern brethren. The opponents of unification can free their minds of this ghost altogether; we pity the man who first thought of it. Our reputation is against it for we come nearer obeying the laws of the south, even those that discriminate against us. than anyone else.

The Rev. Dr. W. A. Shelton who represented the Methodist Episcopal Church, South, as the fraternal delegate at our General Conference at Springfield puts emphasis on this same phase of the colored bishops relation to the church that Bishop Muzon does, in delivering a sermon recently in Georgia. They both take as their authority Dr. Downey's address delivered as chairman of the committee on Episcopacy when he submitted the matter of electing the two colored bishops. So there we are. Evidently the colored delegates intercepted Dr. Downey's speech on that occasion by what they understood the election of these two men on a separate ballot to mean. However this may be; it is now certain that we have got the church in an awkard predicament or else our situation growing out of the manner in which these bishops were elected is to grow more and more embarrassing to us. On the other hand if the bishops representing the minority are correctly quoted, they say: —

"The plan proposes a relation to the Negro not best for him and not possible for us. It calls for the acceptance by our people of two Negro Bishops."

At the General Conference just held at Chattanooga more than one asserted that should Unification pass and if the colored bishops and their members of the Super-General Conference are to sustain the same relation thereto that the whites do, he was confident that the Church South, would lose thousands of members. While this strictly speaking is not our affair it does give rise to the query as to whether in the face of all this agitation, and dissatisfaction our position even in our own church will not become more and more unsatisfactory and embarrassing. I hope not, but it is a serious matter and we need to watch it.

There is no doubt whatever that a large element of the prominent members of the Methodist Episcopal Church, South, are very anxious indeed to consummate the reunion of the two churches and are willing to make concessions to accomplish that end. They insist that thousands of other members including young people are equally settled on this matter. Then too we know that the desire on the part of the Methodist Episcopal Church is to say the least equally sincere. In this connection it would of course be claiming too much to say that all the ministers and members of the colored group of the Methodist Episcopal Church favor unification, for they do not; but we can safely say that the way they will vote in the annual conferences depends very largely on whether they feel that their future status in the church is secure, or whether by supporting unification they are preparing the way for their immediate or future humiliation. Who is to guide them? It will be recalled by those who heard the remarks of Dr. Chas. A. Tindley in the General Conference, supporting the motion to adopt the plan for Unification that he closed with these words:

"In the interest of this great movement that these two great churches shall come together and do work for God, work that shall glorify and lift up all America, in the interest of that **whatever it may mean for us,** we, 350,000 colored people in the church answer "yes" to the great measure that is proposed."

His speech was not altogether a characteristic Tindley speech, not by any means; he seemed at sea and nervous. Still it indicated just how nine out of ten of our thinking people feel on this important matter. He said, "**Whatever it may mean for us**" and so say we all, for we do not know. But says some one do you not trust our white brethren? Indeed we do; at the same time, who likes to be so continuously "a bone of contention" that you never know just where you are? When emancipation came to our fathers the bulk of them were in the Methodist Episcopal Church, South where they had been as slaves; now the bulk of them are in the Methodist Episcopal Church, and we are freemen. When emancipation came it was soon found that the group of Negro Methodists were leaving their old conditions so rapidly that the church, South, and the Negro ministers thought best to organize them into a separate church, and it was done. These people just emancipated were running from certain conditions. Had they been willing to remain in the church on the same terms on which they had been received and had lived for years it is barely possible there would have been no C. M. E. Church.

Unification! We are for it by the thousands largely because our Church wants it. We want to see the breach healed for it is evident that in its making our group profited largely, so largely! But had not our leaders better get their heads together and see what it is going to cost us. Is it not reasonable to suppose that our present membership of freemen and who are largely educated may possibly be as thoughtful if not more so than were those just emerged from slavery. If some of the extreme notions announced are to prevail under the changed conditions we may find that we are playing with dynamite. After all our membership must pass on what comes to us. Is it best for us to go into the unified church as a part of Jurisdiction No. 1, or as a third Jurisdiction composed of our own colored membership managing our own affairs and free if we so prefer to negotiate with any other race group who may desire so to do, relative to Unification or whatever may be mutually agreeable. Should this course please us I am sure our church would not object, for by such a move we would greatly help them and relieve the situation as it stands today. Anyway it is for my brethren to decide and not for me. However, since it is our duty to plan for the future of our group in the church and from the view point of the young people we represent as well as others, it would be the part of wisdom to make choice while we can do so without revolution, excitement or other unpleasant attendant circumstances.

May I say in conclusion that I wish it understood that I am as loyal to my church as anyone in it and while I hope and pray for what is most agreeable to our white brethren on both sides, I also seek what would be best for ourselves as well as the others concerned in the reunited church. And in this connection when I see the tremendous fight being put up by a faction in the Methodist Episcopal Church, South, mainly on our account, I conclude that since it would not impair our membership in the church one iota it is better that we go in for a third Jurisdiction equal in every respect to the first and second, and thus open another door of usefulness to scores of our young people. Going into this movement in the way indicated, aside from the advantage it would give us growing out of our own development, it would greatly reduce the unpleasant agitation now going on and in crease the number of our friends by many thousands. We all see that the two churches are determined to unite and what we lose if anything by making it easier for them to do so, I am confident we shall regain in contentment and self respect as the years shall come and go. Anyway it would do no harm for a fair proportion of our leaders to get together, talk the situation over and decide what they think best to do.

ENGLAND'S FIGHT AGAINST DRINK

By Lord Astor

There is a perpetual battle in progress between those who represent the interests of the Liquor Trade as now organized and those who aim at better health, greater efficiency and increased welfare for the community. The prosperity of the former largely depends upon the drinking habits of the latter. The consequent menace to national welfare as well as to private character must be obvious to all. We never hear of men who die because they drink too much water, or who beat their wives because they drink too much tea, or pawn their children's boots in order to buy coffee. But all know of men who have been normally good husbands and fathers deteriorating because they have taken to drink, and of countless children who go hungry, are unhappy and neglected, because their mothers have also come under the influence of alcohol.



World Wide Photos

LORD AND LADY ASTOR
Two Leaders of the Temperance Movement in Great Britain

The Liquor Army in Goose-Step Formation

On the one side is ranged the well-disciplined force of the Liquor Trade. In the front line are the publicans, those who serve behind bars, in gin palaces, etc. Then come, in the second line, the brewers, the distillers, restaurant-keepers, owners of night clubs, and all the auxiliary corps incidental to the sale of intoxicants. Far away in the background, rarely seen by the combatant forces of either side, are the directing brains at G. H. Q. This is all powerful, with an unfailing supply of the munitions of money, and an alert political organization served by agents in every circle of life, and allied with leagues and associations "camouflaged" as bodies working for "freedom" and true temperance, but all the time financed by trade funds and fighting for the Liquor Trade's policy and prosperity.

This organized army has as its primary objective the making of money. In any business the man who invests money expects to obtain a return on his capital. Under a system of private ownership and competition success usually comes to the man who sells most of his wares, and failure—even bankruptcy—to him who sells least. Every commercial man tries to increase the public demand for his goods. Similarly, the brewer, the distiller, the wine merchant, and the publican all must push their wares, and naturally resist all proposals which threaten to diminish the purchase of intoxicants and thus to reduce their profits. This system forces the Liquor Trade to oppose the teaching of temperance to the young almost as vigorously as they would prohibition.

On the other side in this battle is the unorganized force of common sense, which has not got powerful financial resources behind it, and is, in fact, more dependent upon the enthusiasm and unselfish views of the rank and file than upon money, or the desire for private gain.

The interests of these two forces are irreconcilable. The trade in private hands must work for the maximum sale of intoxicants. They must constantly try to increase consumption. But no statesman would dare to advocate that the amount of liquor to be consumed by his fellow-countrymen should be stimulated to the fullest degree. Parliament, local authorities, the churches, business men, doctors, and social workers, all are trying in some degree to protect the community against excess.

Unfortunately, in the past those who are working for increased sobriety have been divided. There is, however, a new determination to face and grapple with the problem, and with a definite and moderate policy. Temperance reformers gladly recognize that there has been considerable improvement in the habits of the nation. The hard drinking of our forefathers, when it was a common-place of good society for a man to be found under the table after a night's carouse, has largely disappeared. Healthier habits and increased devotion to athletics have had a wide influence.

New Temperance Victories

In fact, the advance troops of the Liquor Trade are being forced out of their position. Moving pictures, shops, football matches are replacing public houses. As those directing the Liquor Trade see themselves being defeated in the struggle, are making desperate efforts to resist the pressure of the forces of reason and unselfishness. As the offensive of the reformer progresses, so with all the more tenacity the business men responsible for the drink trade, not only in this country, but in all parts of the world, are holding on to inner lines of defense, and are permeating the political life of nations with their dangerous influence.

John Bull woke up the other morning to discover that his annual liquor bill had risen to the appalling figure of $1,800,000.000. The liquor issue is figuring more largely in politics than at any time since the war. Lord Astor who writes here of the fight for temperance in England, has supported his wife Lady Astor, in her leadership in the fight against liquor.

Most people consider that the temperance policy advocated by leaders of all Christian denominations provides the best line of advance yet planned for our land with its quite peculiar conditions. The legislative claim is four-fold, namely:—

1. That there shall be no sale or supply of intoxicants to young people under eighteen years of age.

2. That clubs supplying liquor shall be put on the same footing as licensed houses and be brought under the control of the local licensing justices,

3. That intoxicants shall not be sold on Sundays.

4. That through a measure of local option the inhabitants of each area in England and Wales shall have power of regulating or experimenting in the sale of intoxicants.

Winning Public Opinion

In a country like Great Britain, where the social habits of the people are so much affected by legislation, and where independence of thought is a tradition handed down through generations, it is vital to have popular opinion in support of any progressive step which may be taken. To my mind the only way of dealing with the drink problem is to submit periodically the three broad alternative policies of private competitive ownership, of disinterested management, which meets but does not stimulate demand, and of "no sales" before the inhabitants of each locality. They should be allowed to try temperance reform experimentally, and change their local regulations, if they wish to do so, by direction of the ballot-box. No change would be made without a mandate and a direct instruction from the citizens concerned. Different systems could be tested and compared. Men and women in a town would thus be made to feel their collective responsibility for the welfare of their brethren in that town. This solution is supported by the leaders of the United Churches, and is called local option.

The World Temperance Movement

Local option has been adopted in practically every British Dominion and colony, and many other countries are also in favor of this democratic method. It is not generally realized how extensive is the movement in the world at the present time for increased fitness and temperance. Reformers in Great Britain are not working alone, but are, for instance, supported by many leaders of the medical profession in all parts of the world. In England an important scientific contribution was published recently by the Medical Research Council showing that attention diminishes and brain-power deteriorates as alcohol is absorbed into the blood.

In Switzerland, where special investigations have been made, it has been found that 20 per cent. of those suffering from mental trouble are habitual drinkers. The attention of the British public might well be directed to this cause of madness, especially at the present time, where there is so much discussion of lunacy reform. Alcoholism has a very direct responsibility for the amount of mental disease that is at present filling our mental hospitals.

In other countries the evil effects of alcohol are being scientifically studied. In Paris, according to a recent medical report, 42 per cent. of the morbid criminals and insane are drunkards. In Belgium the proportion of thos persons taken up for resisting police, for blows or for violence, is as high as 48 per cent. At Lausanne, M. Favre estimated that 75 per cent. was the proportion of alcoholic victims among the criminals sent to the local penitentiary.

In Germany food restrictions during the war reduced the quantity of barley available for brewing beer. The consequent decrease in the consumption of alcohol reduced the inmates of homes for inebriates by 92.6 per cent. for men and by 81.6 per cent. for women. In the hospitals admissions for alcohol diseases decreased by over 85 per cent. for women, and in the one

State of Prussia alone the decrease in the cases of death from delirium tremens saved practically 2,000 lives in a year. These figures are interesting to compare with the figures for England as the result of war restrictions on alcohol. From 1914 to 1918 in this country there was a decrease of 83 per cent. in death due to drink, a decrease of 53 per cent. in deaths due tc cirrhosis of the liver, a decrease of 54 per cent. in deaths due to the overlaying of children, and a decrease of 67 per cent. in suicides.

These statistics provide some evidence of the destructive effect of the unwise use of alcohol upon the well-being of a nation, and the enormous expense entailed in hospitals, asylums, prisons, and workhouses. Statesmen in Great Britain are at present seeking for all opportunities of effecting economy. A profitable way of reducing expenditure and increasing thrift would be by reasonable reform. Unfortunately, many politicians are afraid of offending the Liquor Trade. They know that to offend this all-powerful body in England has the same result as offending the Tammany organization in New York. People shudder at the control of New York politics exercised by Tammany, but they little realize that in this country the drink trade adopts the same methods, and is as unscrupulous and almost as wealthy. Too many politicians today, both in Parliament or in municipal councils are either tide to, or afraid of, or are indebted to, or hope to get aid from the organization of the Liquor Trade, whose interests, as shown above, directly cross those of the community.

Distorting Scripture

As well as considering drink reform from the point of view of national health and economy, in a Christian country we ought to appreciate more our dtuy as Christians. Avoid cant. Why should consciousness be lulled to sleep by quoting the Miracle of Cana? If we apply to modern life the doctrines contained in such texts as Romans xiv, 17 and 21; Romans xv, 1 and 2; Galatins v, 19-23; Galatins vi. 2! I Corinthians, 9 and 11-13; then there can be little doubt that all Christians would support the temperance campaign of the Council of the Christian Churches.

Scientists have proved to us that alcohol deadens self-control; that it diminishes ability to choose between right and wrong, and thus drugs the conscience; that, in fact, it frequently acquires the same control over persons as drugs. If, then, we recognize our collective responsibility for our fellow-countrymen, we shall help to mobolize the Christian forces of this country on the side of temperance.

SOME OBSERVATIONS ON THE GROWTH OF RELIGIOUS EDUCATION.

(Continued from Page 4)

tifoggers, untrained dispensers of sanctimonious advice and pedagogical nostrums, or shall the graduate schools of the land standardize this new profession and make its practice safe and trustworthy? Boston University School of Religious Education and Social Service is a professional school in which men and women may be trained to practice this new profession with the same mastery of facts, conditions, processes and materials as is required of men and women who practice engineering, medicine, law, theology or education.

Allow me to urge the friends of religious education to wage a ceaseless war against all enemies of the movement. I call the attention of all who attempt to practice religious education to the fact that their first obligation is the protection of the profession.

WILEY HOLDS INSTITUTE.

The Wiley "U" Epworth League Institute convened in annual session July 15-9, at Wiley College. Practically the entire faculty as named on the printed program was here and entered upon the work with an enthusiasm that begot a corresponding interest in the delegates attending. Dr. J. S. Scott, pastor of East Trinity Church, Houston, who is dean of the institute, had an excellent program mapped out relating to various phases of Epworth League and Sunday School work; Dr. W. J. King conducted the Bible courses; Rev. J. O. Williams, pastor of Mallalieu, Marshall, had charge of the Classes in Evangelism; Dean J. R. Reynolds, of Haven Institute, taught the citizenship group; Miss Fannie Butler of Galveston gave instruction in Junior League and Sunday School Methods, while Dr. F. H. Butler of Chicago, led the discussions in Epworth League methods. Rev. L. V. Harrison, pastor at Clarksville, directed the recreational features and Dr. A. G. Jenkins, Ebenezer, Marshall, conducted the Mission Studies. Registration was not up to previous years, attributed to two causes: time and place of meeting. Those who have attended the session each year thought it advisable to carry the institute to a place accessible to a larger percentage of the constituency at less traveling expense. It was therefore decided by a vote of the Commission that Galveston should be the meeting place next year. The date will be decided upon later. Wiley College—its administrative and other officers—received words of commendation and gratitude for the hospitable treatment accorded the institute. Among the special features of the week's program were the addresses by Dean J. R. Rynolds on "The Destiny of the Darker Race," and the remarkably descriptive lecture by Dr. W. J. King, on his trip to the Orient. Dr. Butler spoke to the entire summer personnel, and conducted the camp fire service Friday night which, from all appearance, left a happy and helpful impression on the hearts of the attendants.

Officers elected for another year: Dr. M. W. Dogan, Chairman; Dr. J. S. Scott, Dean; Mr. J. P. Patrick, Manager; Dr. E. O. Woolfolk, Secretary; Miss Fannie Butler, Life Work Secretary. The Dean was empowered to appoint officers to fill other necessary positions.

Houston District gave largest amount for the support of the Institute, Navasota coming second. Marshall District contributed $14.00, Palestine, $7.00, Paris, $2.00. Beaumont district had not representative present. President Dogan assured the Commission of the keen interest which Wiley has in the work of the institute and invited them to return at any time to make this their permanent meeting place if desirable.

WOMAN'S HOME MISSIONARY SOCIETY ATLANTA CONFERENCE

The Woman's Home Missionary Society of the Atlanta Conference of the Methodist Episcopal Church held its twenty-first annual meeting at Warren Memorial M. E. Church, Atlanta, Ga., June 16-18, 1924. A large delegation was present.

The meeting was made very lively and instructive by the presence and help of our national field secretary, Mrs. Daisy M. Bulkley. Mrs. J. W. Queen, the president, in her annual address, made a strong appeal for the building up of the Society in our Conference by greater zeal among the workers in increasing our membership.

The greetings to the delegates were given by Mrs. E. B. Wallace of Warren Memorial and responded to by Mrs. Lula Hill of Central Avenue M. E. Church, Mrs. Mary Harper sang very sweetly a solo, "I come to thee". The entire delegation joined in singing The National Negro Anthem and the first day's session was closed.

Tuesday's session opened with the communion service conducted by Rev. J. W. Queen, District Superintendent of the Atlanta District. The following distinguished persons were presented and addressed the Conference: Dr. J. N. C. Coggin of Washington, D. C.; Mrs. McKitchen of Druid Hill M. E. Church, Atlanta; Miss Grace McCormick, Superintendent of Thayer Home, Clark University and Mrs. Daisy M. Bulkley.

We had the unusual privilege of having with us Miss Anna E. Hall, Missionary to Africa who is at home on furlough. Miss Hall is a product of Thayer Home, the first Home fostered by the Woman's Home Missionary Society of the Methodist Episcopal Church. At the noon time hour Dr. R. T. Weatherby, Atlanta Area Evangelist brought to us a wonderful message in his Bible talk. He spoke from 119th Psalm, 105th verse.

Mrs. D. B. Whitaker, Conference Corresponding Secretary read a fine report of her work. She stressed the importance of enthusiasm in the work that it might grow and thrive. Mrs. H. D. Stanton spoke with interest on Missionary Education. Mrs. L. J. Royal, Lenten Secretary, made a fine report. Mrs. N. M. Bryant represented the interests of the Supply Department. Mrs. J. W. Bowlin spoke on Temperance. Mrs. Bulkley was always available, alert, resourceful and efficient, giving information wherever needed. Her work among us was invaluable.

Tuesday evening a Pageant was given by the children and young people's Departments directed by the respective secretaries of the two Departments, Mrs. J. C. Cunningham and Mrs. N. J. Crolley. Wednesday, the officers for the ensuing year were elected and the delegates to the National Meeting were chosen. The delegates elected were Mrs. A. E. Gill and Mrs. N. J. Crolley,

Treasurer and Recording Secretary, respectively.

The following officers were elected:

President, Mrs. J. W. Queen, Atlanta, Ga.; First Vice-President, Mrs. P. H. Travis, McDonough, Ga.; Second Vice-President, Mrs. C. W. Adams, Newnan, Ga.; Third Vice-President, Mrs. Lena Simmons, Gainesville, Ga.; Fourth Vice-President, Mrs. D. B. Griffith, Rome, Ga.; Corresponding Secretary, Mrs. D. B. Whitaker, Atlanta, Ga.; Recording Secretary, Mrs. N. J. Crolley, Atlanta, Ga.; Treasurer, Mr. A. E. Hill, Atlanta, Ga.; Secretary Young People's Dept., Mrs. H. E. Burns, Atlanta, Ga.; Secretary Missionary Education, Mrs. D. H. Stanton, Atlanta, Ga.; Secretary Devise and Bequest, Mrs. L. A. Lemons, McDonough, Ga.; Secretary Evangelism, Mrs. Hattie Barnett, Atlanta, Ga.; Secretary Supplies, Mrs. Nellie M. Bryant, Atlanta, Ga.; Secretary Supplies, Emeritus, Mrs. Mary Crolley, Atlanta, Ga.; Mite Box Secretary, Mrs. G. W. Wright, Atlanta, Ba.; Temperance Secretary, Mrs. J. W. Bowlin, Atlanta, Ga.; Secretary Christian Stewardship, Mrs. Lula Hill, Atlanta, Ga.; Secretary Lenten Offering, Mrs. L. J. Royal, Atlanta, Ga.; Secretary Permanent Missionary Fund, Mrs. R. T. Weatherby, Atlanta, Ga.; Secretary Thank Offering, Miss Odessa Parker, Atlanta, Ga.

The next Annual Meeting will be held at Burns Chapel, Newman Ga. Mrs. N. J. Crolley, Mrs. Lula Hill, Miss Odessa Parker, Publicity Committee.

THE SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION OF GRIFFIN DISTRICT.

The Sunday School and Epworth League Convention of the Griffin District, Atlanta Conference, convened in Heck Chapel Methodist Episcopal Church, Griffin, Ga., June 12th at 10 o'clock, Rev. Dr. M. M. Alston, District Superintendent, presiding.

Devotions were conducted by Revs. J. M. Daniel and W. M. Bailey. The following officers were elected: Miss Lyda McCree, secretary and Miss Precius Dukes, assistant; Mr. Thomas Johnson, treasurer; W. B. Wood, reporter to the Southwestern Christian Advocate. All the pastors were present with few exceptions; the majority of the delegation was present the first day. The papers read were of a high order which showed that the young people had an appreciable grasp upon the major subjects that obtain in the religious program of the church. The discussions were pointed and profitable.

The Sunday School Institute was in charge of Prof. McMorries, who made many helpful observations in the general plan of Sunday School. Prof. Strickland of McDonough, addressed the convention upon the relation of the League to the church. Dr. R. T. Weatherby brought us a burning message on evangelism. Dr. J. N. C. Coggin electrified a responsive audience Thursday night on the national menace. Dr. L. H. King sent us a message deploring his inability to be present, so Rev. I. C. Rucker preached Friday night and the Holy Ghost descended upon all. The following visitors were present: Revs. J. W. Queen and R. T. Jackson of the Atlanta and Rome Districts respectively; Rev. C. W. Adams, Rev. Vonschultz, Rev. and Mrs. J. W. Swain, Rev. J. W. Langsten of the A. M. E. Church; Dr. B. B. Sherard and others.

The address of welcome was made by Master Matthew Swain; response by the writer. Good music was furnished by the delegation and the Glee Club of College Park came down Friday night and swept the crowd with their sweet melodies. Rev. Hough and his good people furnished ample entertainment. A literary entertainment was presented Saturday night by the young people.

Dr. Alston, the District Superintendent, is to be commended for the excellent way the convention was handled. Jonesboro was selected as the place of next meeting.—W. B. Wood, reporter.

METHODIST REVIEW, SEPTEMBER-OCTOBER, 1924.

This issue of the oldest periodical in American Methodism will be in the mails by the last of August. It begins with a frontispiece which is from a late and fine photograph of Bishop *Homer Clyde Stuntz,* a gracious memorial of whom is presented by Bishop *Titus Lowe,* who was closely associated with Bishop Stuntz at Omaha, Neb.

Bishop *William Alfred Quayle* is the writer of a brilliant article entitled "The Haunting Quality". That quality will be met by his readers, both in this and all his sermons and essays. Professor *William David Schermerhorn,* of Garrett Biblical Institute, argues for "The Inspiration of the Bible" in a sane, scholarly and ironic fashion.

"The Reflections of Grub Street" is the subject of a critical estimate of some modern literature by the Rev. *John M. Charlton,* Ph.D., Maplewood, N. J. He shows that some of the "Mirror" cleaners do not remove all the dust. The Rev. *Walter W. Van Kirk,* West Lynn, Mass., writes "The Message of the Russian Novelists." Probably Russia has furnished in the last generation some of the chief creative artists of our day. Dr. *William Edward Tilroe,* of Los Angeles, teacher of homiletics, describes "The Current Revival." He knows that it ought to be a soul-saving movement and much more. The world is the object of redemption. "Reason and Unreason" is the title of a philosophical paper by Professor *A. G. Armstrong,* of Wesleyan University, a profound discussion of the modern assumption of the instrumental character of thought.

Neuropathic problems push hard in present experinces. "Nerves and Religion" by *Andrew Gillies,* D.D., is a study of piety and pathology worth while to all restless souls—and the rest of us.

Major *Harry Webb Farrington,* Y. M. C. A. worker in the World War, is both preacher and poet. He offers "A Cycle of Chants to Christ." Each of his seven poems has a prose preface describing the religious experience out of which it grew. Another poem by Mr. *Anonymous,* "Where is the Summer?" is an autumnal elegy.

The *Editor* of the *Review* in Notes and Discussions, treats such questions as "Politics and the Preacher," "Making a Social Conscience" and "Sensational Preaching." In the House of the Interpreter, there are expositions on the thirst and hunger experiences of Exodus, "Bitter-Sweet," "Manna in the Wilderness" and "The Rock in the Desert." He also continues his treatment of the Virgin Birth problem, dealing in this issue with the alleged contradiction of Matthew and Luke.

The Arena contains an account of Woodrow Wilson's religion, by his friend, a Princeton professor.

There is an unusual collection of book notices. Such great works as Bishop McConnell's *Is God Limited?,* McDowell's *Making a Personal Faith,* "The Life of Alexander Whyte" and scores of others are reviewed by experts. The Reading Course is based on Sir George Adam Smith's recent important exposition of *Jeremiah.*

The subscription list of the Methodist Review is growing slowly. The number is still both few and fit. All preachers need it and leading laymen will be benefitted by it.

OBSERVATIONS ON THE DEMOCRATIC NATIONAL CONVENTION

Bitter Fight on Religious Freedom Plank

By H. E. Woolever, Editor, National Methodist Press

(Concluded)

The closing speaker for those who did not favor mentioning of the Klan was the Hon. William Jennings Bryan. He had been the most popular individual in the convention. As he took the platform, although it was nearing midnight, he was earnestly cheered. He stated that he had spoken to his fellow Democrats on many subjects, but never on one of greater importance. He said that the whole struggle was on putting in the platform or leaving out three words, "Ku Klux Klan". He begged them not to split the party down to the last election district on a religious struggle. He was interrupted many times by the shouts from the galleries, yet he continued his plea for unity and a liberal plank.

Bryan Presents the Supremacy of Christ

Finally, evidently realizing this might be his last opportunity to address a great gathering of this character, the orator and politician became the preacher. He used the last fifteen minutes of his address to plead for the acceptance of the Prince of Peace, and set forth Christ as the world's great need and only hope.

Taking the Ballot

It was Sunday morning when the clerk commenced to call the roll of states. An "aye" vote was in favor of naming the Klan and an "nay" vote was in favor of the majority report. The states having large cities voted to condemn the Klan by name. However, the only large states voting solidly for the minority report were New York 90 votes, Maryland 16, and Massachusetts 35 1-2, only one half vote in this state going to the majority.

As the vote proceeded, there was pandemonium in the hall. The chairman ordered the aisles cleared time after time and threatened to clear the galleries. The votes of many delegations were challenged and had to be polled personally. As the closeness of the ballot became evident the excitement increased, many were on chairs demanding to be heard and other groups were having fiistic combats A number changed their vote.

It was nearly 2 o'clock on Sunday morning when amid the wildest excitement the chairman

announced the vote as 541 3-20 ayes and 542 3-20 nays, the majority report having won by one vote. It was impossible to get order and amid the din the chairman put a motion on adopting the platform and declared it adopted. The convention adjourned until Monday morning.

The most bitter fight of the convention had been fought but the vote was not sufficiently decisive to clear the atmopshere and the division thus created remained throughout the convention.

Choosing a Candidate

Much will depend upon the candidate selected. The platform of the two major parties are both disappointing from a progressive standpoint. The personality and the record of the party leaders will afford the chief factors in the coming elections.

As these lines are written on the eighth day of the convention no candidate has been selected although thirty ballots have been taken. Up to this time no individual has the assurance of the nomination. By the time these lines are read the Democratic nominee will be known throughout the country.

We will comment later upon the balloting and the final choice of the convention.

THE WOMAN'S HOME MISSIONARY CONVENTION OF SAVANNAH CONFERENCE

The eight annual session of the Woman's Missionary Convention convened in St. Andrew's Methodist Episcopal Church, Sylvania, Ga., June 19-22, 1924.

Rev. J. S. Stripling preached a short spicy sermon after which greetings from our Sister Churches of welcome. We feel very greatful to the people of Sylvania. We take this method to thank one and all.

The meeting was well attended by members of the auxiliaries and visitors. Mrs. Odum, our worthy president served with credit and with untiring ability pushed things to victory.

Friday morning the Communion was given by Rev. J. S. Stripling and Rev. W. H. Odum, after which Mrs. Farme was chosen as secretary of the Convention.

The reports from the auxiliaries showed advancement along industrial, spiritual, social, and financial lines.

We were blessed to have our field Secretary Mrs. Daisy McLain Bulkley with us. In so many ways she rendered service to make our coming together a successful and just what God would have it be. On Friday we had a splendid demonstration of an auxiliary that had no life, really it was just like some of our auxiiiaries today. Therefore no progress is made. Saturday a demonstration of a wide awake auxiliary that was up and doing. Every one came on time, new members added, and an interesting program rendered and a good collection.

Let us get busy at once and map out our plans for which we are responsible, then make a careful survey of the possibilities of our field for the things which we should accomplish in the next twelve months in order that we may reach and go beyond the goal.

Sunday was a high day. Love Feast was conducted by Sister's Minnie V. Jackson and Nancy Jackson Rev. J. S. Stripling, District Superintendent of the Waynesboro District was at his best. He preached a wonderful sermon at 11 o'clock; text Luke, 10-42. Subject, "Mary Has Chosen a Good Part."

At 4 o'clock Rev. J. F. Roberson preached a soul thrilling sermon, and at seven o'clock we were favored with a Pageant, "Columbia and Her Three Daughters." Every nation was represented. The lesson brought out of this play was, that each was clamoring for the light and the love of Jesus Christ, so that they may be better prepared to serve their country.

Considering the great financial strain throughout the country, we felt that this meeting was a success both spiritually and financially. Total raised $442.02.

Pray that we may have better reports at the next meeting which will convene in Scotts Chapel, Blackshear, Ga., June, 1925.

—Mrs. Janie V. Carpenter, Reporter.

WHY WELL PREPARED MINISTERS SHOULD BE ASSIGNED TO THE RURAL WORK AS PASTORS.

By Rev. S. S. Earles, B.Pd.

(Continued)

For the most part the Church house in the country is nothing more than a shell and is used semi-monthly or monthly. The parsonages, well, they as a rule, are better fitted for the habitation of rats, scorpions, lizzards, bats, frogs, wasps and innumerable other things which do not meet the approval of the minister and his family as company.

Cause of Such Conditions

Such conditions may be attributed to many causes, among which might be named the following: lack of interest on part of the people, lack of interest on part of pastor and sometimes lack of interest on part of the District Superintendent. A lack of interest on the part of the minister did I say? Well, the minister finds it a difficult task to raise money enough to take care of the other interests of the church including the pastor, district superintendent and the Bishop's salaries and to meet the demands for the benevolences. The people find the same difficulty and the district superintendent is in the same wagon; hence not enough money for the beautifying of the place of worship and building and maintaining a decent place in which the pastor and his family should live.

Then, too, the people sometimes are living in mere shacks and this has a tendency to cause them to be careless as to the kind of place they should have for the minister to live in or the kind of house they should have to worship in.

Remedy

First I would say let the conferences see to it that the standard set by the church as to the literary qualification of the men who would enter the ministry be more closely adhered to: this of course would cut out some of the men who find it difficult to maintain a decent living in other fields where competition is great and has forced them aside because of their not being able to stand the test and thus turn to the ministry for an easy get by.

Some may say by doing this the church might cut off some good men who feel the call to preach and can, as we say some times, do good work. I admit this much to be true but as I understand it a call to preach is not always a call to the pastorate and if it is a call to the pastorate, in my judgment, it is a call to prepare for the ministry; and why not? No one today would apply for a position as teacher in the public schools of the state without first having made preparation for same; no man would apply for a practicing physician's certificate without first having made the necessary preparation for same; or what men of you would apply for a position as engineer on the fast passenger trains where every day hundreds of lives must be carried over the road from place to place, trusted to the skillful knowledge of the engineer without having made the necessary preparation for the position?

Then if men who are to teach men the things of this world, or men who are to teach us to care or his body or cure the ills of this body, or men to whom our lives are trusted for safe carriage on trains or boats of this world are to have such extensive preparation, what about the men to whom has been entrusted the guidance of the life that must be lived thruout eternity? Is it not meet that they, too, should be well trained men prepared in their line of work?

Second. Send better trained men into the rural work. Men who by careful training have been made to see the difficulty that exist between the races because of the lack of understanding on the part of both white and black; men who are willing to lay aside, if I must say it, a part of their prejudice, at least toward the white race and strive earnestly, even tho at a sacrifice of some things he should like to see done but realize the fact that it cannot be accomplished at once, and patiently to bring about a better feeling between the races. I am very much impressed that much can be done in the rural districts to promote better feeling and more harmony between the races and thruout the country if a little more care is exercised in picking out the men who must serve in the rural field as ministers of the gospel.

Third. In some way see to it that a better support is given the men who must serve the rural work. Of course there are several ways in which a better support can be had, among which may be mentioned the combining of two or more churches into a circuit work, this is nothing new of course, but it could be done on a larger scale. Of course I do not pretend to say that the causes I have given for the condition of the work in many rural places, nor the remedies that I recommend for bettering the condition are all, but I feel that if these are looked after a little more carefully better results will be obtained in the work of Evangelization, the problem of better houses to worship in, better homes for the minister to live in, and things generally will be better or all concerned

(To be continued)

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College

Missionary interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--The First Miracle of Jesus.

(Jn. 2:1-11)

AUGUST 10, 1924

During our studies in the life of Jesus we shall have occasion to study a number of his miracles. This being the first one of our study, it may be permitted that we preface it with a few remarks on the miracles of Jesus in general.

In the first place, the miracles of Jesus were not considered any absoluate proof of his Messiahship. Great miracles had been attributed to one or another prophet before him, and were regarded only as an evidence that the power of God operated through them. But, in the second place, because of the disposition of the people at that time the miracles of Jesus were of considerable importance. If he was permanently to be accepted by his people as the Messiah, it was necessary that he should perform some wonderful works which, as Nicodsmus said, no man could do except God was with him, though he may perform such works and yet not he accepted as the Messiah. In Jesus' reply to the query of the Baptist as to whether he was truly the Messiah, he ennmerated different kinds of wonderful works which he had performed (Lnke 7:22). This he meant to be interpreted as some evidence of his Messiahship For the people of that day a Messiah who could not perform any supernatural work wonld not be considered any Messiah at all. And, even though some Christians today can accept Jesus as Divine without laying any great stress on his miracles, still for the rank and file of ns his miracles make him much more wonderful than his teachings taken hy itself. And to the rank and file of men bis miracles speak much more convincingly of his divinity than his teachings alone—even today. But, In the third place, Jesus did not perform miracles simply as a means of convincing people of his Messiahship, but also and criefly becanse of his deep interest in human welfare. Without this genninely hnman interest his miracles wonld not have any moral content. He sought always to serve human welfare, bnt not simply that he might mako men better off physically, but that he might make them better spiritnally; that he might arouse and strengthen their spiritual life and establish them in the proper attitude and relation to God. Some men today speak as if they consider the fundamental purpose of religion to be to make men better off physically and economically. 'Tis true that religion should try to make men better off in that way, but chiefly as a means to a nobler end. The fundamental purpose of the Christian religion is to make men better spiritually and establish them in the proper attitude toward life and the proper relation to God. Sometimes this can best he done by first improving men's physical conditions. And sometimes it results in an improvement of their physical conditions. But the fundamental purpose of religion is, as with Jesus, the improvement of men's spiritual condition.

So much for the purpose and significance of Jesus' miracles in general. Now let us consider more definitely his first miracle in particular—the turning of water into wine.

This miracle is reached only hy Saint Jobn. Hs certainly did not record it simply because Jesus had performed it. If that had been his motive, he would have recorded all of Jesus' miracles about which he knew. The Gospel writers selected from among the large numher of the miracles of Jesus those they would record in their Book. And they were guided in their selection hy a definite purpose. In a general way this purpose was to help convince men that Jesus was tbe Mssiah. Bnt doubtless another motive also guided them in their selection. Otherwise they either would have selected only the greatest miracles or would have recorded all about which they knew. It is as true that Saint John records only a few of Jesus' miracles, and those few are among the greatest. His Gospel emphasized the most strongly of all the others the divinity of Jesus. But still he, also, like the others, has another motive. This other motive is to portray the character of Jesns through his work as well as through his teachings. His characteristic portrayed by this miracle in Cana is his natural socialableness: his normal interests in the normally social pleasures of men. This could have been done simply by telling some things that Jesus said. But it conld best bs done by telling what Jesns did himself. And I can think of no incident narrated by any of the other Gospel writers which so clearly brings out this characteristic of Jesus. He was not only interested in the social pleasnres of men to the extent that he accepted the invitation to be present at the marriage, but when an unexpected thing threatened to mar the wholesome pleasures of the evening, he even by his divine power performed a miracle that these pleasures be not interrupted.

Jesns was no ascetic. He was a Nazarene, bnt not a Nazarite. The Nazarite, for one thing, did not believe in wine-drinking. While it is not said that on this occasion Jesus partook of wine alone with the otber guests, still that he did is the most natural supposition to make—especially when we remember what he said in Matthew 11:19. Moderate wine-drinking was a social custom among the Jews. And its abuse did not cause the rise of such a great social problem as it has caused in many a modern country. Without any doubt the abolition of the saloons and the te-total-abstinence movement in this country is a genuinely Christian act. And Jesus most assuredly would not have approved of wine drinking even moderately among his people had it resulted in any grave social evil. This is not a temperanco lesson, of course. But we mention these things because in the mind of the inquisitive student the question will almost certainly arise concerning the rightness or wrongness of the drinking of intoxicants as Jesus saw it Following Jssus we should not he so out of touch with men that we cannot enjoy their wholesome social pleasures. But also following Jesus we should not either indulge in or condone the doing of things which tbe best thoughts of society considers wrong.

Jesus' first miracle, then, both indicates his divinity through his power over nature, and shows his human interest in our wholesome pleasures.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, Aug. 10, 1924.

"Whatsoever he saith unto you, do it."
(By D. D. Martin, D.D.)

Mary caught a vision of the greatness of her son. Her confidence was contagious, and the servants did as she said. The result was the good wine. The reaction of largest value was tbat his disciples came to believe on him. It is pathetic to see so many missionaries, preachers, Sunday school teachers and professed Christian workers who have no faith in the triumph of the Gospel. The disciples had become acquainted with Christ but did not know his power. The miracle which he performed strengthened them.

There was a holy intimacy between onr Lord and bis Mother. She believed and was not only quick to lay hsfore him the situation of embarrassment, but to charge others to cbey him. She knew what would come. The secret of the Lord is the pearl of greatest price to every Christian worker. Such confidence as will lead him to prompt obedience. in every occasion of distress or need hurry to him, and whatsoever he saith, do it. Do the thing he wants you to do, and when he wants you to do it, and the way he wonld have it done.

He has a plan concerning each life, and in some way that plan is related to the furtherance of his Kingdom in the world. How triumphantly his canse wonld move forward if each life wonld articulate with his great purpose for humanity. There wonld be no lack of missionaries, no churches without efficient pastors, no Sunday schools without consecrated and trained teachers. To make good in life, one thing only is necessary; "Whatsoever he saith unto you, DO IT."

The philosophy of life's happiness is in making each day better than any prceeding. However good the wine had been, the best wine came afterward. So with every perfecily ohedient life. It is always good, always hetter, and always the best. It is a tragedy of failure not to have today hetter than yesterday. If we do what he says it will he hetter, and we will be at our hest in his service in tbe home land and in the foreign field until his Kingdom fills all the world.

Gammon Seminary.

District Rounds

MUSKOGEE DISTRICT
Second Round

Elliotts, July 31-Aug. 1; Coffeyville, 2-3; Big Creek, 5-6; Independence, 9-10; Osweko, 12-13; Chetpa, 16-17; Chelsea, 19-20; Tulsa, 23-23; Grand River, 31-; Wewoka, Sept. 6 7: Weutka, 8-9; Boley City, 9-13; Boley, 13-14; Okmulgee, 21-22; Hugo. 27-27; Colbert, 29-30; MacAlister, Oct. 1-2; Eufoula, 4-5; Brush Hill, 6-7; Portsr, 8-9 Muskoge, 11-12. Dear Brethren: We have wrought well so far. Let us go after the Gsorge R. Smith College fund; to fail would be disloyalty.—W. C. Conweli.

RICHMOND DISTRICT
Second Round

Roanoke, Aug. 1; Bucbanan, 2; Stewartsville, 14; Leesville, 15; Pittsville, 16; West Staunton, 25; Staunton, 26; Highland, 27; Waynesboro, 29; Lexington, Sept. 2; Buena Vista, 3; Brownsburg, 4; Harrisonhnrg, 16; Bridgewater, 17; Grottoes, 18; Luray, 22; Strasbnrg, 24; Woodstock, 25; Winchester, 26. Dear Brother Pastor, co-worker and member: We are entering upon this the second quarter of our Conference year's work. The General Conference recently adjonrned at Springfield, Mnss., has gone into history and the new program of our church is now before us. "The World Service" put into practice will hring the wrld nearer to Christ and into His Kingdom. Methodism is on the forward morch, "Let Us Keep Step." The same Christian Faith of our Father's prevails in our church. "Teach and Preach is the watchword." The District Conference, Sunday School and Epworth League Convention at Lincoln, Va., Angust 26th to 31st, Incinsive. The Epworth Leagne Institute at Morgan College, Baltimore, Md., Angust 11th to 18th, inclusive. Faithfully yours, Walter S. Jnckson, District Superintendent, 620 N. Fifth St., Richmond, Va.

WAYCROSS DISTRICT.
Fourth Round.

Barnesville, Ang. 2-3; New Zion, 9-10; Liherty Hill, 16-17; Macon Station, 23-24; Macon Mission, 3 p. m., 24; Forsyth, 30-31; Eastman, Sept. 6-7; Waycross Station, 13-14; Donglas Mission, 16-17; Manor, 18-19; Waycross Mission, 20-21; Cordele and Fitzgerald, 27-28; Blackshear, Oct. 3-5; Patterson, 4-5; Traders Hill, 11-12; Faceville, 18 19; Bainbridge, 20-21; Valdosta and Sparks, 24-25.

Dear Pastors and Laymen: This

quarter will complete our year's work, let us do our best to make a full report at the conference on all lines. We advanced 30 per cent in our Centenary report last year. I want us to go beyond that this year. We are co-laborers together for Christ and his Church. Let each individual do his part to make our work a success.—J. H. Pinkney, Dist. Supt., Box 453, Forsyth, Ga.

Quarterly Conferences

OAKDALE, LA.—Our second quarterly conference was held July 15th, with Dr. C. W. Reeves, our able District Superintendent, in the chair. The business of the conference was dispatched with much ease. Every phase of the Church was looked after with much care. Dr. Reeves thus far has proved to be the right man in the right place. The quarterage was paid in full.—Mrs. M. C. White, Reporter

MOOREHEAD, MISS.—Our second quarterly conference was held June 14-15 in Haven Chapel M. E. Church, with our beloved District Superintendent, Dr. E. F. Scarborough, in the chair, who spoke many words of encouragement to our people. Reports showed increase along all lines. Bishop Jones made no mistake in sending to us this great man. We are struggling under burdens to do our work. On Sunday morning the District Superintendent selected his text from Eph. 6:13. He delivered a wonderful message.—W. C. Conner, P. C.; M. L. Moore, Reporter.

BOLEY, OKLA.—Rev. W. C. Conwell, District Superintendent, held his first quarterly meeting July 5-6. On Sunday at 11 a. m. he preached a strong sermon to a large audience. It was well received. One person joined the church, Miss L. Bowen, formerly a member of our church in Dallas, Texas. The District Steward, Brother C. L. White, paid District Superintendent's claim. The five unit leaders, Mrs. Birdie King, Mrs. Dr. Paxton, Mrs. M. J. Kennedy, C. L. White, and Unit Leader-at-large A. L. Hill, did excellent work. The Ladies' Aid, Mrs. Dr. Scott president, has her work well in hand. Mrs Robinson is president of Junior League, and W. W. Riley is president of the Senior League. They will report $10 each for World Service claim at District Conference. P. L. Anderson, superintendent of the Sunday school, the District Superintendent says, has the best Sunday school on the district. Mrs. Mary Herron, formerly a member of our church in Anodarko, Okla., joined the church here this quarter. District Superintendent W. C. Conwell's quarterly visit was very helpful to our church here. He left for Sedalia, Mo., to attend Epworth League Institute, and on to St. Louis, where he will attend the Area Council.—A. W. Talbert, Pastor.

CHURCH FURNITURE

OBITUARY

This column is opened gratuitously for notices concerning deceased persons It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

GILMORE—Brother Allen Gilmore, a highly respected citizen of La Grange, Ga., and faithful and dutiful member of Warren Temple M. E. Church for fifty-eight years, departed this life in full triumph of faith June the 30th, 1924. He was a high example of well-rounded manhood. He was quiet and unassuming in manner. The church has lost a good member. The members of Warren Temple and friends join the family in their sorrow and extend to them their deepest sympathy. The funeral services were conducted by the pastor, assisted by the Revs. S. C. Crandall, J. T. King and the District Superintendent, Rev. E. D. Giddens.—W. A. Johnson, Pastor.

MITCHELL—Brother Geo. Malkin Mitchell, stepfather of Rev. J. H. Brandon, Pastor of the Austell Circuit, Ga., departed this life July 3, 1924. He was a faithful member of the Suwanee Grove M. E. Church for more than forty years, and was about 70 years old. He was married to Mrs. Lila Brandon, forty-two years ago. They had born to them 5 children of which two proceded them to the great beyond several years ago. Brother Mitchell was a true and tried servant of God. He was much thought of by both races. Rev. J. H. Brandon gave testimony of the fine way in which Brother Mitchell trained him as a stepson. He pointed to those examples that made him what he is as a minister of Jesus Christ. —Reporter.

GOODLOE—Bro. H. R. Goodloe, a member of Hopewell M. E. Church of the Canton Circuit, and also a teacher of the senior class, trustee and exhorter, was born about 1878, died June 26, 1924, 46 years of age. Bro. Goodloe was a great man in his community church; he was in every movement that was good; he was also elected president of the Epworth League and was mastering the cause. As a teacher of the public school he had no equal in the discharge of his duties. The outlook for Bro. Goodloe as minister was bright and clear. Hopewell Church will miss him. Bro. Goodloe was a son of Rev. N. R. Goodloe, pastor of one of our churches in Laurel, Miss. He leaves a wife and 10 children, sisters and brothers, and a host of near relatives and friends to mourn his loss. Those taking part in the funeral were Rev. J. Sims, Rev. Sanders, Rev. Walter Davis, Rev. Hofer and others, also Rev. J. W. Davis, the Rev. Thomas. Our pastor of the A. M. E. Church preached his funeral. He was laid to rest in the Hopewell cemetery, Cobbwill.—Elna Goodloe, Reporter.

LEWIS—In obedience to him that doeth all things well. We the Pastor and members of St. Paul M. E. Church, Palestine, Texas, were stricken with grief because of the death of Sister Mary Lewis, a full fledge Christian. For fifty years she had labored in the grand old church with a most splendid record. Sister Lewis was born in Luderdale, Miss., 1845, and was brought to Texas by her slave owners. She married Alexander Lewis and there were born to this family, 14 children, eight boys and six girls. Sister Lewis was one among the faithful elects who knew no shirking. She was 79 years old at his death but she was apparently a big sister with her girls, spry and active with a most friendly and pleasing disposition looking to be much younger than she was. On the 26th of June, 1924, she had a paralytic stroke and lingered until July 4th, and then she passed into her rest. The church has lost a faithful member and the community has lost a model neighbor and a loving mother. She died in full triumph of faith. This is the third member of St. Paul to pass out this year. Brother Luke Burten and the Rev. J. R. Carnes. We mourn their loss. But hope to meet them again. Rev. J. L. Blue, P. C.—Mrs. E. M. Blue, Reporter.

McMILLAN—Mrs. Jane McMillan was born Dec. 6th, 1856, near Quitman, Wood county, Texas, a slave; was married to Mr. James McMillan, July, 1870. There were born to this union thirteen children, of which nine survive the deceased, six sons and three daughters. There are twenty-one grandchildren; these, together with the nine children already mentioned, a loving and devoted husband, other relatives and a host of friends are left to mourn her loss.

Both Bro. and Sister McMillan were converted soon after their marriage and united with the Methodist Episcopal Church at Hamilton, Texas, where they were faithful members until they removed to Dallas a few years ago and placed their membership with St. Paul, Dallas.

The funeral service was conducted from St. Paul on Wednesday morning, surrounded by her nine children, a host of grandchildren and friends. Dr. J. W. Warren, District Superintendent of the Dallas District, acted as master of ceremonies. Dr. Young, pastor of Bethel A. M. E. Church, and Dr. Clark, pastor of the C. M. E. Church, assisted. A number of telegrams of condolence were read, together with resolutions from St. Andrew's Church, Fort Worth, also resolutions from Wesley Chapel, Austin, together with other resolutions from the citizens of Dallas, accompanied with splendid floral tributes which showed to a marked degree the esteem in which the deceased and family are held. The sermon was preached by G. A. Deslandes, the pastor.

Woman's Column

SHREVEPORT, LA.—Shreveport District Woman's Home Missionary Society held their monthly meeting at St. James M. E. Church, Shreveport, La., July 9th, with Mrs. S. A. Day, president, presiding. After devotions, greetings were extended by the pastor, and Mrs. L. A. Wilson responded, followed by an instrumental solo by Miss C. V. Williams. The president gave some very helpful suggestions on the work of the Woman's Home Missionary Society. The reports of the auxiliary and district officers were read. A number of the pastors and the District Superintendent were present and spoke many words of encouragement concerning the work. Luncheon was served by the St. James Auxiliary. The next monthly meeting will be held at the St. Paul M. E. Church, Shreveport, August 6th.—Mrs. I. M. Goins, Cor. Sec'y.

ROANOKE, ALA.—To the Woman's Home Missionary Society of the Opelika District: Dear sisters and brother pastors, we are looking forward to our district conference that will be held at Roanoke, Aug. 5-10. Please let each president be present with a good report of membership and church pledge money and assessments. There were only a few reported at the state meeting. We hope to have a successful meeting. Our meeting will open Tuesday, Aug. 5, at 9 o'clock a. m. But dear president and brother pastors, we are still pleading for the co-operation of all, for, without your co-operation, we cannot succeed. We need more prayers and co-operation in this great work of the Woman's Home Missionary Society. Pray that success will be ours on district this year.—I am yours for the work, Mrs. J. P. Russell, District President.

CARD OF THANKS.

We take this method to thank Rev. J. W. Gilder, Mr. Chas. Herbert, the members and friends of Salem M. E. Church for the fine way in which they entertained the Sunday school and Epworth League convention of the Beaumont District. This is one of the best organized Sunday schools on our work and we are impressed with the fine type of young people there. We further thank the pastors of Port Arthur, Beaumont, Conroe, Liberty, Hemphill, Campground, Huntsville, Livingston and Willis for their support. May you carry the enthusiasm of the meeting back to your work, for we must have better schools on our district.—Misses Florence Williams and Mary Bass, Presidents; W. D. Lewis, District Superintendent.

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WHAT THE CHURCHES ARE DOING

VAIDEN, MISS.—Children's Day on the Vaiden Circuit was observed on the following dates: At Sand Hill, June 8th, collection $12.25; at Good Hope, Jnne 15th, collection, $10.27; at Martin Grove, June 30th, collection $21; at Midway, July 6th, collection $30. Total, $73.52. Each superintendent spared no pains in trying to make the occasion a success.—E. H. Holmes, Pastor; W. H. Bailey, Reporter.

SPRINGFIELD, ILL.—July 6th was rally day for Grace M. E. Church, Springfield, Ill., on huilding fund. The rally was led hy the following captains, and the amounts following their names is their finanicial report for the day: Captain No. 1, Mrs. Scottie McDaniel, $60.32; No. 2, Mrs. Dora R. Sims, $166.65; No. 3, Mrs. Anna Hart, $27.03; No. 4, Mrs. W. J. Waldon, $35; No. 5, Sarah Dyer, $24.15; No. 6. Mrs. Pearl Carr, $29.48; No. 7, Mrs. Jessie M. Rogers, $86.90. Total, $429.53. We have the first unit of our church huilt and will resume building in the next few days, and expect to have our auditorium ready for use this winter. The women of Grace M. E. Church who are possessed of the spirit of Jesus aro a unit in their desire and effort to huild a new edifice that will do credit to Methodism in Springfield, and hence the pastor feels that, with the support of these godly women, and also a few godly men, with the Lord us leader, the huilding program must and will he carried through to success. There was in this rally a little friendly rivalry which gave it some impetus. There were two prizes offered to, first, the captain raising the largest amount of funds, and, second, to the captain raising the next largest amount. Sister D. R. Sims took first price and Sister Jessie M. Rogers took second, and refunded it. Grace Church will in the near future he an asset and doing real business for the King.—Chas. W. Sims, Pastor and Reporter.

BOND, MISS.—A special committee on Jnne the 9th reported as follows: Sister M. L. Griggs, $17.47; Sister S. A. Walker, $41. Making a total of $58.47. Our second quarter was heid on the proper date, with Superintendent Rev. P. H. Rembert in the chair. He was at his best and preached two strong sermons. Additions to the church this quarter, 10. Collections, $330.—W. R. Walker.

LAFAYETTE, LA.—The Lake Charles District Preachers' meeting convened at Lafayette, La., Jnne 18th. In the absence of the president and vice-president, Rev. C. W. Reaves, District Superintendent, condncted the opening service with an impressive devotion. He gave an excellent exposition of the Bihle. Rev. W. J. M. Price hnving arrived, by request of Rev. Reeves, presidcd. Every hrother took part in the discussions. Led by our leader, C. W. Reeves, Luke 15:28 was our topic. Miss Sibyl E. Moses delivered an excellent address on the suhject of a hetter prepared ministry. W. H. Jones preached the closing sermon. Rev. C. C. Smith mnde it pleasant for all. Tho only thing needed to put our people in the front rank here is a modern huilding. Our next meeting will he at St. Martinville, July 23-24. Condolences were sent to the widows of Rev. I. L. Turner and Rev. J. S. Weavcr.—W. H. Jones, Reporter.

CHILTON, TEX.—St. Paul is still on the forward march. Sunday, June 29, the cornerstone was laid hy the Masons of Chilton and several other visiting lodges. At 11 o'clock Dr. S. E. Jones, District Superintendent of the San Angelo District, preached a strong sermon at 2:30. Dr. Clemmons of Temple made a short talk on health; it was indeed a treat to those that heard it. At 3:30 the Masons marched from the hall to the church, where the stone was laid. Excellent music was furnished hy the pastor's daughter, Mrs. U. R. Lewis of Willis, Texas. At 8:30 Dr. Jones again preached; he took for a text Matt. 25:40. Splendid music was furnished hy Good Hope Baptist choir. St. Paul is planning to entertain the district conference, which will convene in August. Under the leadership of a husy pastor we are pushing forward. We have painted the church hoth inside and out; it is near completion, all but seats, which will he put in hy conference time, hy the help of the Lord. Onr motto is over the top.—Rev. M. Fonntain, P. C.; (Mrs.) Myrtle Washington, Reporter.

WATSON, IND.—Watson and Cementville Circuit: The two churches have beon for hetter than a month working with a hard struggle to bring to pass a revived interest along all lines, in a financial way, leading up to July 6th, which date was the rally day of the Cementville church, July 13ih being the rally day of the Watson chnrch and the final wind up of the rally of both churches. We feel that we were lead by our forces to a great victory which we all are proud to say when we find through all of our struggles we realized the sum of $200 for the circuit.—W. M. Britt, Pastor; T. G. Stnm, Secretary.

CORINTH, MISS.—Thc World Service program is heing carried out splendidly hy the young people of the Epworth and Junior Leagues. Eacn Sunday afternoon different persons are assigned to explain different countries, so as to benofit the hearers that can understand and make plain to those who cannot understand. Miss Coceli Lacy, one of the splendid young ladies of the Young Ladies' Circlo, wns crowned queen by Deaconess F. L. Gaither, deaconess in M. E. church of Washington, D. C., an honor that was conferred upon her hy a group of young folks and friends which was one of the features of the special program for the occasion. Sunday, July 6th, was Sunday School Promotion Day, from 10 o'clock to 11:30 o'clock a. m. Quite a number of hoys and girls were promoted to different classes, from heginners through to senior classes. Each person who received a diploma was given an excellent lecture by Mr. Grant Turner. The consensus of opinion is that by continuing in this way with our splendid corps of teachers, our able superintendent, Mr. W. H. Gillespie, and secretary, Miss Mary E. Williams, our splendid group of students, that the Sunday school of Mt. Moriah M. E. Church will be one of the best in the Upper Mississippi Conference.—Luella J. Winbush, Reporter.

KENNER, LA.—The first Sunday in July was a record breaker at this place, when Ross Church from Camp Parapet worshipped together. Both churches have the new style communion tahles installed. A great service at Kenner was heid; one new member was added. On the third Sunday of this month we were blessed with having the District Superintendent, W. G. Alston, with us at both churches. Two wero added to Ross Church the third Sunday. Another room is heing added to the parsonage at Kenner. The District Superintendent is well pleased with the two churches. On the fourth Sunday in August an old-fashioned basket meeting will be given at Camp Parapet. All the city churches and pastors are invited.—S. J. Jackson, Reporter.

SCOTLANDVILLE, LA.—On July 1st a shower of gladness swept over the parsonage at Scotlandville and left Mr. and Mrs. Wilkins all smiles. A surprise was given them, led by Mrs. L. V. Brown, Ella Murry and others. The company came to the parsonage singing "Sing On." After entering, the table was covered with many pounds of choice groceries, refreshments were served by Sisters M. L. Bradford and McGuire. A talk was made by Mrs. J. H. Bradford, superintendent of the Sunday school, expressing many words of appreciation to Rev. and Mrs. Wilkins for the work they are doing here. Rev. Wilkins thanked the guests and told them to come again. We are also happy to have with us Mrs. Dixon, the mother of Mrs. Wilkins, from Atlanta, Ga.—M. L. Bradford, Reporter.

CALDWELL, ARKANSAS—Wesley Chapel, on the Caldwell Circuit, is alive. Children's Day was a high day. The program of the church was carried out with quite a success. On Sundny at 11 o'clock our pastor, Rev. B. T. Tucker, preached on "Tithing and Offering," to the delight of all who heard him. At 8 o'clock the Children's Day program was rendered. The main feature of the evening was a play, "The Magic Ring," which was conducted by Mrs. I. A. Thomas and Mrs. Mattie Hare, which was very interesting. We are very grateful to have these two talented women to co-operate with us. We feel that through the assistance of these two women and other talented young women and men of the church we will ge able to make this year a "red letter year" in the history of the church.—J. H. Rounsville, Reporter.

LA GRANGE, GA.—Warren Temple Methodist Episcopal Church: In February Rev. W. A. Johnson was transferred from the Florida Conference to the above named charge. He comes to us highly recommended from both the Florida and the South Florida Mission Conferences, having served successfully in both. Rev. Johnson has plans under way for a thousand dollar drive. August 10th and October 19th are the dates named for the reports to he turned in. The members are working with much fervency; we hope to make this the best rally ever undertaken in this charge. On June the 23rd the Sunday school gave a union picnic, several of the churches of the city taking part. Celebrating its 58th anniversary, Rev. J. T. King being the honored guest of the occasion, having served faithfully as Sunday school superintendent for 50 years. A special program was rendered during the afternoon. A neat purse was presented to Bro. King as an appreciation of his loyal service.

The family of Rev. W. A. Johnson, consisting of wife and four daughters, are at home in the parsonage, to the delight of the members and friends, who have learned to love them for their cheerfulness. On July 3rd, under the auspices of the Ladies' Aid Society, of which Miss M. E. Miller is president, a gallant party entered the parsonage and laid many pounds of choice groceries and a nice cash purse on the table; this was a very agreeable and appreciative surprise to the reverend and family. After the exchange of greetings and good wishes, ice cream and cake was served. Those making up the party were Misses Carrie Campbell, Juliet King and Theadora Thomas, Mesdames J. F. Harrison, Geneva Guysi, Francis Young, C. H. Revis, Sr., W. M. Maddox, A. D. Rutledge, Sarah Fielder, Mattie Blackshenr, Bros. J. W. Jackson and Neal Kindle. A large number contributed who were not present. Cars were used to convey the party, so heavily were they laden.

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Home M. E. Church pulled off a big rally at Sweet Home M. E. Church, with Bro. Offie McCullough as general of the 32nd division, with Mrs. J. E. Mackey sergeant, $7.64; Sister G. E. McCullough raised $6.54; Sister Lou Williams, $5.65; Sister Josie Perry, $1.58; Sister Jnne Darden, $1.06; Sister Johnson, .88; Sister Beulah Terry, .53. Bro. I. S. Burton, general 31st division, with Sister Leena Johnson, as sergeant, $5.96; Mrs. Birdie Lee, $1.69; Miss Olia May Burton, .75. Rainbow division, Bro. Roht. Davis major, Sister Louise Thomas as sergeant, $3.67; Frances Davis, $1.27; Bro. R. M. White, .50; Sister F. E. Patterson, 75c. Bro. Tom Burton, Wild Cat division, Miss R. E. Burton, major, $1.83; Bro. H. Anderson, .12. Bro. P. B. M. Thomas came with Sister Virginia Johnson and lots of good things to eat, such as a hen barbecue and ice cream, and raised $41.99. Gave the pastor $12.80 of the amount made and the remainder of the proceeds went for the church and parsonage. The good people of Sweet Home seem to he working now with Bro. Rov. J. D. Mackey as pastor and Bro. P. M. B. Thomas as manager.—P. B. M. Thomas, Reporter.

MT. OLIVE, MISS.—Sunday was a grand day at St. James M. E. Church. Children's Dny was celebrated with much joy, to the delight of all who were present.. The following program was rendered: Welcome address, hy Rev. R. T. Gray of the Baptist Church; "The Cause of Education," Mrs. N. J. Griffith, of Magee, Miss.; Lessie Donald and Rev. Eugene Magee of the Baptist Church; "How Can We Help With Our Money?" Mr. T. H. Donald, Mr. Matthew Rowe; "The Value of Influence," hy Nora Lee Keyes and Mr. Watson McNair; "How to Enter Christ's Family," hy Mrs. P. C. Drummons; Precious Magee and Ruth Watkins; "Ye Can Not Serve Two Masters," hy Mr. A. W. Stuhhs; "The Nature of Sin," by Mrs. Eunice Keys; closing address by Miss Evalina Magee, snhject, "Love." The program was grand. Collection, $15.53.—Rev J. McRea, Pastor; Lessie Donald. Reporter.

LAWRENCEBURG, TENN. — St. John M. E. Church is moving on nicely. The pastor and memhers are working agreeably together and intend to make a good report at our annual conference in McMinnville Oct. 8. Our July rally was a success for the pastor and trustees. Each captain worked faithfully. Club No. 1, Mrs. Lula Franks, $17.30; No. 2, Mrs Ann Simington, $16.70; No. 3, Miss Novelia Hodges, $20.35; public collection, $19.05; total, $73.40. May the Lord bless these faithful workers. We will not stop here. We have planned a twelve tribe rally August 31. Onr pastor, Rev. S. M. Carmichael is a good worker and preacher and we know the value of true leadership.—Ozie J. Snmerhill, Reporter.

BILOXI, MISS. — Children's Day was a great day at St. Paul M. E. Church. Sister N. T. Patterson and Sister C. L. Brown had the children so well trained they charmed the audience with their speaking and singing, and $10 was sent to Board of Education for Children's Day fund. This will aid worthy students to complete their education.—J. A. Patterson.

VANCEVILLE, LA.—Mt. Zion M. E. Church: Services were good all day at the above named church July 6. The pastor, the Rev. S. S. Earles, preached a soul-stirring sermon on the "Power of the Blood." The sermon was full of logic, wisdom and helpful suggestions; 75 persons communed and two joined the church. After the sermon the Volunteer Workers of Mt. Zion presented the pastor with a fine Panama hat. The presentation speech was made by little Lavada Getter, 12 years of age, and a member of the club. The pastor in a few choice words, in his usual happy mode, responded and invited them to come again soon with any other articles of importance and they would be very much appreciated by him as also was the hat.—E. P. Johnson, Reporter.

CENTERVILLE, MISS. — We are glad to report the closing of our second quarterly conference being held at William's Chapel M. E. Church, June 14-15, 1924, with Rev. P. S. Olive, of Meadville, Miss., acting as District Superintendent. Dr. Hibbler could not be present, but still the quarter was quite a business affair. Leadors and officers all rendered good reports, which show that the church is at heart under the leadership of its faithful pastor, Rev. C. Nelson. Sunday morning at 10 o'clock the Sunday school was called together with a faithful few, by Prof. G. W. Spears, instructor, after which the school was beautifully addressed by Rev. Olive. The church was opened by Scripture reading and prayer, after which Rev. Olive preached a wonderful sermon at 11:30, which moved the congregation to tears. After the sermon eight came forward for prayer. Then the financial part of the business was called for. Rev. Olive, closing out the quarter meeting, Sunday night preached to a crowded audience, using for the language of his text, "God will provide," Ben., 22 ch. 8 v. After which fifteen came to the mercy seat. Surely this was a message sent from God. Total collection raised during day, $16.80.—(Miss) M. A. Nelson, Reporter.

GROESBECK, TEXAS—We want the Bishop and District Superintendent to know that they made no mistake in sending us our beloved pastor. We are doing wonders this year. The church is spiritually alive and the membership is increasing under his leadership. Every department of the church is taking on new life. When he came to us the church had nothing but old oil lamps. Now it is beautifully lighted with electric lights. The parsonage was dilapidated and old. He did not move into it but immediately tore it down, and there is now going up a beautiful modern, five-room parsonage. The foundation has been laid and the building framed up. The work will not stop at all until the building is finished.

Sunday, June 29th was our rally day. The pastor divided the church into nine clubs. Each club was asked to raise at least $18 dollars. The clubs reported as follows: No. 1, Rev. A. W. Evans leader, $12; No. 2, Adolphus Williams leader, $46.86; No. 3, Mary Ransom leadder, $10; No. 4, Olivia Thomas leader, $8.88; No. 5, Roxana Irving leader, $23.50; No. 6, Ann Raglin leader, $5; No. 7, Ella Miles leader, $4.50; No. 8, Eliza Saunders leader, $14.05; No. 9, the pastor's club, $21.86. Total, $147.50. On the 10th day of May the pastor was delightfully showered by the members and friends of Groesbeck. They came in singing "Shine On Me." The shower was led hy Sister Mary Ransom and many others. Rev. A. W. Evans presented it. Many pounds of staple and fancy groceries were laid on the table. The pastor and his good wife thanked us and asked us to call again.

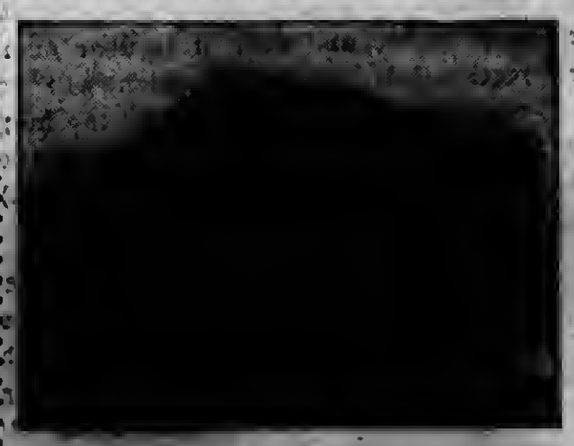
Our church anniversary begins Monday before the 1st Sunday in August. Our goal is a finished parsonage, a paid-up pastor, and all benevolences paid by District Conference time.—Rev. C. E. Whitaker, Pastor; Anu Daniels, Reporter.

DONALDSONVILLE, LA.—Our annual summer rally, which was held on Sunday, June 22nd, was a great success. We raised $205 on that day, which was a thirty-day drive. The following named captains and their members reported thus: Mary Gomez, captain, $2; E. White, lieutenant, $2; E. Brooks, $2; Charley Scott, captnin, $3; Stella Dugas, lieutenant, $2.65; J. Ford, $2.25; M. Dugas, $2.25; R. Turner, captain, $2; E. Tasker, $1; Helen Williams, captain, $5; A. Jackson, lieutenant, $2.01; E. Shamburg, $1.40; Kermit Gibson, $1.15; M. Smith, captain, $10; A. Guidan, lieutenant, $5; Arthur Smith, $2; A. Levy, $1.50; Joseph Tranlois, $10; M. Wilson, $2; E. James, $2; V. Bringnax, captain, $2.25; E. Daily, lieutenant, $5; T. P. McClellan, captain, captain, $6.50; R. Gibson, lieutenant, $13.50; G. Daigle, $10.05; O. S. Robinson, $20.30; Melvina Batiste, captain, $5; L. Lampton, lieutenant, $2.50; N. Martin, 50c; G. Shaw, $1; Sally Walker, $2; Ethel Turner, $5; Mary Mason, lieutenant, $4; Victoria Kennedy, $2; Ella Norris, $4; L. Bryant, $3; F. Gordon, captain, $4.40; M. J. Harris, lieutenant, $4; Victor Davis, captain, $5; C. D. Breaux, $1; M. E. Gibson, $5; D. D. Tasker, Jr., $1, and Idel Breaux, $1. Penny collection, $27, making a total of $205, raised in the rally. Capt. Penny McClellan's company raised the highest amount nnd was awarded a prize of $10, but promptly donated it back to the church. Mrs. O. S. Robinson was awarded the prize of $5 for raising the highest individual amount; she also returned it to the church. May God bless these good people. We are in process of painting and renovating our church, getting ready for district conference, which will be held here on the 6th of August. All delegates must come prepared to pay 50c per night for lodging and 25c for breakfast. The Lateche Bns Line will give all delegates a round-trip ticket for one far.—A. Robinson, Pastor.

LORAIN, OHIO—The tornado which swept Loraine on June 28 demolished the business section of the city. In the destruction was our M. E. Church, which was blown to the ground, and the parsonage was badly damaged. Rev. Williams and family were in the house but no one was hurt. A new church and parsonage will have to be erected. The pastor and congregation are worshipping in a hall. —Rev. B. H. Williams.

SHREVEPORT, LA.—It is with pleasure that we state that Rev. J. A. Williams and his good wife are pleasantly situated at St. Paul. The change of pastors at first seemed to have meant a hardship, because the parsonage had to be renovated and in the face of the World Service. As is true to St. Paul's reputation, we stood loyal to every issue. By the aid of the auxiliaries, the parsonage exceeds one's expectations. Loud is the praise of the membership for the Sunshine Circle, led by Mrs. Pearl Turner, and the Ruth Gleaners, led hy Mrs. O. L. Lucas. Special mention should be made of the beautifying of the living room of the parsonage hy the Ruth Gleaners. More than $200 worth of work was done on the parsonage.

Easter Sunday found Rev. Williams on his nerves' end. St. Paul's reputation was at stake, but the matchless leadership of Rev. Williams caused $515, our entire quota, to be put on God's altar, with only fifty



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cents per member, exceeding the amount given every year for the Centenary. The joy of Rev. Williams snd St. Paul cannot be expressed over the ease with which this magnanimous effort was realized.

A storm struck the parsonage May st, led by Mrs. Millie Smith. A pleasing collection of groceries and money were left for the occupants. The services at St. Paul are improving, but to assure the public of continued improvement, a program committee was recently appointed. Bro. W. J. Walker, Mrs. Stella Green Hall snd Mrs. B. C. Thomas are the committee. The installation of the officers of the church was held Sunday night, May 18th. A wonderful sermon wns preached on Work. The service was very impressive. St. Paul moves on to success.—N. H. Baker, Reporter.

TEXARKANA, ARK.—The superintendent of the Texarkana District of the Little Rock Conference of the Methodist Episcopal Church, called his ministers of the district in a group meeting to consider a financial plan. This plan was to raise the full assessment of the district. The meeting wss opened at 10 o'clock a. m. and devotional services condncted hy Rev. M. F. Strong of Houston, Ark. We had a glorious meeting. The superintendent was highly pleased with the great plans put forth. He appointed a committee to draft a resolution thanking the Board of Bishops for sending to this area our own Bishop M. W. Clair. We can hardly find words adequate to express to them for sending to us Bishop Clsir whom e love so well. We wonld not be misunderstood for we will be very glad to have any of our Bishops to preside once in a qnadrenninm.—G. T. Saxton, D. S.; F. J. Jacobs, reporter; M. F. Strong, J. L. Bryan, S. McDonal, G. A. Hall, B. F. Goodloe.

MORTON, MISS.—June 29th was high day at Christian Banner Methodist Episcopal Church for remodeling our church. Members paid as follows: James Thomas, $26; Jessie Moore, $4.25; Prince Thomas, $5; Dsve Earby, $15; Johnie Dunlap, $5; J. A. Williams, $8; Fannie Champion. $12.30; King McNair, $10.40; L. O. Williams, $6; James Holbert, $10; Helen Jones, $5; Robert Champion. $5; Leon Champion, $11; Nancy Stingler, $5; Tomie Stinger, $10; Myrtio Myer, $35; Zella Winfield, $10. Others paid one and two dollars, which makes the nmonnt raised $216.66.—J. A. Williams, Pastor.

MOSS POINT, MISS.—St. Paul M. E. Church: We are very glad to report that St. Paul is moving onward and upward under the leadership if our beloved pastor, Rev. G. W. Coleman. Sunday, June 29, was a high day for us. After listening to a wonderful sermon by the pastor, Mrs. L. P. May, organizer of the Woman's Home Missionary Society, was introduced and gave an inspiring talk concerning the work of the W. H. M. S. Mrs. Brown also addressed the Sunday school to the delight of all. After making three inspiring lectures of information concerning the W. H. M. S., Mrs. Brown organized the W. H. M. S. in St. Paul with the following officers: Mrs. Irene York, president; Mrs. Katie Wilson, first vice-president; Mrs. Ella Pryer, second vice-president; Mrs. Jessie Campbell, third vice-president; Mrs. Clara Huckleby, fonrth vice-president; Mrs. Ella Andrews, treasurer; Mrs. Celestine Hyde, recording secretary; Mrs. Evelyn Budreau, corresponding secretary. Mrs. May's visit to us was one of much inspiration. The W. H. M. S. is now well organized in all departments in St. Paul. Many made pledges to stand by the society.—W. M. Pollock, Reporter.

BOYCE, LA.—Kynett M. E. Church: June 15th was a great pledgo rally on the new church which is nearly completed at this time, and a new parsonage will he hnilt when the church is completed. The lumber is on the ground nnd this chargc will have two parsonages on the same ground. The following members have pledged from $5 to $50, and the following members paid on their pledges June 15th: C. G. Wester, $20 H. Johnson, $11.25; Martha Johnson, $10; A. Armster, $1.80; C. Armster, $1; M. Armster, .50; E. Thompson, $5; Lealha Wester, $50; Lillie Wester, $33; L. Williams, $1; Rose Greson, $8; H. Dunlap, $1; N. Tadlock, $10 R. Datson, .50; D. S. Harper, $5; Jennie Jones, $7.50; M. Rivers, $3; C. Abron, $2; F. Morril, $3; S. H. Prosche, $7.25; L. Krosche, $4; Tom Hutson, $1; K. Becham, $1; A. B. Lonis, .75; J. J. Johnson, $6.25; F. Yonng, $2.50; C. Powels, $3.50; Rosie Johnson, $4.50; R. H. Johnson, $2; C. Rodgers, .50; the Willing Workers Club, $13; the W. H. M., $2.50. The total raised on June 15th, $229.30. Now we are working hard to compleio our chnrch and parsonage by the time of our District Conference, which will be held in our new church Angust 6th. Onr pastor Rev S. C. Williams, is a strong pastor and the man for the place. On Tuesday night 150 pounds were laid on the table and two boxes were sent by the good white people of this town for the support of the pastor.—D. L. Harper, Reporter.

OCEAN SPRINGS, MISS.—Sunday, June 22nd, was a great day in Ocean Springs, having had as our guest Bishop R. E. Jones, his amiable wife, Master William, their lovely little son, and Dr. M. W. Dorgan, president of Wiley Colloge, Marshall, Texas. The Bishop preached a wonderful sermon at 11 o'clock to a nice congregation. Every one was delighted with the wonderful message he brought to us. Bishop Jones, his good wife, and Dr. Dorgan spoke in the highest terms of praise of the beautiful parsonage recently erected by the faithful members of this charge. Pastor and members are striving to do what our hands find to do towards fostering the kingdom of God in this place. And to this worthy guest our doors stand open for you. We welcome you once. twice, thrice and always.—(Mrs.) L. E. Marshall. Reporter.

DARROW, LA.—This church has taken on new life under the leadership of our pastor, Rev. Arthur Robinson. Notwithstanding he has Donaldsonville church to look after, he does not neglect us. Every department of the church is working. The weekly services are being well attended hy members and friends and the collections are increasing at every service. Our District Superintendent and World Service assessments are being met. Recently the pastor was presented $15 by Brò. Netter Batiste, who, together with his wife, Delia, and his sistor, Doshea, raised this amount to help on the pastor's salary. Surely the Bishop made no mistake in attaching this church to Donaldsonville under the leadership of this great man. We are prepared to put over every program that the church has handed down.—Doshea Jacoh, Reporter.

ST. MARTINVILLE, LA.—July 13 was a high day at Mallalieu. Our thirty days drive resulted in quite s success. The pastor and officers organized the church into ten Companies. Tho Rev. W. H. Jones our pastor appointed the captains. Each captnin was asked to raise $25.00. 30 days were given the companies in which to work; they went ahout their task joyfully and worked heroicly. The Officers, memhers and the community at large join with Rev. W. H. Jones in putting over a full grown program this year. Ho is an ardent worker. We were graced with the visit of our Ex-pastor Rev. J. A. Williams. He and our present pastor made many calls. We were glad to see him. Following is the report made by the captains of each Company. Company A: Jennet Wyche, $20.21; Company B: Louis Hypolete, $16.51. Company C: Regina Carison, $29.16; Company D: P. J. Charles, $25.25; Company E: Beatrice Francis, $20.86; Company F: Azelee Hypoleto, $20.91; Company G: Roxana Wells, $13.60; Company H: Annie Drake, $26.00; Company I: Matilda Tyler, $16.25; Company J: Glady Lastrap, $13.85; Public collection, $3.10. Grand total, $205.70. We thank the friends who helped us in this drive. You have always heen faithful to old Mallalieu church, the Pastor is grateful to his officers and members for their co-operation. We shall have Baptising August 3rd. Souls are being brought to Christ. We shall follow our leader and he lead to certain victory.—Miss Alberta Drake, Reporter.

CARD OF THANKS.

We take this method of thanking the good sisters, Mrs. Lila Pincham, Mrs. Edna Bell and Mrs. Ethel Morgan, for presenting to me, to my surprise, a cash purse of $20.35 at Haines Chnpel M. E. Church, Wabnunsee, Kans., Sunday, July 20th. Too much cannot he said of these good sisters, nor can they be too highly praised. We sincerely thank you again—R. G. Collins, Pastor, Alma, Kans.

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Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any cor rections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Pittsburgh	Pittsburgh, Pa.	July 29-August 3	M. J. Naylor
Marshall	Quitman, Tex.	July 29-Aug. 3	E. H. Holden
Paris	Sulphur Springs, Tex.	July 30-Aug. 3	J. H. Anthony
Kansas City	Independence, Mo.	July 30-August 3	A. H. Higgs
Lexington	Flemingsburg, Ky.	July 30-Aug. 3	H. M. Carroll
Indianapolis	Indianapolis, Ind.	July 30-August 3	E. A. White
Greenville	Liberty, S. C.	July 30-August 3	W. S. Thompson
Spartanburg	Greer. S. C.	July 30-Aug. 3	J. C. Martin
Waycross (North-end)	Barnesville Ga.	July 31-Ang. 3	J. H. Pinkney
Griffin	Hampton, Ga.	July 31-August 3	M. M. Alston
Little Rock (1st. Div).	Newport, Ark.	July 31-August 3	L. G. Hodges
Holly Springs	Oxford, Miss.	August 5-10	W. N. Redmond.
Austin	Lockhart, Tex.	August 5-10	A. D. Jacques
Victoria	Yoakum, Tex.	August 5-10	J. G. Browne
So. Baltimore	Elvaton, Md.	August 5-10	J. S. Carroll
Charleston	Clarksburg, W. Va.	August 6-10	W. A. English
Palestine	Teague, Tex.	August 6-10	W. R. Robinson
Birmingham	Woodlawn, Ala.	August 6-10	C. L. Dunn
Forrest City	Brickeys, Ark.	August 6-10	J. H. Hatchett
Atlanta	Grantville, Ga	August 6-10	J. W. Queen
Atlantic	Daytona, Fla.	August 6-10	J. A. Simpson
LaTeche	Donaldsonville, La.	August 6-10	W. G. Alston
Hattiesbnrg	Lanrel, Miss.	August 6-10	W. H. Smith
Opelika	Roanoke, Ala.	August 6-10	J. N. Wallace
Alexandria	Boyce, La.	August 6-10	Cornelina Johnson
Nashville	Springfield, Tenn	August 6-10	J. B. Booth
Texarkana	Horatio, Ark.	August 6-10	G. T. Saxton
Navasota	Brenham, Tex.	August 7-10	R. B. Reid
Waco	Chilton, Tex.	August 12-17	T. H. Wyatt
Huntsville	Bellemina, Ala.	August 12-17	J. L. Carr
Louisville	Anchorage, Ky.	August 12-17	R. F. Broaddns
San Antonio	Gonzales, Tex.	August 12-17	A. L. Carper
Greenwood	Itta Bena, Miss.	August 12-17	E. F. Scarbrough
Starkville	Longview Circuit	August 12-17	J. H. Talbert
Marion	Entaw, Ala.	August 12-17	Robert R. Williams
Montgomery	Mobile, Ala.	August 13-17	P. P. Wright
Topeka	Topeka, Kan.	August 13-17	G. G. Logan
Rome	Ceadertown, Ga.	August 13-17	R. T. Jackson
Meridian	Philadelphia, Miss.	August 13-17	B. T. McEwen
Sedalia	Appleton City, Mo.	August 13-17	E. L. McAllister
Monroe	Bonita, La.	August 13-17	John A. Lindsay
St. Louis	Elsberry, Mo.	August 13-17	Leroy Woolrich
Fort Smith	Roland, Ark.	August 13-17	W. H. Simpson
Gainesville	Atlanta, Ga.	August 13-17	J. F. Demery
Shreveport	Logansport, La.	August 13-17	J. E. Rolox
Memphis	Capleville, Tenn.	August 12-17	T. W. Davis
Tupelo	Nettleton, Miss.	August 19-24	E. R. Miller
Sardis	Darling, Miss.	August 19-24	C. W. Bntler
Durant	Ethel, Miss.	August 19-24	J. M. Walton
Lake Charles	Crowley, La.	August 20-24	C. W. Reeves
Hannibal	Columbia, Mo.	August 20-24	C. S. Webster
Guthrie	Ardmore, Okla.	August 20-24	S. A. Stripling
Gainesville	Cedar Key, Fla.	August 21-24	J. S. Todd
Richmond	Lincoln, Va.	August 26-31	Walter S. Jackson
Clarksdale	Clarksdale Circuit	August 26-31	J. M. Marsh
Baltimore, North	Reisertown, Md.	August 26-31	E. S. Williams
Honston	Honston, Tex.	August 27-31	A. W. Carr
Beaumont	Beaumont, Tex.	August 27-31	W. D. Lewis
Baton Ronge	Scotlandville, La.	August 27-31	B. J. Reddix
Jackson	Pelahatchie, Miss.	August 27-31	L. W. Price
Pine Bluff	Pine Bluff, Ark.	August 27-31	A. S. Miller
Columbus	Elyria, Ohio	October 7-12	T. L. Ferguson

CRESCENT CITY NOTES

THOMY LAFON HOME—It seems as if a lucky star is pointing toward the Lafon Old Folks' Home, to make the old folks happy. In speaking of the lncky star, we wish to thank the committee of "The Merry Wives' Embroidery Clnb," which inclndes Mesdames Lomax. Cotton, Smiley, Johnson and Barnes, for the dainty and relicious refreshments which they served to the old folks Tuesday, July 8. We wish to express onr sincere wishes for them to have a prosperous and speedy progress. Among those present were Rev. G. C. Hayward of Trinity Chnrch, and Mrs. Ella Bertrand, president of the local Board of Lafon Home.—Josephine Boston

NOTICE

BOYCE, LA.—To Ministers of the Alexandria District, also Laymen, who oxpect to attend the District Conference which will be held at Boyce M. E. Church: Please come prepared to pay 50c per day throughout the conference session. Every effort is being put forth to take care of this conference, Aug. 6, 1924.—Rev. S. C. Williams, Pastor; Bro. D. L. Harper, Sec.

We are planning a great revival on the Benton Circuit, to begin Aug. 3, and run ten days or more. Evangelist J. C. McGee, of the Upper Mississippi Conference, will conduct the revival. We hope to have a great spiritual awakening throughout the circuit.—I. R. Kersh, P. C.

Superintendent.

MOUNT ZION—Sunday, June 29th, marked another milestone of its long years of service, as we were honored by a visit of Rev. J. W. E. Bowen of Gammon Theological Seminary, who preached for us to a standing room audience. The most interesting feature was his eloquence and the masterly way he handled his subject: forceful and strikingly spiritual. On Sunday, July 6th, was another day of rejoicing. We had the pleasnre of having with us Dr. F. H. Butler, who also spoke to a capacity audience. Our pastor, Dr. Wells, is to be congratulated upon having such able men to occupy our pulpit. It was the consensus of opinion that both sermons were far above the ordinary. Contributing to the service was the musical selections and program of our choir. Again, we extend a cordial invitation to all lodges, societies and clubs to pay us a visit.—E. J. Lacals.

PECK MEMORIAL—The members of Peck Memorial M. E. Church held their annual bazaar July 7-14. A goodly number of young folks were present each night and shared in the many amusements which were provided for them. This bazaar was carried out by the class leaders, who reported as follows: Class No. 1, Mrs. Florence Waters, $25.55; No. 2, Mr. F. Narcisse, $12.50; No. 3, Mr. John Hite, $6; No. 4, Mr. Eugene Stanley, $13.15; No. 5, Mr. Oscar Prevost, $1.50; No. 6, Mr. Alex Christopher, $705; special class collection, $18.40. Total, $85.15. Peck is going on to perfection under the pastorate of the Rev. Cornelius Spears.—Miss Lillian Robinson, Sec.

MT. ZION—Order of service: Early prayer meeting, 5:30 a. m; Sunday school, 9:30 a. m.; preaching, 11 a. m.; Epworth League. 6 p. m.; evening service, 7:30 p. m. Holy Communion second Sunday each month. Sunday, June 15th. will be remembered by those whose privilege it was to participate in this demonstration of love and veneration; touching indeed was the words spoken by our pastor, and the enchanting music and singing of our renowned choir. Never once during the ceremony did the crowd seem to tire or lose interest, remaining to the end. At evening service we were hosts to the Coachman's B. A., who had their annual sermon preached by our pastor. The Coachman need no introduction here, strong, stalwart, devoted to duty, made quite a favorable impression. Their program was quite unique. The report of financial secretary, Mr. Ross, was very flattering indeed. They are to be congratulated on having such a corp of efficient officers. Their cash offering to church and choir was generous and many thanks are extended for same. We were very proud indeed to have had Dr. V. Chapman with us again. The doors of Mt. Zion are ever open and a hearty welcome is herewith extended to all to worship with us.—Rev. G. W. Wells, Pastor; E. J. Lacals, Reporter.

PEOPLE'S CHURCH—One of the most notable affairs of the season was the second anniversary of the People's M. E. Church, Sunday, June 29th, 1924. This church, the baby of the New Orleans District, holds a record unique in the annals of New Orleans Methodism. Opened two years ago by our matchless leader, Bishop R. E. Jones, the church has prospered amazingly and is Bishop Jones' joy and pride.

The "Child Welfare Clinic," Parochial School, Kindergarten, Employment Bureau, Day Nursery Community Nurse, Girl's Reserve Club, in addition to the regular activities, are in flourishing condition. Under the wise and consecrated administration of the pastor, Rev. W. T. Handy, the church is moving on. In point of attendance and finances the church is reaching high water mark records.

The anniversary exercises lasted throughout the day. At 11 a. m. the anniversary sermon was preached by the Rev. Dr. J. W. E. Bowen, D.D. His able discourse will live long in the hearts of all who heard him. At 3 p. m. the anniversary program was held. The welcome address was made by Prof. A. D. Posey, and Rev. F. W. Brown of our Grace Church made the response, which was to the point. One interesting feature of the whole program was that all of the departments were represented.

Brilliant and inspiring addresses were delivered by Mr. E. Dorsey, Prof. A. E. Perkins, Mr. C. B. Hosmer and Rev. J. W. Wells. Dr. Bowen delivered the principal address, one such as which he only can make. He expressed himself as being surprised and amazed at what he found at People's Church, and said that the plant would be an everlasting memorial to the wisdom and vision of Bishop Jones. Beautiful music was furnished by the Mother's Club, Girl's Reserve Club, the choir, St. James' Quartette and the Original Volunteer Choral Club.

In the evening service the capstone was placed on the whole day's efforts by a soul-stirring sermon by the Rev. Frank Leonard of Indianola, Miss. His message was to a crowded house which hung on every word of his sermon. A complete report of this wonderful effort would not be complete without mentioning the very splendid way the refreshment committee served the guests. All present had plenty and some to spare. To say the least of the affair, it carried to the letter the pastor's caption, "A Great Day at People's Church."—A. D. Posey, Reporter.

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hear men praying everywhere for more faith, but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith that they are wanting, but a change from faith to sight. "What shall I do with this sorrow that God has sent me?" "Take it up and bear it, and get strength and blessing out of it." "Ah, if I only knew what blessing there was in it, if I saw how it would help me, then I could bear it like a plume!" "What shall I do with this hard, hateful duty which Christ has laid right in my way?" "Do it and grow by doing it." "Ah, yes; if I could only see that it would make me grow." In both these cases do you not see that what you are begging for is not more faith, although you think it is, but sight. You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task. Faith says not, "I see that it is god for me, and so God must have sent it," but, "God sent it, and so it must be good for me." Faith walking in the dark with God only prays Him to clasp its hand more closely; does not even ask Him for the lifting of the darkness, so that the man may find the way himself.

—PHILLIPS BROOKS.

LABORERS LYNCHED

LABORERS WANTED

The Southern Alluvial Land Association is on a still hunt for labor to cultivate the thousands of acres of untended and untenanted lands in the delta of the Mississippi, according to W. R. Satterfield of the Chicago Mill and Lumber Co. He says there are thousands upon thousands of acres of the world's richest farm land in that section that is not now producing. Some of it is cut-over timber lands awaiting the pioneer farmer, while much more of it is idle because there is no labor to continue to cultivate it.

And Mr. Satterfield's statement may be verified any day by observers travelling throughout that section as they look out of the windows of railway coaches or speed through in touring automobiles over the good roads now being constructed like net-work through out the South. So desperate is the situation as to paucity of labor that leading southerners have taken up the matter with the Secretary of Labor and even with the Bureau of Immigration looking toward inducing "just a few" of the very highest, conservative, energetic, thrifty type of Northern European farmers to come over and occupy and till the soil.

Which experiment will, of course, not work successfully. There is not enough hope of reward in what southern farming has to offer the newcomer to induce immigrants of the "very highest, conservative, energetic, thrifty type," i. e., Englishmen and Europeans of Nordic blood to leave the dear Old Homeland for lands they know not of. Too much is involved by way of home ties, historic experiences, personal pride and patriotism. It is typical, antebellum southern pride, a relic of the old plantation owning aristocracy that is always looking about to find someone as good as they are to do the work they themselves should be doing.

This aristocratic land gentry would not be driven to this desperation of trying to decoy Europe's best laborers to these shores to do the bidding of America's southern land aristocracy if they had been wise enough and sufficiently humane to exhibit even merciful regard for the dependent Negro laborer upon the strength of which hitherto the bulk of their proud fortunes have been being built up during the past three centuries of our National life.

Contrary to fact, the South has boasted of being the Negro's best friend. Instinctively the Negro was aware of the ambiguity and falsity of that claim. If he had experienced this friendship as a fact, the hundreds of thousands who voluntarily left the farms and cities of the South and the thousands who are yet planning to go would never have been moved to do so. Friendship is of such a nature as to beget confidence and trust. Southern Negroes are further from exercising trust in the southern civilization today than ever they were. They are becoming generally conscious of the repressiveness of the southern social order as it relates to Negroes and are taking the only step left for a defenceles, bedraggled group to take, namely to move out to other sections. If the cruel southerners can get immigrants from Europe or elsewhere, let them do it. As for us, this land is broad, and under more favorable skies beyond Mason and Dixon's line on the north and the meandering Mississippi on the west, we will cast our lot to farm or do anything else which the hand of man finds to do.

It is not a lease from labor, that we are making as we leave the South. It is leap for life. As long as disfranchisement and peonage hold sway in the South, the Negro must go where these are not practised against him.

As long as public sentiment and public officials of southern communities segregate us in separate, unprotected, unsanitary sections of little southern towns in order to facilitate lawless raids upon us violating and shooting through locked doors molesting and murdering our women as was done recently in the little prejudice-ridden town of Griffin, Georgia, when an innocent old mother of the race was murdered, we will keep up the migration to other climes. We will migrate at any cost.

Lynchings have not ceased in the South and will not cease until the Federal Government passes and enforces a Federal Anti-Lynching law. Unless and until that is done, we will urge our defenceless people to go where they have the protection of legal processes against lynching, besides being secure in an environment where self-defense is possible.

The other day in Mississippi, a Negro youth, was summarily lynched because *"It was alleged that he had some knowledge of a recent attack on a white woman in the vicinity."* WITHOUT TRIAL; WITHOUT PROOF. Poor Negro youth! The South hates Negro youths so much that if there is one of them in a given southern community whom the community dislikes, it easily, speedily and with impunity accomplishes the unfortunate youth's undoing. Yet this is the South where a few years ago we were told to "let down our buckets.' And the Southerners "are our best friends."

In Mississippi, where the last lynching took place (unless, as is likely, another takes place before this article reaches its readers), just a few months ago, at his inaugural ceremonies, Governor Whitfield said:

"The Negroes make slightly more than one-half of Mississippi's population. Any plans which leaves them out is doomed to failure. If we would work out economic salvation, we must take their well-being into consideration.

"If we hold these laborers in the South we must compete with the Northern employer. We must improve working and living conditions, look after the Negro's health, foster manual training and modern agricultural methods, and see that at all times the less favored shall get a square deal in business relations and in the courts. Our interest prompts it; humanitarian considerations demand it; our Christian duty enjoins this upon us.

"It is encouraging to learn of a fifty per cent decrease in the number of lynchings in the past twelve months. While mob violence is limited to any section, its presence anywhere is a blot upon our national life. I recognize the equality of every man before the bar of justice. I call upon all law enforcing officials to use every means within their power to prevent lynching."

But Mississippi is heedless, its masses enslaved by traditional race prejudice, are unable to rise to the moral sublimity and dignity of the Governor's message. Contemplate the situation in a state more than half of whose population is Negro, with not only not a single Negro in official governmental position in the state but with no voice of that race able to speak for itself and even the voice of the state's Chief Executive unable to check the tide of murder and rapine enacted by the minority against the robbed, exploited, and enslaved majority. In a certain notable Mississippi convention years ago a leading politician of that state laid down as a future public policy, in dealing with her Negro population, that the Negro must be subjected to rulership by "force or fraud." And yet they tell us to be contented here in the South!

Let the Southern Alluvial Land Association set in operation whatever machinery they can to induce foreign labor to the rich delta lands of the South, it will prove abortive. And if it should succeed, the Negro does not care. He is unmoved in his purpose to leave this lynching land for other sections that are not so loud in their professions of friendship but are notably fair in their practice of justice to all without regard to condition or color.

Personal and General

Miss Sarah Kellogg, talented young daughter of Mr. Frank Kellogg, of Atlanta, Georgia, has just graduated with honor from the Atlanta University. She is one of a large family of children left orphans by the death of their mother several years ago, whom the father faithfully has reared and educated. Miss Kellogg is the very efficient Superintendent of the Primary Department of the Central Ave. Church Sunday School and organist of that church.

At Immingham, near Hull, England, on July 31st, was unveiled a memorial to the Pilgrim Fathers, those sturdy proponents and pioneers of religious freedom for which this country, ever since 1620, has been so signally noted. Ecclesiastical tyranny drove the Puritans in the Mayflower to the New England shores of North America where they launched a movement for religious toleration which has since been one of the foundation pillars of our Republic. Quite in harmony with the spirit of those early settlers and the accumulating avalanche of religious tolerance in America throughout the subsequent three centuries, Bishop E. L. Waldorf in a recent sermon said: "The Ku Klux Klan as a fomenter of religious strife among Americans has no place in this country."

Of Boston University, President Murlin says: "Our opportunities for service have far outrun our resources; henceforth our growth must be intensive rather than extensive; we must now strengthen our financial foundations and enrich the life and character of our work; we shall need millions of dollars to take proper care of our work." President Murlin is an educational statesman and seer. During the last twelve years under his administration this school has increased its enrollment from 1,425 to more than 10,000 students; the annual income has increased from less than a quarter of a million to $1,294,276.89; the total net assets from $2,141,105.47 to $4,179,984.80. Not only Methodism, but the Nation is vastly proud of this wonderful educational institution.

(Continued on Page 4)

WHEN HISTORY IS "BUNK"

Samuel McChord Crothers says: "When a new idea gets into an unfurnished mind it has the time of its life." There is nothing to hinder its running around all over the premises.

Which somehow reminds us of Henry Ford. Henry Ford has evidently gotten a new idea. In a recent issue of Collier's in an authorized interview, he romps around with it, or rather the idea romps around with him. The gist of Mr. Ford's discovery is that the United States can end all great wars by becoming so powerfully prepared in high explosives that every other nation will be afraid of us.

This is just the kind of an idea which could take hold of a man to whom history is "bunk." In these days the idea of abolishing war by super-military power would seize only a person to whom the pages of history are a meaningless blank.

In the interview Mr. Ford says he is "against war because war is destructive." His cure for war is to make the United States so much more powerful in the field of high explosive manufacturing that no nation would dare to fight with us. "Then", says Mr. Ford, "we can be a world force for good."

This sounds to us like a quotation from the collected works of one William Hohenzollern, who gave this idea a pretty fair tryout in the decades between 1910-1920. But that, of course, is history, and history is "bunk"!

Muscle Shoals, it seems, by supplying the nitrates sufficient to explode the world, is to turn the trick by establishing peace. "A plant can be developed at Muscle Shoals," says Mr. Ford, "that would give us a supply of nitrates for war purposes which would exceed the capacity of all the rest of the world put together." Probably Mr. Ford does not realize what old, old stuff this line of argument is. How many times in history its specious character has been shown up! Nearly every deadly instrument of war has been introduced as a guarantee of peace.

Havelock Ellis tells how thirty years ago he and others stood around Maxim as that architect of death explained his new gun.

"But, will this not make war terrible?" Mr. Ellis asked.

"No," responded Maxim, confidently. "It will make war impossible."

Ellis wrote this reminiscence on the day when Maxim's death was announced, November 30, 1916, and added: "Even the brilliant inventor who in the dawn of the Metal Age first elongated the useful daggerlike knife into the dangerous sword was doubtless convinced that he had made war impossible."

History is NOT "bunk." It is the hand of God writing in terms of human life. "Peace on earth and good will among men" will never be brought about by nitrates or any other chemical.

The sooner we all recognize that the best way to peace is through spiritual adjustment rather than chemical formulas, the sooner we shall arrive there.—H. E. L.

THE PILLAR IS GONE

"John," said a pastor to one of his flock who had not been to church in over a year, "why don't you ever come to church?"

"Well, dominie," he replied, with an easy assurance, "the trouble is there is a pillar right in front of my pew which cuts off my view entirely. I can't see anything."

"John," said the pastor, sorrowfully, "that pillar was taken out a year ago."

It seems to us that there is a great moral lesson lurking within the recesses of that story, but we do not know whether we can scare it out into full view. We have a suspicion that it has something to do with the past and future giving to the World Service of our church.

The simple truth is that a number of conditions over which there has been wide discussion and much complaint throughout the church have been altered to meet the complaints. Now the question emerges: Were the complaint honest and sincere, or were they merely excuses?

The General Conference puts its ear very close to the ground in an effort to place the whole benevolent work of the church in such a position that friction would be removed and that the will of the church regarding the promotion and administration of its benevolent work would be carried out. The number of boards was reduced; the overhead expenses has been greatly reduced; the size of the World Service council is much smaller than the former council of Boards; its power has been correspondingly reduced; initiative has been granted to the areas and authority placed on the World Service Council of the areas and conferences. The World Service Commission has emphatically declared against the policy of special campaigns.

Now what will be the result the next few months?

Will the Church having obtained its will, sit back and breathe easier and doze under a falling or stationary income? Will some still go on talking about the pillar which distressed their souls long after it has been entirely removed? Or will the next few months show that having recognized the way in which the General Conference and the Boards have embodied the desires of the church, the pastors and members of the church will meet that action with a vigor and generosity that will lift our whole benevolent work out of the peril of disaster in which it now stands? —H. E. L.

MAY WE SAY IN PASSING

At this date as we rush to press it looks as though the great issue of the political campaign will be WEAF against WJZ, with the broadcasting station at Chicago WMAQ coming in as a third party. Hence, if KDKA develops strength among the farmers, that will possibly throw the election into the General Electric Company at Schenectady. This may give our favorite announcer "Roxie", a chance to be elected Vice-President.

If you are looking for a desk motto we suggest the following from Rudyard Kipling for a few months at any rate. It would look well framed in a little border of brass tacks.

"If you stop to consider the work you have done,
And to boast what your labour is worth, dear,
Angels may come for you, Willie, my son,
But you'll never be wanted on Earth, dear!"

We yield the floor to the New York Times for the publication of the following stop-the-press from Japan:

"Three American aviators land in Tokio amid great popular enthusiasm . . . . Japanese authorities point out that triumphs of science are bringing the nations more closely together . . . American aviators depart and Japanese resume anti-American boycott in protest against new Immigration law . . . . British aviator arrives at Tokio amid great pouular enthusiasm . . . . . Japanese authorities point out that nations are being brought into closer touch by triumphs of science . . . . MacLaren leaves Tokio on his way to Canada, which excludes Japanese immigrants . . . . Progress of long-distance radio regarded in Tokio as bringing nations closer together and increasing facilities at Washington and Ottawa for informing Japan where she gets off."

We note that Russel H. Conwell's famous lecture "Acres of Diamonds" has been delivered 6,150 times. Which cheers us up vastly. At that rate our sermon No. 1 still has some distance to go.

This age has been called by so many nicknames such as "the age of jazz—"the age of steel", that it is refreshing to have an entirely new description given of it. Ramsay MacDonald, the British premier, recently called the present day "the age of the still, small voice." Perhaps that is because he has ears to hear messages that the receiving apparatus in other minds is not adjusted to catch. Speaking to a recent church gathering in Brighton, England, he said: "The first problem Christians have to face is that of poverty—not financial but spiritual—the degradation of men and women. This is an age of tremendous conquest of power over the laws of nature but, thank God, it is also the age when the still small voice of spirituality is challenging it all."

The deadliest pessimism in the world is that of the man who says that "things are all right as they are." The man who runs around making a fuss about how unsatisfactory everything is shows by his very complaint and struggles that he has a deep and genuine faith that things can be made better. The man who complacently sits back and

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PEACE I LEAVE WITH YOU, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—ohn 14:27.

says that "things are as good as they can be" is an utterly hopeless pessimist. He is not only bankrupt of real hope but also of faith.

In a little country cemetery we recently saw a strange epitaph on a modest tombstone. Underneath a man's name were carved the words, "His heart was in the right place." That is an important item of anatomy. It is just as well to keep your heart in the right place. Some folks wear their heart on their sleeve, with the result that it is always getting bumped and soon becomes black and blue from constant jolts. Others wear their heart on their lungs. That is, their heart finds expression through their vocal powers. Their sympathies are exhausted when they have talked about a thing, leaving it unnecessary actually to do anything about it.

Another popular fashion is to wear your heart where your head ought to be and thus let your affection and sentimentalities set in the place which ought to be reserved for judgment and reason. Nature placed your heart under your head and that is not a bad place to keep it.

The Democratic nominee for President John W. Davis, recently unearthed some suggestive remarks by John Bright on the tremendously important subject **"How to Stop"**. Wecommend it to all orators including pulpit orators. Mr. Bright's plan is "to think of your subject as so many islands to each of which you may swim gracefully in succession." Mr. Bright gives an emphatic warning, "never under any circumstances leave your last island."

It is a terrible tale of being lost at sea when a speaker gets away from his last island and flounders in the deep with no port ahead. There is an additional warning to be sounded to speakers in applying this figure of speech of Mr. Bright's. No budding speaker should assume that when Mr. Bright advises swimming gracefully from one island to another, he had in mind the Thousand Islands with the possibility of landing for a paragraph on each one.

When a beginner is being taught to run an automobile, the first lesson is always on "How to Stop". Sometimes it is bad enough when you cannot get started. But the real calamity comes when you cannot stop. This applies to both automobiles and oratory. It also applies to writing.



Dr. O. W. Auman

Dr. O. W. Auman recently elected Treasurer of the World Service Commission of the Methodist Episcopal Church, was at time of his election, Superintendent Denver District, Colorado Conference. He was formerly Editor, President of the American Life Insurance Co., and has held five very successful pastorates before being made district superintendent. Dr. Auman is a trustee of Denver University, of Iliff School of Theology, was a member of the General Conference of 1920, a member of the old Council of Boards of Benevolence, the Committee on Conservation and Advance, and Chairman of the Sub-Committee on Askings of the World Service Council.

PERSONAL AND GENERAL

(Continued from Page 2.)

Th fifty-fifth annual meeting of the General Executive Committee of the Women's Foreign Missionary Society will be held in Calvary Methodist Episcopal Church, East Orange, New Jersey. Business sessions of the Foreign Department opens on October 16th, and of the Home Department on October 17th. Missionaries will meet with the Foreign Department and delegates with the Home Department on the twenty-second. On the twenty-third there will be a conference of the General Executive Committee with the missionaries. The public meeting begins on the evening of October twenty-third, continuing until the twenty-sixth. Business meetings of the committee will be held on the twenty-seventh and the twenty-eighth. General Chairman, Mrs. W. E. Scarritt, 385 Hillside Place, South Orange, New Jersey, Mrs. Charles Spaeth, Recording Secretary.

The Uplift and Industrial Orphan School of Mount Clare, Pa., is an institution that serves as a home and trade school for neglected and dependent Colored Boys. The interests of the school are being promoted by Miss Emelyne J. Tindley, daughter of Dr. C. A. Tindley of Calvary Church, Philadelphia. Because of the good work being done by this institution in caring for the needs of dependent youths in the State of Pennsylvania, the school has been recognized by the Juvenile Court of Philadelphia and Department of Welfare of Pennsylvania as an institution deserving of nation-wide pubic support. The school is sorely in need of a dormitory, a substantial school building, and other facilities in order to accommodate the many boys on the waiting list, and a vigorous financial campaign is being conducted by a committee or reliable persons. It is urged that interested parties, not only of large means, but those who can give as much as one dollar, will kindly communicate with Mr. Chas. W. Long or Misses Emeyne J. Tindley and Dorothy O. Coleman, 525 So. Broad St., Philadelphia, Pa.

The Bureau of Architecture filled one room in the auditorium at Springfield with an exhibit of church architecture. This consisted of fourteen large panels showing plans and illustrations, transparencies illustrating the number of building projects already constructed, colored drawings of exterior designs, numerous blue prints, books and periodicals. As many as three hundred people visited the exhibit in one day.

A panel exhibiting plans and exterior design of a "Seven day a week Church" attracted considerable attention. This illustrated a church that could probably be built for around $150,000, or iess in some sections. The plan developed on the departmentalized system provides for a church and auditorium designed to create a churchly atmosphere, a parish hall, department rooms for the various departments of the Sunday school. Ribbons were stretched from each room to an illustration and list of numerous activities that could be conducted in the department room during the week. The Bureau is working earnestly to develop plans that reduce to a minimum the amount of space that can be put to only a limited use.

A panel illustrating types of good architecture contrasted sharply with a panel showing samples of bad architecture. The lack of inspirational feeling, or any Christian note in the library, or Papan cassic stye of building, was emphasized.

The Bureaus has received an increased number of requests for assistance in planning church building projects.

REDUCTION IN PRICE OF WORLD SERVICE VOLUME

The price on the famous book "The World Service of the Methodist Episcopal Church" has been reduced by the World Service Commission to fifty cents, postpaid. The circulation of this volume, which is almost unparralleled in the annals of religious publications, has exceeded the 450,000 mark. No more editions are to be printed. Send your order, accompanied with money order, check or stamps, to the World Service Commission, 740 Rush Street, Chicago.

THE "CIRCUIT RIDER'S WIFE" ON THE DIVORCE EVIL

She Suggests a Few More And Better Ser mons on Marriage

By Elizabeth Evans

One of the keenest and most timely things in Corra Harris' recent biography, **"My Book and Heart,"** published by Houghton Mifflin Company, is her very pertinent suggestion that one effective way of combatting the growing divorce evil would be for far more frequent, definite and forceful teaching from the pulpit on the 'sanctity of marriage'. A large number of people would doubtless agree with her when she says that she has rarely ever heard a sermon on marriage which would arrest the attention and conscience of the congregation. Her words are well worthy of careful thought:

"Every Methodist pastor is required to read the general rules of our church once a year, and preach his sermon that day on these rules by way of stimulating the weakening saints in his church. I must have heard a hundred such sermons in my time; but never yet have I known a preacher in any church to read the marriage vows from the pulpit and take them for a text with which to search the conscience of dilatory wives and delinquent husbands, and maybe restore love and loyalty in the homes of his people. I have wondered about this, especially during recent years.



Copyright W. A. Wallace

MRS. CORRA HARRIS

-"I am at times tenaciously human", she says and none of her readers will dispute her.

"Why should a church be so particular about reminding you of your membership pledge to behave yourself, love, honor, and support the church, and leave you for forty wearing, tearing years without reminding you of the vows you took when you were married? They are more important and far more binding before the Lord. For you can be a divorced woman and still be a prominent member of our church. You can be divorced three times, for that matter, and still sing in the choir. And you can be the very fiend of a husband and still be a steward in the church with a good collection-taking countenance.

"I do not say that you will be damned, my brother, for this meanness tacitly encouraged by your church; but I do say that the Lord will lather you and chasten you somewhere, somehow, no matter how liberal you are or how pious you look stepping down the aisles of your church on Sunday with your collection tambourine filled with fluttering bills, if you are charged in your last accounts with debts of love and honor and faithfulness to your wife that you did not pay. And if there are any drudges kept in heaven, I doubt not they will be selected sternly from that class of women who had such good taste for expensive things that they bankrupted their husbands in this present world.

"What I mean is this: With the motion pictures showing how ephemeral marriage is, and comedies making the relation ridiculous, and the best plays dramatizing three-cornered love affairs, with one corner unlawful, and the courts granting divorces at the rate of twenty-five an hour when they start a day's grinding-up of marriage vows, it does seem that preachers would say more than they do from the pulpit about the sanctity and glory and permanence of marriage. Instead of that they get together on their blue Monday mornings and pass resolutions advocating a revision of marriage vows, you understand. They are permanent.

"I think one trouble is that whether we marry for love or not, we expect happiness. I do not know why we do, because it is not promised in the Scriptures; only peace, at a great price. In life it comes to us and goes away. We have no power to will it or keep it. Even the Constitution of the freest country in the world does not guarantee it; only the pursuit of happiness, because, I suppose, the eminent psychologists who wrote the thing that we would pursue it anyhow. And I remember. like any other lover, Lundy promised the same thing—we would be married and live happily ever after. And we did; but it was a happiness strangely like sorrow; sometimes like the high, keen anguish in the noblest lines of a triumphant hymn."

The question of what sort of ideas about marriage or teaching about marriage the young people of today are receiving goes straight to the center of our whole social problem. Mrs. Harris emphatically stresses the necessity of a genuine religious life as the center around which family life must resolve. Her description of her early religious experience and conversion will awaken a responsive chord in many a heart.

"I had not yet been saved, spiritually speaking. I believed in God, but more formally, as a doubtful son believes in a righteous parent with whom he must come to terms sooner or later. Then came the great revival in Elberton. I was converted during this meeting, born again, if you know what I mean—which I doubt, because of styles in salvation have changed since those days. They have been modified; repentance has been reduced by a shockingly intelligent comprehension of the natural weakness of human nature, so that a good conscience does not cost so much now as it did then. In those days you suffered under conviction of sin; you wrestled with your powers and principalities of darkness, and when at last you did obtain forgiveness, it really was like being born again. It separated you from the world. You cast your lot in with the children of God and took a different view entirely of the business of living."

There are fine, true insights scattered all through this biography. Mrs. Harris' wit is never failing but underneath the wit there is a fine knowledge of the truths of a spiritual life. A few of the epigrammatic flashes in the book are these:

"My father could always retain a forlorn hope but he could not endure the seige of life."

Speaking of another person she says: "He was occasionally irritable and exacting like other good men who feel they have earned the privilege of being disagreeable."

"I have learned that an answer to prayer is no little and frivolous gift to satisfy some human whim; but it is a stern and beautiful thing to bind us to God."

"Drab shades have ever been associated with the practice of piety, which is queen when you consider what a futurist the Lord is in ravishing colors."

"Any woman can bear children, keep a clean house and behave virtuously; but it takes courage, fortitude and a great heart to be a good wife."

"I have seen a preacher stand before a modern church congregation like a whipped son of God and speak a cold, strange gospel that would not move the soul of an Eskimo."

WOMAN'S HOME MISSIONARY SOCIETY, SOUTH CAROLINA CONFERENCE

The Fourteenth Annual Convention of the Woman's Home Missionary Society of the South Carolina Conference, Methodist Episcopal Church, was one of great inspiration and an abundance of information.

The reports from the various districts and auxiliaries were excellent and showed an increase of 50 per cent along all lines. The pageant, "America's Unfinished Battles" presented by the officers and delegates, was a great success. This great leap in Home Missions is due largely to the untiring efforts and splendid work of our efficient President Mrs. M. C. Moultrie of Sumter, S. C.

Mrs. Daisy M. Bulkley, our field secretary, better known as the living encyclopedia of the Woman's Home Missionary Society of the South Carolina Conference, was present and gave two thrilling, interesting demonstrations

on "How to Kill an Auxiliary and How to Keep one Alive.

When our faithful and trustworthy treasurer, Mrs. L. A. J. Moorer, reported over $700.00 raised through the Woman's Home Missionary Society of the South Carolina Conference this year, there was a thunder of applause. Our president emeritus, Mrs. M. S. McLeod, who formerly served us as president for thirteen years, wept for joy as she watched the growth of her baby, as she calls this society. So much for another mile-stone in Woman's Home Missions, but God being our helper during the next year we mean to accomplish greater feats and d omore "for love of Christ and in His name."—Mrs. P. M. Gibbes, reporter.

YOUNG PEOPLE'S CONVENTION

The first session of the Young People's Convention of the Louisville District of the Lexington Conference, convened in Lagrange, Ky., June 19-22. The officers elcted were as follows: President, Miss M. D. Rucker, Shelbyville, Ky.; First Vice-President, Mr. W. H. Green, Louisville; Second Vice-President, Miss Mitchell, Beaver Dam; Secretary, Miss A. B. Stum, Watson, Ind.; Assistant Secretary, Mr. Richard Hines, Jr., Louisville; Corresponding Secretary, Miss Cora Bullitt, Lagrange; Historian, Mr. Jac. Wilson, Jeffersontown; Tithing Secretary, Mr. Raymond Stevenson, Louisville; Temperance Secretary, Miss Bertie Lucas, Jeffersontown; Life Service Secretary, Mrs. James Bowren; Treasurer, Mr. Archibald Riley; Exhibit Secretary, Miss Rosetta Saunders; Pianist, Mr. Thomas Hayes, Anchorage; Chorister, Miss Eva Lancaster, Simpsonville; Recreational Secretary: (Young Ladies), Miss E. M. Dirks, Shelbyville; Recreational Secretary: (Young Men), Mr. Powell; Musical Director, Mrs. Z. B. Clark, Shelbyville; Supervisors, Mrs. Zora B. Clark, (Young Ladies); Rev. James Bowren, Young Men).

Rev. R. F. Broaddus, our District Superintendent, presided over all sessions of this convention. Very interesting papers were read concerning the improvement of our Junior and Senior Leagues. An especially interesting paper on "How To Serve the Present Age," was read by Mrs. Irene Jackson of Coke of Louisville.

Mrs. Clay, of Cincinnati, visited our convention on Friday, June 20, 1024. She made a very interesting talk informing the young people of the many dangers of life. Friday night Rev. I. G. Penn, Jr., gave a soul-stirring talk on "The Task of the Christian Church." He stirred the very depths of our souls.

On Saturday morning the Sunday School came up for discussion, emphasizing the ideas of Sunday School teachers training classes and the coming together of the parents and teachers forming what is known as a parent-teachers' association.

Saturday afternoon thc male chorus of Coke Chapel of Louisville, entertained the convention highly with its music. Mrs. L. R. Starks and Mrs. T. B. Johnson, the former of Louisville Calvary, and the latter from Irvington, gave interesting demonstrations showing how our missionary money is spent.

In deciding our next meeting place Jeffersontown was unanimously chosen. We were treated royally by the members and pastor of Kynett Chapel.—Mr. Horace Greene, Miss M. D. Rucker and Miss Eva Lancaster, reporters.

BOYS' CAMP, WAVELAND, MISS.

September 1 to 8, 1924

Under the management of the Sunday School Department of the New Orleans Area, an Encampment for boys will be held at the Gulf Side Association grounds, Waveland, Miss.

Why not an encampment for boys? Why not give the boys some chance and consideration? Why give the boys the last and least consideration in everything and then accuse them of being cold and indifferent to religion and the higher things of life? The boy has been working all summer and will soon be down to the grind of another hard term of school. He needs just this outing to give him physical stamina and mental awakening for the task that lies ahead.

Boys from 12 to 18 years of age, from the States of Mississippi, Alabama, Louisiana and Texas, without regards to denominational affiliation, are eligible to attend. They will be housed in the beautiful Lodge of the Association, with roof garden, sleeping porches, electric lights, spacious rooms, radio, movies and other modern conveniences. They will see the wonderful Gulf of Mexico and everything common to beach life. They will find a wonderful opportunity for boating, bathing, and fishing on a beautiful beach of one and one-half mile front, perfectly safe for children and under careful guides and directors. Bathing and water sports will be under the strictest supervision and in no wise will boys be allowed to take the least risk. All kinds of athletic sports are provided for pervaded by a strictly moral atmosphere. Classes will be conducted in: Bible Study; Leadership Training; Life Problems; Vocational Guidance.

Let each Church or Sunday School provide, at least a part of the expense and send one boy, if no more. For descriptive circular and other information, write to Rev. William Jones, Superintendent of Sunday School Work, 306 Tuttle Avenue, Montgomery, Ala.

GROUP MEETING OF THE HANNIBAL DISTRICT

The Group Meeting of the Hannibal District met at Montgomery City, Mo., June 10-11th, District Superintendent, Rev. C. D. Webster, presiding.

The devotional service was conducted by Rev. J. C. Grady, after which the District Superintendent introduced Rev. Spencer Ray of Moberly, Mo., who preached the introductory sermon.

At 2:30 p. m. the meeting convened to study the question of World's Service Work and such other questions as were urgent to the pastors of the Hannibal District.

Among those present who delivered addresses and took part in discussions were: Rev. E. W. Hannah, Rev. W. H. Smith, Rev. Earl Pate, Rev. Spencer Ray, Rev. W. A. Bohanon, Rev. C. C. Reynolds, Rev. J. C. Grady, Mrs. Lulu Ball, Mrs. Lizzie Strothers, Rev. Rivers, Mrs. E. W. Hannah, Rev. E. A. Graham, Rev. Cato, Prof. W. R. Anderson and others.

Dr. B. F. Abbot, pastor of Union Memorial Church, St. Louis, Mo., was present and gave a very interesting talk on the happenings of the General Conference.

The choir of Harper's Chapel was in its place and rendered appropriate music for the occasion. The choir at Montgomery City is to be commended for its efficient service. Rev. E. A. Graham, pastor of Harper's Chapel and host of the group conference, is a man of rare ability and tact. He has the respect of the district superintendent and all members of the Hannibal District.

The ladies who assisted Rev. Graham cannot be praised too highly for their co-operation and service in looking after the visiting ministers and delegates. Mrs. Janie Ganaway acted as hostess the first day. She and the members of her club entertained the conference royally. Mrs. Effie Smith acted as hostess the second day. Thc entertainment given by Mrs. Smith and her club was equal to that of the first day.

The meeting will be long remembered by the people of Montgomery as well as the visting ministers and delegates.—B. F. Harrington, Secretary; Rev. C. D. Webster, District Superintendent.

GEORGE R. SMITH COLLEGE NOTES

The Reverend B. M. Powell, D.D., pastor, Trinity Methodist Episcopal Church, Topeka, Kansas, was baccalaureate preacher for the college this year. Prof. P. L. Turner, Principal of Douglas High School, Marshall, Mo., gave the address to the preparatory and special classes. It was one of the best heard for a long time. President Robert B. Hayes gave the commencement address and conferred degrees. Rev. M. L. Mackay, S.T.B., pastor Taylor Chapel, Methodist Episcopal Church, Sedalia, Mo., gave the Forward Looking address and Dr. J. M. Harris, M. D., vice-president of the board of trustees, presented the diplomas and certificates. Both addresses were very appropriate and gratifying to the audience and graduates.

The music and orations were exceptionally good. Messrs. E. L. Briggs and Chas. W. Graham were winners of gold and silver medals in oratory; F. D. Coleman and Brophy Snell, medals in declamation. For the best kept room the prizes went to Misses Minnie Brown, Mattie Evans and Mr. Wm. Jamison. Duty work winners were Misses Beatrice Harvey and Mattie Evans. Close competitors were Christine Moore and Andrew Simms.

Miss Clara Mae Jones of Okmulgee, Okla., was awarded the George R. Smith Epworth League "Christian Service" medal and the lecture course scholarship.

President N. B. Young, President of Lincoln University, Jefferson City, Mo., was speaker for the Alumni Association. Prof. S. J. Saxton, was commencement speaker at Holden and Louisiana, Mo. President Hayes was commencement speaker at Lincoln University, Jefferson City, Mo., on June 12th.

SEDALIA INSTITUTE

The Sedalia Epworth League Institute, which includes the Central Missouri and Lincoln Conferences, was held at George R. Smith College, July 7-13. The college with its beautiful campus, is an ideal place for just such a gathering of our young people and it is here we are hooking up the religious life with their every-day life.

Dr. B. F. Abbot, pastor of Union Memorial Church, is dean and conducted morning watch; President Hayes, manager; Secretary Butler taught general methods; Miss Martha Hanson of Deaconness Training School, Kansas City, junior methods and deaconness work; Rev. Floyd Webb of Sedalia, Bible study; Dr. Rily Nelson of First Church, Sedalia, Mo., life work and stewardship; Miss Arsania Williams of St. Louis, Sunday School methods; Mrs. Blanche McFall, Cleveland, Okla., fourth department and recreation; Rev. M. L. Mackay, first department and Home Mission; Dr. J. N. C. Coggin, Washington, D. C., Christian citizenship; Dr. G. G. Logan, District Superintendent, Topeka District, Foreign Missions; Prof. Geo. S. Murray, Hymnology and musical director; Mrs. Josie Walls, Slater, Mo., matron.

The instructors got right into their work from the start and made it practical, so as to meet the real needs in the local chapters.

Night Sessions—All night sessions were held in Taylor's Chapel. First Night: Local chapter gave informal reception with novel social features. Herman Canady and Harry Thompson were yell leaders for evening and Sunday School orchestra furnished music.

Second Night: A wonderful address by our own Dr. Butler. Subject: "Christian Character."

Third Night: Annual League sermon, a spiritual feast by Rev. B. A. Booker of Muskogee, Okla.

Fourth Night: Address to graduating class by Miss Hanson. The class left with President Hayes, money with which to enlarge a picture of Bishop Clair, our Area Bishop, and place in the college auditorium. Rev. L. B. Grant made presentation speech.

Fifth Night: Stunt night, in charge of Mrs. B. McFall, Hannibal District, stunt was led by Rev. Ellis; Kansas City District by Miss Hanson; Muskogee, by Mrs. Booker; Sedalia, by Miss Jackson, and St. Louis, by Miss A. Williams. The stunts were all good and it would have been a job to determine the best. District banner for 23 went to Sedalia District, presented by Rev. L. Woolridge, District Superintendent of St. Louis District to Rev. McAllister, District Superintendent of Sedalia. Local banner went to Union Memorial. Presented by Rev. McAlister received by Dean Abbot and Miss Florence Smith, pastor and league president. Closing number was an original pageant by Mrs. McFall, showing the wisdom of the educational program being conducted by Dr. Butler, through the institutes.

Sixth night: Camp fire meeting. Dr. Mackay's League furnished cars and trucks and carried entire body out to Waterworks Park, a beautiful spot in suburb of city. Dr. Butler conducted the services, that in itself means it was a great success. One could but feel a new day was dawning for Methodism in the middle west as they listened to those young people testify what the meeting had meant to them and pledging to keep the league fire burning in their home chapter as they added their wood to great camp flames. Many wished for a picture of friendship chain as all stood with hands joined while they sang "Blest be the Tie that Binds", and "A Charge to Keep." Sunday morning Dr. Butler preached and in the evening Rev. Booker again filled the pulpit at the urgent request of many.

Resolutions: Aside from the regular resolutions of the committee, the following were introducd by Miss Williams: Greetings to Bishop Wm. A. Quayle,, our retired Bishop; condolence to President and Mrs. Coolidge; appreciation to Mrs. Cotton written on parchment and signed by every enrolled leaguer, together with a basket of roses, her favorite flower, in league colors. These were presented by committee composed of President Hayes, Merlin Hayes, Misses Williams and Waters and Mrs. B. McFall.

Greeting with fountain pen to be presented to Bishop Clair, at Area Meeting, to be held in St. Louis the following week.

Our needs: More room, a junior league banner and a department school for junior leaguers themselves and more pastors who need a vision of league possibilities.

THE WOMAN'S HOME MISSIONARY SOCIETY OF THE LOUISIANA CONFERENCE

The fifth annual session of the Woman's Home Missionary Society of the Louisiana Conference convened in Marshall Chapel, Bunkie, La., June 20-22, 1924.

The convention was called to order by the president, Mrs. Amelia Turner. The devotions were conducted by Mrs. Roxana Moore, Conference Secretary of Evangelism. The opening hymn was "And are We Yet Alive." The Sacrament of the Lord's Supper was administered by Rev. O. J. Harvey assisted by Rev. C. Johnson, District Superintendent of the Alexandria Dsitrict, Rev. Rolax, the District Superintendent of the Shreveport District, and Rev. Garner. After the Sacrament the roll was called and each delegate responded with a Scripture verse.

The following visitors were introduced: Revs. Garner, Rolax and Johnson. Madames Givens, I. Goins and Spears.

On Friday afternoon, the devotions were conducted by Mrs. Day. A sermonette by Rev. C. Johnson and the organization of the convention brought this session to a close.

Friday evening—The devotions were conducted by Mrs. Lucy Davis. The choir rendered excellent music and the welcome addresses from the various churches were exceptionally good and timely. Miss Johanna Buck, the Superintendent of Sager Brown Orphanage spoke in the interest of the Orphanage. Miss Buck's deep interest in the children at Sager-Brown impressed all who heard her. May she have many years at Sager-Brown. Mrs. Emma Braxton sang a solo.

Saturday morning was spent hearing the reports of the Conference treasurer and secretaries and the various committees. These reports were encouraging.

The devotions of the afternoon session were conducted by Mrs. Adele Greene, Secretary of the Children's Work. Mrs. Sadie Johnson, Conference Vice-President, gave an interesting address. The following officers were elected:

Mrs. Amelia Turner, President; Mrs Sadie E. Johnson, Vice-President; Mrs. E. Rolax, Second Vice-President; Mrs. M. E. David, Third Vice-President; Miss B. M. Vinet, Corresponding Secretary; Mrs. L. C. Eckley, Recording Secretary; Mrs. M. E. David, Treasurer; Mrs. E. Braxton, Secretary of Young People's Work; Mrs. A. Greene, Secretary of Children's Work; Mrs. M. E. Harris, Mite Box Secretary; Mrs. G. Robinson, Contingent Treasurer; Mrs. R. Moore, Secretary of Evangelism.

The Districts were apportioned as follows: New Orleans, $100.00; Baton Rouge, $50.00; Shreveport, $50.00; Lake Charles, $35.000; Alexandria, $30.00; Monroe, $25.00; Total $325.00.

Miss L. C. Eckley and Miss B. M. Vinet were elected delegates to the Annual Meeting of the Board of Managers of the Woman's Home Missionary Society in Chicago, October 8-14, 1924. Each auxiliary is asked to send $2.00 to Mrs. M. E. David, Conference Treasurer to help defray the delegates' expenses to the Annual Meeting.

The devotions of Saturday evening were conducted by Mrs. E. Rolax. Mrs. Amelia Turner, the Conference President gave her annual address. It was full of thought and inspiration. All who heard her were given new courage to press forward. Mrs. Greene sang a solo. Mrs. A. G. Jenkins sent greetings to the Convention.

Sunday was a high day in Bunkie. The annual sermon was preached by Rev. B. J. Reddix, Superintendent of the Baton Rouge District. Sunday afternoon Rev. J. E. Rolax preached the Installation sermon from the 14 Chap. St. John 21 to 23 verse. Sunday evening Rev. Garner preached to a large audience. The convention was delighted to have these visiting ministers come and stay throughout the sessions. Their sermons were soul-stirring and helpful.

The reports from the Districts were as follows:

Alexandria—Pleasant Hill Taylor Chapel. $10.70; Boonville, $10.00; Bunkie, $12.90; Newman, Alexandria, $40.50; Shady Grove. $11.60; Trenton, $3.00; Total, $88.70.

Baton Rouge—Lottie, $8.60; Wesley. $12.60; St. Mark, $9.45; Zachary, $1.10; Neely, $1.10; Scotlandville, $1.00; Batchlor. $1.10; Lettsworth, $1.10; Total $36.05.

Monroe—St. James, $19.00; Mt. Olive, $5.00; Mt. Nebo, $3.00; Wisnor, $3.00; Casper, $6.00; Total, $36.00.

La Teche—Sager-Brown, Baldwin, $16.00; Franklin, $11.00; Thibodaux, $5.00; Lutcher, $2.00; St. Peter, $6.00; Total $40.00 .

Shreveport—Mansfield, $4.10; St. James, $53.25; Fairfield, $12.40; Daniel, $6.80; John-

son, $11.50; Jewella, $2.30; Bouchest, $3.00; St. Paul, $13.90; Vanceville, $2.00; Hayes, $3.00; Bayou LaChute, $3.60; Rev. J. E. Rolax, $5.70; Amount From District, $8.00; Total $128.84.

Lake Charles—Jeanerette St. Paul, $2.10; Mrs. Ada Green, $1.10; Lake Charles, $7.00; Leesville, $2.00; Lake Charles Mission, $5.00; New Iberia, $1.00; Crowley, $2.00; Spring Creek $2.00; Teche and Cade, $1.00; Olivia, $1.50; Hubertville, $1.00; Oakdale, McNary, $1.00; Welch, $10.00; Waxia, $1.00; Opelousas, $2.65; Iowa, $7.30; Briggs, $2.00; Washington, St. Marks, $5.60; Total, $58.25.

New Orleans—Bonding, $1.00; Grace, $19.11; Peoples Church, $15.55; Williams Chapel, $4.00; Mallalieu, $7.55; Mt. Zion, $29.22; Trinity, $60.61; Peck Home, $6.20; Thompson, $18.23; Wesley, $21.50; Peck Memorial, $4.50; St. Matthew, $5.78; First St. $16.53; Total $209.78.

The Convention adjourned to meet in Shreveport, June 1925.—B. M. Vinet, Reporter.

STEUBENVILLE GROUP MEETING

The Steubenville Group Meeting convened at Simpson Methodist Episcopal Church, Cadiz, Ohio, on June 4, 5, and 6th. Rev. W. P. Kellogg of Steubenville, presiding. This meeting proved by far the best we ever had as a group. And Dr. Ferguson, our district superintendent, congratulated our program as being the most complete and unique one on the whole Columbus District. Among the principal speakers were Rev. E. H. Warner of the First Methodist Episcopal Church; Rev. R. P. Allen of the St. James A. M. E. Church; Rev. Chas. Gillmore of the United Presbyterian Church. Also two able sermons were delivered by Rev. J. W. H. Pinkney of Martin's Ferry; Mrs. Emma Jane Tyler of Cadiz and Prof. R. F. Ballard of the public school. The missionary address were delivered by Mrs. Elvira Wallace, and Mrs. Alice Howard of Cadiz. The Holy Communion was administered by Dr. T. L. Ferguson, District Superintendent. after which one soul was sweetly saved.

The delegates who attended were: Miss Poindexter, Mr. Eulisses Kent and wife, all of Steubenville; Mrs. Rev. Pinkney and daughter, Grace, of Martin's Ferry; Miss Irene Croxton, Detroit, Mich.; Mr. and Mrs. Gillmore, Mr. and Mrs. Chas. Williams, Mrs. Agnes Carter, Mrs. Floyd Walker, all of Flushing; Mrs. Minnie Fields, Secretary of the group; Emerson Jacob Lindsay of Mt. Pleasant. The following ministers attended: Rev. C. M. Lee of Bellaire; Rev. J. W. Scott of Flushing; Rev. Wm. Munts, Group Evangelist of Smithfield; Rev. J. W. Pinkney, of Martin's Ferry; Rev. Robert Pettress, pastor of Mt. Pleasant, O., and Rev. Wm. Tyler of Cadiz. All responded excepting Marietta, O. Amount realized from the group meeting was $56.00, which was a great help to our church. Mrs. Martha Tyler, Communion Steward. presented a brand new communion outfit before the group which was consecrated by the district superintendent. The meeting closed with two great lectures on World Service by the Rev. T. L. Ferguson, District Superintendent of Columbus, who spoke from an ecclesiastical standpoint, and Rev. Dr. W. P. Kellogg, who spoke from a racial standpoint. The entertaining committee was Mrs. Myrtle Johnson, Mrs. Jessie Lewis, Mrs. Susie Brown, Mrs. Martha and Emma Tyler, Mrs. Gertrude Johnson, all of which are star caterers. At the close a beautiful photograph was taken of the whole group in front of the church, which can now be obtained for one dollar each.Rev. A. S. Holland, pastor.

CREATING "THE WILL TO PEACE"

By Homer Folks,

Next to the Washington Conference on Limitation of Armament, the action of the Methodist General Conference, in regard to War, at Springfield, last May, is pretty nearly the most refreshing and promising thing which has happened in America since the Armistice in regard to international relations. Omitting its admirable reasoning, its affirmations are substantially as follows.

"We set ourselves to create the will to peace.

"We set ourselves to create the conditions for peace.

"We set ourselves to create organization for peace.

"We propose that our Church now assumes its full share of responsibility by appointing at this General Conference a commission of twenty-five members, composed of five bishops, ten ministers, and ten laymen authorized and instructed to invite the religious forces of the world to unite in a conference to consider the best plans and methods for making the impact of the world-wide religious sentiment against the evils we deplore."

A mere declaration of the evils and futility of War would have amounted to nothing; but it is a real event when such a great organized body as the Methodist Episcopal Church decides to act. The adoption of the Prohibition Amendment was largely the work of the Protestant Churches. If they actually unite their forces in an aggressive effort to end War, it is distinctly possible that they may achieve that result within a reasonably brief period of time. If so, it will be greater than any previous contribution of the churches to the welfare of mankind, and will have given them a new and vital claim to ever-widening circles of loyalty and support.

The statement says further, "We shall launch an agrressive campaign to teach the nature, causes, and consequences of War." Well said. Nothing is more urgently needed. Perhaps the greatest difficulty in the "War against War" is that the consequences of War so staggering in their dimensions, so horrifying in their nature, as to be almost beyond the capacity of the human imagination. Was not the chief impression which those, who were in Europe in 1917-18. brought home the utter impossibility of conveying to others what they had seen? Fortunately, the facts are available. Now that war-weariness is passing, war-passions cooling, and a soberer sense reasserting itself, the people of the United States may be in a mood to learn from their spiritual leaders some portion of the truth in regard to War.

It is a Herculean job to which the Church has addressed itself. But it is a magnificent force which is putting on the armour against War. Who shall dare set limits to what it may accomplish?

SUMMER SCHOOL AT MORGAN COLLEGE

Morgan College, Baltimore, Md., is carrying on work both extensive and intensive, summer and winter. More than a hundred teachers from Baltimore city schools and counties in the state are in attendance at the summer school for teachers. This school is authorized by the state department, and Mr. C. D. Cameron (white), supervisor of colored schools in Baltimore is in charge. Several of the teachers are working for the bachelor's degree at Morgan, and will receive credits thereon from this session.

Courses are given in education, mathematics, English, science, penmanship and languages.

In August the Institute of Epworth Leagues and Sunday Schools will be held as in other years.

The largest graduating class in the history of the school received diplomas this year,—some 86 in all being given out by president Spencer. Of these, eleven were for the Master's degree. The honorary degree of Master of Science was conferred on "Matt" Henson the personal and very capable attendant of Commander Peary on his trip when he reached the north pole.

The crusade for raising $300,000, voted unanimously by the trustees, will begin in September. It will be in charge of the department of finance of the Board of Education of the Methodist Episcopal Church.

That master-leader Dr. John W. Hancher and his corps of workers will be with us at that time. This is assurance that the project will be a success, but every one will need to help.

FOUR YEARS IN MONROVIA, AFRICA, AS DEAN OF STOKES SCHOOL

By Rev. W. L. Turner

Four years ago it was our good fortune to join the foreign service of the church, under the Board of Foreign Missions, to do educational work in the Republic of Liberia, West Coast of Africa, particularly as Dean of Stokes Bible School, located at Monrovia. We consider it one of the fortunes of our life to have served the church in this very splendid field. Our voyage over was very good. We sailed from New York on the 19th day of February, 1920, nine days later we touched Europe at Plymouth, Cherbourg, Liverpool, with a fortnight in London; this in itself was by no means a worthless venture—then from Liverpool down the west coast to the Canary Islands, a very pleasant trip except the three days crossing the Bay of Biscay,—which was at its *worst*. At Teneriffe of the Canaries, we went ashore; went into the interior far enough to be chilled by the winds from its perpetually snowcapped

peak. On down the coast we touched Africa at Conikri (French), Freetown, (English), then to Monrovia the capital of the Republic and seat of our school. Here we put in four hard but pleasant years. Serving as Dean of the school, editor of the Liberia Methodist, as chief correspondent for the mission, as secretary of the finance committee, as secretary of the conference Board of Education, with special work at Kroo town; filling most of these positions at the same time. When one understands that two hundred students came to our class room each day for Bible courses, one does not wonder whether or not we were kept busy. Along with our work we were in a good location to study the history and workings of the Republic of Liberia, this we did, with a view to arranging a text book for use in mission and public schools. When you understand that for 90 years the Liberian student has been taught in foreign text books wholly unsuited to his conditions and needs, you can understand the problems of the mission teacher in trying to make a student in the torrid zone understand what a snow storm or an iceberg means. Along with this came our interest in finding out as much as we could about the native man himself. We found this a very fruitful field and a very profitable study. Patience is a virtue in this work, for African philosophy is a profound secret to the civilized world, and is not to be had for the asking. Three extended trips made it possible to see the native as he is, two with Bishop Clair covering the lower end of the Republic from Monrovia to Cape Palmas along the coast, and back to the Franco-Liberian boundary. A third with Hon. Momo Massaquoi through the great Vai and Mohammedan section covering the upper end of the Republic near the Englo-Liberian boundary. In these trips we made many interesting discoveries. Especially with a man like Massaquoi as a guide. He is king of two of the largest tribes of the Vai people, and was trained at Walden University, when Dr. M. W. Dogan was a member of the faculty. Many a phenomenon was made intelligible through his tireless explanations. We hope to follow this statement with an article on Mohammedanism in West Africa. Then an article on native culture, will possibly follow that. We were fortunate to make a fairly good survey of the country and its people. We started home on furlough January 21 of the present year by way of Spain visiting the Canaries, Cadis, Valentia, Barcelonia, then by rail across the Pyrenees into Paris. We were nine days in Paris then went up to Havre where we took Steamship Chicago ior New York. On May 1st, Bishop Jones transferred us to the Mississippi Conference, and stationed us at St. Stephens, Yazoo City. Since we have been here—about seven weeks—eleven have been added to the church, introduced the unit system which has more than doubled our weekly offerings, installed bath tub and lavatory, put in new cooking stove, new window shades and rugs have also been put into the parsonage; and we are paying as we go. Increasing our bank account all the time. The entire church is now convinced that the weekly offering religiously made is the one way to make the burden not only light, but a pleasure.

THE RISING TIDE OF SPIRITUAL POWER

An Interview With Bishop Frank W. Warne

The word "evangelism" is no cant slogan with him. He does not discuss it with vague, general phrases which mean nothing in particular and are bound to be popular. When Frank W. Warne talks about evangelism there is a light in his eye that carries conviction. There can be no doubt that he is discussing the central passion of his life.

The other day in a doctor's office a surgeon was seen to examine a little child's ear and then immediately place his eyeglass to the pupil of the child's eye. A bystander asked, "Surely there is nothing the matter with the child's eye, is there doctor?"

The doctor looked up and laughed, "No, the eye is all right. But with a child we frequently have to depend on the eye to know what the truth is. I have just asked the little girl whether he ear hurts. She said no. But no matter what she says I can tell by the pupil of her eye whether it actually hurts or not for pain dilates the pupil. The eye speaks the truth no matter what the lips say."

Bishop Warne's eye speaks the truth,—the test of an inner fire which has flamed in India for more than a generation. He has been for more than 30 years the center of the largest evangelistic movement in all Christian history, the Mass Movement of India. He can tell the story of the Mass Movement and say truthfully in the words of Virgil, "All of which I saw and part of which I was."

When Bishop Warne talked to us the other day he was just leaving for India via Japan and China where he will hold conferences this fall. Uppermost in his mind was the General Conference action taken last May looking toward a world-wide evangelistic movement.

"Based on my Indian and other experiences," he said, "I have a deep conviction that this is God's chosen time for a great spiritual advance movement, in the power of the Holy Spirit, not only in our own Church around the world, but in all Protestantism. In the light of Methodist history I feel perfectly confident that if Methodism has a genuine world-wide spiritual awakennig, not worked up but prayed down, the whole Protestant world will join us."

"What is the greatest thing that the church in India has to contribute to the church at home?" we asked him.

"Let me answer by telling of a retreat which we had just before I left India and which illustrates the inner secret of our whole Mass Movement work in India," he said. "Two District Superintendents called their Indian ministers to meet in a grove to pray while they studied together the New Testament teachings concerning the Holy Spirit. The grove selected had in its centre four great flowering trees whose inter-locking branches made a comfortable shade under which shade they sat for Bible study, meditation and prayer. They were without chairs, tables, knives, forks, spoons or any such things. They studied their Bibles with special reference to Christ's teachings concerning the Holy Spirit, and His manifestations as recorded in the Acts of the Apostles. After collective study it was the plant that each one should select his special tree and under it continue his meditation and prayer.

"One of those splendid young Indian preachers, a theological graduate, told me that he selected one of India's great banyan trees, and that while there alone praying over one of God's greatest promises, as suddenly as a flash of lightning, the Holy Spirit fell upon him and he was so filled with joy that he leaped into the air, and though he did not know it at the time, clapped his hands for joy until they were sore for days.

"He ran and told the others and while they prayed the Holy Spirit fell upon each of them 'As on us at the beginning.' These Indian preachers went home to their circuits and told, the 'Bagalbhawi story'—(the name of the grove)—in their village. They call it the 'Bagalbhawi blessing', and the Holy Spirit after the same manner fell upon their simple village Christians.

"Soon after this I held the Annual Conference. There are eight districts within the Annual Conference, and this outpouring of the Spirit had been on the preachers of but two of the districts. As is often our Indian custom, the men from these two districts arranged a prayer room, where there was to be nothing but prayer. After the day's work and the evening meal the preacher's of these two districts would resort to the prayer room, and it came to pass, that as the preachers and the missionaries from the other districts would enter that room each one would receive a similar infilling of the Holy Spirit.

Ten Thousand Baptisms in One Month in India.

"I had charge of the morning devotions, and each morning I would have them report what had happened the night before in that prayer room. This went on till the leaders of sixty thousand Christians were thus 'clothed with power from on high'. Do you wonder that we had a thousand baptisms in India within a single month. Stories lkie this, spreading over thirty years, could be told from India and this alone explains our Mass Movement work in India, and outlines what India in her dependence on the Holy Spirit has to contribute to the home church. Whatever form the ministrations of the Holy Spirit may take and however much they may differ among our people in the States, the thing to be sought is the vivid consciousness of His presence. Is God limited to India?"

"What evidences do you find here that lead you to think a real spiritual movement is possible and opportune?" Bishop Warne was asked.

"One of Bishop Thoburn's secrets of spiritual power was his constant endeavor to find out which way God was moving that he might move with him, and to this end he always watched for 'tokens'. To me the following are some of the many 'tokens' that God's will now is a great spiritual forward movement.

"Tokens."

"The conviction came upon me when night after night on my way home, as I rested on my upper berth cabin on the ship, and the breezes of the South Seas blew over me a voice seemed to persistently say to me, 'When you get home bear witness to the outpourings of God's Holy Spirit in India, and ask the home people—Have you the Holy Spirit in the measure that is God's plan for you?' I have 'not been disobedient

to the heavenly vision' and everywhere I have given my testimony the people flock around me and say, 'Your message about the Holy Spirit is what the home church needs and must have, it is our only salvation.' One Sunday morning I spoke in one of our most wealthy and intellectual churches on this same theme and closed saying, 'Will all of you who believe as I do and will join me in praying for such an outpouring of God's Holy Spirit lift your hands?'

"Hands went up like a forest. It seemed as if every hand in the house was raised. I was told afterward by one who worships in that great church that nothing like that had happened in the church for thirty years.

"I told my Indian and home-coming experiences at the Bishop's meeting, at Northfield, Moody's home, an appropriate place, and one of the most assuring tokens that I have had. wos to find that the whole board of Bishops were of one mind and soul with me on this subject. They set apart for intercessory prayer a full session and such spiritual power came upon us that I felt that the advance spiritual movement was born in that "upper room". When before in our church history has a whole business session of the General Conference been set apart to pray for a world-wide evangelistic movement. Was not that a "token"?

"Have you noticed the appeal to the General Conference in the episcopal address? Here it is:

"Through the appropriate committee this General Conference should definiteely plan for the most daring and determined evangelistic advance of our history. The Bishops of the church wait such an action with keen anticipation and unitedly pledge every power of life and leadership to its triumphant consummation."

"The General Conference responded. An Evangelistic Commission for the quadrennium has been appointed. The plan is that a great odvance evangelistic movement will be, in the next four years, the very center of all our church activities."

"What else do you base your optimism on"? we asked.

"Were not the stories of marvelous revivals, told by the British Fraternal delegates, tokens that the Indian revival had already come half way to America?" the Bishop answered quickly. "The British Wesleyan told of a small body of theological students praying together until the Spirit came upon them and they were so filled with holy enthusiasm that they went everywhere preaching, and as an outcome, 'they have over forty-five thousand names of people over fifteen years of age' who have been converted. Then the Irish Fraternal delegate told that the revival in Ireland began by a small company of their most cultured young Irish ministers coming together and confessing to each other that their spiritual failures were they themselves were lacking in spiritual not because of lack of organization 'but that power.' They decided to meet at a set time for prayer with the outcome that these cultured preachers became 'not only evangelical but evangelistic. Then followed a new personal experimental note in their preaching,' and without any outstanding personality as their leader but all at it, 'within a radius of forty miles from where I preach there have been about fifty thousand conversions in eighteen months' with such a marvelous national action that ' it has brought peace to our land', and has resulted in making the church accommodation utterly inadequate, until we are burdened with such a burdensome church building program that our difficulty is our spiritual prosperity'. Are not such reports for American Methodism faith inspiring tokens?"

"What immediate steps can be taken to bring about this spiritual movement?" we next asked.

A Verse Across the Sky.

"**Believe** it is coming: 'Thoughts are things.'

"There is one verse I would like to write in capitals across the Methodist sky. It is this:

'According to your faith be it unto you.'

"**Pray** for it. Do not try to work it up, pray it down, while you study your Bibles with special reference to the teachings of Jesus concerning the work of the Holy Spirit. In connection with such Bible study one of our greatest Indian revivals began when we circulated a card and had it signed, which read:

Will you make this your
DAILY PRAYER
until the answer comes?
O Lord, send a revival, and begin
in me, for Jesus' sake. Amen,

"**Plan** for it. After prayer let each area, district, church and home plan according to the 'pattern received in the Mount.' But plan and expect.

"**Preach** for it. When people come to church for spiritual food, may they be fed. Lead them lovingly, in the power of the Holy Spirit, out of these lower human realms, where they have battled all the week up into spiritual realms, into the mount of God.

TO SAY THE LEAST

"We can keep pace with God only by running at full speed."—General William Booth.

Church Organists Please Read

"A fugue is an arrangement of music in which the various repetitions come in one by one and the audience goes out one by one."—George Hodges.

An advertisement of a furniture company in a church paper a few weeks ago asked the question: "How shall the church be upholstered?"

Most anything will do except a "wet blanket."

After valiantly struggling for two hours the other night, our next door neighbor got the Louisville Radio station just in time to hear a near-baritone sing, "Yes, We Have no Bananas". Distance may lend enchantment to the view, but it lends no enchantment to the ear. The crude, banal barbarities of a jazz band are just as bad whether they travel through the ether a thousand miles as when they make the night hideous across the street.

The newspapers of July 15, report that Bishop E. L. Waldorf preached a great sermon at Joliet, Ill., the day before. After reading the two sentences which are quoted in the papers, we are well ready to believe it. He said: "Black, white, yellow and brown, if they want to live in heaven must learn first how to live on earth. The Klu Klux Klan as a fomenter of religious strife among Americans has no place in this country."

When we remember that Texas, Louisiana and Oklahoma are in the Bishop's area, we lift our hats in admiration and breathe a belated but vociferous "Amen!"

A Methodist Church in the middle west on the occasion of the death of President Coolidge's son, sent to him a beautiful letter of sympathy. It was a very thoughtful thing to do and was expressed in unusually genuine and human terms. The first sentence of it falls into a very common stereotyped form of words which ought not to be used by Christian people. The letter begins: "Our hearts have been deeply stirred with the news of the dread visit of the black angel."

No one with any human feeling could minimize the deep grief that the death of a child brings. And yet is there not something quite pagan and hopeless about referring to death as a "black angel"? Ought not such a conception to be frankly dated B. C.?

Death brings an unmeasurable weight of grief, but, thank God, it is not a "black angel." There have been no black angels since Jesus burst the bonds of His tomb on the first Easter morning. We sorrow not as those without hope. And in our thoughtless and unconsidered use of common phrases, we ought not to deny our glorious Christian faith in "the life everlasting:"

"Why", asks Ruskin, with a fine insight, "should we wear black for the guests of God? Even the phraseology of some of our noblest hymns need to be more thoroughly Christianized. The spiritual uplift of "My Faith Looks Up to Thee" is marred by the reference to death as "a cold, sullen stream." Can we imagine Jesus thinking of death as "sullen?"

The same shadow of paganism haunts the verse of "Jesus, Saviour Pilot Me," which begins,

"When at last I near the shore
And the fearful billows roar"—

"Fearful billows"—what kind of language is that for a friend of God?

How much below even the Old Testament level it is when we think of the calm confidence of "Yea though I walk through the valley of the shadow of death, I will fear no evil." Why not lift all our daily speech to the level of Christian faith?—H. E. L.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College

Missionary interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--Jesus Cleanses the Temple.

(Jn. 2:13-22)

AUGUST 17, 1924

According to the first three Gospels this act of Jesus took place near the close, while according to Saint John it took place near the beginning of Jesus' public ministry (Matthew 21:12, Mark 11:15, Luke 19:45). Therefore, it is reasonable to suppose either that these writers were not greatly concerned about the chronological order of the events in Jesus' ministry, or that he drove the sellers and money changers from the temple on two occasions. And if Jesus kept two Passovers in Jerusalem during his public ministry, this latter supposition is very plausible. For if he ejected the sacrilegious crowd from the temple on one occasion, they almost certainly would be there at the next Passover. For the carrying on of such commerce in the temple, at least during the Passover period, seems to have been one of the customs among the Jews. But, be that as it may, the act itself, and not the particular time at which it was performed, is the more important thing.

As we have seen, this is one of the public acts of Jesus which all four of the Gospel writers considered important enough to record. We remarked in the last lesson that each of these writers selected the miracles of Jesus to be recorded. So likewise did each do with respect to Jesus' other deeds. No one of them undertook to record all that Jesus said or did during his public ministry. In fact, what they all have recorded covers not more than about forty days of Jesus' public ministry and his teaching. What was their purpose for including in their record this particular act of Jesus? What does it teach us concerning the character of Jesus?

In the first place, this is a public assertion on the part of Jesus of his Messianic authority, and an assertion, withal, which required the use of some force. Those are mistaken, therefore, who think of Jesus as not having possessed the vigorous masculine qualities. It is true that he nowhere appealed to physical force in defense of himself, and that he discouraged its use on the part of his disciples. But he could be as vigorous as anyone when drastic steps were necessary in defense of a righteous cause. This is the only act recorded of him we can think of which so clearly brings out this characteristic of him. Of course, because the people did not regard him as the Messiah, they considered his act on this occasion as a presumptuous usurpation of authority which belonged to the high priest and the Sanhedrin. But it was through his divine authority as the Messiah that he performed the act.

In the second place, this act shows Jesus' deep reverence for sacred things. We have in the Gospels a number of incidents which show Jesus' independence or liberalism in his attitude toward things considered peculiarly sacred by his people—as, for instance, his attitude toward the Sabbath. He was himself accused of being sacrilegious. But this is the most outstanding incident which shows so clearly his deep reverence for and his most rigid conservatism in dealing with things truly sacred. His enemies, and not he, were disrespectful of the truly sacred things of God.

The selling of animals for sacrificial purposes and the changing of coins to facilitate the sales, were no evil in themselves. But the people and the acknowledged religious authorities seemed to think that whatever was done in the interest of religion could be done as legitimately in the temple as anywhere else. And then it was not only their sacrilege which Jesus attacked, but also their dishonesty in asking exorbitant prices because the demands were great. Therefore, recalling what Jeremiah had said (Jer. 7:11), he justly charged them with having made his Father's house a den of thieves instead of, as Isaiah said it should be (Isa. 56:7), a house of prayer. Jesus regarded it as wrong not only to rob the people. It is wrong to rob them anywhere. But it is doubly wrong to carry on this robbery in the house of God. But he regarded it as wrong also to carry on this traffic in the house of God even though the prices should be reasonable and the service of God should be helped by it.

The cleansing of the temple, therefore, shows (1) the more emphatically masculine characteristic of Jesus when the use of physical force was necessary in the unselfish defense of righteousness. And (2) it shows his reverential attitude toward the truly sacred things of God. We do not need to emphasize the first truth except as a reminder of the character of Jesus. For the great danger today is that we will resort to physical force when it is not necessary. But the second truth is important for us today. We may seriously wonder if Jesus is pleased with the attitude of many of us toward our house of God! We give in our churches bazaars and other kinds of sales, even including chance sales, which are but a more or less refined type of gambling. It is not done for private gains, to be secure, but to help along righteous causes. Neither can we justly be accused of thieving. For it is a general understanding that we may be asked an exorbitant price for what we purchase in a church sale. No one takes advantage of our needs, as did those sellers in the temple of Jesus' day. But everything is voluntarily done. But we ought seriously to ask ourselves if such acts as those in the house of God are not a desecration of the house of God. Are we sure that Jesus holds an attitude any more liberal toward our sales in the church than he held toward the sale of those men whom he severely scourged? Is it made right because of the fact that we do it for the benefit of the church or a cause supported by the church? Whatever the answer be, we should feel sure that we are following the mind of Jesus in our customs.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, Aug. 17, 1924.

"Make not my Father's house a house of merchandise."

(By D. D. Martin, D. D.)

Commercialism had gained control of temple worship. Its sacredness had been defiled by becoming a common market place, where human greed took advantage of those who were spiritually weak, and made their offerings and sacrifices a matter of bargain, for ease to the worshipper, and gain to those who engaged in traffic; all of which was displeasing to the Lord. The whole order of worship and service is on the basis of genuine sacrifice and personal interest and attention to worship.

The activities of the church in various lines is now carried on with large gifts amounting to millions of money. There may be a tendency on the part of some to get out of responsibility and care, just by giving a little money in the collection and then feel they have done their whole duty. Others, who would find their life work a means of support, or even of getting rich, will barter their time for a salary, and be mere time or place servers for what they can get out of it.

No one can be a real missionary of the cross who is serving simply for reward. No minister can preach the Gospel effectively who is working for position, honor, or salary. If Jesus should come to his church today, he would have occasion to drive out all such buyers and sellers for gain, and call for those who in the true spirit of sacrifice were ready to do his work. It is just as easy now as ever it was to make God's holy temple a place of merchandise and profit.

Sometimes missionaries on the field as well as church workers at home compromise with non-Christians even as temple worshippers did with the Gentiles. Such are often called home in disgrace when the temple of Christian service is being cleansed. Among those rendering the most Christ-like service is the Sunday school teacher, who, without pay, goes forward faithfully doing his best with no hope of reward. There are many such native workers on the foreign field, who, without any pay, are doing their best to extend the worship of the true God.

Gammon Seminary.

District Rounds

FORT SMITH DISTRICT
Fourth Round

Plainview, Aug. 20; Danville, 23-24; Maumelle, 30-31; Roland, 31; Conway Circuit, Sept. 3-4; Marche, 6-7; Cleveland, 10; Solgohatchie, 13-14; Center Ridge, 20-21; Morrilton, 27-28; Conway, 28-29; Bentonville, Oct. 11-12; Fayotteville, 18-19; Van Buren, 25-26; Fort Smith, Nov. 2-3. Our watchword: World Service Council Conference, Benevolences and the *Southwestern Christian Advocate*. We are going to put the Covington Area over, with Bishop Clair at the head, by the help of God.—W. H. Simpson, District Superintendent.

WAYNESBORO DISTRICT
Fourth Round

Herndon and Wadley, Summit and Stillmore, August 2-3; Sylvania, 9-10; Rocky Ford, 16-17; Augusta, St. Mark, 23-24; Stateshoro, 30-31; Millen, Munnerly and Burden, September 6-7; Guyton, 12; Charlestown, 13-14; Hagan, 20-23; Hiltonia, 27-28; Newington and Lee, Octoher 5-6; Haven and Asbury, 10-11-12; Duhlin, 18-19; Swainshoro, 20; Metter, 23; Pulaski, 25-26.

Dear Co-Laborer: With this quarter we close our year's endeavor. Let it be the best and let's go up to Conferenco having saved souls, put the **Southwestern Christian Advocate** in every home and meet our full quota for world service—J. S. Stripling, District Superintendent, Millen, Ga.

SAVANNAH DISTRICT
Fourth Round

Woodbine, Jefferson, August 2-3; White Oak, Clinches, 9-10; White Oak, Bethel, 10-11; St. Marys, 16-17; Sterling, 23-24; Brunswick, 24-25; Brookman, 30-31; Mt. Vernon, Sept. 6-7; Vidalia, Cohs Creek, 13-14; Ohoopee, 16-17; Ashury, 21-22; Glen, 21-23; Haven Home, 3:30 p. m., 21; Speedwell, 8 p. m., 25; Jesup, 27-28; Baxley, Nov. 4-5; Reedsville, 11-12; Clyo, 15-16; Mt. Zion, 17.

Dear Brethren—This Quarter will wind up the conference year. Get busy and put your finished task in this quarter. Let the District Steward and Pastor plan a rally for the Conference on every charge to pay up the District Superintendent and Conference Claimant and Episcopal Fund; at the same time take care of the pastor on that day. If you have not raised your World's Service, put it in and by all means make a good appointment yourself. Let us go up to the Conference crowned with success. Taking the Vanguard as usual. C. W. Prothro, District Superintendent, 701 W. 44th Street, Savannah, Ga.



Quarterly Conferences

UNION CHURCH, MISS.—Onr Beloved District Superintendent the Rev. J. C. Hibbler was with us and hsld the 2nd Quarterly Conference on July 5, 1924. All officers were present with good reports, showing improvements along all lines. On Sunday morning he preached to a great crowd and his mssage was powerful and inspiring. Nothing less can be said of night ssrvice, for it was a treat to all pressnt. Tot amount raised in conference $36.80. District Superintendent paid in full. —I. C. Gilchrist, Reporter.

HOLLY SPRINGS, MISS. —The second Quarterly Conference was held May 31-June 1st, at Bright Prospect. Quite a number of Conference members were present. After a briel but very thoughtful address, the District Superintendent, Dr. W. N. Redmond, took up the Conference business. Reports were very good. Total amount raised during the quarter was $42.37. Our Easter rally was a fought well. With the assistance of Rev. C. A. Talbert, Dr. W. N. Redmond, and Dr. J. L. Farmer, Dean of Rnst College, we were able to raise $101,00. Mrs. S. B. Ross and Mr. J. D. Taylor were the prize winners. Honorable mention is given to Mr. J. E. Taylor, Rev. S. S. Myers, Mrs. Manning, Frank Jones, E. B. House, H. Jones, Mamie House, Jennie Jackson, J. C. Jackson, George Gray, Brother Shannon and Mrs. Martin for their untiring efforts to make Easter a great day.—John L. Glenn, Pastor

EAST ST. LOUIS, ILL.—The first quarterly conference was held at Wesley Tabernacle M. E. Church, June 8th. On the acconnt of pressing engagements, the District Superintendent was not present on the Sabbath. Rev. J. H. Payne, of Kinlock, Mr., preached at 11 o'clock. Rev. J. H Reynblds of West Belle M. E. Church, St. Louis, Mo., preached at 3 o'clock and Rev W. L. Smith at the evening service. Truly it was a great day in Zion; 7 recently joined the church. On the Wednesday evening following, the District Superintendent, the Rev. Leroy Woolrich held the qnarterly conference which was quite successful in every way and the outlook for a good year's work is apparent. The Pastor, Rev. H. T. Reeves, wishes to thank the following anxiliaries for substantial donations to the parsonsge. The Epworth League and Junior Stewardess Board led by Mrs. Vertie B. McComb. The Senior Stewardess Board of which Mrs. Mary E. Jackson is chairman. The Pastor wishes to thank you and ask that you come again.—Matilda Gladney, Secretary.

TROY, MO.—The first quarterly conferencs and meeting was held recently; our District Snperintendsnt, C. S. Webster, was present and rendered valnable services. The pastor, Rev. Wm. H. Smith, assisted by district superintendent, administered the rites of baptism to seven young peopls and two joined ths chnrch. The public school closed May 15th, with five higb school graduates. The Baccalaureate sermon was preached by the pastor and the gradnation address was delivered by Rev. C. S. Webster, district superintendent. Children's day was observed by the Sunday School, a fine program prepared by the Board of Education was beautifully rendered by the yonng people. A good collection was taken for the Children Day Fund. On Sunday, June 15th, at 2 p. m., the annual sermon of the Sir Knights and Daughtsrs of Tabor, was preached by Sir Knight Rev. Wm. H. Smith, pastor. Wesley Chapel is succeeding well under the administration of our pastor. We now have on a five hundred dollar drive for our church dsbt. The church is divided into four dlstricts, managed by four district captains, to raise $125.00 each. The outlook for a successful year's work is very encouraging.—Mrs. Viola Hammond, rsporter.

HERNANDO, MISS.— Ths third quarterly confsrence of ths Hsrnando Circuit was hsld June 28-29, with Rev. C. W. Butler in ths chair. After song and prayer the chairman spoke some very encouraging words which gave lifs to all that were present. Recording steward being absent, Sister H. L. Jones was elected. Roll was called and those present showed interest in ths quarter; reports showed progress along all lines. 11 o'clock Rev. C. W. Butler preached from Luke 13:8, a strong soul-stirring sermon that fillsd the hearts of all present. Units were called and reported as follows: No. 1, Mrs. D. B. McCook, $21.00; No. 2, Mrs. Mary Chapmon, $4.50; No. 3, Mrs. Maggie Fant, $5.50; No. 4, Mr. Mike Roberson, $2.75; No. 5, Miss Harriett L. Jones, $10.50; constituencies, $6.19; grand total, $55.44. The table was prepared for the Lord's Supper and invitation extended; thirty came forward and partook of the Lord's suppsr. I haven't words to express my gratitude towards the good members and friends of Hernando. This being the last moment for me to attend the snmmer school, the good members, some of whom I ehall name, with their broad hearts shared a part of their earnings for my support: Sistsr Jennie Myers, $6.50; Sister Lucinda Roberson, $1.00; Ladies' Aid, $10.00. Total, $17.50.—L. W. Washington, P. C.

CADDO, GAP, ARK. — Our third quarterly conference was held June 28-29. The bnsiness session was held Saturday evening with the District Superintendent, Dr. G. T. Saxton, also Mrs. and Miss Saxton were present. Dr. Saxton preached a touching sermon on Sunday morning. Mrs. Saxton made a splendid talk on Foreign Misson at 3 o'clock. On the night of July 4, Dr. Saxton preached a splendid sermon and on tbe evening of the 4th, Mrs. Saxton organized the Young People's Foreign Missionary Society, also Young People's Home Missions, with the co-operation of onr pastor, Rev. and Mrs. W. H. Hanna. May God bless the District Superintendent and family.—Miss Rena N. Knox, reporter.



WHAT THE CHURCHES ARE DOING

A RINGING CALL.

To the Laymen of the Little Rock Conference—Dear Co-workers: Ws note witb joy your happiness at this action of the General Conferencs in giving to us our most beloved Bishop M. W. Clair as our esteemsd and able president of the Covington Area, of wbich we are a part. We have had a quadrennium of rejoicing over the great things dons for us by our Church, and now it becomes our insistent duty to face ths facts and sboulder the responsibilities of tbis trust with undaunted courage of which we are capable. At our World Service Council, held in St. Louis, July 15-16, representatives from each conference of the area pledged loyal support of the great program. We can, we must, WE WILL meet every claim of the church. The objective, "world salvation," has been given; the slogan, "As much for others as for ourselves," has been sounded throughout the Church, thus with nnfaltering faith in the mighty leadsr of righteous forces, we accept the godly challenge and begin our march to possess the land. Begin today. Let's clear balance sheets on Centenary pledges and make our payments on World Service Pledges at once. Bring receipts to Fayetteville Dec. 3, 1924, and may there be snch a spiritual awakening as has never been witnessed among the laity when each worker reports accessions, life service recruits, and the amount paid on tbe pledges. Let us make Victory Day all that is expected of the Little Rock Conference. Do not fail to be present at this historic conference. May each one of ns feel that Christ is connting on us for World Salvation.—Mrs. A. C. Freeman, Conference Cor. Secretary Laymen's Association.

WASHINGTON, LA. — St. Mark: June 22 we had a very successful rally; a splendid program was rsndered. We had with us, Rev. Hampton from Opelousas, and also Rev. Brint from Opelousas, and all of the city churches, collections $65.54; paid $22.50 for stove; turned over to pastor $18.02; balance in treasnry, $24.52. Rev. J. L. Angustus is planning to make tbings go, to put electric lights in the church and remodel the parsonage and covsr the church.—H. Hicks, reporter.

WILMINGTON, N. C. — Trinity Methodist Episcopal Church of Seventh and Bnrnswick streets, rendered its Children's Day Program Juns 15, to a capacity audience. Ths children, under training of Mrs. L. M. Holmes snd Miss Lillian Dorsey, delightfully entertained all pressnt. There was to be seen bright hops that seemed to whisper as the children of the future church gave vent to their aspirations. No pains were spared by tbe committee on dscoration. Let it suffice to say that all things were up to tbe minute. Our pastor, Rev. Benjamin F. Gleaves, gave a strong appeal for the cause of education which seemed to captivste his hearers. Tbe offering then being taken $15.00 was laid in the plate for tbe cause of education. We are at work. Bro. W. R. Fairrison, the superintendent of the Sunday School, is eagerly working with the small ones and is bringing them in for baptisms, and into the Sunday School. May God bless and may he keep us steadfast.—(Miss) Lillian Dorsey, reporter.

AILEY GA.—Mt. Vernon Charge: On June 15th, 1924, in Nepsis Chapel Methodist Episcopal Church, we celebrated ocr Children's Day exercise. It was conducted by Mrs. L. A. Pisrce, Miss Maggie Ashford and Miss Christeen Griner. The program was carried part of the way and then the collection was taken by two girls, Miss Trudie Wiggs and Miss Maudell Horne. We raised only $5.09. After the collection the program was completed and then our excellent pastor, Rev. W. H. Brown, gave us a very interesting talk.—Freddie Wiggs, reporter; Rev. W. H. Brown, P. C.

TEXARKANA, ARK.—We havs a beautiful hard-pressed brick church now in course of erection. Sunday, June 8th, was a high day at Visitors' Chapel Methodist Episcopal Church; raised in rally $726.00 on church building. We feel proud of such an energetic pastor as Rev. G. A. Hall, who leaves no stone unturned that he may raise money on churcb building. Rev. Hall placed more than $500.00 of

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CHURCH DEDICATION.



Mt. Hope Methodist Episcopal Church, Sunderland, Calvert County, Maryland

Mt. Hope Methodist Episcopal Church, Sunderland, Calvert county, Maryland, was dedicated Sunday, April 20th, 1924. The entire cost of the church is $7,500.00, of which amount $4,800.00 have already been raised, leaving a balance of $2,700.00 to be raised. Mt. Hope Church is one of the four churches comprising the Mt. Hope Charge, and has an enrollment of 100 full members, 11 preparatory members, 50 Sunday school scholars, and 15 members of the Epworth League. This church serves a community of approximately 300 persons. With the present forward program this church is destined to win all the unchurched in the community to Christ and the church.

The dedicatory service began Sunday, April 20th, at 9:30 a. m., with Sunday school. At 11 a. m. sermon was delivered by the District Superintendent, Rev. Julius S. Carroll, A.B., B.D. At 3 p. m. the District Superintendent, in the absence of Bishop Matthew W. Clair, D.D., who had been invited to deliver the sermon and dedicate the church, preached and dedicated the church. The dedicatory services concluded Sunday, June 1st. The amount raised during the dedicatory services was $850.00 Rev. Edgar D. Hall, A.B., B.D., is entering upon his third year ae pastor of this charge. Rev. Hall is one of our well prepared young men, having received his degree of bachelor of arts from Clark University, and the degree of bachelor of divinity from Gammon Theological Serminary.



Rev. Edgar Hall, A.B., B.D., Pastor
Mt. Hope Charge

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above amount on table. We are going right on with the work.—M. E. Baker, reporter.

GATE CITY, VA.—June 2nd, at 8 o'clock, a great storm etruck the parsonage and blew in all kinds of choice groceries and a purse of money. The storm was led by Mrs. Belle Dickerson, Mrs. Dona Hoard, Mrs. E. K. Thomas and others. The sisters spent one hour at the parsonage, after which the pastor expressed his appreciation and the storm ceased. Cate City is a great place, garden spot of Pulaski District.—Mrs. H. L. Johnson, reporter.

KOSCIUSKO, MISS.—Wesley Methodsit Episcopal Church: Children's Day was observed Sunday, June 8th. Quite a fine program was rendered which was a source of inspiration as well as pleasure to the large audiences that witnessed the exercises. Both in the afternoon and night the program was in charge of Mrs. P. L. Bullock, the Sunday School Superintendent, and Mrs. Lnia McMillian, the organist of the church who are due high commendation for the splendid music and the excellent manner of the program. The program at Buffalo Methodist Episcopal Church, was rendered in a very interesting and inspiring way which showed a display of fine talent on the part of the young people of that commnnity. The attendance was large and, to an extent the spirit of Children's Day ran high. Much praise is due Miss Stella Simpson, the efficient Superintendent of the Sunday School, who had charge of the program who was also assisted by Mrs. Pulliam and Mr. J. M. Funches.—Mrs. L. M. Heffner, reporter.

BAXLEY, GA.—On June 16th, the Pastor, Rev. B. F. Freeman, his wife and daughter, who had just returned from Haven Home School, were greatly surprised when the members and friends of Harper's Chapel Methodist Episcopal Church entered the front gate of the parsonage singing "God Will Take Care of You". The storm struck the east side of the parsonage going into the dining room and leaving many pounds of choice groceries on the table, with a nice little cash purse. The Rev. Freeman and his wife were much delighted and fully expressed their gratitnde and appreciation to the members and friends and wish their return again in the near future. Baxley Charge is putting on new life under the leadership of our new pastor Rev. B. F. Freeman. We have four Sunday Schools o n the charge , only had two previonely . The Ladies' Aid and the Woman's Home Missionary Society aer doing nicely. Several have been added to the church this year. We oxpect to go over the top with our World Service quota.—Mrs. Alice B. McNiel, reporter.

HANDSBORO, MISS. — Children's Day was highly observed at Riley's Chapel on the third Sunday in June. A special sermon was preached at 11 o'clock which was enjoyed by all present. The program at 7:30 was rendered by the Sunday School. We are progressing nicely under the leadership of our beloved pastor. He is doing everything in his power to help carry on the good work. We pray God's blessings upon him.—Edward Smith.

CHILTON, TEX.—Saturday night July 12, Rev. Edmondson, pastor of Mt. Zion, Waco, Tex., and his choir had a concert at St. Paul M. E. Church, entitled, "The New York groom and the Waco Bride." It was quite an up-todate drama, full of laughter throughout. Door fees $29.80—Myrtle Washington, Reporter.

SPRING, TEXAS—On 12th of June a surprise was given our loving pastor, Rev. H. J. Johnson; many presents were given and some cash. The party was led by Mrs. M. A. Roberts and other members of the Ladies' Aid. On the 22nd of June a rally was given which netted $41.57 and winding up on the 29th of June, with Miss A. B. Sherman, $5.75; and Mrs. M. B. Henry, $9.04; collection on 29th $7.52. Total for the rally, $63.00. Thie rally was given to help our pastor get off to the Gulf Side to attend the summer School for Pastors at Waveland, Miss. A splendid program was rendered by the Sunday School on the 29th, the 5th Sunday, which was made up of some of the best talent of St. Paul. —M. M. Bryant, reporter.

NASHVILLE, TENN.—Gordon Memorial Methodist Episcopal Church: We are yet alive; Sunday School at 9 a. m., was largely attended; at 11 a. m., June 22, Rev. J. C. Prince preached for us. At 7:30 p. m. we were favored with the presence of Rev. F. H. Butler, who gave us a wonderful lesson that will live in the minds of all who heard him for years to come. The class leader's rally which was pulled off Sunday, June 15, 1924, was a euccess, with Bro. James Vaughter in the lead, raising the largest amount of money; $438.75 was realized. The church is spiritually alive; our pastor is very much enthused over the success and progress of the church.—Rev. H. P. Gordon, pastor; Mrs. Fruzie A. Vaughter, reporter.

BIRMINGHAM, ALABAMA — St Paul: On Sunday, June 29th. the Pastor, membership and friends of St. Paul Methodist Episcopal Church, were made to feel that they would succeed in building the main Auditorium in the near future, for on this date $1445.88 were realized. Coming as it did so close behind the Easter Drive, we consider it a wonderful pull-together. At this point we wish to say, we have a pastor who knows how to do things, for these good results are due largely to his wonderful leadership. In the meantime we must not forget our loyal membership, who have etood the test and who are willing to stand to the bitter end. Dr. W. A. C. Hughes who represents the Home Missions and Church Extension Societies passed through our city a few days ago. Prof. T. R. Parker, President of A. & M. School of Normal, Ala., is in the city, in interest ot his school. All things are pointing to a most successful year, Birmingham and St. Paul will be well represented.

Mrs. M. B. H. Pearcc, a faithful member of St. Paul, who has been confined to her bed and room for one year and eighteen months, worshipped with us last Sunday, also she was with us on Sunday, June 29th. in our Drive. Mrs. Pierce is Captain of one of the Clubs, not being able to collect her money, the members of St. Paul would not suffer her name to be called without a report, at the suggestion of our broad Christian hearted Pastor—the congregation was called upon to help her, as a result of this call, Mrs. Pierce was able to report over $10.00 for her Club.

The Official Board and Membership of St. Paul is giving our Pastor a three or four weeks much needed vacation, for he has worked without ceasing since he came to ns. He will leave for New Orleans, La., Monday, July 21st. While away he will





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visit his sister in Shroveport, La., in the meantime he will visit the graves of his father and niece. From there he will go to Mansfield, La., he will visit in Texas, and in Waveland, Miss., he will speak at the Evangelistic Chatauqua.

In making the annual report of the Trustees brother H. M. Strickland, Treasurer, reported that $10,000 has been raised since our drive last Easter a year ago. The first story of our new church completed and approximately $15,000.00 paid for same. Debts of old standing have been paid, as follows; Street Improvement due since 1911, original amount was $300.00, by virtue of neglect and compound interest the total amounted to $668.12, Sewerage bill of $55.00, which was of 14 years standing. The report showed furthor that over $200.00, was paid Mr. Herbert Glover as lawyer fee, Lawyer C. B. Powell $500.00, a mortgage of $2,500.00 and an old furniture bill.—Mrs. P. L. Perry Byrd, reporter.

(Continued on page 16.)

MARRIAGES

CUNNINGHAM—JONES—Mr. Alexander Cunningham and Miss Clara W. Jones were married at Williams Church this city, July 3, 1924. Rev. John W. Turner, officiated.

McKNIGHT-RIDGEL—At the home of the bride, Fredericktown, Md., Rev. James McKnight and Miss Esther Ridgel were united in marriage May 14. Rev. McKnight is an ordained elder and a member of the Central Missouri Conference. Rev. W. C Allen officiated.

WILLIAMS — RICHARDSON.—Mr. Simon Williams and Miss Netta Richardson were joined together in matrimony July 21, at the home of Brother Richardson, by the Rev. C. Jenkins, Pastor of St. Paul M. E. Church of Waxia, La.—Rev. C. Jenkins, Reporter.

CEBRUN-WESTMOLEN— On June 18, 1924, Mr. Richard Ceburn and Miss Evelyn Westmolen, were joined in the holy bonds of matrimony at the home of the groom, Houston, Tex. The Rev. T. M. Jackson officiated. Bridesmaid Miss Pauline Smith; Mr. Nathanel Booker, groomsman. Refreshments were served.—Miss Clara James, reporter.

HENRY-BURKS—Mr. Henry Burks and Miss Hester Jones of Boyce, La., were united in holy wedlock June 18th, at the home of the bride. Mr. Burks is a native of Addis and Miss Jones a native of Boyce. The marriage ceremony was performed by the pastor of Kynett Methodist Episcopal Church, Rev. S. C. Williams.—D. L. Harper, reporter.

BENOIT-BODIE—Miss Mary Ellen Bodie, native of Lutcher, La., and Mr. Henry Benoit of Bay St. Louis, Miss., were happliy marrled on Wednesday evening, June 25, at St. Luke Methodist Episcopal Church. The bride is the youngest daughter of Rev. and Mrs. J. E. Bodie, pastor of Denham Springs Circuit; the bridesmaid was Miss Ethel Bodie, the oldest danghter; the maid of honor Miss Bernice M. Walker of New Orleans, La.; best man Mr. J. T. Haynes of East Baton Rouge, La. The bride wore a beautiful dress of georgette The church was beautifully decorated. The marriage ceremony was performed by Rev. J. O. Brown of Baton Rouge, La., after which refreshments were served in abundance. We wish for them a hapyy life.—Reporter.

COLEMAN-BROWN — Mr. Hunter Coleman and Miss Ciara V. S. Brown were joined together in the holy honds of matrimony at Shady Grove Methodist Episcopal Church, Mansfield, La., Sunday, June 8, 1924. Many were present to witness the ceremony. The bride was beautifully dressed in white messaline, with a houquet of roses. The maid of honor, Miss Gulthie Jones, was beautifully dressed in cream silk. The bridesmalds, Misses Lucy Mae Brown and Addia Taylor, were nicely dressed in white organdie. The wedding music was rendered by Miss Rebecca Coleman; Miss Eilza Coleman sang a heautiful solo. The ceremony was performed by Rev. S. M. G. Taylor. The happy couple are making their home in Mansfield, La. We wish them a happy and successful life.

DERVIS-GREEN — A wedding of wide social interest was solemnized Wednesday, June 25, at Warren M. E. Church. The contracting parties were Miss Elnora Green and Mr. Lewis Dervis. Rev. T. A. Hampton, assisted by Dr. Jones, officiated. The church was transformed into a veritable flower garden. Scattered everywhere were roses in profusion. The bride wore au attractive georgette crepe dress, carrying all white roses. The maid of honor wore a dress of pink crepe de chine, the two bridesmaids wearing white and blue crepe de chine. The three flower girls were dressed in white, blue and pink, carrying baskets of flowers to match each dress. The little flower maid in blue preceded the bride, carrying a basket of hydrangeas, dropping the petals as she marched up the aisle. Little Miss Jessie Mae Carline played the wedding march and rendered a heautiful selection throughout the ceremony, which was performed under a beautiful rainbow arch. Following the ceremony an informal reception was held at the beautiful home of the groom's parents, Mr. and Mrs. Dervis, Sr. Miss Green and Mr. Dervis are well known in the city, being loyal members of the Epworth League. They are at home to their many friends at 205 Franklin street, Lake Charles, La.—Naoml Carline, reporter.

BROWN-RANDOM — Miss Grace Random principal of the high school at Brazoria, Texas, and also a graduate of Prairie View College, and Rev. G. E. Brown, a worthy young man and our pastor at Sweeny, Texas, on the Houston District, were happily joined together in matrimony at the home of the bride's parents, Rev. and Mrs. E. M. Random, at 8 p. m., Sunday, June 15th, 1924. Miss Lyla B. Robinson of Whorton, Texas, was the bridesmaid; Mr. L. A. Thigpen of Honston, was best man. Little Miss Thaniel was the flower girl. The music was furnished by Mrs. Thaniel. The marriage was largely attended by both white and colored. Rev. H. J. Johnson, our pastor at Spring, Texas, performed the ceremony. We pray for them a long life. —Reporter.

OBITUARY

This column is opened gratuitously for notices concerning deceased persons It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

EAST—Sister Maggie East died June 10, 1924. She was faithful to her God and Church. One child and Rev. J. W. Basset and Mrs. Elizaheth Bassett who raised her and many friends are left to grieve her early departure to her heavenly home. Age 25 years. —P. W. Baldwin, P. C.

JONES—Died June 14, 1924, Sister Edna Jones. A member of this church some years ago but went to Delta, from there went to to the Hospital, where she died. She died with faith in Jesus that he saved her. A husband, 2 daughters and uncle and many friends remain to lament her passing away.—P. W. Baldwin, P. C.

SIMS—Died June 6, 1924, Brother William Sims, age 42 years, a loyal and faithful member of Lynch's Chapel M. E. Church. While working at Mississippi College, fell and the wheels of a loaded truck passed over his body. He said it is good to he a Christian. He was rushed to Jackson to the Charity Hospital. All that loving hands could do; he passed away to the home beyond. A mother, 2 sisters, wife and 8 children and a host of friends grieve over his departure.—P. W. Baldwin, P. C.

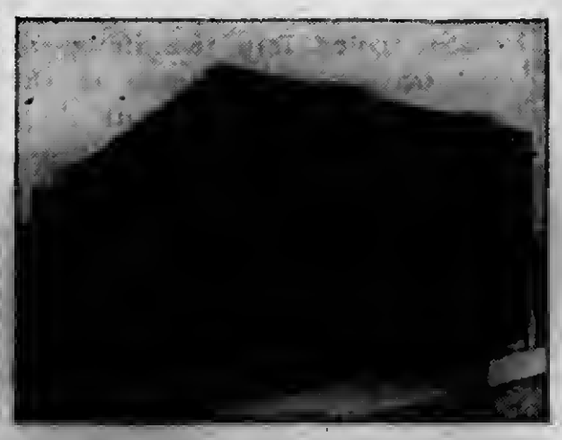
JONES—On July 8th, a young man known as Mr. Mack Jones was drowned crossing Talbany river, from working at Springfield saw mill. He was stopping with Mr. Sheric Webb at aboved name point. He claimed his relatives are in Shreveport, La. He was drowned at 5 o'clock and his body was recovered at 6:30 o'clock p. m. Our ministers will please announce same from Pulpit. He was buried at St. James M. E. Church cemetery by Pastor John H. Wise.

HALFACRE—The Rev. J. K. Halfacre, our Pastor at Boyle, Miss., died June 12, 1924. Brother Halfacre was an earnest untiring worker. He had been used as supply for several years, and organized a church about 6 miles out from Boyle with his daughters and a few others, purchased a lot and built a nice church. The church now has a strong membership. After four years service at Jones Bayou, from last Conference, he was assigned to Boyle and Renova. He was sick at setting of the Conference but after learning of his new field he went at once and hunted up our members and organized a church with 16 members. He was 72 years old and leaves a daughter, son-in-law and several grand children to mourn his going.—J. H. Jackson, Reporter.

MINDIN—Sister Kizzie Windon departed this life June 14, 1924, in the full triumph of faith in Jesus Christ. She was a life long member of St. Paul M. E. Church, Lillon Circuit. Her funeral was conducted by her pastor, Rev. E. H. Williams. She leaves to mourn her loss, a husband, 2 daughters, one son and a number of grand children and a host of friends. Her body was laid to rest in Lone Pilgrim cemetery. (Reporter).

PHELPS—Sister Josephine Phelps was born 52 years ago and died June 6, at East St. Louis, Ill. She was a consistent Christian woman. Sister Phelps was chairman of the Senior Stewardess Board, vice president of the Christian Benevolent Association, member of the Sunday School Board and Class cleader. Appropriate papers were read by Mrs. Anna Harrison, Mrs. Susie B. Reeves and Mrs. A. Holmes. Mrs. Phelps will he greatly missed in the community. She is survived by seven brothers, husband and one daughter. Funeral was directed by Rev. H. T. Reeves, pastor assisted by Rev. I. D. Avant. Interment at Lebannon, Ill.—M. Gladney, Reporter

McCLENDON — Death claimed Brother John McClendon on the 21st of June. He was a member of the M. E. Church, Tupelo, Miss., for 40 years. He was also a steward for



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many years. He is survivod by five children, wife and many friends.—Rev. N. H. Cooperwood, pastor. Moses Moore, Reporter.

MOORE—Brother Ike Moore of Tupelo, Miss., was called from labor to reward on June 25, ago 75 years He was a member of the Methodist Episcopal Church for 58 years. He served as steward and many other officers. A wife, seven children, grandchildren and many friends survive him.—Rev. N. H. Cooperwood, pastor, Moses Moore, Secretary.

CLARK—Brother John Clark of Handsboro, Miss., died June 2. He was an old faithful member of Riley Chapel M. E. Church. We considered him one of the pillars of the church. He had filled many offices and will be greatly missed by the church. The funeral services were held at Riley Chapel conducted by Rev. S. L. Harrison, pastor. The remains were laid to rest in Mississippi City.—Edward Smith, Roporter.

NELSON—Sister Martha Nelson, wife of Rev. C. Nelson of McNair Circuit, Miss., and a member of Crownpoint M. E. Church, departed from her earthly toils of this life into a land of rest, Jan. 29, 1924 She joined the church early in life at the age of 15; the remaining years of her life were spent in the church service of the Lord. She became the wife of Rev. Charlie Nelson in 1886. and to this union were born five children, three of whom are living. She was a zealous Christian and a hard worker and gave her life for her family and her church. Her life was one of service. And as a result of her works all her children were numbered among Christians. She leaves a devoted husband and three children and one grandson to mourn her passing, besides a host of relatives and friends. Our loss but heaven's gain.—Reporter.

CRUMP—On June 28 death claimed Brother Atlas Crump. He was a strong member and one of the founders of Crump's Chapel M. E. Church of the Brookhaven Circuit. At the time of his death he was a trustee. He leaves to mourn his loss, a wife, daughters, sons, grandchildren and a host of friends. The funeral was conducted by the pastor, Rev. J. B. Campbell, assisted by Revs. Childs and Jones of the M. B. Church. It was the largest funeral ever witnessed at Crump's Chapel.—(Mrs.) J. B. Campbell, Reporter.

BROYAL-SHUMAKER — On July 17, 1924, Wesley Methodist Episcopal Church Sunday School of Kosciusko, Miss., was conducting its annual free picnic on the river side about two miles from the city, the tide of recreation and joy had ascended high through the morning and noon hours. When dinner was spread on the ground everybody enjoyed the many dainties that had been prepared. Soon after dinner a band of bathers went in the river to swim, when suddenly a gloom of excitement and sadness was flashed over the picnic ground becauss of the drowning of Professor E. C. Broyal and Mr. James Shumaker, both young men and prominent members of Wesley Methodist Episcopal Church. Mr. Shumaker had not learned to swim, was overcome by deep water and was in the act of drowning; Prof. Broyal was standing on the bank in full attire, plunged into the water to rescue the drowning man but failed in the effort and when his strength was exhausted they went to their death in the bottom of the river. Mr. Shumaker was a member of a good family, who are faithful to the church. Prof. Broyals was the country demonstration agent for Attala county. His services as demonstration agent are on record as the best ever known in this county. He was a loyal member of the church. He leaves a devoted wife and two small children and a host of friends to mourn his departure. His body was shipped to Egypt, Miss., for burial. Bro. Shumaker's funeral was conducted here by the pastor, assisted by Rev. D. E. McNair and other ministers of the town.—Charles V. Heffner, pastor.

JONES—On July 16, Mr. George Jones, departed this life in full triumph of faith in the Lord. He was a member of Mt. Pleasant Baptist Church for a number of years. He was sick for nearly twelve months, and bore his sickness well. His funeral was largely attended at Mt. Pleasant Baptist Church Sunday, July 20th. Sister D. L. Jones, his devoted wife, will greatly miss him. The Revs. T. M. Jackson, H. Holmes and Johnson officiated. His wife is a member of Sloan Methodist Episcopal Church of which Rev. T. M. Jackson is pastor. Mrs. Clara Sims sang a solo. Mr. Stephens read a nice prayer.—Miss Clara James, reporter.

BURNS—Mrs. Nettie Burns, wife of Mr. J. C. Burns, was born in Lowden County, Virginia, 44 years ago. She joined Baptist Church some years ago in Virginia, and later joined the Friendship Baptist Church in Birmingham, and until some weeks ago was a member of same. June 11th. she called for the pastor of St. Paul M. E. Church and asked to be taken in the above church with her husband, who was recently happily converted, she expressed joy and faith on this occasion. She departed this life Sunday, June 29th. She leaves a husband, one child, Vera, 14 years of age, and five sisters, two brothers, and her mother, Mrs. Jennett Newman. Funeral services were conducted from the home June 30th. 1924. Beautiful music by the St. Paul Choir, Solos by Mr. Aron Swift and Miss Daisy Hill. Lovely floral offerings by friends of the family. Eulogy and funeral service by Dr. T. B. Oville. Pastor St. Paul M. E. Church.

THOMAS—Mrs. Sarah Daughtry Thomas has gone to answer the roll call above. Sister Sarah Daughtry Thomas was born at Rocky Ford, Scriven County, Ga., April 9, 1871. Died at Philadelphia, June 11, 1924. at the age of 53 years. She was converted at the age of fifteen, joined the Horse Creek M. E. Church at Rocky Ford, Ga. Rev. W. A. Holmes was pastor at the time of her conversion and Father Robert Daughtry was her class leader, where she remained a faithful member until she moved to Evans County. There she connected herself with Smith Chapel M. E. Church at Hagen, Ga. Then in the month of September in 1922, she went to Philadelphia, and joined East Calvary M. E. Church, and as her custom had attended her church faithfully up to the time she was seized with illness. She leaves a husband, five children, five grand children, 1 sister, two brothers and a host of relatives and friends to mourn her passing. Funeral services were conducted first by Dr. Tindley the pastor of East Calvary M. E. Church Philadelphia, then by her ex-pastor, Rev. R. L. Nunnally, who is now pastoring St. Mark M. E. Church of Augusta, Ga., at Horse Creek M. E. Church at Rocky Ford, Ga. Her remains was laid in Old Horso Creek cemetery in Scriven County.—Reporter.

GILLET—Brother John Edward Gillett a faithful member of Mt. Zion Methodist Episcopal Church for thirty-two years, and for twonty years Superintendent of the Sunday School of said church, and a leader on the Salisbury District among the young folk, departed this life Monday, July 14, 1924, after nearly five years of patient suffering. Brother Gillet was funeralized Thursday at Mt. Zion M. E. Church, Pocomoke City, Md., The Revs. R. C. Hughes, J. S. Coulbourne, C. T. Covington, S. A. Waters, S. A. Waters, J. R. Purnell, O. P. Dickerson and E. E. Rogers were present and assisted in the service. Rev. J. S. Coulbourne, his son and two daughters sang "My Heavenly Home". The Pastor R. N. Davis, Rev. D. W. Henry and Rev. J. E. A. Johns eulogized the deeds of this great layman. There were many floral offerings sent expressing thir sympathy to the bereaved wife and family. A host of friends were present presenting their condolence and sorrow at the departure of their associate and brother beloved. We will miss him but our loss is heaven's gain.—R. N. D., Reporter.

CARD OF THANKS.

On a recent Sabbath, at the close of the 11 o'clock service, the pastor and his wife were presented a basket of choice groceries by the Ladies' Union Club of the Brookhaven community. This club, with Mrs. Bulah Byrd as president, is doing a good work. Mrs. Mattie Gaines, one of St. John's leading members, led the movement. The presentation speech was made by St. John's efficient Sunday school superintendent, Mr. Knox. We thank you all heartily and pray God's choicest blessings upon each of you.—Rev. and Mrs. D. F. Dudley, Hattiesburg, Miss.

INQUIRY

I wish to inquire for my son, Joe Alfred. My name is George Alfred and his mother's name is Hager Alfred. When last heard of he was at Greenville, Miss., working for a wholesale house two years ago. Any information will be appreciated. Write E. M. Peters, Route No. 1, Angie, La.

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Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON.

We will cheerfully make any cor rections or entries wbere necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possihle.

Conference	Place	Date	Superintendent
Holly Springs	Oxford, Miss.	August 5-10	W. N. Redmond.
Austin	Lockhart, Tex.	August 5-10	A. D. Jacques
Victoria	Yoakum, Tex.	August 5-10	J. G. Browne
So. Baltimore	Elvaton, Md.	August 5-10	J. S. Carroll
Charleston	Clarksburg, W. Va.	August 6-10	W. A. English
Palestine	Teague, Tex.	August 6-10	W. R. Rohinson
Birmingham	Woodlawn, Als.	August 6-10	C. L. Dunn
Forrest City	Brickeys, Ark.	August 6-10	J. H. Hatchett
Atlanta	Grantville, Ga	August 6-10	J. W. Queen
Atlantic	Daytona, Fla.	August 6-10	J. A. Simpson
LaTeche	Donaldsonville, La.	August 6-10	W. G. Alston
Hattiesburg	Laurel, Miss.	August 6-10	W. H. Smith
Opelika	Roanoke, Ala.	August 6-10	J. N. Wallace
Alexandria	Boyce, La.	August 6-10	Corneliua Johnson
Nashville	Springfield, Tenn	August 6-10	J. B. Booth
Texarkana	Horatio, Ark.	August 6-10	G. T. Saxton
Navasota	Brenham, Tex.	August 7-10	R. B. Reid
Waco	Chilton, Tex.	August 12-17	T. H. Wyatt
Huntsville	Bellemina, Ala.	August 12-17	J. L. Carr
Louisville	Anchorage, Ky.	August 12-17	R. F. Broaddus
San Antonio	Gonzales, Tex.	August 12-17	A. L. Carper
Greenwood	Itta Bena, Miss.	August 12-17	E. F. Scarbrough
Starkville	Longview Circuit	August 12-17	J. H. Talbert
Marion	Entaw, Ala.	August 12-17	Robert R. Williams
Montgomery	Mohile, Ala.	August 13-17	P. P. Wright
Topeka	Topeka, Kan.	August 13-17	G. G. Logan
Rome	Ceadertown, Ga.	August 13-17	R. T. Jackson
Meridian	Philadelphia, Miss.	August 13-17	B. T. McEwen
Sedalia	Appleton City, Mo.	August 13-17	E. L. McAllister
Monroe	Bonita, La.	August 13-17	John A. Lindsay
St. Louis	Elsberry, Mo.	August 13-17	Leroy Woolrich
Fort Smith	Roland, Ark.	August 13-17	W. H. Simpson
Gainesville	Atlanta, Ga.	August 13-17	J. F. Demery
Shreveport	Logansport, La.	August 13-17	J. E. Rolox
Memphis	Capleville, Tenn.	August 12-17	T. W. Davis
Tupelo	Nettleton, Miss.	August 19-24	E. R. Miller
Sardis	Darling, Miss.	August 19-24	C. W. Butler
Durant	Ethel, Miss.	August 19-24	J. M. Walton
Lake Charles	Crowley, La.	August 20-24	C. W. Reeves
Hannihal	Columbia, Mo.	August 20-24	C. S. Webster
Guthrie	Ardmore, Okla.	August 20-24	S. A. Stripling
Gainesville	Cedar Key, Fla.	August 21-24	J. S. Todd
Richmond	Lincoln, Va.	August 26-31	Walter S. Jackson
Clarksdale	Clarksdale Circuit	August 26-31	J. M. Marsb
Baltimore, North	Reisertown, Md.	August 26-31	E. S. Williams
Houston	Houston, Tex.	August 27-31	A. W. Carr
Beaumont	Beanmont, Tex.	August 27-31	W. D. Lewis
Baton Rouge	Scotlandville, La.	August 27-31	B. J. Reddix
Jackson	Pelahatchie, Miss.	August 27-31	L. W. Price
Pine Bluff	Pine Bluff, Ark.	August 27-31	A. S. Miller
Columbns	Elyria, Ohio	October 7-12	T. L. Ferguson

PHILADELPHIA, MISS.—To the Preachers and Delegates of the Meridian District: On account of the change of the trains coming to Philadelphia, I ask that those expecting to be at tbe opening of the conference on the 13th of August, come Tuesday morning as we only have one train going north daily. So arrange to leave on that 6 o'clock train at Meridian, and make connections witb the train coming north at 9 in the morning and there will he conveyances to the seat of the conference, on Tuesday and each day of the conference you can leave Newton on that 8:20 train.—R. Houze, P. C..

To the pastors of the Waco District:

All pastors who are going to bring their wives to the District Conference, which will convene in Chilton, Tex., August 12-17, write at once to the Pastor Rev. M. Fountain, Chilton, Texas.

Woman's Column

BIRMINGHAM, ALA.—Scotts Chapel M. E. Church: The Woman's Home Missionary Society held a baby contest June 22, 1924. The contestants were Perry Dusky, a Missionary Baptist baby and Little Willard Reynolds, Methodist hahy. Little Perry Dusky raised the amount of $5.15, and Little Willard Reynolds, $3.70. Total $8.85. Rev. Yarnell a retired minister preacbed the contest sermon, at 3 o'clock to a nice andience. The Woman's Home Missionary Society as well as members and friends are elated ovor the very splendid service. Mrs. Fannie Coleman is the progressive president, Mrs. H. J. McLin is the energetic assistant; Mrs. B. T. Springer is the loyal secretary.—Rev. H. J. McLin Pastor; Mrs. A. R. Bishop, reporter.

PONTOTOC, MISS.—To tho Presidents of each auxiliary of the Woman's Homo Missionary Society of the Upper Mississippi Conference: Please write and let me know the amount of money; and for what purpose have you sent to tbe Conferencce Treasurer (Mrs. E. H. McKissack.) Yours for the love of Christ and in his name. Emma Elzie, Corresponding Secretary.

CARD OF THANKS

I take tbis method of thanking the sisters of the Woman's Home Missionary Society for remembering us in such as to bring to the parsonage on the night of May 12th, $6.00 worth of groceries. The party was led hy Sisters M. Patterson, Stewardship worker, Annie Tates, President; Caroline Lee, Vice-President; Frances McKneely, Neely Smith, Mozolla Lacefiold, Elvira Dean, Lillie E. Tucker, Timmie Davis, E. H. Davis, assisted hy N. Lee, class leader, Rev. J N. Tucker, local preacher and Sister Virginia Baker of the First A. B. Churcb.—A. L. Buchanon, pastor, Roland, Ark.

Mallalieu Metbodist Episcopal Church. A few nights ago just at the close of our class meeting, we noticed two of the class leaders, coming up the aisle of the church with a large basket heavily laden; in a moment, in well chosen words this basket containing 150 pounds of choice groceries was presented to the pastor and family. This project was led by that unfailing and untiring worker, Sister Susie Wilson. We take this method of thanking her and each member and friend who helped to make the effort a great success. We pray God's hlessings upon each one of them—J. O. Richards and family, City.

We wish to thank the good people of St. Paul M. E. Church, Shelimound, Miss., for a recent storm. They marched up to the table right after board meting and packed the table with many pounds of groceries and some cash. Some of the leaders were: Hilliard Gillspie, Philia Randolph, Hamp Steward, Mary Gillspie, Lizzie Taylor, Addie Berry, Flintze Gillspie, Minnie Burns, Sallie White, Eda Gillspie, Marie Steward, Ora Gary and Richar Gary.—Rev. and Mrs. P. H. Jackson.

We desire to thank the members and friends of Winchester, Texas, for the storm that reached the Parsonage July the 5th, 1924, leaving many pounds of choice groceries, We appreciate the move taken by the loyal christian people on this work. The party was led by our members and friends, Mrs. Lena Trotter, Mr. Emil Ware and many others. We thank you all so much and we shall assure you the best there is in us to put more life, love and christian fellowship in the work and community as much as it lies in us.—Mrs. A. R. Muse, Reporter.

We take this method to thank the members and friends of Leyjane Chapel for a grand surprise party at the closing of our quarterly conference in presence of our worthy district superintendent. This surprise was led hy Mrs. Mary Edwards, Miss M. Edwards and Mrs. Katy Smith. A short talk hy Mrs. Carrie Lawr response by the pastor. Words of encouragement hy the District Superintendent B. J. Reddick. Thank you ladies and may God hless you all. Please come again.—Rev. Anthony Taylor, Pastor, Kabn, La.

We take this method of thanking the good people of Hub, Miss., the members and friends of Zion Ridge and St. Luke M. E. Church for their kindness shown to us in the sickness and death of our baby. We thank Mr. and Mrs. E. W. Hall of Hattiesburg, Miss., Brother Mingo Johnson and his wife, Mrs. Anna Barnes, Mrs. N. C. Bruer, Mrs. J. C. Gillispie, Mrs. P. R. Stevenson, Mrs. Francis Jackson, Daisy Nevels, Emily Jackson, Mr. D. S. Crouther and his wife, and Rev. A. B. Keeling, pastor.—Dennis Johnson, Catherine Johnson.

We wish to thank the good people of Mallalieu Chapel, Ellisville, Miss., for the great storm that struck the church July 3, and moved westward to the parsonage. As the people marched from the church to the parsonage singing Nearer My God To Thee, a table laden with 115 pounds of choice groceries was presented to the pastor. Rev. Jessie Johnson gave the presentation address, followed by Brother Richardson. The pastor also gave thanks, asking them to come again for such storms are alwa wolcome. Those who led the pa ara are as follows: Rosa McCul Hattie Fenerson, Rosa Byrd, Rebecca Brown, Rilia Jackson, Beulsh B Field, Mamie Johnson, L. B. Calhoun B. Brown, Haylie Lindsey, Delia Ray A. Rayford, Lucy Fegson, May Shoemaker, Josephine Brown, R. M. Richardson, Mary Pope, Nancey Jones Lula Thomas, J. Johnson, T. Jones T. D. Brown, H. Phenison, H. Calhoun, A. Jordan, E. Terrell, Robert Huggin, H. McGulve.—Rev. N. E. Goodloe, Pastor.

WHAT THE CHURCHES ARE DOING

(Continued from Page 14)

RURAL RETREAT, VA.—The members friends and visitors, were very nicely entertained at Mt. Olivet M. E. Church, though rainy and muddy. In the afternoon Dr. B. L. Underwood of Bristol, delivered quits an able address that was filled with thoughts of interest, Hon. Robert C. Clay, also of Bristol, one of our race leaders, the international Secretary entertained the audience for a short while with interesting remarks, also Rev. W. L. Sanders our District Superintendent whose presence ws always enjoy. Bertha R. Bentley, read a very interesting paper subject (We Build As We Climb). The night was passed by recitation, songs and dialogne by Miss Jannie Sheffy, that was enjoyed by all. Rev. A. J. Kirk Pastor tries diligently to feed the minds of his congregation and munity with good thoughts.—Bertha A. Bentley, Reporter.

Evanston, Illinois

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EVANSTON ILL

Southwestern Christian Advocate

LORENZO H. KING, Editor | Vol. 51 | New Orleans, August 14, 1924. | No. 34. | THE METHODIST BOOK CONCERN, Publishers

Christianizing World Relations

The Missionary Group in attendance at the Institute for a Christian Basis of World Relations, in registering convictions evoked by the Institute, desires to affirm:

I. Faith that our Lord's Prayer will be fulfilled and God's Kingdom be realized on this earth as His truth, His insight, His love flow increasingly through Christian folk, leading them to greater open mindedness and deeper yearning for beauty and righteousness in human relations.

II. Belief in and desire for world co-operation and world disarmament in order that world peace may be attained.

III. Belief and desire that America should take her full share of responsibility in all efforts toward such achievement.

IV. Belief in the essential oneness of humanity.

V. Belief that the Christian basis of justice, good will and co-operation must be adopted by all people in matters of race relations, —since the individual contribution and participation of each race is essential to the world's civilization and best development.

VI. Belief and desire that the economic resources of the world should be considered in their bearing upon world co-operation and world peace.

VII. Belief that the distribution and use of opium and other narcotics, except for medical and scientific purposes, is destructive of moral principles and progress, and conviction that Christian peoples should co-operate fully with all agencies charged with their suppression.

VIII. Belief that the potency of the moving picture in this and other lands imposes a responsibility upon all Christian leaders and people to utilize resources of influence and helpfulness to forward the attempt of educators to improve the character of films produced and exported.

IX. Belief that all Christians must diligently seek to bring about allegiance to the laws of our country and use their utmost influence to promote respect for and obedience to the law.

X. Belief that all Christian people should help to create public opinion on these matters and should express themselves, not only through church life and church organizations, but also through civic and political responsibilities.

From Findings of the Missionary Group of the Institute for a Christian Basis of World Relations.

CHRISTIAN INTERNATIONALISM

A deeply significant movement was held recently at Vassar College. It was called the *Institute for a Christian Basis of World Relations,* and was composed of the representatives of the women's organizations of the country. The organizational groups were the Y. W. C. A., the W. C. T. U., the Council of Women for Home Missions, Educational groups, and Civic groups including the League of Women Voters, the Federation of Women's Clubs and auxiliaries, Women's Church Commission, and the International Council of Darker Races.

The findings of the Institute as voiced by the Missionary Group is being printed by us on the front cover page of this issue and reveals clearly the courageous and comprehensive spirit with which these women faced the problem of creating a Christian basis for world relations. The thinking and deliberations of that group revolved around the big fact of human race unity with all its implications of inter-racial understanding, economic inter-dependence and political co-operation.

Not as a by-product, but as a carefully developed proposition, arrived at through conscious group thinking, the Institute affirmed its increased consciousness of the vital connection between international relations and missions and stressed the necessity of making Christianity the basis of all international relations in order to assure a lasting peace. Rightly did they clamor for the churchs' leadership in creating in groups and individuals, a consciousness of new responsibilities in helping to bring about such conditions. International leaders, both missionary and political and economic must realize the inter-dependence of each on the other, appreciating the spirit and co-operation each of the other.

Every phase of the general problem was gone into by the several groups present, each group suggesting constructive procedure. While each group spoke from its own background and perspective, there was marked unity of emphasis on the fundamentals of an adequate program of approach to the task. The W. C. T. U. group discovered that,

"there is fresh realization of the fact which should become the active force in Christian life, that the solution of the world's troubles lies in national as well as individual practice of the Golden Rule: "Only the Golden Rule of Christ can bring the Golden Age of Man."

"Through reading, study, conference, personal acquaintance, there should be constantly enlarging vision and comprehension of the relation of racial and national problems to those of humanity as a whole, that these problems may be met in sympathetic and intelligent mutual understanding of differing history, customs, view-points, economic and social conditions."

The group representing the International Council of Women of the Darker Races made the following challenge:

1. In order that the thought and life of the women of the darker races may be properly interpreted, we ask that they may be included more largely in all national and international councils directed to the advancement of international good will.

2. Make Pan-African Congress Proceedings avuliable to all the organizations.

3. Larger participation of women of the darker races in all organizations in their international work.

4. A spirit of appreciation rather than of tolerance.

While the Federation of Women's Clubs, together with Women's Auxiliaries proposed a nation-wide movement to make the Washington Conference permanent and a study of racial relations as necessary to civic world peace. Hand in hand with this must go stimulation of the voting conscience in order that there may be sent up to Congress, men with fine sense of national and international justice; and there should be larger co-operation in the thought of the women of the world.

Among the urgent recommendations of the findings of the representatives of the Y. W. C. A. was that there must be a restudy and fresh application of the Social Ideals of the Churches, and that continuous attention should be given to providing, enlarging opportunities for the participation of racial, occupational, and other groups, in planning and carrying out locally and nationally association policies and programs; and that as an effective means of education and demonstration of the value of inter-racial and inter-occupational co-operation there be provided vital projects through which all may work together.

Aside from working out the definite concept of the Christian Basis of World Relations in its own unique way and the intensifying of the national group consciousness of responsibility for this task among the women of the nation, the Institute at Vassar perhaps did no more significant thing than that of pointing out the large place that a program of education must have in effecting the desired ends. This feature is of such great importance and uniqueness, offering so much that is vital to success of any adequate movement for Christianizing World Relations that we give here almost the entire statement:

In all our discussions education, in the broader sense, has been suggested as the basis for world co-operation. It is, therefore, with a deep sense of responsibility and of humility in the face of this responsibility that we offer the following suggestions:

1. Those of us who are members of our colleges and other educational institutions can make possible increased opportunities for students and faculty alike to have contacts with other races and nations:

(a) Through visits of representatives of these races and nationalities to our colleges and schools;

(b) Through the interchanges now available, such as scholarships, teacher exchanges, international school or student correspondence, and

(c) Through the various educational organizations, such as the World Federation of Education Associations and the International Federation of University Women.

2. Both as individuals and members of organizations we should keep definitely informed on the League of Nations, the World Court and other proposals, through the Foreign Policy Association and similar agencies working for an understanding of world relations.

3. We should use our best efforts to assist in bringing about certain needed changes in education, such as:

(a) Developing in the formative years of child life habits and attitudes of investigation and interested curiosity in *differences,* leading to friendliness and understanding rather than uneasiness and dislike,—in a word, to unity in variety rather than to uniformity;

(b) More provision for an educational content bearing directly on world relations, especially comparative history and social studies, practical mastery of modern languages, and text- book material that shall be without prejudice and that shall at the same time make clear the racial, economic and political interdependence on which world progress depends;

(c) A wider recognition of the religious and ethical element in all education. In this conuection, we urge that mission schools, religious education generally, and organizations like the International Sunday School Lesson Committee give adequate emphasis to the teaching of world citizenship

4. We also call attention to the fact that the democratic education here contemplated is essentially the type of education implicit in the method of this institute,—namely, activity and participation where each individual contributes and serves the group, and that it is the kind of education that we should use in our efforts to further world relations, not only for conferences like this, but for the entire educational program.

The section of the Educational Group representing Journalism, recommended to Journalists the following:

(1) Refusal to exaggerate race differences in stories of crime and violence.

(2) The education of journalists in the commercial value of *decency.*

(3) The development by means of the Schools of Journalism of a sense of professional ethics for sane racial and international relations.

(4) Refusal of journalists as a whole to accept any poltical censorship except in times of war, and then only such as is demanded by strict military necessity.

(5) The creation through the press of public opinion that will not tolerate political suppression or distortion of news.

With such an objective and emphasis thereon, and with such a courageous, consistent approach thereto as these women are widening through this study of human relations, national and international, we believe the Vassar Institute has opened up a new avenue of approach and has initiated a new epoch in the world's progress toward the goal of a Christian internationalism.

Personal and General

Southern whites have "come to themselves" in Alabama, and have yielded to the control of the governments' Veterans' Bureau Hospital for Negroes by Negroes. The hospital was a storm center for the exhibition of racial prejudice a year ago when the Tuskegee whites sought government jobs therein. Now, the Chief Medical Officer and Commandant is Dr. Joseph H. Ward of Indianapolis. Another opportunity for the Negro to show what he can do if unhindered by prejudice. Since they have reflected, Tuskegee whites whom Booker Washington made famous, must now feel ashamed of their folly.

It would have been quite inexplicable had not the Board of Awards of the Spingarn

(Continued on Page 11)

AS USUAL

It has long been a fact of common knowledge that very much of the Negro's handicap in the tedious effort of building up himself individually and his race is the studied conscienceless exploitation meted out by certain unethical members of other race groups. A vexing phase and a subtle method of this practice is the rent extortion ruse of certain landlords in the Harlem section of New York City. And the same practice is true in other northern cities. Such landlords are accustomed to change the tenancy of apartment and tenement houses from white to colored occupants charging colored tenants from 50 to 100 per cent higher rentals than the white tenants. In some cases apartments that formerly rented for $40 were raised to $90, and others from $55 to $120 for colored tenants.

When will the time come in American life that the Negro will be treated as a human being in common with other members of the human family. Does it show race superiority of his white neighbor to thus treat the colored brother. 'Tis a pity that some people have not learned that real superiority consists in exalted character and conduct and not in maltreatment of disadvantaged groups or individuals. Judged by this standard, the Negro would not appear to be inferior to those members of the other group who are thus exploiting him.

The record of the Negro group in this country shows up about as clean as that of any other group despite his handicaps along all lines. In the catalog of crimes of moral turpitude from rent exploitation to the most heinous, we are willing that the Negro's record as American citizens and as churchmen be put along by the side of any other group, and we think the conduct of the Negro in the nation will not show up to serious discredit thereby. We have yet to find that the Negro suffers disparagement according to any character test or ethical standards by which other American groups are measured.

The sooner this fact is frankly faced, and the Nation's thought and conduct revised and squared thereby the sooner and further will the nation get on the road to sincere constructive ethical development. This boasting of race superiority and this deliberate blinding to racial lapse and sickening debauchery is a huge joke to people who think not in racial, but in human terms; who are not the slaves of provincial moves, but who claim citizenship in a world order that insists on standards that are fair and equitable.

But the Negro is breaking through. He is doing so in other cities as he is doing in New York. In Harlem, the law and the courts have come to his rescue. The courts have repeatedly ruled that colored tenants cannot legally be compelled to pay higher rents than white tenants; they are advised to refuse to do so and to report to the Municipal Court those landlords who try to play the game of exploitation by exorbitant rates.

Thus is discovered one of the unjust factors that enter into the exacting economic condition of Negroes in the North. There is no just reason why the industrial conditions of the North should not be better for him than those in the South. Normally they would be. When abnormal factors therein are eliminated they must be incomparably better. We have lived both South and North; and we know that but for the abnormal rent charges, which are being more carefully scrutinized and regulated by city authorities, the Negro can live advantageously in the North. He certainly can live above Mason and Dixon's line free from the haunts and spasms of physical fear under which he and his family must live out their short lives.

Rent conditions are getting better in the North. Negroes going North and planning to do so in the future should note this fact and arrange their plans to go North during the most favorable season of the year so as to be well fixed for the winter months.

BOTH WHITE HOUSE AND CAPITAL CENTERS OF POLITICAL CAMPAIGNS

Bi-Partisan Head of Independent Ticket

By H. E. Woolever, Editor of the National Methodist Press

Washington is the center of considerable political activity at this season. Each of the three tickets which will figure most largely in the November election is using Washington as the base of its campaign. This is very unusual as there has been a sentiment against conducting a presidential campaign from either the White House or the Capitol. This sentiment is being quite disregarded this year, and, as all parties are more or less involved, there is not likely to be any effective objectlon.

Usually the president has a "Summer White House", a place at the seashore or in the mountains where the summer heat is not as severe as in the Capitol. This affords, in the case of a President's renomination, a place for the notification ceremonies and for political conferences. President Coolidge's decision to stay in Washington throughout the summer has changed the situation. It is, therefore, planned to hold the notification ceremony here. The time set is the evening of August 14. The White House has been the center of the Republican campaign for months and nearly every day it houses some important political conference. Whereas, Chicago will be known as the national headquarters, Washington will figure as the most important center during the campaign. The President may make two addresses cutside of the Capitol before election day, but most of his public deliverances will be made from his official residence and sent by radio across the country.

The Democrats plan to make Washington their principal headquarters for the campaign For this purpose they will enlarge the facilities already provided at the headquarters of the Democratic National Committee which has permanent offices here.

Independents Complete Ticket

The independent ticket has now been completed through the choice of Senator Burton K. Wheeler, (Democrat) of Montana as the vice presedential candidate. This has greatly strengthened the ticket headed by Senator Robert M. LaFollette, as it places at the top of this ticket a progressive from each of the major parties. These men, while of different parties, have stood together in the "progressive bloc" which has held the balance of power in Congress during the session which closed last month. Neither of these candidates purpose to leave their respective parties in their home state, but to fight the leaders of their parties in the National Campaign. Senator LaFollette of Wisconsin has been an insurgent since his college days and all through his political life since his candidacy for district attorneyship of his home county, he has fought the established political machine. He is now 69 years old but as militant as ever.

Senator Wheeler is a much younger man, only 42 years of age, and is serving his first term in the United States Senate. He has been very active in the investigations carried on by Congress and was the attorney for the committee investigating the conduct of former Attorney General, Harry M. Daugherty. His principal paltform is honest administration of Government affairs. He is a native of Massachusetts and was educated at the University of Michigan. His home is Butte, Montana, where he was a successful lawyer, a member of the State Legislature and a United States District Attorney. He was a trustee of Grace Methodist Episcopal Church of Butte of which Church Mrs. Wheeler is an active member.

Senator Wheeler who was active in the counsels of his party during its New York Convention stated as a reason for his acceptance of second place on the independent ticket the fact that he could not support the party's nominee, Mr. John W. Davis, because of the latter's connections and sympathies with Wall Street.

Capital as Center of Independent Campaign

The two candidates on the independent ticket are United States Senators. Mr. LaFollette is chairman of the Senate Committee on Manufacturers which has its office on the gallery floor of the Senate. Here, as well as at his office in the Senate Office Building have been held many conferences relative to his campaign. His office is now the gathering place of many interested in his candidacy and every hour of the day finds a group waiting for an opportunity for a conference with the head of the independent ticket.

Sentor Wheeler's office in the Senate Office building was the scene of a series of conferences from the day of his acceptance of the vice-presidential designation until he left with his family for a vacation on the New England Coast.

It is quite evident that the use of federal buildings as a center of campaign activities has passed the point where sentiment may have much effect.

The United States Draws Closer to Europe

Ever since the heated controversy over the relation of the United States to the League of Nations, the Administration has endeavored to find a means of being helpful in the negotiations which have been conducted in an effort to

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BLESS THE LORD, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction.—Psalm 103:2-4.

restore Europe, and yet not become a party to the League. The record of this effort in the past has been most unsatisfactory both to Europe and to millions of people in this country.

The presence of Ambassador Kellogg and his American associates as active members of the Allied Conference which convened in London on July 16, has marked an advanced step in the effort of the United States to assist Europe. This attitude has been considerably furthered by Secretary of State Hughes' visit to Europe. His addresses in London in which he stated the desire of the United States to help Europe without being involved in the Continental questions were received with marked favor in both Europe and America. The speeches which reflected such a friendly attitude on the part of this Nation were prepared in Washington and had the approval of the President before the Secretary's departure. It is thus seen that the Coolidge administration is making a practical effort to use the large influence of the United States in restoring Europe to a peaceful and prosperous condition. The acceptance of the Dawes plan which is being fostered by this Nation will mean that the financial interest of this country will carry a considerable part of the large loan which is proposed for Germany.

Some National Personals

President Coolidge broke the grounds at Sixteenth and Allison streets, Washington, for the new Hamline Methodist Episcopal Church, on Monday, July 28. The service was held at 5 p. m., and drew a large company of people. Dr. Joseph T. Herson is pastor of the church. The famous old Hamline Church was sold recently to a Negro congregation. The new Hamline edifice will cost $325,000 when completed.

Secretary James J. Davis of the Department of Labor recently broke ground for the new Euclid Avenue Baptist Church, Cleveland, Ohio. In a brief address he paid a strong tribute to the work of the Sunday Schools. He credits the church Bible School with giving him his start in education.

Secretaries Hughes of the State Department and Mellon of the Treasury Department, are spending some time in Europe.

Secretary Hoover of the Department of Commerce, is spednig part of the summer at his home in California.

Secretary Weeks of the War Department is passing such time as his work will permit at his summer home in New Hampshire.

President Coolidge has decided to remain at the White House during the summer, taking week-end trips on the Mayflower as a means of relaxation. He usually goes down the Chesapeake Bay leaving Saturday and returning early Monday morning. Large numbers of visitors go on Sundays to the First Congregational Church to catch a glimpse of the President as it is his custom to attend there each Sunday morning when in the city. When the Chief Executive started his week-end trips on the Presidential yacht he directed that a Navy chaplain should conduct divine services on board, every Sunday. These are attended by the President and his family.

A "COME-TO-CHURCH" PROGRAM

At a recent retreat held at Northfield, Massachusetts, of the evangelistic secretaries of the various denominations as represented in the Federal Council of the Churches of Christ in America, plans were laid to make the coming church year a banner year in the matter of church attendance. The program is to be launched with a united, interdenominational "Come-to-Church" Sunday, October 5th and continued unremittingly until Easter Sunday, April 12th.

The two main objectives of the program are the re-interesting of church members whose absenteeism has become habitual and the enlistment of the attendance of every non-church member who is not now attending church services. One of the important features of the program involves the taking of the church to the community through frequent visits in homes. This is based on the conviction that a "community going church makes a church going community."

A nation-wide advertising campaign is contemplated and it is expected that a large ingathering of church members will result from the efforts as well as a deepening of the religious convictions and life of the nation.

The Department of Evangelism of the Board of Home Missions and Church Extension of the Methodist Episcopal Church is cooperating in the program.

WORLD SERVICE BUDGET REDUCED $165,366

A reduction of $165,366 in the budget of the Wrold Service Commission for six months—up to January 1st—was made by the Executive Committee of the Commission, in sessio in Chicago, July 25. This represents a possible saving of $330,000 a year.

Nearly one-half of the budget reduction is accounted for in the elimination of the area offices as a benevolent budget expense. By General Conference action, the matter of the area office becomes optional with the area itself, which must support it if it is to be maintained. Where there is to be no area office, its functions, as far as possible, will be carried on by the Area World Service Council, aided by the World Service Commission. The other principal item of saving is in the field of promotion and education, where the World Service volume and a new World Service bulletin are expected to take the place of the extensive literature service maintained during the past quarderrinum. The various publications of a promotional nature of the boards are to be combined into one general publication to go to all subscribers to benevolences. In addition, each board is to handle its own general educational program for the church at large, and is to provide its support, thus eliminating a part of the expense of promotion and education from the budget of the World Service Commission.

Bishop Hughes was chosen permanent chairman of the Executive Committee, and Dr. R. J. Wade, recording secretary. Dr. L. M. Edwards, of Trinity Church, Denver, was elected to the World Service Commission to succeed Dr. O. W. Auman, representing the Denver Area, who became treasurer of the World Service Commission.

Benevolent receipts for May showed an increase over May, 1923, due to the official close of the Centenary. Receipts for June and July showed such a decrease over last year, however, that alarm was expressed. It was decided that every effort should be made to bring the payments as high as possible.

Dr. Wade reported that a number of Area World Service Councils had been held and plans for the organization of Area, Conference, District and Local World Service Councils within the areas. It was reported that in a number of areas office budgets had been determined upon and in three areas—Detroit, Helena and Chicago—secretaries had been retained.

Monte Mario, famous Methodist college in Rome, was considered at length by the Executive Committee. Because of its extraordinary character, its backers were granted the privilege, without establishing a precedent, of "interpreting Monte Mario to the church at large, without immediate financial solicitation."

"Victory Day" was brought to the fore, as the time when the church universally should present the cause of World Service. The day has been set as October 12th, and every effort is to be made to secure unparalleled observance of it throughout Methodism.

The various boards reported that they were

(Continued on Page 11)

OUTLAWRY OF WAR

By Hon. Wm. E. Borah, United States Senator from Idaho

During the past six months many church assemblies, including the General Conference of the Methodist Episcopal Church have declared themselves emphatically in favor of "the outlawry of war." There is considered uncertainty, however, about just exactly what that phrase means. Here Senator Borah, perhaps the leading advocate of the outlawry of war in this country, explains what the proposition involves.

The resolution introduced by myself in the Senate February, 1923, and which has since been the subject of extended discussion, declares that war between nations should be outlawed as an institution or means for the settlement of international controversies by making it a public crime under the law of nations, and that every nation should be encouraged by solemn agreement or treaty to bind itself to indict and punish its own international war breeders or instigators as we may do under our Constitution. The resolution further declared in favor of a codification of international law amplified and brought down to date; also that there should be created an international court modeled on our Federal Supreme Court with jurisdiction and power to hear and decide all purely international controversies as defined by the code or arising under treaties. The plan contemplates, in other words, the substitution of a reign of law for a reign of force.

What do we mean by outlawing war? In common parlance we mean to give war the same status in international law that murder has in our domestic law. We mean to place the settled and confirmed judgment of mankind over and against war as an institution for the adjustment of disputes between nations and to substitute in lieu thereof law and judicial tribunals. We mean to disown, renounce, and condemn force in the settlement of international controversies and substitutes therefore reason and law. If this cannot be done, then all discussion about leagues and courts may well be regarded as a fatuous display of intellectual gymnastics. What hope may we entertain of ending war if we stubbornly refuse to condemn war as a crime and to denounce it in our international codes?

The First Step—Make War a Crime

I maintain that the first step in the abolition of war is the changing of the attitude of the public mind toward war—to give war its proper place in the public opinion of mankind. The educational process must go on until war shall be regarded as a great crime and so denounced by public opinion and crystallized into law. Putting aside all other questions and all matters of detail as to the enforcement of your law, consider what the effect would be upon the whole world of politics if we could secure the incorporation in our international codes a declaration that war is a crime and all who connive at the bringing on of war are criminals and to be punished as such. So long as war is recognized as legitimate,—not only recognized as legitimate but as a source of great honor and glory,—so long as the public mind is taught to so regard war, what possible benefit may we hope from leagues or alliances or international courts, or what possible check may we expect upon the activities of those who foment war? A few years ago Nicholas II called an international conference to consider the cause of peace and arbitration. One of the great nations attending was at the very same time brutally attacking and destroying the liberties of an un-offending people. Another great nation attending in the same year in which it joined in declaring in favor of extending the reign of law and strengthening the sentiment of international justice, bayoneted unto death the independence of a small and helpless nation. No one at this great conference, however, so much as called attention to this brutal inconsistency. Much less did any member of the assembled advocates of peace draw away from these nations, like the Senators of old from Catiline. No, these nations had offended no law. They had breached no rule of international usage. They stood in that assembly



(World Wide Phtos)

William E. Borah

declaring for peace and arbitration, although at home they were practicing the most ruthless outrages against un-offending nations.

Now, until the attitude of the public mind is such as to morally condemn just such actions as these we shall make but little progress in the abolishment of war. Any member of the present League of Nations may now begin war upon another nation and be guilty of no crime, no breach of international law. In fact, members have done so and no punishment was proposed. The foundation upon which the whole structure, the entire machinery of peace, must rest is that of outlawing war as a crime, of renouncing it as a legitimate institution for the settlement of international disputes. Otherwise, courts and leagues will be as futile in the future as all efforts to abolish war have been in the past.

From the beginning of recorded history men have schemed and planned for peace and have submitted ambitious proposals in that behalf. But these proposals have speedily passed away, leaving no durable result behind. All these schemes, or plans, so far as we are advised, recognized war, wars of invasion, wars of aggression, all kinds of war, as legitimate. There was no proposal to denounce war as a crime, no proposal to incorporate such a declaration in international law. Peace was desirable, but if anyone wanted to go to war for any reason, no condemnation in any way attached. Individuals who fomented war, all individuals who accentuated their power by advancing war, were in no way held responsible, rather were they commended and supported. Even William Penn, in many respects the noblest of all the advocates of peace, in his great proposal recognized war as a legitimate institution for the ultimate settlement of international controversies. The League of Nations, framed at Versailles recognized war as legitimate, and in some instances, relies upon it for the settlement of international disputes. But any scheme for peace, any alliance made in the name of peace, holy or unholy, which recognizes war as legal will speedily become nothing more than a military alliance. That is as logical and inevitable as that night must succeed the day. It must necessarily follow that any combination, agreement, or understanding which recognizes war as a proper method of settling disputes will ultimately come to rely upon war as a method of settling disputes. So long as force is recognized as the final arbiter in international affairs, force will be appealed to in preference to courts or conciliation commissions. Anyone with a casual knowledge of history or the slightest conception of human nature will, upon reflection, readily realize this.

"The Hellish Doctrine of Force"

No better illustration of the inevitable drift toward a military alliance or of leagues which recognize war as legitimate could be cited than the draft of a treaty called a treaty of "Mutual assistance" lately submitted by the League. The second section declared in part: "The High Contracting Parties, jointly and severally, undertake to furnish assistance in accordance with the provisions of the present treaty to anyone of their number should the latter be the object of a war of aggression." To furnish assistance for what? For war? What is it they ultimately rely upon—force—the old hoary, hellish doctrine of force. The ideas and the principle embodied in this section is no different from the idea and principle embodied in every combine of militarists from the beginning of time. Why not write in lieu of the proposed section: The High Contracting Parties jointly and severally undertake and agree that all wars shall be regarded and treated as a crime and we severally agree to hold responsible and punish any individual, subject or citi-

zen, who shall encourage or foment war, and so forth. Instead of preparing for war, instead of arranging a combine in favor of war and appealing to force, why not place our joint and several anathema upon all war and agree among ourselves that it shall constitute a crime and make our appeal to justice, to law, and to reason instead of to savage and brutal force.

I maintain that there is not a particle of difference between the principle of this section of this proposed treaty and the principles which has permeated every balance of power or military alliance since rulers first began to conspire for power or for military supremacy. In former times they boldly called their undertakings military alliances or balance of power. But now public opinion has so far advanced that it is necessary to cover up the same principle under the name of peace. Hypocrisy and deceit are the tributes which vice pays to virtue. Both have in view the same purpose, to-wit: the ultimate protection of territory regardless of how it is acquired, by means of war or by means of force. When the advocates of peace have the intellectual acumen to pierce through such pretenses and the moral courage to denounce all schemes which recognizes war as the legitimate institution for the adjustment of international disputes, then there will come such a molding of public opinion, such an arousing of public feeling, as to drive these militarists who are cloaking their schemes in false guises from cover. I utterly reject any combination, scheme, or league, which recognizes war as a legitimate institution for the settlement of international disputes as futile.

How Wars Grow

We should not overlook the genesis of modern wars. President Wilson most correctly declared: "Peoples do not make war." As the tangled skein unravels and investigation reveals the truth relative to the last war, we are more and more convinced that it was brought about through the manipulation, and also the blundering, of a few individuals. No nation, as a nation, was responsible for the late war. No peoples were responsible for it. Had the people of the different nations been consulted, or even informed, of the real facts, there would have been no war. It was forced upon the world with all its attendant sacrifices and misery by a few men. Lord Loreburn, the ex-Chancellor of England, declared: "We went to war in a Russian quarrel because we were tied to France in the dark. This nation was guided blindfold until it came to the exit, and on the bandages being removed, was confronted by the awful visage of war." Lord Hugh Cecil declared: "When war was decided upon, it was not decided upon by the House of Commons or the electorate, but by the concurrence of ministers and ex-ministers." These same men, or some of them, and the same breed of men, the same system and the same policies are again leading the world to the verge of war. At this very time one of the most conspicuous advocates of the League of Nations and one of the great powers of Europe is literally making a vast arsenal of the whole European continent. While preaching peace, its leaders are forming a military combine such as the world has never seen and such as the German General Staff never dreamed of. How shall we control such situations except by declaring war a crime and making the formenters of war criminally liable? How shall we deal with such men except as criminals engaged in a vicious criminal conspiracy against humanity and against civilization. What other protection have the people against being manipulated into war?

Boise, Idaho.

A FEW OBSERVATIONS



We note that on Sunday, July 27, prayer was offered in a number of Connecticut churches for saving the tobacco crop from drought. Life gets a bit complicated at times!

On July first there were 534 broadcasting stations in full blare in the United States. Wordsworth was right. "The world is too much with us." Everyday that text in Revelations becomes more and more blessed—"There was silence in Heaven for the space of half an hour."

Count that day lost, etc., whose low descending sun does not see some new national organization born. One of the latest is the National get out the Vote Club. It is a non-partisan association to increase the number of citizens voting. In the last presidential election, we are informed, fifty per cent of those entitled to vote did not do so. The association invites suggestions. We timidly offer one. A few real issues between the two major parties might help some to quicken the civic conscience. At present, the choice between Democrat and Republican, as far as the platforms go, seems to many citizens, much like the momentous choice between macaroni and spaghetti.

How will the Child Labor amendment fare in the State Legislature? The debate and the vote on the amendment in the Georgia Legislatur was a disgrace to that state. The amendment was lost by an overwhelming majority. The arguments against the amendment were a reminder of the darkest days of the early nineteenth century in England when the introduction of factory production, without any protective labor legislation, led to barbarous waste and ruin of the greatest asset any nation ever has, its children. Against such a policy grim old Thomas Carlyle cried out, "If you have to take the devil into partnership in the cotton business, give *up* the cotton business!" His protest is needed again. In the Georgia legislature it was repeatedly claimed that the state did not need federal assistance in protecting her children. This claim is belied by the facts. That Georgia *does* need federal assistance is shown by the unfavorable showing she makes of protecting her own children. She is one of ten states in which more than ten per cent of the boys and girls, between the ages of ten and fifteen, are at work. The fate of this amendment is a matter of tremendous importance to the welfare of the country. Church members in every state should find out where the amendment will be voted on in their state, and use their influence for its passage.

President Coolidge in his letter of July 26, to Mr. F. J. Libby, secretary of the National Council for the Prevention of War, in which he defends the National Defense Test, complains that by some people the plans for Defense Day have been "condemned out of hand simply through the desire of misrepresentation." Mr. Coolidge says, "In some unofficial and entirely unauthorized way the defense test has been denominated, 'Mobilization Day'. The government did not do this." Mr. Libby, made the same day a very direct and pertinent reply on this point: He said:

"The name was first used publicly in the Army and Navy Register of Jan. 5, where, under the heading, 'Prospective Mobilization Day Manoeuvres', it was announced that the 'greatest peace-time military demonstration in the history of the United States' had come one step nearer realization that week 'when Secretary of War Weeks gave favorable consideration to the mobilization day plans on which General Staff officers have been working for months.'

"The same name for the demonstration was used in a story given to Junious B. Wood by the War Department's publicity bureau over three months later and published in a copyrighted article in the Chicago News of April 11, which began:

"'America's greatest demonstration in preparation and preparedness is set for Sept. 12—Mobilization Day, as it is to be called.'

"'The name, therefore, if undesirable, was at least given to the day by its friends.'"

But, at the President's request, let us call it a "Defense Test". Does that name change in any important particular its character? Under any name, its central feature is a mobilization on a national scale. As Mr. Libby points out in his letter to the President, the objection goes far deeper than a name. The good intentions of the War Deparement are not called in question by those who oppose the Defense Day, nor is their devotion to the cause of world peace overlooked or questioned in the slightest degree. The vital objection is in regard to the wisdom of, and necessity for, such an unprecedented demonstration at this time. In Mr. Libby's words—

"It is opposition to what is termed the 'bad psychology' of holding such a demonstration this year. If England or Japan, France, or Italy were to announce such a 'test' of its military machine at a time like this, the act would be regarded everywhere as bringing the world nearer another war. It is felt that a very different kind of demonstration is demanded of America—a continuous and unbroken demonstration of America's will to peace."

It is to this objection that President Coolidge's letter, written in his characteristic sincerity and fine spirit, does not furnish a convincing answer. Indeed, his letter does not deal with this all important aspect of the situation at all.

(Continued on Page 11)

JAPAN AND THE EXCLUSION ACT

Results Carry More Danger to America Than to Japan

By Bishop Herbert Welch

Secretary Hughes has ably defended the legality of the recent congressional legislation, proving, it would seem that it does not violate or contradict the treaty of 1911. But Mr. Hughes does not at all undertake to defend the wisdom of the act of Congress, as indeed he could not well do, after his urgent protests against such a proposal. The informed Christian sentiment of this country is certainly with Mr. Hughes and President Coolidge in believing that the section of the Immigration Bill providing for Japanese exclusion was both unnecessary and unwise.

Christians are far more concerned with the influcnce of this law in Japan itself, than they are with any bare legal problems. They are concerned partly because of the wider results, which may affect the life of the whole globe in the course of years; and partly because of the immediate effect on the misisonary enterprise in Japan. Feelings of confidence gratitude, and affection among the Japanese people towards the United States of America open the way for the message which our American Christian missionaries are seeking to carry; distrust and anger put up bars against this approach.

Recent arrivals from Japan who have been in touch with representative citizens of that country say that the prevailing feeling is one of grief. The wound inflicted on Japanese sensibility is the more painful because it is the wound of one who has been regarded as a friend. Says one of these leaders, "The recent action of America has broken the hearts of us Japanese Christians."

Accompanying this feeling of grief is a sense of bewilderment. Leading Japanese students are well aware of the way this nation freed the African slave, even at the cost of bloodshed. They knew that there were differences of opinion, but that the predominating opinion of America was that the Negro was not only a man with a hoe, but a man with a soul, entitled to be treated as a man. "Why then," query these thoughtful men, "should America turn toward the yellow race and treat us as inferiors? Why humiliate us before the world?" Attempts, of course, are made to smooth the matter over and to say that the discriminations of our laws against Orientals do not imply that they are inferior, but simply that they are different. But this is scarcely a convincing answer. The American spirit of fair play ought to involve treating every man as he himself deserves, asking not "Who is his grandfather?" but "Who is he?" Not "Where does he come from?" but "Where does he stand?" It should not judge men in bulk by nations or races, which is the easiest and cheapest method; but rather on the basis of individual worth. It is difficult for Americans in Japan to make any explanation which can dispel this feeling of bewilderment. One prominent missionary sailing for home recently was not given the usual farewell reception, with speeches, on the ground, as his considerate Japanese friends put it, that he would be "embarrassed as an American to speak to us at this time.'

Following grief and bewilderment is a feeling of resentment, which happily is accompanied by vigorous self-restraint, so that while the feeling among the masses has been intense, few outbreaks have occurred which would create any international difficulty.

It is worth noting that while the relations between China and Japan have for years been strained, the recent action of our Congress has developed a certain amount of Chinese sympathy with Japan.

The actual results to Japan of this unfortunate action are trifling, so far as any effect on immigration is concerned. If Japan were put under the quota with the European and other nations, only 146 Japanese could enter this country as immigrants in a year. The results to America carry much more danger than to Japan, for this action threatens the model leadership of our nation among the nations of the earth, and it impairs the right of the American missionary to preach the doctrine of human brotherhood and claim that Christian America really believes it.

No question is ever settled until it is settled right. This has not been settled right. A new program must be found.

Meanwhile, let all our people make the Christian sentiment of America felt in Japan, not only by prayer and by protest to their Congressmen, but by letters sent to Japanese friends and to our missionaries in Japan. Let us cause it to be known that *Congress did not really represent us* in what it has done.

ANNUAL CONVENTION OF THE WOMAN'S HOME MISSIONARY SOCIETY

At St. Paul Methodist Episcopal Church, Pass Christian, Miss., the twenty-third annual convention of the Woman's Home Missionary assembled June 18, 1924, at 8 o'clock p. m., to listen to the annual sermon delivered by the Rev. J. C. Houston of Gulfport. Rev. Houston took for his subject "Woman's love for Christ." Everybody who has heard him, know him to be a power in the pulpit, and upon this occasion he was at his best. We are very grateful to him for these encouraging words, "whatever the circumstances continue to pour on the oil." The convention opened for its business session Thursday morning at 9 o'clock, with Mrs. R. N. Jones, our worthy president, in the chair. Mrs. D. A. Houston, the secretary of Evangelistic Work, conducted the "Morning Watch", after which the Holy Communion was administered by the Rev. P. H. Rembert, District Superintendent, assisted by the pastor, the Rev. J. M. Shumpert. This service was full of the old time fervor which makes one's heart burn with a zeal for righteousness. The welcome address, delivered by Miss Elinor Sinclair of Pass Christian, was indeed a master piece, and with no less dignity was the response made by Mrs. S. K. Triggs of Hattiesburg. The president brought greetings from the National Society, after which she delivered her annual message, which was full of inspiration and love. The reports from the various secretaries showed that there had been an increased interest taken in the work during the year. A prize had been offered to the district reporting the largest number of paid-up auxiliary members, and which put on the best exhibit at the convention; Hattiesburg District having the largest number (131), took the first prize. The Jackson District took the second prize, having a membership of ninety-one. Then followed the Brookhaven District for third prize, having a membership of seventy-two. The amount of money raised through the Young People's Department, the Thank Offering and the Lenton offering was a decided increase over last year. The amount raised for all purposes for the year was $908.26. The Quiet and Method Hours were conducted by the corresponding secretary. We were glad to have the presence of a number of our leading ministers. Too much praise cannot be given to Mrs. Hall, the treasurer, and to Mrs. Coleman, the recording secretary, for their untiring service and to the department secretaries for their earnest efforts to make possible the success of the work. Friday night, June 20th, marked the closing of the convention. After the installation of the officers by the pastor in charge, the president presented Mrs. W. P. C. Morrison, the conference corresponding secretary, who gave us the final message, subject: "The call to service by the Woman's Home Missionary Society." Mrs. Morrison gave us a thrilling message through her vivid picture of the conditions in the home land and its relation to the crying needs of suffering humanity throughout the world, she won many to say "Yes, I will help to make America truly Christ's. After a few brief remarks by visiting ministers all joined in singing as a closing ode, "Keep praying." The Benediction was pronounced by Rev. R. N. Jones and we adjourned to meet in Vicksburg, June, 1925.

The following officers were elected for the year: Mrs. R. N. Jones, president; Mrs. J. W. Randolph, first vice-president; Mrs. S. A. Dukes, second vice-president; Mrs. M. V. Hails, third vice-president; Mrs. M. F. Wilson, fourth vice-president; Mrs. W. P. C. Morrison, corresponding secretary; Mrs. L. G. Coleman, recording secretary; Mrs. L. J. Hall, treasurer; Mrs. S. K. Triggs, secretary Young People's Department; Mrs. E. L. Smith, secretary Junior Department; Mrs. A. E. Lipscomb, secretary Mite Box; Mrs. M. E. Wilburn, secretary Missionary Education; Mrs. Margarette Diggs, secretary of Supplies; Mrs. Lula Rosby, secretary Woman's Home Missionary Society; Mrs. S. L. Ross, secretary Temperance and Public Morals; Mrs. D. A. Houston, secretary Evangelistic Work; Mrs. Hattie A. Holmes, secretary Christian Stewardship; Mrs. A. E. Toler, secretary Perpetual Membership; Mrs. L. P. May, Field Secretary. —Reporter.

REPORT OF DISTRICT CONFERENCES

GULFPORT

The Gulfport District of the Mississippi Conference held its recent session at Lumberton, Miss, July 24-27, 1924. The Rev. P. H. Rembert, District Superintendent, presiding. Thursday morning, 8:30, devotions were conducted by Brother J. C. Jacob. Rev. W. L. Marshall was elected secretary and W. A. Wilkes, statistical secretary with their assistants. The District Superintendent's report showed an increase along all lines which wasc gratifying to all present. J. M. Shumpert was elected reporter for the Southwestern Christian Advocate.

Dr. G. H. Gatling, pastor of the Methodist Episcopal Church, South, of the city was introduced to the conference and made a very intelligent and pleasing address. Greetings from Brookhaven District Conference in session at McComb City, were reccived and read to the conference by the district superintendent. The business session held the minds of the people with a master grip throughout the whole session. The program was full of live topics, which were discussed with great enthusiasm by the brethren.

The conference was favored with a number of visitors, among them were the pastors of the Baptist Churches in Lumberton, Rev. J. R. Ross, Pastor, St. Paul Methodist Episcopal Church, Hattiesburg, Miss.; Mrs. W. H. Smith and Mrs. Hall of Hattiesburg, representing the Woman's Home Missionary Society of the Mississippi Conference; Doctors J. B. F. Shaw, representing Haven Institute and Conservatory of Music, and Dr. L. H. King, the Southwestern Christian Advocate; Dr. M. T. J. Howard, Instructor of Rural Work, Gammon Seminary, Atlanta, Ga., representing his work. These visitors brought greetings from their respective charges and work in which they are engaged. Their addresses were inspiring, pleasing and thrilled the audience to a high pitch of enthusiasm. Mrs. L. P. May was also introduced and addressed the conference upon the Woman's Home Missionary Society, in a fine speech.

The following preached during the session, Revs. W. P. Ward, A. H. Latham, Wm. Emmerson, J. J. Ford, G. W. Coleman, James Gaddis, W. R. Walker, S. J. Roberts and the writer. Each of these divines was at his best and their sermons will long be remembered by their hearers. Mrs. Margaret Steward, a faithful and acceptable member of our church at Gulfport, after satisfactory examination was granted liccnse to preach.

Sunday services were greataly enjoyed by the large congregations attending; Sunday School and Love Feast were led by Revs. W. L. Marshall and A. H. Latham. Excellent sermons were preached by Revs. W. R. Walker, S. J. Roberts and Wm.. Emmerson Entertaining and helpful exhortations by the Distdict Superintendent, was greatly enjoyed by all present.

Too much can not be said of Rev. Robert Jordan and his good people for their entertainment of the Conference, Resolutions of thanks to pastor and people, district superintendent for his faithful work, and to the secretaries for their earnest and successful work, were adopted.

Thus goes down in history one of the greatest conferences held in the Gulfport District. The next conference is to be held at Bond.—J M. Shumpert, reporter.

SUMTER

The Sumter District Conference, Sunday School Institute and Epworth League Convention met in regular annual session in the prosperous and friendly town of Lamar, S. C., in John Wesley M. E. Church of which the Rev. W. J. Smith is the very efficient pastor, he was elected secretary with Revs. M. J. Poster and R. L. Hickson as assistants.

The carefully prepared program was adopted as the official guide to the proceedings. At noon each day a sermon was delivered by some member of the Conference or a guest. Rev. W. M. David gave himself an enviable name in the delivery of a sermon on Thursday, Dr. M. M. Mouzon was as powerful as usual on Friday, and Rev. M. B. Eaddy sustained himself on Saturday. The District Superintendent, Dr. A. G. Townsend, handled the gavel in his usual dignified manner and preached the word to an overflowing audience on Sunday morning July 27th, was indeed a high ady. Rev. I. C. Wiley is forging to the front by leaps and bounds. He never preaches a poor sermon, but Sunday afternoon he was at his best, Rev. A. L. McGill held the fort Sunday evening to the delight of the attendance of the closing session. All characters of local preachers and exhorters were passed and their licenses renewed.

Only one was recommended for admission on trial in the Annual Conference, Brother Bristor J. Pogue, and one for recognition of orders as an Elder, Rev. L. S. Delmore, W. M. Vereene, J. Ferdinand Pearson and Pristo J. Pogue were rccommended for Deacon orders Pearson under the Missionary rule. The white people of Lamar came to the meeting and assured us welcome, and whatever our people lacked that they would willingly and gladly supply.

Mt. Mariah on the Oswego Charge was destroyed by fire on the evening of the 23rd inst. caused by lightning. The building was partially insured. Pastor Anthony and Congregation have our sympathy. Rev. M. J. Porter was appointed to report for the Watchman and Defender. R. L. Hickson was appointed to report for the Southwestern Christian Advocate.

Sermons were delivered at the night sessions by Revs. B. F. Bradford, J. W. Williams, W. F. Smith. All were good and well delivered.—R. L. Hickson.

VICKSBURG

The District Conference of the Vicksburg District, Mississippi Conference, convened at Meadville, Miss., in New Fork M. E. Church, July 22-27, 1924, Dr. J. C. Hibbler District Superintendent presided. He prepresided in a brotherly manner, and peace and harmony were in evidence at each session of the Conference.

The writer was elected Secretary and Mrs. E. G. Webb was elected Assistant; Rev. E. G. Webb was elected Statistician and Rev. W. L. Mills was his Assistant. A large delegation attended the meeting and one noticeable feature was the number of young people in the delegation and the interest they manifested in the work of the Church.

Afternoon of the first day was given over to the ladies representing the Auxiliaries. Miss Zadie Buie, District President of the Woman's Home Missionary Society presided. The ladies read splendid reports and brought in $165.00, Worl Service money. Mrs. L. P. May, Field Secretary of the Woman's Missionary Society, was present and rendered valuable and unstinted service. She lectured on the work of the Woman's Missionary Societies and assisted in completing the organization of the Auxiliaries of the district.

Mrs. E. G. Webb, the assstant Secretary is the wife of Rev. E. G. Webb, our pastor at Natchez. She is a new lady on the district. She took great interest in the work and soon won her way into the hearts of the people, by her friendly and pleasing manners. We extend to her a hearty welcome. The following ministers delivered strong sermons during the Conference, Revs. W. L. Mills, J. B. Brooks, G. W. Hawkins, W. H. Vintes, M. P. Johnson, A. Lee and J. C. Smoot Brothers, J. M. Head, J. W. Bassett and A. L. McFall.

Evangelism was given a large place in the program. Evangelistic services were conducted every evening, led by the committee on Evangelism. During these services, seven persons decided for Christ and pledged to live better lives

Dr. J. B. F. Shaw, president of Haven Institute and Conservatory of Music, Prof. R. H. McAllister, Business Manager of the Southwestern Christian Advocate; Dr. W. H. Vintes, Cuban Evangelist and Dr. L. W. Turner, Missionary from Africa, were distinguished visitors at the Conference. Rev. G. A. Britton and Rev. B. W. Robinson of the Brookhaven District, and Rev. G. W. Hawkins of the Hattiesburg District were visiting pastors.

Dr. Shaw lectured on Religious Education and gave some advice to the parents of students. Prof. R. H. McAllister secured several subscriptions for the Advocate and sold several books on Evangelism,

The Superintendent placed great emphasis on the World Service Program of the Church. The pastor and people are co-operating in an earnest effort to put the program over. The World Service collection is far in advance of last year. The Stewards collected $85.00, for the benefit of the local church.

Rev. P. S. Olive and his good people entertained the Conference royally. The meeting closed with a handshake of fellowship, to meet next year at Harriston, Miss. —J. C. Smoot, Reporter.

DICKSON

The District Conference of the M. E. Church convened for its annual session at Dickson, Tenn., with Rev. E. J. Guthrie District Superintendent presiding.

The devotions of each session were conducted by some of the Ministers of the Conference from twenty to thirty minutes preaching for the spiritual awakening of the soul was rendered by some of the ministers of the Conference and Rev. C. K. Brown of Nashville District.

All reports were creditable and showed that the churches of the district were working for a higher level, with Gordon Memorial and Brent Wood charges in the lead. New officers were elected, and business transacted accurately. July eleventh evening session was given to Ladies' Home Missionary Society of which Mrs. Susie C. Boren is president and presided.

Mrs. Boren conducted devotion after which different charges were represented and made their report. The Conference closed Sunday with Love Feast at Morning session and the Lord's Supper at evening. Thc total amount of money collected during Conference $112.00. —Miss Lillian Dixon, Secretary.

WILMINGTON

The District Conference of the Wilmington District, North Carolina Conference, met in session with the Coal Springs Charge, July 16-24. Wednesday at eleven o'clock the annual sermon was preached by Rev S. L. May 1. Sam. 17-23, "I can not go with Thee". District Superintendent M. M. Jones being absent Rev. H. L. Ashe, District Superintendent of the Greensboro District presided. The Secretary of the last Conference called the roll. Rev. M. N. Black, was elected Secretary with R. J. Shipp, Assistant. At 7:30 o'clock, Welcome Addresses were delivered to the Conference by various speakers; a collection of $7.10 was taken, Benediction by Rev. D. C. Skeens.

Thursday morning the devotions were conducted by T. A. John, Rev. M. M. Jones took the chair at 9:00 o'clock and delivered his report which was very encouraging. Rev. D. C. Skeen preached a wonderful sermon from Matt. 9-9, "Follow Me", the spirit of God came upon the Conference with great power. A collection of $10.00, was taken. At 2:30 o'clock devotions were conducted by Rev. H. McNair. Rev. M. M. Jones called the Conference to order, reports were called and presented. A paper on the causes of ministerial discontent was read by Rev. M. N. Black, and discussed by many of the brethren. The 8:30 service was grcat. Rev. H. L. Ashe, District Superintendent of the Greensboro District was at his best, and spoke on the World Service Program.

A. H. Newsome, pastor of Red Springs, spoke on the Stewardship Program ,it was indeed a service. A collection of $22.00, was taken Friday morning. Devotional services were conducted by J. L. Alford. At eleven o'clock, Rev. M .M. Mundy preached a great sermon; took for his text St. John 21-3. Mrs. Jennie Allen of Lumberton, representing the Woman's Home Missionary Society was presented to the Conference. Benediction by Rev. J. D. Murphy.

Rev. W. M. Wells of Charlotte, N. C., preached a wonderful sermon to the delight of all present. Sunday was a high day. Rev. N. J. Pass, District Superintendent of the Western District preached a wonderful sermon. At 11:00 o'clock, District Superintendent M. M. Jones preached; at 3:00 o'clcok Rev. Gleaves, at 8:30 o'clock. The Conference raised more than $100.00—R. J. Shipp, Reporter.

MUSKOGEE

The District Conference of the Muskogee District, convened with Spencer Methodist Episcopal Church, Muskogee, Okla., July 23-27, 1924, Rev. W. C. Conwell, District Superintendent presiding.

Tuesday, 8 p. m.—Welcome addresses were made by Mrs. M. E. Parish, Dr. D. E. Wallace on behalf of the various business enterprises and churches of the city. Dr. R. B. Hayes, president of Geo. R. Smith College, Scdalia, Mo., responded. Our young people of the district were largely represented among the dclegations. The papers read and the discussions wre commendable. Miss Jones of Okmulgee, a student of Geo. R. Smith Collegc, was licensed as a local preacher, having passed a creditable examination. She was much in demand during the district conference.

The various reports showed some advance over last year.

Visitors—The Conference was favored with the following distinguishcd visitors: Rev. S. A. Stripling, District Superintendent of Guthrie District; Dr. R. B. Hayes, Presldent of Geo. R. Smith College, Sedalia, Mo.; Rev. Gco. S. Sawyer, Oklahoma City. Our pastors of Fort Smith, Ark., and Van Buren, Ark., Little Rock Conference, each of whom rendered excellent services to make the confcrence a success.

By rquest of the confcrence, Rev. D. G. Franklin, D.D.; Dr. R. B. Hayes, Miss Jones, Rev. B. F. Neal, and A. T. Stephens, Little Rock Conference bore the greetings of the conference to the C. M. E. district confcrence in session at Summitc, Okla., who in return favored us with cordial grcetings through Revs. J. W. S. Lowe, J. R. McClane, and W. H. Edwards. On Friday at 8 p. m., Bishop M. W. Clair, resident Bishop, lectured on Africa to a large audience, in Central Baptist Church. The Bishop held his audience spellbound for 50 miunutes. The large audience literally covered the platform with showers of beautiful flowers as the Bishop entered. The Pastor, Rev. B. R. Booker, and members of Spencer Methodist Episcopal Church, were untiring in their efforts to entertain the conference.

Sunday Services, 9:00 a. m.—Model Sunday School was conducted by Dr. Jones; Rev. W. Hamilton and Rev. J. E. Williams conducted Love Feast. At 11 a. m., Rev. S. L. Deas preached to the delight of the large audience; 3:00 p. m., Rev. Geo. T. Holman preached a strong sermon; at 8:00 p. m. A. W. Talbert preached to a great audience in the open air.

Rev. W. C. Conwell, District Superintendent, presided with becoming grace and dignity; everybody went home well pleased.—A. W. Talbert, reporter.

MARSHALL

Marshall District Confcrence met with Rev. A. J. Newton and his good people at Quitman, Texas, July 29-August 3, 1924. Quitman being an inland town and the people living two and three miles from the church, and the town itself being ten or more miles from the railroad, people from all parts of the district were loath to go to Quitman, but with the assurance of the pastor and district superintendent that they would be cared for, the pastors and their delegates mustered courage and ventured thc journey. It was not long before the incoming delegates were madc to feel that they werc still in God's country.

Tuesday, the first day, the conference opened at 9:30 a. m. as programed, with Dr. E. H. Holden in the chair. After devotion the house was opened for business; district superintendent delivered tlie morning message which was suggestive, able and inspiring. Roll call showed that only about sixty per cent of the pastors wcre present in the opening, but before the day closed all were present but three, who sent in reports with lawful reasons why they were not present. With the many delegates and local preachers and exhorters that characterize the Mashall District Conference, the conference moved on to business without a ruffl eon the face of the water throughout the conference. District Superintendent presided with much wisdom and dignity, but with equally as much exactness.

The County Judgc, Mr. Puckett, extended welcome to the confcrence on behalf of the white and colored citizens. An able response by Dr. J. O. Williams.

Some of the most interesting features of the conference were the recitations in the Discipline on the Duties of the Trustees of the Methodist Episcopal Church and th Trial of the Member and the District Superintendent injected the drill on the Order of Service. That our ministers, to say nothing of the lay members, need to study the Discipline was evident. These recitations brought forth a deal of laughter, but much good, we feel, was accomplished.

The visting personnel of the conference were as follows: Rev. W. A. Fortson, representing Conference Claimants; Prof. R. H. McAllister, representing Southwestern Christian Advocate, both left for the Paris conference feeling highly elated with the success of their mission. Dr. Dogan, ever mindful of us in our conference work, dropped in on his way to the National Association of Teachers at Dallas, and gave some helpful remarks and asked to be excused to pursue his journey and this was done. Dr. J. O. Williams was elected fraternal delegate to bear greetings to the Paris District Confercnce; Prof. S. S. Reid took charge o fthe Sunday School Department as usual and had a successful program and some lively discussions. Prof. Pemberton, being absent, and leaving no message, Prof. Chas. McCane was asked to preside in his stead in Epworth League Department. This was a very successful session. Prof. Nkomo, native African, now teacher in Wile yUniversity, addressed us during the work of the Epworth League. Mrs. J. E. Reeseman, President of the Woman's

Home Missionary Society for the district, had a very successful session as well as the L. A. Department with Mrs. Holland in the chair.

Total amount of cash raised at thismeeting $371.00. All expenses were paid and a nice balance left in treasury. The conference was not unmindful of its mission t osave souls, so, during the conference on Friday night after a very able sermon by Rev. Brisby, the walls fell and inthe midst of the shuffle there were five conversions and all added to our church.

We had on a whole, the greatest conference in the history of the district is said by some who have known the district for some time past.

Let us not close this article without saying that in the face of suffocating heat and drought and economic depression rapidly approaching, the good people of Quitman, Methodists, Baptists and all others, if any more, shut their eyes to coming conditions or present conditions and took care of the conference in grand style. Most of the delegates were conveyed back and forth in cars, those who did not have cars hired them to convey their delegates. We never witnessed a more congenial spirit among the Baptists and other Methodists. Rev. Newton and faithful wife had things well in hand, that they are well loved by all the people is evident. Our next conference goes to Longview. On to Longview. Thus the Marshall District Conference of 1924, passed into history.—K. S. E. Henry, secretary and reporter.

PULASKI

The 22nd session of the East Tennessee Conference and the Auxiliaries' Convention, convcned in the Bristol Highway M. E. Church, Kingsport, Tenn., July 6-20.

The first day's session was conducted under the auspices of the Auxiliaries' Convention. The morning devotions were led by Rev. W. L. Saunders, District Superintendent and Rev. G. W. Can. The District President being absent, the vice-president Mrs. M. Saunders assumed the chair and began the session by calling for reports from the Epworth League and discussions on the same.

Rev. R. M. Green spoke well on the value of the Epworth League and pointed out our own Dr. Penn as being a product of the Epworth League. Miss Janie Morgan of Christianburg, Va., read an excellent paper on the Epworth League and race relations. Miss Helen Lester also read an excellent article on The World Service from a religious point of view. In it she contended that God never intended all to be leaders but helpers in their respective positions. Mrs. D. M. Malone read an excellent paper on "The Place of the Ladies Aid in the Church."

The evening session was given to the election of officers and the fixing of the next seat of the convention. Gate City was chosen. Dr. J. C. Sherrill was present and as he was pressed for time the remainder of the evening was given to him for an address. For one hour hc held the interest of his hearers while he put before them some of the great ideals of the Church and pleaded for a renewed and unceasing effort to enlist men into the church.

The second day's scssion was opened at nine o'clock. The devotional services were led by Revs. Green and H. L. Johnson. The District Superintendent proceeded to organize the conference. Rev. W. L. Hamilton was elected Secretary, W. S .Hight, Statistician, H. L. Johnson, Treasurer. E. H. Forest was appointed to represent Dr. L. H. King, T. B. Bolden, Reporter. Rev. Crippens made the address of welcome to which Dr. E. H. Forrest beautifully responded.

Dr. Judson S. Hill was the principal speaker on program of the evening session. Dr. Hill was as usual full of the subject of education and of those elements which are necessary to make men and women.

Devotions on the third day were led by Rev. W. Haily, Preaching at the evening session by Rev. J. B. Bolden. Devotions on the fourth day were led by Rev. A. J. Kirk. The evening session was given to the rendition of a literary program by local talent in which Mr. Ernest Randolph of Pulaski showed much genius as a coming poet and dramatist. Revs. A. S. Mitchell and R. M. Green were among those who preached on the Lord's Day. All reports compared quite favorably with those of last year. Rev. Thomas Hendricks and his good people, with the cheerful assistance of their friends, ably cared for the delegates and all left the conference feeling elatcd.—J. V. Bolden, Reporter.

CONVENTION IN HIGH SPRINGS, FLORIDA

The Sixth Annual Session of the Sunday School, Epworth League and World Service Convention of the Lake City District, Florida Conference Methodist Episcopal Church, was held at Mount Carmel M. E. Church, High Springs, Fla., July 25-27, 1924.

A preliminary program, arranged by the Local Committee, was rendered Thursday evening, July 24, at 8:00 o'clock. This was a musical and literary treat for all that were present.

The Convention was called to order Friday morning, July 25, at 9:30 o'clock by the District Superintendent, Rev. J. C. Patterson, D. D.

We have every reason to be grateful to Almighty God for the splendid success which attended our way throughout the entire Convention.

The Program was carried out as planned Business in the mornings and afternoon, and musical treats in the evenings. Friday evening, however, differed from the others in that it was given for the Local Program. We are thankful to the Pastors and members of all the Churches in the city for their hearty co-operation. Saturday afternoon differed from the others in that the latter portion of it was given for "Recreational Period" conducted by J. B. Cook. This was greatly enjoyed by all. Saturday evening's musical concert was gotten up and rendered by the delegates.

Sunday, (July 27th, was the High Day of the Convention. 9:30 a. m., Sunday School was held as usual. And, to our great, but pleasant, surprise, one of the neighboring churches (namely: Shiloh Baptist) met as usual in its auditorium, and, led by Brother A. A. Hammond and Rev. H. Waldon, marched in one solid body to us. And with the joint Sunday School, together with the delegation, we had a great School.

At 11::00 a. m., the District Superintendent Rev. J. P. Patterson, preached a soul stirring sermon on the subject: "Power." This was well thought out; well delivered; and greatly enjoyed by all. He greatly emphasized the need of more power in the Sunday School, the Epworth League, and the Pulpit. His text was found Luke 24:29 b.

At 3:00 o'clock p. m., our "Young People's Mass Meeting" was fine. Mrs .E. D. Williams, District Missionary; Rev. J. I. Lyons, of the I. A. M. E. Church; and Prof. H. W. Perkins, of Hainesville, Fla., were the principal speakers. Prof. H. W. Perkins brought to us much helpful information concerning the General Conference in Springfield, Mass. Having been our lay-delegate to same.

At 7:00 o'clock: Epworth League Session as usual. Was largely attended. 8:00 o'clock preaching by the Rev. H. Hawkins. Amount raised $82.12.—Rev. J. B. Cook, Reporter.

UPPER MISSISSIPPI CONFERENCE

The Annual Meeting of the Woman's Home Missionary Society of the Upper Mississippi Conference was held at Haven Memorial Methodist Episcopal Church, Winona, Mississippi, June 26-29, 1924. The Rev. C. H. Maxwell, Pastor.

A very interesting opening was conducted by Mrs. F. C. Caithon, assisted by the local church choir. The meeting was then turned over to Mrs. S. K. Phillips, conference president who, in turn, introduced Deaconess Florence Gaither of the Washington Conference, Washington, D. C., who, for the past two months, has itenerated the Upper Mississippi Conference.

The conference officers, Mrs. E. H. McKissack, treasurer; Mrs. M. A. Tucker, recording secretary and Mrs. Emma Elzie, corresponding secretary, and other friends were introduced.

Mrs. F. C. Carthon, on behalf of the Memorial Methodist Episcopal Church, extended a hearty welcome to officers and delegates to Winona. Mrs. E. M. Lipsey, on behalf of the Baptist church, also extended an excellent welcome address. Responses to these welcome addresses were made by Mrs. F. F. Blackwell of New Albany, and Mrs. M. A. Tucker of Holly Springs. Then Mrs. S. K. Phillips, our conference president, was introduced and in her usual pleasing and effective manner, delivered her annual address which was brimful of wholesome information and advise.

On Friday morning a memorial service in commeration of the following sisters was conducted by Mesdames Waddington, Bonds and Griscom: Sisters Emma Haywood, Nancy James, Elma Doyle, Narcisse Fonza and Christine Dood. The spiritual tide ran high in all the meetings. Rev. E. F. Scarborough, District Superintendent of Greenwood District, was introduced and spoke very encouragingly of the work outlined by the Woman's Home Missionary Society.

Deaconess Gaither who was presented in

each meeting imparted very timely suggestions and methods by which the work of the Woman's Home Missionary Society might become more effective to all concerned. These suggestions were absorbed and valued highly by all hearers.

By paying 10 cents, the following children were made Mother's Jewels for one year: William Brown and Zelma Lester. Little Seporah Thompson who is a life member of the Holly Springs' Mother's Jewels, was introduced and for a short while, very intelligently entertained the audience.

On Friday evening the meeting was turned over to the local auxiliary with Sister Wadlington as leader, who conducted an enjoyable and interesting program, at which time our conference corresponding secretary, Mrs. Emma Elzie, spoke at length on the subject, "Has the Volstead Amendment to the Constitution Helped this Country? How Improved?" Sister Elzie was indeed at her best.

"Why the Bible Should Be Taught to the Young People", was ably discussed by Mrs. F. F. Blackwell of New Albany. The program for the evening closed with a sacred pantomine, "Rock of Ages", led by Mrs. Wadlington. Pledges were made for the building fund of E. L. Rust Home.

The following are the officers who were elected for the ensuing year: President, Mrs. S. K. Phillips, Holly Springs, Miss.; Recording Secretary, Miss Delma S. Lawrence, Holly Springs, Miss.; Treasurer, Mrs. E. H. McKissacks, Holly Springs, Miss.; Corresponding Secretary, Mrs. Emma Elzie, Pontatoc, Miss,; Secretary of Children's Work, Mrs. Lillie A. Rogers, Indianola, Miss.; Secretary of Young Peodple's Work, Mrs. M. C. Pulliam, Sardis, Miss.; Chairman of Missionary Education, Mrs. F. F. Blackwell, New Albany, Miss.; Secretary of Supplies, Mrs. Wadlington, Winona, Miss., Route 7; Chairman of Stewardship. Mrs. E. L. Nevels, 627 Howard St., Greenwood, Miss.; Secretary of Mite Boxes, Miss Delina S. Lawrence; Secretary of Thank Offering, Mrs. T. C. Cadthon, Winona, Miss.: Department of Evangelism, Sister Mary E. Jones, Indianola, Miss. The officers were installed and consecrated by Deaconess Gaither, Mrs. M. A. Tucker, retiring secretary, offered a fervent prayer.

The sisters pledged themselves to return to their respective homes and work as never before to foster the work as outlined by the Woman's Home Missionary Society. The society adjourned to meet again in 1925, at call of executive board.—Mrs. S. K. Phillips, Holly Springs, Miss., President; Mrs. M. A. Tucker, Holly Springs, Secretary.

PERSONAL AND GENERAL

(Continued from Page 2.)

Medal given it to Roland Hayes, one of the world's best tenor singers. Mr. Hayes has been soloist on the leading symphony orchestras of the country, including Philadelphia and Boston and has captured the plaudits of Europeans, even of the King and Royal Household. Thus a Negro's contribution to the field of art receives proper historical recognition.

Dr. John Gowdy, president of Fukian Christian University, Foochow, China, and Mrs. Gowdy have arrived in the United States, having been called on important business connected with their University work by the Board of Trustees. They will remain in the United States for about a year before returning to China. Dr. and Mrs. Gowdy may be addressed at 150 Fifth Avenue, New York City.

The Opelika District Conference which has just closed its sessions at Roanoke, Ala., was filled with inspiration from beginning to end, with splendid sermons and worth-while discussions. A feature of this conference was the sermon delivered Friday night by Dr. N. H. Brown, our pastor at Opelika, from the subject "City Life Beautified". Dr. Brown is one of our great scriptural preachers.

We record the death of Mrs. Mary J. Jones, widow of the late Dallas Jones, a prominent citizen of Greensboro, N. C. Mrs. Jones had been ill for some time. The funeral ceremonies took place Saturday afternoon, July 26th, in St. Matthew Methodist Episcopal Church of which she was a member for years. There are two sons and two daughters left to mourn her loss, Bishop Robert E. Jones of the Methodist Episcopal Church, New Orleans, La., Mr. David D. Jones, Atlanta, Ga., Mrs. Minnie Gilmer, the wife of Capt. David J. Gilmer, and Mrs. Jessie Whitfield, widow of the late Oscar N. Whitfield. We express through these columns our heartfelt sympathy to the bereaved family.

Speaking of advertisements in church papers, every reader of English church papers is familiar with the advertisement which appears as regularly as the Sabbath Day, of the ideal heating system for churches.

When we read the ad we learn that the ideal heating system for churches is the "St. Andrew radiators." We cordially agree St. Andrew had the ideal system of warming up any church. His method, you will remember, was this: 'He brought him to Jesus". There is nothing which will warm a church and send the tingle of life through every nerve as that method of radiation brought about when men and women lead others into the friendship of Jesus Christ.

Every editor dreams in the still watches of the night about the ideal issue of his paper which we would like to produce. We have been haunted much by that lovely vision. Here is the way in which an ideal issue which we would like to publish in a few weeks, shapes up. Here are some articles we would like to print:

America's Debt to the Jew, by Henry Ford.

Higher Standards of Decency in Journalism, by William Randolph Hearst.

More Vigorous Measures with Bootleggers, by Andrew W. Mellen, Secretary of the Treasury.

Fulfilling America's International Obligations, by Henry Cabot Lodge.

Keep America Dry, by Nicholas Murray Butler.

Well, that is a beginning, anyhow. We are entering into negotiations but cannot make any promises.

P. S.—Now is the time to subscribe to the Advocate!

WOMAN'S HOME MISSIONARY SOCIETY, NORTH CAROLINA CONFERENCE

The twentieth annual meeting of the North Carolina Conference, Woman's Home Missionary Society, was held in St. John's Church, Leaksville, North Carolina, June 12-15.

At the opening of the meeting the officers were presented, also our Field Secretary, Mrs. Daisy M. Buckley. The delegates and visitors were heartily welcomed by Mrs. Mary Coleman, president of the local society, then followed an interesting address by the State President Miss Ida B. Jones. Many helpful facts were brought to us and a splendid report of our annual meeting in Sioux City, Iowa. The response, devotional exercises and beautiful solos were well prepared for the occasion. The Love Feast was an important feature of the services being conducted by the pastor in charge.

Increased mite box receipts and pledges reported showed a growing interest in these lines. Friday evening the pageant "Queen Esther's Choice" was beautifully rendered by the local circle.

The annual sermon was preached by Rev. W. E. Hairston from the words "Love Never Faileth". Sunday afternoon the local Home Guards and Mother's Jewels presented an interesting program and pageant, "The Sale of the World's Children."

To the alertness of Mrs. Bulkley, an interesting surprise came to all of us at the close of the pageant, when Vivian Price and Dennis Miller, both charming babies were made life members of Mother's Jewels.

The outstanding figure of the convention was our Field Secretary, Mrs. Bulkley, who throughout the meeting gave interesting talks on methods and demonstrations that were wonderfully presented, and closed the convention with a well prepared and impressive address on missionary work on Sunday evening.—Mrs. W. E. Hairston.

A FEW OBSERVATIONS

(Continued from Page 6.)

It is evident that the objections to the Defense Day are so many and so wide spread that the administration is deeply concerned over them. It is to be hoped that the War Department, in view of this wide spread protest, will alter the character of the demonstration planned. To persist in carrying out the plans, in our effort to "save face", simply because they have been announced, would prove a serious blunder.

WORLD SERVICE BUDGET REDUCED $165,366

(Continued from Page 4.)

making every effort so to adjust their work, without sacrificing efficiency, that saving might be made in overhead. The Co-operating Administrative Staff reported progress in its own organization, and by early fall the re-arrangement ordered by the General Conference should be so affected that World Service may progress full speed ahead.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--Jesus Talks With Nicodemus.

(Jn. 3:1-17)

AUGUST 24, 1924

This account of Nicodemus' visit with Jesus is given only in Saint John's Gospel. In fact, there is much in this Gospel which is an invaluable addition to what the other three Gospels tells us about the work and teaching of Jesus. This is the only account in the Gospels of Jesus' teaching concerning the second birth. The closest approach we have to it in the other Gospels is Jesus' statement concerning the necessity of becoming as little children if we are to enter the kingdom of heaven (Matt. 18:3, Mark 10:15, Luke 18:17).

Nicodemus was one of those cautious sort of men who are usually to be commended. He did not believe in attaching himself hastily to any new movement without having first carefully investigated that movement so as to be sure of the stand which he was taking and be able to render the movement his intelligent support. He was in good standing with the religious leaders of the Jews. In fact, he was himself one of these leaders. He had either heard or heard of some of Christ's teachings. And he had either seen or heard of some of his miracles. For him these miracles were more impressive than the teaching, and furnished good grounds for his probable acceptance of his teachings as authoritative. These miracles indicated to him quite conclusively that Jesus must be a God-sent person through whom the power of God was operative. For no man, he thought, could perform these wonderful works except the power of God be operative in him. Therefore, he concluded within himself, that Jesus could not be a false prophet as the Jewish leaders in general regarded him to be; but must be a man sent from God to teach the people about God as other prophets of Israel had been sent. He was interested in his own salvation as well as in the salvation of his people. If there was anything that they could do beyond what they were doing to bring about their salvation, he wanted to know it. So he decided to have a secret visit with Jesus without causing any excitement or otherwise injuring his social standing or his prejudice with the authorities. He desired to talk over religious matters with him personally to see if he could conscientiously subscribe to this program. As Jesus was quite popular with the common people, Nicodemus probably hoped also to be able to effect a reconciliation or compromise between him and the other religious leaders whereby they might work together harmoniously for the salvation of the people. Recognizing that he was sent from God. Nicodemus did not think it right to oppose him. So he must have hoped either to be able to part with his colleagues and come over to Jesus, or, after having a clear understanding with Jesus, be able to bring him and his colleagues into a co-operative relationship.

His initial statement shows that he regarded Jesus only as a prophet sent from God to teach the people the way of salvation, and not as the Son of God in any peculiar sense. But Jesus immediately corrected his misunderstanding by informing him that he himself had come, not only to teach about salvation, but also to personally bring salvation—to give eternal life. His teaching here has the same import as his statement to the woman of Samaria at the well concerning the water of life that he could give, and as his statements to the people at Capernaum concerning the bread of life that he could give (Jn. 4:10, 6:27). We are sometimes told today that Jesus came to teach us the way of salvation only, and that we win salvation for ourselves just as he won it for himself. And Jesus as our example deserves great emphasis where so many people apparently ignore this aspect of his life and glory in the atonement aspect, or his life-giving office. But we judge as but partially Christian any view of his mission which ignores the life-giving function. In other words, Jesus tells Nicodemus that he is the Messiah and Savior of men. Nicodemus and his kind could have no part with him and in salvation unless they should be born anew—unless they should be born from above—unless they should have a drastic change of spirit toward life and toward man and God—unless they should be born of the Spirit of God. This new birth of the Spirit depends on acceptance of him as the Messiah and Son of God.

All this was too deep for Nicodemus. It was incomprehensible to him with his pharisaic background and training. But to whom of us is it entirely comprehensible except through faith and actual experience and contact with Jesus through the Spirit? As interested as Nicodemus apparently was in salvation, had he not been so well educated he probably could have more easily received Jesus' witness on faith as others of Jesus' disciples did. But his training in this case was his handicap. It required him either to understand or to believe that he understood the witness which he should receive. We are not told any more about him. But we may be reasonably sure that had he become a disciple of Jesus we would have been told about it. I never read this story of his visit without experiencing a deep feeling of sympathetic pity and regret for him—somewhat as I feel for the young man who so eagerly enquired of Jesus the way to eternal life, and sorrowfully found the way too hard for him to accept (Matt. 19:16-22); and as I feel for the hungry multitude who followed Jesus across to Capernaum expecting more free food, and to their dismay were offered spiritual food for which they had no appetite (Jn. 6:25-66). As this young man and as this multitude did, so I believe that Nicodemus went away that night greatly disappointed and sorrowful and perplexed. He did not understand Jesus. What Jesus required of him was too hard for him to do. He was not prepared to accept him as more than a prophet sent from God to teach. Therefore, he could not intelligently support him. But he could not conscientiously oppose him because he believed that God was with him. There he remained straddling the fence. He forfeited a God-given opportunity to come into that glory which awaits only those who accept Jesus as their Savior and become united with him through faith in spirit and in life both here and hereafter.

J. LENOARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, August 24, 1924.
"For God so loved the world."
(By D. D. Martin, D.D.)

To the narrow-minded or bigoted Jew, there was no hope for all the world. The kingdom was to be restored to the Jew, and he was to be God's representative in the world. Nicodemus had heard the revolutionary words of Jesus, and he caught him in the shadow of evening that he might ask him more about what he meant. As Jesus looked into the heart of that Jew and then out into the world of need and promise, he told him the greatest truth that can come to the consciousness of a human soul: "Except a man be born anew he cannot see the Kingdom of God."

God's Kingdom is to come into all the world. "For God so loved the world." No man can have a share in all the world's salvation who has not new birth of interest in all mankind. If there is prejudice or hate toward any whom "God so loved," the only hope is to have a new birth toward them. The new spiritual birth is to make us love what God loves, and to hate what God hates. God so loved that he gave. We must so love that we will give ourselves, our loved ones, our best.

Saving faith can only come to the heathen world by touch with those who love as Christ loved. Every missionary is begotten of the love of God and is the sent of God to all the world of need. The business of the missionary is to demonstrate God's love by his unselfish devotion to the world of darkness, so that, when asked why men give up home and friends for heathen lands, it can be said they so loved that they gave. All true missionary work at home and abroad is a real love service.

God so loved a perishing world as to save it. The sense of lost humanity is not as keen in the church as it should be. To consider the millions who have perished in darkness since we were born, and how utterly indifferent we have been. We do not care as we ought how men perish. God so loved that they need not perish but have eternal life. So ought we to love that by every possible means we will extend hope to the perishing. It is said that, for every dollar sincerely given, one soul has been rescued, and for every missionary a multitude have been redeemed.

Gammon Seminary.

District Rounds

OPELIKA DISTRICT
Fourth Round

Apple Springs and Sunny Level, August 21-23; Benson Circuit, 23-24; Alexander City, 29-30; Rockford Circuit, 5-7; Goodsell Memorial, Sept. 12-14; Lanett Mission, 13-14; Kellyton Circuit, 19-21; Dadeville Circuit, 20-21; Lafayette, 26-28; Lafayette Circuit, 27-28; Ashland Circuit, October 3-5; Lineville Circuit, 4-5; Sylacauga, 10-12; Springhill, 11-12; Talladega, 18-19; Stevens Mission, 22; Roanoke, 24-26; Rocymount, 25-26; Wedowee, 28-29; Opelika, 31; November 2; Five Points Circuit, 1-2.

We are now facing the approaching Annual Conference. We are puzzled to know just what the harvest will be. Some of the charges have made a distinctive advance over last year in Centenary giving. Some are very far behind. Are you going to make a backward step and thus lower your former fine record or will you do your level best to hold your own or at least report what you did last year? I know about your problems and hindrances. They have been terrific. Will you let them master you or will you master them? Use your hindrances as stepping stones to success and you will know of the joy of overcoming and going foward under severe hardships. Do not forget the *Southwestern Christian Advocate*. We ought to have at least ten people from every charge on the Opelika District as subscribers to our paper. This would give us the small number of 210. Can we rely upon you to make this very small average in your charge and be ready to report the same in the Fourth Quarterly Conference? We are still lacking in raising

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the full amount for General Conference expense. You will have another chance so writes Dr. Oscar P. Miller, treasurer of this fund. The Episcopal Fund and Conference Claimants should be prorated with the other salaries. Let us pay the full amount prorated. Begin now to plan for the Fourth Quarterly Conference and let us neglect no duty that should be done at this time. The revival season is now on. We ought by all means conduct a revival service on each point of the Circuit and thereby give the people who are sin sick a chance to accept Christ as their personal Savionr. Our slogan for the district is "A Ten Per Cent Gain on Every Charge." Let the revival fires burn until the meeting of the annual conference and thus help us to solve some of our vexatious local problems in our churches.—J. N. Wallace, district superintendent.

Quarterly Conferences

FOREST, MISS.—Our second quarterly conference was held July 12-13, 1924, with Rev. L. W. Price, District Superintendent in the chair. The conference convened at Mars Hill Methodist Episcopal Church. The Rev. Price and the Pastor, Rev. R. N. Jones conducted the devotional service. Rev. Price read Mal. 3rd Chapter beautifully, illustrating the worth of tithing and what a blessing it was to give to the Lord. The confernece session was a success; the majority of the officers were present making excellent reports along all lines which showed progress. The district superintendent preached two soul-stirring sermons on Sunday. We paid the district superintendent in full. The class leaders reported as follows: Green Grove, $2.90; Mars Hill Methodist Episcopal Church $8.10; Ebernezer, $6.90; Lynch Chapel, $16.45; raised for ministerial support during the quarter, $271.29. Thus closes a successful quarter along all lines in the life of Forest Circuit.—Reporter.

KENDLETON, TEX.—July 19 and 20 were high days, our third quarterly conference was held in Newman Chapel Saturday, with the Rev. A. W. Carr, District Snperintendent, in the chair, with good many of the officials present, and Ladies' Aid and Woman's Home Missionary presidents also. On Sunday morning the district superintendont was at his best and there was not a stone left unturned. The communion was administered to 65. Paid superintendent in full; to pastor $5.16; to a needy woman $2.82; grand total for this qnarter $108.00. We are expecting to come to the annual conference over the top.—R. H. Warren, pastor, reporter.

WAXIA, LA.—The second quarterly conference was held with the Rev. C. W. Revees in the chair. Reports showed the church is alive. Rev. R. Louis, from the Baptist Church was present with us. Collection $10.00. The district snperintendent preached a strong sermon to the delight of all who heard him, from Ezekiel 1:10.—Rev. C. Jenkins, pastor.

LYONS, TEXAS—Our Third Quarterly Conference was held Saturday, July 26th. The District Superintendent, Rev. R. B. Reid, said many good things; we did very well financially. The death angel had visited the home of Perry Brooks, 1914 Bell Glade Avenue, St. Louis Mo., and his remains were shipped here for burial. He was a faithful member of this Snnday School and church in his boyhood. His dear wife Mrs. Hazel Brooks and Mrs. Lucy Cunningham, her mother, came with the ramains. His devoted mother, wife and a number of relatives and friends are left to mourn his departure. The unlimited care shown by his wife and mother-in-law can not be forgotton.—I. A. Roberts, reporter.

COMMERCE, GA.—The Commerce and Nicholson Charge is still alive. Dr. J. F. Demery our district superintendent, was with ns June 29-30, and held our Third Quarterly Conference. Bro. A. H. Daniel, Sister N. R. Daniel, Bro. L. W. Williams and Sister Estella Williams were present from Crossroad Church, Nicholson, Ga., and made good reports. The loyal members of Commerce did as usual, stood by their pastor and district steward until the district superintendent was paid in full and had $3.00 to turn over to the trustees. Total raised for the day $38.30. Our 1924 motto is "It is easier to keep up than it is to catch up." Our district superintendent seemingly was at his best for he preached two strong and inspiring sermons at the morning and evening services. We are looking forward to the district conference, and are planning to carry up every claim.—Reporter.

LA GRANGE—The twenty-ninth session of the LaGrange District conference convenced at Leet Hill Memorial Church July 23, 1924. The Sacrament of the Lord's Supper was administered by the district superintendent, Rev. E. D. Giddens, assisted by Revs. R. R. O'Neal, J. B. Maddox and J. S. Stripling, district superintondent of the Waynesboro District. Rev. R. R. O'Neal was elected vice-president; I. T. Griner was elected secretary. The conference listened with pleasure to the reading of the report of the district superintendent. The lecture on this report by Rev. J. S. Stripling was enjoyed by tho conference. The district superintendent in his usual way proceeded with business. Pastor's reports were called for. Every pastor reported showing our benevolent collection over $6.00. Local preachers' reports were called for. The Exhorters, Ladies' Aid, Woman's Home Missionary Socioty, Epworth League, Sunday School class leaders and District Stewards reported which showed that the district was in fine condition. Our farm demonstrator in the person of Prof. W. R. Kiny, bronght us a message from the cause he represents and told us how to get a living. We enjoyed a welcome address from Mr. Cleveland and Mr. Pender (white), Sister D. K. Harrison and Sister Julia Kindle. These welcome addresses were responded to by Rev. J. B. Maddox. On Thursday night we were favored with a lecture by the Rev. J. S .Stripling, our ministerial delegate to the General Conference, telling us so many things about the church. Wednesday night Rev. D. H. Marlin preached; Thursday night Rev. J. S. Shuman; Friday night, Rev. W. M. Melton; Sunday morning at 11 o'clock the writer; Sunday evening, 3 p. m., Rev. P. B. Gibson; Sunday, 8 p. m., Rev. R. R. O'Neal. One of the local preachers preached for us each day at 11 o'clock. Many thanks to the district superintendent, Rev. E. D. Giddens, for conducting tho conference in such a fatherly way. Too many good things cannot be said for Pastor Rev. H. L. Crawford and the good people of all denominations for caring for us in such nice way. One of the best district conferences that we have ever enjoyed has passed into history. We adjourned sine die, to meet at Manchester in 1925.—I. T. Grinn, reporter.

DREW, MISS.—Drew and Jones Circuit: The Second Quarterly Conference was heid at Jones Chapel on the 5-6 of July, the Rev. J. M. Marsh, presiding, all the officers were present with written reports which showed some improvements on all lines of church work. Sunday was a great day. The superintendent and tho pastor preached at Rev. J. K. Halfacre's funeral. He was appointed at the last annual conference to the Boyles Mission; he was 81 years old, and died June 13th. His faith and hope for eternal life could not be shaken. The preaching service having closed, the Lord's Supper was administered; Methodists and Baptists all knelt together around the altar. The service was very impressive, sixty-five persons communed. The amount raised in the quarter was $24.70: The district superintendent went to Drew and preached at 8:30 o'clock, which charged the hearts of all with the Holy Ghost . The superintendent went home with a smile of joy on his face.—Reporter.

MARRIAGES

JONAS-SILAS—Mr. Sanford Jones and Miss Eva Lue Silas were married at the home of the bride July 21, 1924. Mr. Jones is a prominent young man of Troy, and Miss Silas is a promi nent and faithful young member of the Methodist Episcopal Church of Troy. We wish them a happy and prosperous life—W. M. Hobdy, reporter; Rev. R. C. Cody, pastor.

HAYWOOD-HILL—One of the prettiest weddings of the season was that of Miss Marion Louise Hill of Athens, Ga., the daughter of Mr. W. B. Hill, to Rev. Arthur Lord Haywood our pastor at Mt. Zion Methodist Episcopal Church, Athens, Ga. The marriage took place at the home of the bride, 497 Third street. Miss Hill is a charming, intelligent and industrious young woman; she is a graduate of Morris Brown University (1923) and taught in the public school of Athens the last term. Rev. Haywood is our popular pastor at Athens and Gillsville; he is also a graduate of Gammon Theological Seminary finishing with the class of 1923. Dr. W. A. Fountain, Jr., pastor of the 1st A. M. E. Church officiated assisted by Dr. C. S. Hayes of the 1st Congregational Church and Dr. J. H. Wiggins, P. E. of the Taccoa District of the C. M. E. Church. The couple left immediately for Gainesville, Ga., their future home; there they were royally entertained at the home of the groom's parents. We hope for them happy and prosperous lives. Their present address is 79 High St., Gainesville, Ga.—Reporter.

Woman's Column

The Indianapolis District meeting of the Woman's Home Missionary Society of the Lexington Conference was held at Indianapolis, Indiana, at Scotts Methodist Episcopal Church, Wednesday, July 30, 1924. A large number of delegates and visitors attended the meeting. The devotional hour was in charge of Mrs F. H. Bunton, evangelistic secretary.

Each district officer responded to roll call with a short talk on how to create more interest in the work.

Many interesting reports were given by the delegates of the various charges. Mrs. Libby Freeman, district corresponding secretary, made some very interesting remarks regarding the strong box and the young people's societies. An impressive memorial service was held for the members in the district who have passed on during the year.

Mrs. R. A. Hanley, the district president, made a very wonderful address which was much enjoyed. Mrs. Lucy Hayden, district treasurer, gave a talk on "Christian Stewardship."

The convention was especially favored in having Mrs. Daisy McLain Bulkley, national field secretary, who gave inspiring messages. The departmental secretaries made their reports of the year's work. The Park Street Auxiliary, Cincinnati, was awarded the banner for the best work on the district. Mrs. R. A. Hanley was re-elected president; Mrs. Libby Freeman re-elected corresponding secretary; Miss Harrit Walker recording secetary; Mrs. Lucy Hayden treasurer.—Mrs. J. D. Tracy.

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WHAT THE CHURCHES ARE DOING

HAWESVILLE, KY.—We had our oponing of our new church on June 29th. Opening sermon was preached by our district superintendent, Dr. R. T. Broaddus. At 3 p. m. Rev. Wm. Miles of Lewisport preached. At 8 p. m. Dr. I. G. Penn, Jr., of Louisville, preached. Each sermon was enjoyed by all present. We served dinner in the basement of our new church. Our church is a cement block church; will seat 250 on main floor, 100 in hasement. Our first quarterly communion was one that filled each heart with inspiration. Fifty persons bowed around the altar and took of the Lord's Supper. Good offering was lifted. Our collection on the day of our opening was $265.00. This church is much alive under the pastorate of our young pastor, Rev. E. M. Flournow, who is a soul-stirring preacher. —Mrs. Hattie Banion, reporter; Rev. E. M. Flournoy, pastor.

CUERO, TEXAS.—I wish to write just a few words to the many readers of the dear old Southwestern Christian Advocate. We invited the Rev. N. J. Johnson, A.B., B.D., D.D., of Topeka, Kansas, to run a ten days' meeting for us at Brother's Chapel Methodist Episcopal Church. I am happy to say that he came to us filled with the Holy Spirit. The church, upon several occasions, was filled to overflowing. Dr. Johnson is truly a great Evangelist. His sermons will never be forgotten hy the multitude that heard them. The white people as well as the Negroes were sorry when the meeting closed. The Lord blessed our meeting with 14 converts and accessions Victoria, Yoakum, Gonzales and other near-hy towns visited our great meeting. Money raised was $95.36. We hope to have Dr. Johnson visit us next summer. The church is revived and the outlook for a good year's work is encouraging.—J. H. Swann, pastor.

MAGNOLIA, MISS.—Summit, Magnolia: During the special meeting at Rembert Methodist Episcopal Church, 27 were added to the church. We had with us Sister Mary E. Jones, who preached during the week to crowds that packed the church so that standing room could not be had. We were glad to have Mr. Thomas Cain to join the church and Mr. Jeptho Ross, George Pinkney, Anthony Cotton, Tom Cotton, Mr. Clarence Welcher and a fine crowd of young ladies. We had three little girls to haptize on last Sunday at 11 o'clock. They were Mr. and Mrs. Jeptha Ross's children. On Tuesday night we had 10 for haptism at the altar. On last Tuesday night at our class meeting we had a fine young man to accept Christ. At Magnolia, Mr. M. Woods, we believe, in a twenty minute period. The Friday night Bible Class is going to be a big factor in our work here. During the Centenary we paid our quota plus $174.00; up-to-date we have paid two-thirds of our World Service quota and over $1,300.00 on old indebtedness. We look for a hetter year's report with our faithful pastor, who is always thinking of large things for Summit and Magnolia.—Harrison McGowen, reporter.

SOUTH RADFORD, VA.—Mt. Olive Methodist Episcopal Church is moving along nicely under the leadership of the Rev. F. D. Thomaa, pastor. Sunday, July 27. 1924, was a great day for Mt. Olive. At 11 o'clock, the pastor was favored by having Rev. Thomas Jones of our church, Riner, Va., to preach for him to the delight of all who heard him, and at 3 p. m. Bro. C. C. Alexander and his assistants gave to us one of the best Children's Day programs, prepared by our grand old church, title: "The Magic Ring," it was played to perfection. The congregation was large and appreciated by all. Collection $20.00. At night the Rev. J. M. Watson, one of our most faithful and battle scarred ex-pastors, preached a great sermon. Collection for the day $38.43.—Rev. C. H. Jones, reporter.

ANDERSON, TEXAS.— McKenzie Chapel Methodist Episcopal Church's revival hegan Tuesday night, July 1st and closed Friday night, July 10th, with much success. The meeting waa conducted by Rev. J. C. Stripling of Madisonville, and the pastor, Rev. F. D. Mayes. It was a soul-stirirng revival of long rememberance and every heart was made to rejoice throughout the ten nights' meeting. There were ten accessions to tho church of which nine were haptized around the altar by the pastor at the close of the meeting. Miss Almira Adams of Shiro, Tex., had charge of the piano and rendered splendid service. Deaconess Rosa Simpson, waa also with us and playcd a great part during the meeting. On Friday night, July 11th, was given a million dollar wedding, conducted by Deaconess Simpson, It was indeed a masterpiece. There were many who witnessed the wedding, both white and colored. Everyhody was served cake and shappoo. Collection at the door good. On Saturday night, July 19th, was given a bahy contest by, Deaconess Rose Simpson, the baby that raised the highest amount above five dollars was given a reward of $5.00. The contestants wore as follows: Little Minnie Ruth Pratt, $5.55; Little Sadalla Claire Mayes, $6.15; Leola and Leona Jackson, $9.45; Dracie Lee Kennard, $11.26. Little Dracie Lee Konnard was given the reward. Total raised in contest $32.41. We regret the departure of Deaconess, but hope she will return to us again soon.—S. K. Williams, reporter.

LANETT, ALA.—Goodsell Memorial Methodist Episcopal Church: It is gratifying to note that our church is making rapid progress under the leadership of our pastor, Rev. P. H. Kelley. Sunday morning at 9:45, we had a lively Sunday School, our superintendent, Bro. W. M. Reese is doing all he can to put the Sunday School over the top. Collection $2.50. At 11 a. m. our pastor preached a strong sermon which was enjoyed, after which the roll of unit leaders was called. Their reports were good. Collection $15.80. At 3:30 p. m. the Rev. Melton of Canon Chapel Methodist Episcopal Church preached a very interesting sermon to the Woman's Home Missionary Society. Collection $5.00. Come again, Rev. Melton. At 7:30 p. m., the Woman's Home Missionary Society rendered a program which was good. Roll of unit leaders was called. collection $11.00, from the public $1.10. Total for the day $35.40.—E. E. Wright, reporter.

PINE BLUFF, ARK.—St. James Methodist Episcopal Church was favored with a play hy the little folks on Tuesday night, July 8, 1924, composed and directed hy Mrs. M. O. Hunter. The children are doing their bit toward the erection of the new parsonage. Mrs. Hunter favored the little folks with an outing Friday the 11th at River Side Park. Each one seemed to have enjoyed the outing and hope it will happen again. Mr. and Mrs. Isaac Moon of 2105 W. 5th Ave., threw open the doors of their heautiful and spacious home to the Sunday School Monday evening, where a pep entertainment was the feature of the evening, under the direction of Misses Clara Black, Georgia Freeman and Helen Moon. An ice course waa served throughout the evening.—(Mrs.) M. O. Hunter, reporter.

OXFORD, MISS. — Hammit Hill Methodist Episcopal Church: The president of the Woman's Home Missionary Society, Mrs. Bulah Boone, and the president of the Ladies' Aid Society, Mrs. Lizzie Kirkwood, called the people together and had a grand rally on the fourth Sunday in July. A missionary sermon was preached by Rev. M. A. Winston. He brought a hurning message to us from Matt. 6-11. This was a special service largely attended by hoth Baptists and Methodists. The visitors gave splendid talks. Quite a numher of friends were present. Our district president of the Woman's Home Missionary Society was with us; Mrs. M. Taylor, also our district president of the Ladies' Aid Society was present. Mrs. J. P. Watson, district president of the Missionary Baptist Church. Mrs. Lula Young was present and all made wonderful talks on missionary work. The husiness part of the meeting was good. Collection $13.76.—Reporter.

HATTIESBURG, MISS. — The Junior Epworth League of Saint Paul Methodist Episcopal Church, celebrated the thirty-fifth anniversary of the League Sunday, July 20th, at 3 o'clock p. m. Eighteen members were graduated into the Senior League. After the program was over refreshments were served on the lawn to every one. At night the members presented the pageant entitled "The Redemption of the Jericho Road", to a large audience. We hope to do better League work this year than ever hefore.—C. Wilson, superintendent.

HUNTSVILLE, TEX.—On July 8, the Sunday School superintendent of St. James Methodist Episcopal Church carried out a literary program for pastor and family and all returned Prairie View students welcome. Address hy Prof. W. H. Brandin; response, Miss Irene Thomas. All who discussed the suhjects were at their best, viz: Prof. Brandin, P. R. Thomas, Irene Thomas, Mr. and Mrs. Tom Oliphant, Bessie Pankey, Bro. R. E. Crawford and daughter, Montez McGlothern, Mr. Sam Justice, clerk; Mr. J. C. Carter, master of ceremonies; A. E. Watkins, superintendeut.



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SHARON, TENN. — Wesley L Chapel Methodist Episcopal Church celebrated Children's Day with grand success June 15th, 1924. The children's sermon was preached by the Pastor, J. W. Wade, at 11 o'clock a. m., the attendance was small. During this service. At 3:30 p. m. the programme was conducted by Mrs. Lizzie B. Wade. Miss Alma Tansil, talented organist, rendered rich and melodious music. The choir of Pleasant View Baptist Church joined in with us, and rendered excellent service for the occasion. Collection $35. —Lizzie B. Wade, reporter.

HONDO, TEX. — After returning from the Summer School of Theology ta Waveland, Miss., I was surprised by the parsonage committee of Simpson Methodist Episcopal Church. with a nice white iron bed. In taking up my program where I had left off, I began my revival on the 15th. of July, which was conducted by the Rev. W. M. Reed of Waco. Several were added to the church and a large number came night after night to the anxious seat of mercy for prayer. On Sunday, July 20th, at 11:15 a. m., the door of the church was opened and six came forth and joined the church. after which 38 assembled around the Lord's table and partook of the Holy Sacrament. Members and friends stood by the financial expense of the meeting. One sinner man by the name of Will Sorrell, gave $5.60. Total collection $45.84. Many others gave one dollar each. The meeting was closed on July 26th in high spirit. We are bringing some things to pass at Hondo. Pray for our success.—B. J. Easter.

LAKE CHARLES, LA.—I wish to express my deepest appreciation to a jolly bunch of the members and friends of Warren Methodist Episcopal Church, who, on Tuesday night, after class, came to the parsonage, leaving on the table a nice assortment of choicest groceries. This token of appreciation indeed brought sunshine to the pastor and those who live in the parsonage. Mrs. M. E. Benoit, led the company. Presentation speech was made by Bro. Henry Baskin. I can only mention some of the names of those who constituted the company: Mrs. S. O'Neal, L. Champ, Ida Clark, M. E. Benoit, M. Simon, C. Sanders, E. Peterson, R. Callery, A. Scott, A. Baskin, E. Jefferson, E. Jackson, M. Hunter, M. Ganer, A. Morris, A. Johnson, K. Russell, L. Bury, L. Piert, Ed Piert, and many others. Some cash also, was presented. Come again friends, you are welcome.—T. A. Hampton.

McHENRY, MISS. —The 18th of July was a high day at Drew's Chapel Methodist Episcopal Church. Clean-up day was observed by the Ladies' Aid Society, by Sister Louisa Hairley, president. The church was scoured and cleaned from start to finish, trees white washed, church decorated, yard cleaned. The following Sisters fell in line: Katie Fairliey, Arlena Cleveland. It was followed by Children's Day Service. The exercises were fine. Conducted by Sisters Arlena Cleveland and Sister Louise Fairley. She is also the delegate to represent the Ladies' Aid Society in the district conference. Five Dollars was given to her for representative fee. The pastor preached a soul- stirring sermon taking for a text Exodus 14ch., 14-15 V. Total collections for the day $17.28. We are glad to say our church is spiritually alive under the leadership of the Rev. Wm. Emerson.—Katie Fairley, reporter.

CANTON, MISS.— Canton Circuit: The Hopewell Sunday School celebrated its Children's Day with everything well arranged, conducted by Miss Elna Goodloe; she had everything fixed. The choir sang well. Music by the pastor, duet by Misses Goodloe and Thomas, were of high order and others did equally as well. Collection $17.00 for education. Last but not least Bros. R. Sims, J. Sims, E. Goodloe rendered valuable help in the collection.—Rev. H. S. Martin, pastor; Elna Goodloe, reporter.

SHAW, MISS.—July 6th was a high day at Hazel Chapel Methodist Episcopal Church under the leadership of our pastor, Rev. W. M. McCaskill. At 11 o'clock our pastor was at his best when he stirred our hearts with a message from God. His text, found in Matt. 25-10. After the morning service dinner was served by the good women. At 4 o'clock there was a program rendered by the young people. They were divided into groups, No. 1, Miss Lily Raggs, $2.50; No. 2, Thelma Booker, $4.50; No. 3, Nina Welch, $8.90. Total amount, all purposes $20.00. Six members added to the church. We thank Dr. Scarborough for sending us this good young man. We, as members of Hazel Chapel are going to stand by the pastor in putting the program of the church over.—Rev. W. M. McCaskill, P. C.; Dan Lofton, reporter.

OBITUARY

LOVE—Brother Rich Love passed from labor to reward July 9, 1924. He was a member of St. Mark M. E. Church, DeKalb, Miss. He was 62 years old. He leaves a wife, three daughters, two sons, grandchildren, and a host of friends to mourn his loss. The funeral was conducted by his pastor, Rev. G. W. Adams, He is missed in his home.—(Mrs.) Emma C. Scott, reporter.

GOOSBY — Sister Anna Goosby, Bryan, Texas, died on Saturday, July 19, 1924. Sister Goosby was an esteemed and loved member of Lee Chapel. She united with this church several years ago under the pastorate of Rev. Sydney Johnson, and has been a faithful member since that time. We mourn the loss of Sister Goosby; she was an obedient and loving member, true to her obligations, always ready to serve in any capacity the church saw fit to place her. We can only bow our heads in humble submission to him that doeth all things for the best. In Sister Goosby's death we have lost a faithful member; we will miss her presence in our services, but we feel she has been called to a higher mount.—G. D. Houston, Reporter.

BURDEAUX—Bro. Richard Burdeaux, a faithful member of Shiloh M. E. Church, fell asleep at Lauderdale, Miss., July 24, 1924. His funeral was attended by his pastor, Rev. E. W. Rogers. Sister Rosie Chatman, a faithful member of Oak Grove C. M. E. Church, fell ssleep in Christ July 4, 1924. She lived a devoted Christian. Our loss is heaven's gain. Her funeral was attended by Rev. E. W. Rogers, pastor of the Lauderdale charge. — Alter Hatter, Reporter.

CRAWFORD—On June 25th death visited the home of Mr. and Mrs. Vance Crawford and claimed Miss Irene Crawford, who was the sister of Mr. Crawford. She came to Potts Camp on Tuesday and died Wednesday night at 11:30. She was 18 years of age and joined the church at the age of 12 years. She leaves to mourn her loss, mother, father, brother and sister. Her remains were laid to rest in St. Mary's Cemetery. Rev. W. C. Hilliard conducted the funeral.—Violet L. Estes, Reporter.

DARDON—Sister Ludie Dardon, a faithful member of Shiloh M. E. Church, Lauderdale, Miss., fell asleep July 8, 1924. Sister Dardon was one of our faithful members. Sho leaves to mourn her death one son, a daughter, a husband, and a host of friends. Funeral was attended by her pastor, Rev. E. N. Rogers.—Alter Hatter, Reporter.

McGRUE—Brother Jim McGrue, one of St. Paul's oldest members in the Medill Circuit, passed to his final reward July 23, 1924. He lived faithful to his church for about 42 years. He joined the church under the pastorate of Rev. T. Moore in 1882. Brother Jim McGrue lived the life, and it was a pleasure at all times to meet him. He was full of life, patient, kind and pious. He was about 98 years of age and so lived that we believe his summons was glorious, as he sunk sustained by an unfaltering trust in God and left us to be with the Christ he loved. The funeral was conducted by the pastor, assisted by Rev. H. N. Logan of tho Baptist Church.—Reporter.

BICKHAM—Brother Ben Bickham was called from labor to reward July 22, 1924. He was 94 years old and was a true Christian and a faithful member of Lynch Chapel M. E. Church for over 50 years. A few years ago he took severely ill; he recovered to some extent, but was never able to resume his duties in the church, but would come when he was able, always professing a strong hope in Christ. Brother Bickham leaves a wife with whom he lived happy for seventy-two years; to them were born fourteen children, seven survive him, and forty-two grandchildren and great grandchildren. His funeral was attended by the pastor, Rev. R. N. Jones, and his ex-pastor, Rev. H. E. Morgan.—Reporter.

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Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any cor rections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Waco	Chilton, Tex.	August 12-17	T. H. Wyatt
Huntsville	Bellemina, Ala.	August 12-17	J. L. Carr
Louisville	Anchorage, Ky.	August 12-17	R. F. Broaddus
San Antonio	Gonzales, Tex.	August 12-17	A. L. Carper
Greenwood	Itta Bena, Miss.	August 12-17	E. F. Scarbrough
Starkville	Longview Circuit	August 12-17	J. H. Talbert
Marion	Eutaw, Ala.	August 12-17	Robert R. Williams
Memphis	Capleville, Tenn.	August 12-17	T. W. Davis
Montgomery	Mobile, Ala.	August 13-17	P. P. Wright
Topeka	Topeka, Kan.	August 13-17	G. G. Logan
Rome	Ceadertown, Ga.	August 13-17	R. T. Jackson
Meridian	Philadelphia, Miss.	August 13-17	B. T. McEwen
Sedalia	Appleton City, Mo.	August 13-17	E. L. McAllister
Monroe	Bonita, La.	August 13-17	John A. Lindsay
St. Louis	Elsherry, Mo.	August 13-17	Leroy Woolrich
Fort Smith	Roland, Ark.	August 13-17	W. H. Simpson
Gainesville	Atlanta, Ga.	August 13-17	J. F. Demery
Shreveport	Logansport, La.	August 13-17	J. E. Rolox
[illegible]	Kingston, S. C.	August 13-17	J. F. Page
Tupelo	Nettleton, Miss.	August 19-24	E. R. Miller
Sardis	Darling, Miss.	August 19-24	C. W. Butler
Durant	Ethel, Miss.	August 19-24	J. M. Walton
Lake Charles	Crowley, La.	August 20-24	C. W. Reeves
Hannibal	Columbia, Mo.	August 20-24	C. S. Webster
Guthrie	Ardmore, Okla.	August 20-24	S. A. Stripling
Gainesville	Cedar Key, Fla.	August 21-24	J. S. Todd
Richmond	Lincoln, Va.	August 26-31	Walter S. Jackson
Clarksdale	Clarksdale Circuit	August 26-31	J. M. Marsh
Baltimore, North	Relsertown, Md.	August 26-31	E. S. Williams
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The time is fast approaching for our district annual meeting, which will convene at the same time and place of our District Conference. We are very anxious to make this year a success, therefore to every Pastor, Epworth League President and Sunday School Superintendent the challenge of your opportunity comes. Will you measure up and he ready with a good report? The District Superintendent is in accord with us and pledges his support. May the Lord hless our efforts.—(Mrs.) Mary E. Whaley, District Pres. of Hannihal District Epworth League and Sunday School Convention.

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It is a heantiful cloth hound b containing nearly three hund pages. It is our greatest desire place one of these books into hands of every person in the sta Price per copy $2.00 cash with or or $2.30 C. O .D. Write.

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rett Biblical Institute
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DEPARTMENT OF RELIGION
NORTHWESTERN UNIVERSITY
EVANSTON

Southwestern Christian Advocate

LORENZO H. KING, Editor | Vol. 51 | New Orleans, August 21, 1924. | No. 35. | THE METHODIST BOOK CONCERN, Publishers

The Pure Home—An Asset

The Negro Home is undoubtedly a fact. Measured by the supreme test of civilization and the only adequate and final criterion of race progress and efficiency, namely, the ability to create the pure home, it must be acknowledged that the Negro has made good. The pure home is perhaps somewhat discouragingly in the minority and unknown to the masses of the whites who hear far more of the spectacular phases of Negro life; but it exists, and upon this priceless nucleus the race must depend in its efforts to create a social conscience. Such homes deserve all the more encouragement and sympathy because of the odds against which they must contend. They are most numerous in the towns and cities, but are there forced to exist in the least desirable sections, where over-crowding and unsanitary conditions are perhaps the least of the difficulties against which the pure home must struggle.

The betterment of the Negro's home life, as well as the elevation of his morals, is inseparably connected with education and industrial independence. With the acquisition of property naturally come refinement and cleaner morals. The character of a group may be measured to a certain extent by its intelligence and financial standing. Wealth and enlightenment do not indeed create moral values but they offer the necessary instrumnets for the attainment of the highest type of personality. None realize this better than the Negro leaders themselves.

From "Democracy and Race Fiction," by Meckiin.

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any cor rections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Waco	Chilton, Tex.	August 12-17	T. H. Wyatt
Huntsville	Bellemina, Ala.	August 12-17	J. L. Carr
Louisville	Anchorage, Ky.	August 12-17	R. F. Broaddus
San Antonio	Gonzales, Tex.	August 12-17	A. L. Carper
Greenwood	Itta Bena, Miss.	August 12-17	E. F. Scarbrough
Starkville	Longview Circuit	August 12-17	J. H. Talbert
Marion	Entaw, Ala.	August 12-17	Robert R. Williams
Memphis	Capleville, Tenn.	August 12-17	T. W. Davis
Montgomery	Mobile, Ala.	August 13-17	P. P. Wright
Topeka	Topeka, Kan.	August 13-17	G. G. Logan
Rome	Ceadertown, Ga.	August 13-17	R. T. Jackson
Meridian	Philadelphia, Miss.	August 13-17	B. T. McEwen
Sedalia	Appleton City, Mo.	August 13-17	E. L. McAllister
Monroe	Bonita, La.	August 13-17	John A. Lindsay
St. Louis	Elsberry, Mo.	August 13-17	Leroy Woolrich
Fort Smith	Roland, Ark.	August 13-17	W. H. Simpson
Gainesville	Atlanta, Ga.	August 13-17	J. F. Demery
Shreveport	Logansport, La.	August 13-17	J. E. Rolox
[illegible]	Kingston, S. C.	August 13-17	J. F. Page
Tupelo	Nettleton, Miss.	August 19-24	E. R. Miller
Sardis	Darling, Miss.	August 19-24	C. W. Butler
Durant	Ethel, Miss.	August 19-24	J. M. Walton
Lake Charles	Crowley, La.	August 20-24	C. W. Reeves
Hannibal	Columbia, Mo.	August 20-24	C. S. Webster
Guthrie	Ardmore, Okla.	August 20-24	S. A. Stripling
Gainesville	Cedar Key, Fla.	August 21-24	J. S. Todd
Richmond	Lincoln, Va.	August 26-31	Walter S. Jackson
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It is a beautiful cloth bound book containing nearly three hundred pages. It is our greatest desire to place one of these books into the hands of every person in the states. Price per copy $2.00 cash with order or $2.30 C. O .D. Write.

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DEPARTMENT
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From "Democracy and Race Fiction," by Mecklin.

"WHO ARE YOU"

One who undertakes the task of social uplift and moral reform is sure sooner or later to be confronted with the question of his identity; which question involves scrutiny of his motives and general integrity.

There is an interesting story told of the experience of a wandering band of would-be reformers who were holding forth in a certain city where Paul, the great apostle to the Gentiles, happened to be present one day. It was at Ephesus, a noted missionary center from which Paul conducted his evangelistic labors in the province of Asia. Here the apostle received converts, mediated to them the Holy Spirit, by the laying on of his hands, and they spoke in tongues as did the disciples at Pentecost.

Upon this beginning as a foundation Paul built scurely. For three months, he continued here preaching fearlessly and convincingly the truths of the Kingdom of God. Leaving the synagogues, he took up his teaching in a public hall where daily for two years he held discussions about the New Faith to the extent that its character was generally known among all the inhabitants throughout the whole territory. One of his chief credentials as a religious reformer and missionary was the miraculous healing power possessed by towels and aprons which he blessed in the name of Jesus. It created a profound sensation when it was observed that these carried to the sick, effected cures or the expulsion of evil spirits.

One of the speculations of philosophy since its birth has been concerning the nature, conduct and control of spirit, particularly of evil spirits. Paul's success herein captured the imagination of the expectant minds of his day. He had outdistanced the professional exorcists and spiritual mediums of his times. His cures were free from that commercialism which was the essence of theirs. His was done in the name of Jesus; and to that extent were radically different in moral superiority.

"I command you by that Jesus whom Paul preaches", was the formula hence forth used by the professionals who plied their business of casting out evil spirits for the sake of money gains. On this particular occasion seven brothers undertook to practice the art of an evil spirit, who replied to them as follows: "Jesus I know, and Paul I have heard of, **but who are you?"**

Food for reflection lies herein for those who, whether disinterestedly or by design, are undertaking to reform society corporately or as individuals. The indispensable credential of authority, the one test of effectiveness in securing lasting results is personal character and integrity. Working tools, formulae, technique, be these never so efficient, do not, because they cannot, supplant the value of personality as a determining, disposing factor in the accomplishment of any and all social reform.

Positively commendable, even desirable and necessary may be the purpose or objective sought, yet the insistent question with which the subject-public confronts the would-be reformer is still this: "But who are you," desiring to effect such reform, to arrive at such an objective? The wisdom of the world is not blind; most men whom we would help are aware of that dramatized philosophy that "It were easier to teach twenty men what were good to be done than to be one of the twenty to follow our own instruction." Perhaps there would be fewer would-be reformers and professional exorcists of evil spirits posing as benefactors and leaders of humanity if they realized the searching scrutiny with which they are being examined in the world's thought.

It matters not either that they ply their trade as corporate bodies. Numbers and organizations are not by any means a badge of integrity or guarantee of success. Even organizations now are called upon to attest their integrity and to vindicate their appeal to society by the strength and force of character inherent in them as ethical groups. A given group may, more often perhaps does, go wrong. That many men pursue a given course of action is no logical guarantee that they are right either in conduct or character. 'Minorities, since time began, have proved the better part of man'.

It is no repudiation of the values sought, should persons of known disrepute or doubtful integrity, seeking to bestow such values, be repudiated by society. The evil spirits were cognizant of, and recognized, the sovereign character of Jesus. The good loses nothing of its value when society refuses to receive it at the hand of those unworthy to bestow it. In such an act, society refuses not the good; it rather shows its high estimate of the good by insisting it shall be purveyed through worthy channels. And besides, evil presumption is thereby rebuked. "Who are you?" asked by the scrutinizing evil spirit was at once a challenge to the character of the exorcists while it was a rebuke and a repudiation of their presumption and methods.

Society's rejection of reform service and gestures by those who themselves need reforming would go a long way to enhancing the value of the good in human estimation; and would thereby give encouragement and morale to those really good folk who are laboring unselfishly, and often unappreciated by their fellows, for social betterment. The unprincipled and the unfit are frequently too forward and loud in their reform forays. In fact, to meet the temper of the times and to enhearten workers of sincere motives and acknowledged integrity, it is necessary that we pay more heed to the character of the type of workers going up and down, posing as teachers and helpers of the people, and in whom the people have little or no confidence.

THE CHURCH SHOULD ASSIST

Negroes are making commendable headway in the profession and field of dramatic arts. Not only are recruits to the ranks of the number of those entering this field being multiplied but there is a growing sense of the large possibilities which this field offers for development of real talent as artists, and of the dignity of the profession.

Colored actors are putting forth honest effort to clean up and dignify the profession. While there is no ground for thinking that all colored actors are lax or even that they are more lax than their white compeers, it is true that much can be done by them to make the profession less malodorous than at the present time, care should be taken to gradually weed out the evil minded members among them and to enlist for the roles only such as practice their profession with the sole view of developing true art.

Real art is not vulgar or obscene. It is to hold, as it were, the mirror of nature before men, but under such restrictions as are imposed by the cannons of society in an ethical community. What is indecent or unapproved in common or ordinary concourse should find no quarters on the stage. When actors band themselves together to eliminate smut and indecency from the stage, both in the character of the stage personnel and the subject matter and technique of presentation, they will have gone a long way to dignify their profession and what is more, to win the sympathetic support of the best people of the community.

Working in this direction is the Colored Actors' Union, with headquarters in Washington, D. C. Moreover to prevent piracy of material; to look after the members when they are ill and in distress; to prevent begging when a member is to be buried, are also among the expressed purposes of the organization. Increased self-respect and independence will be the inevitable outcome of such a policy. All of which is directly related to putting the whole stage enterprise on the basis of dignity and community service. In this way much that is objectionable in the stage and profession as now conducted will be eliminated; and the possibility of stage and church contact and co-operation will be materially increased.

Perhaps this is virgin soil for the Church to render a type of service much needed. It will be difficult for the stage to purge itself. If the church can assist in this task rather than spend its energies in wholesale denunciation of the stage, much positive good will be done, and much of the ill feeling and friction between stage folk and the church will be allayed. The responsibility of the Church in such a matter is perhaps indicated in the historical fact that the church originated the stage as an organized profession and enterprise. Should not the church now feel responsibility for appropriating the stage and restoring it to its original purpose, or of at least co-operating with it for restoration to dignity and sanity. At any rate the profession has a claim therefor upon the church and the challenge must be met.

COVINGTON AREA STARTS WELL

When Bishop Matthew W. Clair was assigned to residential supervision of the newly created Covington. Ky., Area he was made the administrative head of the largest area in stretch of territory perhaps in our entire home field. Recognizing the responsibility entailed thereby. he at once set out to bring expected results.

To that end he called the men and leaders of his area to meet him at St. Louis, Mo., in July to organize the Area World Service Council. Every District Superintendent, save one who failed to receive the notice, and many of the pastors from every section of the Area as far east as Detroit and as far west as Denver came evincing their intent and purpose of doing team work with the Bishop in developing every phase of the Area work.

Dr. R. J. Wade threw down the challenge to the Area in his forceful discussion of "What is the World Service Program?" His usual loud note of optimism was sounded by Secretary Wade throughout. In earnest convincing speech Bishop Clair showed the relation of Covington Area to the program of the Church as it is now phrased under "World Service". He urged regular systematic giving to meet the needs and charged the men that while the Area has an unusually large responsibility, "the Church has confidence in our ability to do and to lead."

In a striking address, Dr. E. A. White gave a resume of notable achievements in the home and foreign fields during the five-year Centenary period, as an example of what can be done. How the Area may meet the Church's expectation was discussed from the standpoint of the District Superintendents by Superintendents G. G. Logan, L. H. McAllister and L. G. Hodges. Pastors J. B. Redmond, B. F. Abbott, J. C. Brower and H. T. S. Johnson discussed it from the pastors' viewpoint; while the laymen's view was given by Prof. J. W. Thorps, W. G. Mosley and Mesdames A. C. Freeman and W. C. Florence.

The devotional spirit of the meeting was kept at high tide by the addresses of Drs. J. N. C. Coggin and F. H. Butler. Dr. I. G. Penn also addressed the meeting in his usual vein.

Aside from the addresses the work of the Council was done through appointed committees that gave detailed attention to every interest and feature of the program. The Committee, on Goals recommended the raising of a special fund of $1000.00 per annum during the quadrennium for Liberia; and an increase of not less than ten per cent per annum in the circulation of the Southwestern Christian Advocate. Good Literature Day was approved as the period this year when the Area will unite in a collective way to do its part by the Southwestern.

Other goals adopted and set up for the Area are an intensive evangelistic campaign, area-wide, in the effort to increase the membership by at least ten per cent, emphasizing life service recruiting as necessary to conservation of spiritual life and to extension of the Kingdom. Stewardship was emphasized as the normal estate of every Christian and the legitimate and only effective method of financing the Church and Kingdom.

Large place was devoted to discussion of the value of the youth to the program of the Church. The Sunday School and Epworth League, the College and the home were championed as the Chief factors to be stregnthened that they might minister most fruithfully to the lives of the youth of the Area. The Retired Minister and the claims of dependent widows and children of deceased preachers came in for their rightful share of the discussion. The tenor of the whole series of deliberations and debates was expressed in the ringing militant sentences of the closing paragraph of the Committee's report:

"We call the Area to attention and to arms in the task of the World Service program, and respectfully recommend that our goal for World Service be 100 per cent fulfillment of our apportionments and pledges, God being our helper."

Pastor Abbott and the great Union Memorial Church made a large contribution to the success of the Council sessions by the thoughtful and generous attentions and provisions made for the entertainment of their visiting guests. Bishop Clair was happy over the results of that auspicions beginning of Area work.

A HALLELUJAH CHORUS

The Gospel is a Hallelujah Chorus and ought always to be rendered as such, and not recited as though it were a text book on Sociology. Listening to a great many sermons on social questions makes us wonder whether that distinction ought not to be continually re-emphasized. What shall it profit a man if his message gains the whole world in the breadth of its application and loses its own life, as an exalted, passionate song of redemption? With most of the objections to the so-called "social gospel" we have small patience. But with the concern that the gospel shall, under all circumstances, still be a gospel, proclaimed with an intense abandon which marks it as a divine revelation, we have the keenest sympathy.

There is a real danger lest we sell our birthright as heralds of redemption for a mess of statistical and socialogical pottage. Mr. A. G. Gardiner, writing of Beatrice and Sidney Webb, the English economists, says that they look on the human race as so much material to be drilled and marshalled into columns of statistics. That is an exaggeration for the sake of an epigram, but it points out a constantly besetting sin. As the range of the Gospel broadens the utmost vigilance is needed that it does not become correspondingly shallow; that it retains the passionate, piercing musical note which makes it a gospel and not a mere program of social reform. Indeed, that word "program" may easily become the most lifeless and arid word in the English language.

Frequently at an aeroplane field, as the plane runs along the ground just before taking to the air, the exclamation is heard from the crowd, "There she goes!" The miracle is just about to happen. The wings tilt upward and the machine lifts into the sky. That same miracle, the unaccountable afflatus which draws it into the sky, must happen somewhere in every sermon which really fulfills its purpose. John Wesley's sermons frequently seem heavy prose to the reader. But we may be sure that somewhere in their delivery to the crowd, that experience, "There she goes!" was felt as the wings of the discourse caught the wind of God and navigated the heavens. It is that divine quickening which distinquishes preaching the Gospel from conducting any kind of a discussion. If our proclamation never leaves the ground, it never achieves the real magic of preaching.

It is recorded that when Whitfield was preaching he could be heard half a mile; but that when he sang he could be heard twice the distance. The proportions, at least, are correct. It is the musical note which carries farthest. The secret of the Wesleyan revival is that it burst on England with the sweeping, lifting force of a great song. It is worth nothing that the year in which Handel gave to the world "The Messiah", with its Hallelujah Chorus. was the year preceeding that in which Wesley and Whitfield began field preaching. They were both expressions of the same truth and mood. The very words in which Whitfield describes his first field preaching are almost the exact words in which Handel describes the composition of the great oratorio. Whitfield says that the people were in front of him with all heaven above him as a sounding board. Handel says that he wrote the great passages of music with "all heaven spread out before me." The evangelical revival was a Hallelujah Chorus in the spiritual world. Its divine song woke the soul of a nation into life. Wesley and Whitfield were an immortal illustration of Arthur O'Shangnessy's lines:

"One man with a song at pleasure
May go forth and conquer a crown
And two with a song's new measure
Can trample an empire down."

The wandering ministrels of God, tramping up and down English lanes and hedge rows, sang a new day into Britain.

The Gospel must go everywhere, but it must go with the momentum which can only come from an explosive spiritual experience. There is a permanent truth, to be forgotten only at our peril, in old Father Taylor's Comment and Ralph Waldo Emerson's sermons. He said:

"Emerson is a beautiful soul and he will have to go to heaven because the devil wouldn't know what to do with him. But

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OH THAT MEN would praise the Lord for his goodness, and for his wonderful works to the children of men.—Psalm 107:21.

it would take as many of Emerson's sermons to get a man converted as it would take quarts of skimmed milk to make him drunk."

Baldly stated, that is just the purpose of preaching to make men drunk; to intoxicate them with the spirit; to generate an unearthly spiritual energy.

The preacher's task and his only hope, is not to narrow the range of his gospel, but to take the facts of the complex modern world, its industrial injustice, race conflict, its war, and set the words to music, the music of a divine proclamation. The Gospel ought not to be read through as though it were the annual report of the Charity Organization Society. It must be set to the high C of the song of Moses and the Lamb.

Personal and General

The many friends of Dr. W. H. Crogman, formerly of Atlanta, Ga., will regret that he is seriously ill at his home in West Philadelphia, Pa.

The Muskogee District Conference which was recently held at Muskogee with Dr. W. C. Conwell as District Superintendent reports that the most interesting feature during all of the sessions was the lecture by Bishop Matthew W. Clair of the Covington Area.

Dr. G. H. Lennon our pastor at Zion M. E. Church, Ocala, Fla., is the Editor of a very neat Church and Service Community Bulletin which gives an interesting account of the activities in his charge.

The Little Rock Conference will be held at Fayetteville, Ark., December 3, 1924 instead of November 19th. This is one of the conferences of the Covington Area.

The annual meeting of the Board of Home Missions and Church Extension for the current year will be held in Philadelphia, November 20-22 inclusive.

We have just received in this office a very unique and interesting book giving the history of Rust College edited by a former graduate of that Institution, Prof. Webster B. Baker, who is now Instructor of Chemistry at Bennett College, Greensboro, N. C. Any student or friend of Rust College desiring a copy can write the author.

We record here the death of Mr. D. D. Cameron, a staunch member of our church at Brunswick, and the father of Mrs. Frances Cameron Badgett, who has been employed in our office for two years. We extend to her and other members of the bereaved family our heartfelt spmpathy.

Bishop I. B. Scott of Nashville, Tenn., visited Scott M. E. Church, Indianapolis, Ind., July 27th and 28th. He preached on Sunday and lectured Monday night. The Bishop spoke very favorably of Unification of the Methodist Episcopal Church and the Methodist Episcopal Church South, and gave a brief history of their separation on account of slavery eighty years ago.

A Conservatory of Music has been established by the Board of Education of the Methodist Episcopal Church at Haven Institute and Conservatory of Music at Meridian, Miss., which includes, besides a conservatory building, forty-six pianos, two grand pianos, a pipe organ and an orchestra of forty pieces. This organization, together with the student glee club, constitutes one of the best aggregations of musicians in this section of the country.

The rug factory at the Near East Relief Orphanage at Syra, Greece, is giving 1,000 girls an opportunity to prepare themselves for future selfsupport. A former rug manufacturer is in charge, and the factory is used not only as a training school, but for production purposes as well. The forty looms are kept busy constantly as girl after girl acquires the spirit of confidence that comes with the approach of economic independence. Helping rescued orphans to help themselves in an excellent Golden Rule doctrine.

Dr. Thomas B. Oville our pastor at St. Paul, Birmingham, Ala., recently spent several days in the Crescent City visiting friends, during which time he preached a very able sermon at Wesley M. E. Church, Sunday morning August 10th, and was a welcome visitor to our office also.

Miss Carrie A. Hibbler, a college graduate of Rust College, has been teaching Primary Methods in the Summer Normal at Meridian, Miss., and reports a very successful term. In the meantime, her sister Miss Julia Hibbler received from Columbia University her Master of Arts degree. These young ladies are the brilliant daughters of the Rev. J. C. Hibber, District Superintendent of the Vicksburg District, Mississippi Conference.

Wiley College has discovered that college students often change their minds about what they intend to do after graduating and that a good many of them who vow they will never teach, turn out to be splendid instructors.

With this idiosincrasy in mind, the college officials have been conducting three series of courses in education. The four-year series is for the bachelor of science degree and the State Certificate allowing them to teach in Texas. The two-year series is for those who desire a diploma from the short course in education offered and the first graduate certificate to teach, which is good for six years and renewable after five years for a permanent primary certificate. There is a one-year course for students who have completed high school work which entitles them to a first grade certificate to teach for four years. All of the teacher training courses are of college grade.

To meet the needs of a number of girls who wish to teach in rural and graded schools, Gooding College will offer a course in the methods of teaching home economics when the fall term opens September 9.

In this course special attention will be given to the preparation and serving of hot and cold lunches, the selection of foods and principles of cooking them, care and construction of cooking apparatus, hand and machine sewing, application of stiches to simple garments, drafting systems and the study of commercial patterns.

For the benefit of students coming from high school where domestic science or domestic art has not been taught, the work in methods will be supplemented by study and demonstration of subject matter, so the teachers who go out from Gooding College will be able to do as well as to tell how this practical work should be done.

Dr. Robert R. Moton, President of the National Negro Business League announced today that according to the decision of the Committee of Judges, the Health Week Trophies offered by the National Clean-Up and Paint-Up Bureau of St. Louis, Missouri, to the cities doing the most effective work during the recent observation of National Negro Health Week, were won by Cincinnatti, Ohio; Baltimore, Maryland and Memphis, Tennessee. The cups will be awarded to the representatives of these cities at the celebration of the "SILVER JUBILEE" and Twenty-fifth Annual Meeting of the National Negro Business League in Chicago, Illinois, August 20, 21 and 22.

National Negro Health Week was established in 1915 for the purpose of reducing the mortality rate among the members of the Race and was conducted jointly by the National Negro Business League and the United Public Health Service, with the cooperation of various other local, state and national welfare agencies. The effectiveness of the work is shown in the statement made

(Continued on Page 9)

SPEAKING OF FUNDAMENTALS—HERE ARE SOME ONES!

By Henry H. Crane, Pastor, Center Church, Malden, Mass.

The master mark of the wise man is his ability to differentiate between what is important—and everything else. A wise judge rendering a decision ignores the irrelevancies and joints out the issue that is vital. A wise doctor diagnosing a case is not misled by unimportant ailments, but puts his finger on the symptoms that are really serious. A wise teacher instructing a pupil wastes no time on trivalities; he stresses the points that are paramount. A wise preacher dispensing the Gospel dispenses with anything less than the Gospel. A wise human soul of any kind reveals his wisdom by his power to get at the gist, the heart, the essence of the matter. He knows the difference between the things that really count and the non-essentials.

Most of us, however, are not wise—but otherwise. And the result is endless controversy, confusion and waste. In politics, for instance, we have our great party conventions spending time and energy and hundreds of thousands of dollars—for what? For nothing at all that really matters. Scarcely a single, clear, positive statement on any vital issue is ever forthcoming. All the parading and spellbinding, committee contention and convention turmoil is for just one thing, obviously: to get our party into power. And what of that? It matters not at all which side wins, for there are no important principles at stake. It is all a struggle over non-essentials, from the point of view at least of the common citizen, who is supposed to count for a little somehting in these United States.

Futile Controversies

In the religious world, to cite another notorious example, we have our so-called "Fundamentalist Controversy." That designation is a mis-nomor. If it actually were a matter of defending the real fundamentals of the Christian faith it might be worth while. But it isn't. It is a conflict over non-essentials. Of course to so state it may seem to be begging the question. But that is hardly the case. The fact is that virtually all of the present issues have been up fordiscussion in one form or another at various times in the past, and so far as it can be discovered they never have been settled save in one way only—by subsidence. That is, they were settled, if at all, simply by ceasing to talk about them, forgetting them. "Neither side won the game; the spectators left the benches." People quit caring. The issues had no vital connection with life. They were interesting, perhaps, but not essential. So they were allowed to fall into abeyance. There was something more important to do.

But we can never quit caring about the real fundamentals; any more than we can quit caring about Life. In fact, that is precisely where we must start if we are ever to get at the essentials—with Life itself. Whatever principles directly bear upon Life, making it larger and more lovely, these are the fundamentals. Jesus dealt in fundamentals. He did not come saying, "I am come that you might have new dogmas and doctrines, and have them more defiantly." His wonder word was, "I am come that you might have life, and have it more abundantly." So he revealed to men the pole-star of Truth, and taught them to think more clearly. He uncovered the touchstone of Love, and urged them to feel more unselfishly. He opened the portal of courage, and challenged them to act more honestly. He pushed out the skylight of Faith, and helped them to trust more unwaveringly. And that was about all. For the fundamentals are few, not many. Perhaps they are only these four: Right Thinking, Right Feeling, Right Acting and Right Believing. As Henry Van Dyke sings:

"Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motive purely;
To trust in God and heaven securely."

Let us consider them a bit; not exhaustively, just suggestively. And first of all Right Thinking. Here is a fundamental to which the modern day seems to be widely awake. All this popular enthusiasm for Psychology, that in many instances has gone to ridiculous extremes, is evidence enough of the growing recognition the superlative significance of Right Thinking.

But this emphasis is by no means new. Jesus made it over and over. As a matter of fact one of the distinguishing characteristics of Christianity is that it has to do primarily with the mind of a man. The sin which is committed with the mind occurs again and again, and while it shows no ready results and seems so harmless, it is reality breeding a million septic worms that crawl down through the life eating away the very stamina of manhood.

It is no empty platitude, it is the veriest truth that "as a man thinketh in his heart, so is he." Whatever a man's thought life is by and by his transactional life is bound to become. We sometimes wonder at the sudden fall of some highly respectable citizen. The deacon in the church, the president of the bank, or some supposedly reputable brother suddenly crumbles into moral collapse. We are all amazed. We cannot understand it. If we knew his inner life, however, the solution would not be difficult.

I saw a great oak fall flat to the ground one day in the midst of a thunder-storm. To the untrained eye it had appeared sound and strong. But it was merely a standing shell. Its heart had been eaten out by worms, and it couldn't stand the strain of a sudden storm. The virulent germs that are multiplied in the mind by every evil thought eat out the heart of a man in much the same way. He is struck by a sudden gust of temptation one day, and the wreckage reveals the rottenness. A man must think morally and not immorally "if he would make his record true"—"for to be carnally minded is death." That's a real fundamental.

Thinking in a Fog

But not only is a man to think morally, he is to "think without confusion clearly." And it is quite as important that a man should think clearly as that he should think morally. A great deal of what is called "sin" in this world is due to nothing other than mere mental confusion. Few people would do those things which bring shame upon themselves if they grasped clearly the nature of the folly they were committing. Most of our foolishness comes as a result of self-deception.

And our quarrels, our personal, national, racial, religious, class quarrels are due not to any deep-seated antagonisms, but to misunderstandings. We do not think clearly, and our mental confusion manifests itself in the fact that we get angry, or, as the popular expression has it, "we lost our heads."

Somebody emptied a bucket of water from an upper window upon the head of a philosopher one day as he was passing along the streets. As is the way with water, it got the brother; his shirt was spoiled; but not his spirit. He was a philosopher, a real one: he could think clearly. He refused to become angry. He maintained his self-control. He walked on unperturbed. "That man," thought he to himself, "threw that water not on me, but on what he thinks I am." Of course, he really should have been "sensible," "regular he-man," and smashed down the door of his assailant, beaten him soundly, and sued him for damages. Thus he would have "defended his honor." He simply did a little clear thinking, however, and saved himself all that trouble.

All wars are but the ghastly and ruinous result of erroneous or corrupted thinking. Reduce this war business to its lowest terms, and what is the gist of it? Simply this: Nations fight for the same reason boys do—because they are childish, lack self-control, and have not yet developed sufficient rational clarity to realize that brute force accomplishes nothing save the destruction of those who resort to it. Or for the same reason bullies or savages do—because they are what they are. Or for the same reason "gentlemen" usd to deul—because they are vain, silly, selfish and sensitive, and have diseased notions of "honor." Each of these sentiments is low, vicious, unreasoning and semi-civilized. Only muddled minds make them possible. And worst of all, when men wage war their reason is so twisted, their intelligence so beclouded, that in doing "hell's business" they "verily think thy do God's service." Only as men learn to "think without confusion clearly" will they ever save themselves from war's "pentecost of calamity." It is a fundamental.

Then there is the second great fundamental—Right Feeling. "To love our fellow-men sincerely," our little verse says; and that is, perhaps, as fine a phrasing of right feeling as there is. "Love" is the great key word of the moral universe.

"Love" Has Teeth and Claws In It

What then, is the love enjoined? I think it is simply this: a genuine desire for the welfare of every man. To "love your fellow-men" is to seek their highest welfare. Not that you are to throw your arms around your enemy and kiss the brother. It is an ethical injunction, not a sentimental one. It is difficult, of course; but it is possible. It is practical. It is compulsory. We have tried every other known method of settling our disputes, and with uniform failure. Hate, intimidation, coercion, fear, force—these common expedients have solved no problems; they have but caused castly more calamity than they could ever cure. Industrially, socially, politically, religiously, internationally, there is but one way out of our difficulties, and that is down the roadway of

Love—deliberately seeking the welfare of our fellowmen everywhere, whether they be Americans or Germans, Blacks or Whites, Jews or Gentiles, Laborers or Capitalists.

That sounds real pious and mossy, no doubt. It has the sanctified smell of the Sunday School about it, you say. Well, it is not as soft as it seems. The truth of the matter is, this love business has teeth and claws in it; and those with hides to feel are sensing it. This old world, tottering on the verge of chaos, dizzy with the dangers that confront it, is at last being driven to the incvitable realization that this is the one way out: we simply must love each other—or be damned. It is precisely the situation that existed in the days of the French Revolution when a frenzied patriot staggered up to one of his compatriots and, holding a revolver at his head, screamed madly: "You be my brother, or I'll blow your brains out!"

The third fundamental is Right Acting; according to the verse, "to act from honest motives purely." Right thought is the right condition of life; right feeling is the right motion of life; right action is the right expression of life. Thought and feeling may correspond to the sap, but action corresponds to the leaves of a tree. Continually cut away the leaves, and the tree will die; let them grow naturally and freely, and there is "life more aboundant."

The Deadliest Heresy

Goodness is not a gift of nature; it is an art. We develop it by practice. By daily and hourly allowing good impulses to find their way to outward action, and repressing evil impulses, the good finds more and more place in our character, and the bad more and more dies away. Whoever persistently allows himself to practice what he feels to be wrong will find himself gradually losing the power of moral discernment, gradually rubbing out the lines that separate vice from virtue and honor from baseness. This is the only heresy of which we need be seriously afraid: the heresy of a mind whose ideas are stunted, dwarfed and bent by wrong-doing; the heresy of a heart in which sin has blighted the impulses to act right, "to act from honest motives purely."

Lastly, the fourth fundamental—Right Believing. "Trust in God and heaven securely." So far we have dealt mainly with the individual; now we come to his relation to the universe. Character begins in thought. It moves outward toward life in love, and it comes to full being in action; but it is only when we have learned the lesson of trust in God and in good that we find our spiritual orbit and come to full self-realization.

What does it mean "to trust in God and heaven securely?" It means very much indeed. But the essence of it all, I think, is simply this: to believe with all your heart, soul, mind and strength that Good is stronger than Evil, that Truth is more powerfull than Falsehood, that Righteousness is the ultimate law of things; that the man who is honest, courageous and clean has behind him the unseen forces of the universe, "the stars in their courses" fight for him. And to "trust securely" is to believe all this when there seems to be every reason to disbelieve it, when all the arguments of expediency clamor and screech against it; to believe it to the extent that you are willing to risk everything on its ultimate validity, to stake your very soul's salvation on it.

NATIONAL PARKS ARE THE PEOPLES' PLAYGROUNDS

By H. E. Woolever, Editor National Methodist Press

The Congress of the United States has set aside some of the most beautiful sections of this country in order that they might be preserved for the instruction, pleasure and recreation of the people. There are today 6,949,760 acres of extraordinary scenic beauty, remarkable phenomena and other unusual characteristics which have been purchased and otherwise taken over by the government and set aside in what are known as "National Parks."

These national parks are nineteen in number and their combined area is equal to that of the State of Maryland, plus a part of Virginia. Each presents a great reservation of peculiar beauty and marked individuality. Although scattered over the United States, they are all administered from a small office in the Department of the Interior located in Washington, D. C.. Here the director and his staff, assisted by details from other general departments of the government, are striving to make these great beauty spots more accessible to the people, as well as laboratories for the scientific study of various types. President Coolidge has recently endorsed and promised his support to the agencies which are devoted to stimulating a far greater amount of outdoor recreation on the part of the people, and in these efforts he has an active ally in the National Park Service. Those responsible for increasing the use of these great reservations by the citizens are building roads, camps and tourists' parks in the centers of these great marvels of nature.

As the director of the national parks talks with one, he pictures more beauty and wonder than the untravelled American can well comprehend. In fact, the national parks of this country combine more features of conspicuous grandeur than are readily accessible in all the rest of the world; and there are few, if any, celebrated scenic places abroad which are not equalled or excelled in our own national reserves.

The Twelve Greater Parks

In talking with the staff having to do with administering these national parks, one is given a characterization of each of the reserves. There are twelve which are spoken of as "The Greater National Parks."

Mt. Rainier is an extinct volcano, down the sides of which flow 28 glaciers, or rivers of ice.

Crater Lake fills with water of astonishing blue the hole left when the top of Mount Mazama, another volcano in the same chain as Mount Rainier, was swallowed up in some far distant past.

The Yosemite National Park, in addition to its celebrated Yosemite Valley and lofty waterfalls, has in the north a river called the Tuolumne which spots wheels of water 50 feet and more into the air. It has great areas of snow-topped mountains.

The Sequoia National Park contains more than a million sequoia trees, of which 12,000 are more than 10 feet in diameter, and some twice that and several from 25 to 36 feet through from side to side. Some of these trees are older than human history.

The Glacier National Park was made by the earth cracking in some far distant time and one side thrusting up and overlapping the other. It has cliffs several thousand feet high and more than 60 glaciers feed hundreds of lakes. One lake floats icebergs all summer.

The Yellowstone National Park, beside its geysers, has many hot springs which build glistening plateaus of highly colored mineral depositis. It has a canyon georgeous with all the colors and shades of the rainbow, and it is literally the greatest wild animal sanctuary.

The Rocky Mountain National Park straddles the Continental Divide at a lofty height, with snow-capped mountains extending from end to end. Its glacier records are remarkable.

The Mesa Verde National Park hides in its barren canyons the well-preserved ruins of a civilization which passed out of existence so many centuries ago that not even tradition recalls its people.

The Mount McKinley National Park incloses a mountain higher above the near observer than any other mountain in the world; its caribou run in herds of 8,000 or more.

The Hawaii National Park, besides its three volcano peaks, possesses a lake of boiling lava which may be photographed at night by its own light.

The Grand Canyon National Park exhibits the mightiest chasm by far in the world. It is one of the world's greatest wonders.

The Lafayette National Park in Maine exhibits some of the oldest granite mountains in America, the only mountains on the Atlantic coast.

It will be seen that one may visit a new national park each year for more than a decade and see something quite new and remarkable at each visit.

The parks are mostly located west of the Mississippi. There is one, however, on the Atlantic coast, located on Mt. Desert Island off the coast of Maine, another in Hawaii and one in Alaska.

The Yosemite National Park, which was discovered in 1851 by mounted volunteer while pursuing Indians into their fastnesses, has some of its marvelous beauty described in these words by John Muir, the naturalist, who held close communion with Nature in some of these parks. "This park" he said, referring to Yosemite," includes the headwaters of the Tuolumne and Merced Rivers, two of the most songful streams in the world; innnumerable lakes and waterfalls and smooth, silky lawns; the noblest forests, the loftiest granite domes, the deepest ice-culptured canyons, the brightest crystalline pavements, and snowy mountains soaring into the sky twelve and thirteen thousand feet, arrayed in open ranks and

spiry pinnacled groups partially separated by tremendous canyons and ampitheaters; gardens on their sunny brows, avalanches thundering down their long white slopes, cateracts roaring gray and foaming in the crooked rugged gorges, and glaciers in their shadowy recesses working in silence, slowly completing their sculptures; new-born lakes at their feet, blue and green, free or encumbered with drifting iceburgs like miniature Artic Oceans, shining, sparkling, calm as stars."

The Oldest Living Thing

Each park contains its own peculiar wonder. Of unusual interest is the Sequoia National Park in California, where are located the largest and oldest trees in the world. The federal park authorities claim the Sequoia trees to be "beyond compare the oldest living thing." Here are found trees which were growing when the Tower of Babel was standing and 100 years before Abraham was born. They exceed in age the Pyramids of Egypt and "10,000 of them were flourishing trees when Christ was born in Bethlehem." Some of these ancient trees are over 30 feet in diameter and nearly 300 feet in height.

These are but a few of the wonders which the United States government has preserved for the people. Besides the wonders of lakes and streams, there are the great variety of ild animals found in their native environment and unmolested by hunters. In Yellowstone Park are 30,000 elk, several thousand moose, an innumerable number of deer, many antelope and a large and increasing herd of wild buffalo. More than 150 species of birds are found here, with eagles abounding in the mountain crog and white pelicans making picturesque the lakes.

"See America First" is a fruitful slogan. When the National Park Service was established in 1916, those who were eager that the people might enjoy and appreciate the natural beauty of this country inaugurated the slogan "See America First." With the construction of roads and the providing of camps where tourists of modest means might enjoy the parks, many more people are taking advantage of these national reservations. The director of these great parks is desirous that all Americans may find it possible to enjoy the privileges which are the right of all who will take advantage of them. In 1923 the visitors to Yellowstone National Park exceeded the number of the previous year by 40 per cent. In all the parks last year 236,384 more persons registered than during 1922 and the yearly number of visitors is now four times what it was in 1916. The Washington Headquarters office of the National Park areas report a larger number than ever visiting these camps this summer. Over 60 per cent of these visitors come in their privately owned automobiles. The invitation of the government is extended to all people to visit their own parks and to any who contemplate such a visit is at your service to furnish descriptive literature which will help you find you route and to locate your camp. A wonderland awaits those who will respond to the slogan "See America First."

YOUR MIND OR YOUR PREJUDICES?

Which Do You Use During a Political Campaign

By Elijah W. Halford

Lieutenant Colonel U. S. A. Retired

People called Christian may well regard their "citizenship" as in Heaven. But there is a citizenship of the earth, and of one's own country, which demand and should receive attention and devotion under the injunction that while rendering unto God the things that are God's, it may not be forgotten to render undeer Caesar the things that are Caesar's. In a representative government such as our this duty is not merely a privilege, to be enjoyed or not according to the indifference John Wesley denounced in those who did not care to do well unless they felt so inclined. Citizenship delinquency in America has long been a vicious habit, a delinquency calling forth the taunt from Spencer of "the criminal nature of Americans."

In the presidential election of 1920, 25,713,802 electors voted, while 25,705,060 did not vote. In the country at large for every 100 voters who cast their ballots 96 stayed away from the polls. Addison wrote that "there is no greater sign of a general decay in a nation than a want of zeal in the inhabitants for the good of their country." Whlie the religious press may not properly indulge in partizanship it is surely not only proper but an imperative duty to call the serious attention of Christian voters to the dangers incident to such political delinquency as is here revealed. In the light of these figures there seems fair ground for Mr. Spencer's taunt.

Dr. Caius Gleen Atkins writing of this earthly citizenship says "it is being borne in upon us that the ordering of the State is holy. It is not enough to make politics clean, they must be made sacrificial and redemptive." Christianity demands this of its followers. All phases of human life are to be brought under the sway of the principles of the Gospel of Christ. It is not possible to be at once a good Christian and an indifferent citizen. There is little value in the prayer that the |variant kingdoms of this world may become the Kingdom of our Lord and his Christ without this implication. "When men go out to the day's work they must go in the divine temper. When they commit themselves to citizenship they commit themselves to things sacramental, and when they walk the ways of fellowship they walk them as sons of God." There is nothing unreal or fantastic in such a conception of citizenship, and of all human relationships.

"Every Day is Doom's Day"—Especially Election Day

It is a trite thing to say that the electoral contest in which the people of the United States are on the eve of engaging is one of the great moment. It is true that "every day is doom's day", and it is especially true that every polling of the people, in a free representative Republic like ours, is a day of most solemn import.

As the campaign progresses the air will be cleared by a natural process of much of the chaff and dust kicked up during the preliminary rounds of partizan battle. One of the chief Keynoters said in his prepared address: "Crooked business needs only to gesture and special privilege to wink, to make the Administration understand and do." One of the chief party leaders is reported to have said of the ticket nominated by the opposition, "The Ticket is a weak one. I would have regarded any ticket they could have nominated as a weak one." Another speaker, in the role of indiscriminate prosecutor, said, "Every branch of our government is fairly reeking with the taint of special privilege." How familiar all this is! There are always those who would turn the country into a vast criminal court for the Presidential election, indict one or the other principal parties, and possibly both, of universal corruption, and of "treason unequaled since the days of Benedict Arnold," as the fine frenzy of another cheap patriot put it, and thus debuse and degrade the General Assize of the Nation to the lowest level of a police court.

It need scarcely be said that this is not "the divine temper" in which Christian men and women will care to approach their political privilege and duty in these days. The government is not corrupt to the core. The national life is not given over to crime and debauchery. Bad as things may be at the worst partizan impulse can paint, the country is yet overwhelmingly the land of clean-minded, true-hearted, loyal men and women: glad that they are Americans, full of gratitude to God for the noble heritage of their Nation, ready to assume the burden, for their own land and for the world of which it is becoming an ever-increasing and enlarging part, and to reap the joy, of aiding in advancing the Kingdom of God upon the earth in their time.

What a breath of true Americanism was felt when the National Democratic Convention halted its work to express sorrow and sympathy for the stricken father and mother in the White House over the death of a loved son. How the responsive words of "deepest gratitude" from Mr. Coolidge, for himself and wife, gave the lie to those who would make the unthinking and the ill-thinking believe the country to be sunk into a hopeless abyss. General Garfield once spoke of "the flowers that grow over the

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REPORT OF DISTRICT CONFERENCES

SPARTANBURG

The thirtieth session of the Spartanburg District Conference, of the South Carolina Conference of the Methodist Episcopal Church convened in Bethel Methodist Episcopal Church, Greer, S. C., July 30th to August 3rd, 1924, Rev. J. C. Martin D.D., District Superintendent, presiding.

The opening sermon was preached by the Rev. J. M. Cox, and received the unanimous approval of the Conference. The organization was prefaced by a delightful devotional service by the District Superintendent, the organization was affected as follows:

Secretary, Rev. C. James; Assistants, Revs. C. C. Reynolds and S. M. Miller. The writer was elected Conference Treasurer. The reporters to the various papers were appointed as follows: The Southwestern Christian Advocate, L. W. Williams; The Watchman and Defender, Rev. S. M. Miller; The Rock Hill Herald, Rev. C. C. Reynolds; The Yorkville Inquirer; Rev. J. A. Geary and Rev. J. B. Royal for the local paper. The examining and other committees were appointed and approved in due form. I regret to state that in most cases reports revealed a deficit along many lines, but there is a universal sentiment to so advance our standards, that when our Annual Conference convenes at Bennettsville next December, that instead of a deficit, there will be a decided advance. The laity as well as the ministry participated in papers and debates.

The sermons, papers and discussions were of a high order, as well as inspiring and informing. The singing helped to remind one that Methodist were still alive. Too much credit can not be given to pastor J. B. Royal, his loyal members and friends for the able and hospitable manner in which they cared for the conference delegation. The Conference was visited by several local ministers, and our own Drs. M. M. Morgan, and J. W. Moultrie, representing in an able manner the Conference Claimants endowment fund, and the World Service Program respectively, the members of the Conference are a unit in their gratitude to the Rev. J. C. Martin for the able and impartial manner in which he presided over our deliberations. He is regarded on the district as a big brother.

In the spirit of our Master, we submit the results of this conference to the pages of history. Respectfully submitted—L. W. Williams, reporter.

GULF

Wednesday, July 23rd, at 2:30 p. m., at Foster Memorial M. E. Church, Lakeland, Fla., began what proved to be the grandest session ever held in South Fla. Dr. H. W. Bartley, the able District Superintendent was at his post and after some preliminaries, administered the Lord's Supper, assisted by the Revs. E. W. Garrison, Wm. Brown and the pastor, Rev. W. Pericles Pickens.

The organization of the Conference followed with the following result: Seccretary, Dr. D. S. Selmore; Mrs.Ida Warren Assistant; Treasurer, Dr. A. W. Williams, J. W. Zanders and A. L Jackson, Assistants; Statistical Secretary, Drs. Wm. Brown, J. W. Wesley and W. L. Jenkins, Assistants; Secretary of Convention, Mrs. Mamie Hamilton, and Miss Collins, Assistant; Organist, Miss Hallie Q. Davis; Chorister, Rev. H. H. McCray; Reporters to the papers, Rev. W. Pericles Pickens.

There were several prominent visitors at the Conference, Mrs. Mary McLeod-Bethune, A. M., President of the Daytona- Cookman Collegiate Institute, Daytona, Fla., also Prof. J. C. Wright, A. M., Vice President of same school; Dr. M. W. Clair, Jr., a member of the School Faculty and pastor of Stuart's M. E. Church, his good wife, Mrs. Taylor, the Diction of the School and Rev. W. T. Collier of Daytona.

The welcome address and responses were on a high order. The pastor of Church, Prof. W. A. Rochelle, Dr. C. L .Coleman, Mrs. T. J. Williams and Miss White welcomed on behalf of the M. E. Church, Public Schools, Baptist Churches, A. M. E. Churches and Baptist Young People respectively. All were cordially responded to by Dr. D. S. Selmore.

The following ministers preached noble sermons: Drs. J. W. Zanders, W. L. Jenkins, S. P. Rutledge, T. A. Huger, H. H. McCray, District Superintendent, H. W. Bartley, W. D. Bartley and D. S. Selmore. Never have the sermons been better during the week or on the Lord's day. The District Superintendent preached one of the most powerful sermons we ever listened to. The Love Feast was conducted by two old Romans, Drs. A. W. Williams and E. W. Garrison.

For World Service and Contingents monies, about $1,150 was raised. Many excellent papers were read by the young women and young men of the Convention, which reflected much credit on them, The people of Lakeland royally entertained the Conference. They were never better entertained anywhere.

The next session goes to St. Petersburg, where Dr. Selmore is doing a great work. The District Woman's Home Missionary Society, Mrs. C. L. Bartley, President, held a splendid meeting and elected officers as follows: Mrs. C. L. Bartley, President; Mrs. R. A. Bell, Vice-President; Mrs. Y. K. Meeks, Treasurer; Mrs. B. B. Miller, Recording Secretary; Mrs. Alice J. Mays, Corrsponding Secretary; Mrs. A. E. Shaw, Secretary of Evangelism; Mrs. N .L. Pickens, Secretary of Thank Offerings; Mrs. J. Cooper, Mite Box Secretary; Mrs. D. Jackson, Secretary of Children's Work; Mrs. E. McLeod, Secretary of Young People's Work.—Reporter.

BATON ROUGE DISTRICT WORLD SERVICE MEETING

The Baton Rouge District World Service Meeting was held at New Roads, Wednesday, June 18, at 2:00 p. m., by Superintendent B. J. Reddix. T. A. Brown was chosen Secretary. The roll was called and twelve pastors responded to their names. I. S. Turner's name was called but no voice was heard, this shepherd had fallen under the Cross. Rev. Turner is well known in the Louisiana Conference for the great work he has done for the Master's Kingdom.

Immediately the men arose for three minutes prayer that the Lord may strengthen his beloved wife in her hours of grief.

One hour was given to discuss the World Service Program. Subject, "What is the best way to put over the World Service Program. Rev. D. S. Sloan opened the discussion and spoke timely and intelligently on this topic and was followed by others. The meeting was inspiring and uplifting to all that were there.

At 3:15 p. m., Brother H .W. A. Mitchell brought us a warm message, our hearts burned as he uttered the word. Text, St. John, 10-11. May the blessing of God remain with him that he may continue preaching the word of truth. At the close of the evening session Superintendent Reddix spoke encouraging words to his men and thanked them for their presence.

Rev. Reddix has proven to be both a successful pastor and District Superintendent. When he came to this District it was down and under the shadow of a dark cloud. The cloud has been lifted and the district is again back to its onward march.

At 7:30 p. m., the church and yard was crowded. The Superintendent spoke of the importance of having a World Service Book in every home, and many books were sold. New Roads is a strict Catholic settlement and meetings of this kind mean much to the community and Methodism as well.

At 8:00 p. m., Devotional exercises by R. Wilkins, sermon by the popular pastor of St. Mark, Baton Rouge. Text, Matt. 9-21. He preached as never before, words are inadequate to express the power of his sermon. The church was spiritually awakened at the close of his sermon. Eleven young men came up for prayer.

Rev. Brown is a man of the hour. We also thank Rev. Kelly, members and friends for their kindness shown towards us during our stay. He is doing great work and may the blessing of God remain with him and prosperity over shadow his people.

BROOKHAVEN

The Brookhaven District Conference convened in St. Paul M. E. Church, McComb City, Miss., July 23 to 27, 1924; Rev. G. W. Smith, D.D., opened the service by singing, "Walk in the Light." Revs. J. B. Campbell was elected as secretary, A. B. Keeling, B.D., financial secretary, E. W. Middleton, statistician. The Lord's Supper was administered by the District Superintendent,

assisted by the Revs. A. L. Holland and Wm. Clark. The annual report of the District Superintendent was read, which showed that he was wide awake and attentive to his duties, and putting forth every possible effort to promote the growth and organization of every department of the district. The report of pastors, local preachers, exhorters, Sunday School Superintendent, Presidents of Ladies' Aid, Woman's Home Missionary Societies and Epworth League Chapters, showed the work to be spiritually alive, and benevolent collections in advance of last year, which brought commendation from the District Superintendent. The following visitors were introduced and thrilled the audience with their messages: Dr. J. B. Shaw, President of Haven Institute and Conservatory of Music, Meridian, Miss.; Prof. R. H. McAllister, Business Manager of the Southwestern Christian Advocate; Dr. M. T. J. Howard, Professor of Rural Church Work in Gammon Seminary; Rev. W. L. Turner, pastor of St. Stephen's M. E. Church, Yazoo City, Miss.; Miss Anna Connally, Mrs. L. P. May, Field Organizer of the Woman's Home Missionary Society; Mrs. Mary E. Jones, the Evangelist. Several choice selections were rendered by the choirs of Magnolia, and St. Paul M .E. Churches, under the efficient management of Mesdames, A. L. Holland and Burr Brown, to the delight of the audience.

Rev. W. L. Turner favored the conference with a lecture on the life, scenes, habits, artistic work and natural resources of Liberia, (Africa) showing the possibilities of our brothers across the waters. He was greatly applauded by the audience.

The evening sessions were devoted to the discussion of topics. The following brethren and sisters preached, spiritual and soul stirring sermons which moved the audience to tears; Revs. B. J. Christler, J. W. Dudley, A. B. Keeling, A.B., B.D., J. B. Campbell, Mrs. Mary E. Jones, A. L. Holland, and W. A. Oates.

The District Superintendent, Rev. G. W. Smith preached his annual sermon to a large and enthusiastic audience, which will long be remembered. Subject, "A crook in your lot, Ecc. 7:13 verse. After adopting resolutions of thanks to the pastor, Rev. Wm. Clark of McComb City, the people, Revs. Brinson, Purnell and many others the Conference adjourned to meet in Columbia, Miss., in 1925. The District raised for all purposes $1,578.21—J. B. Campbell, reporter.

WHO ARE THEIR TEACHERS

By Professor John E. Wright

Vice President Daytona Institute

The measure of an institution's ability and right to serve any group in an educational way is its faculty. In choosing a school for their children, the question that should be uppermost in all parents' minds is "Who are the Teachers"? The course of study may be rich, the buildings may be stately, the traditions glorious, the terms reasonable, the location ideal. But all of these advantages quickly fade into insignificance if on the staff of the institution there are men and women lacking in the maturity, the wisdom, and the personality to be safe guides and companions for young people. Parents hardly realize how abiding and far reaching are the words, the actions, the unconscience movements that mean so much to the young eyes and inquiring souls that observe them. Teachers however eurdite they may be, are a menace rather than a help to any community that cannot bank upon their integrity, their ideals, and their expressed loyalty to all that is generous, pure and ennobling in human life and relations. No Community should tolerate in any of its schools, public or private, the continuance on the teaching staff of any person who has conducted himself in such a way as to become the subject of unfavorable comment or scandal. No child can be taught by a teacher whose name he can hear despairingly discussed by his parents and their friends. Confidence in and respect for teachers lies at the very basis of all enduring education. Before sending their children to any school parents should determine by individual or organized investigation what kind of people they are entrusting the training of their children to. It is not enough to know where they graduated or what degrees they hold, although this information is important. It is more vital to ascertain what they are: how they stood in their communities; whether they can be depended upon to conserve and make real to the child those fundamental principles of common honesty and decency upon which our entire social structure rests. Whether they are prepared to give the child a firmer grip upon truth, because he sees it exemplified in the consistent daily living of his teachers. Parents hear me! More important then the "where" is the "Who" in the school equation which you are all at this season called upon to solve.

BOARD OF EPWORTH LEAGUE MEETS

Merger of the Board of the Epworth League, the Board of Negro Education. the Board of Education, and the Board of Sunday Schools into the new Board of Education, as ordered by the last General Conference, will not result in the impairment of the work of any one of the boards, but rather in expansion, according to Dr. W. S. Bovard, the corresponding secretary of the new board. He foresees in the union greater opportunity for the forces of religious education than any one of the boards individually or all of them collectively have known heretofore.

These conclusions were revealed in a strong statement which Dr. Bovard delivered at the meeting of the Board of Epworth League at Chicago on July 30th. The Corresponding Secretary of the new Board of Education, in giving his interpretation of the General Conference legislation, said that the merging units are still to be kept as separate integers; that the action of the supreme body of Methodism calls for expansion and not the contraction of the work of religious education in the various fields; and that greatest success can be achieved by the hearty co-operation of all the Boards involved in the union. Dr. Bovard was greeted with applause, and his pronouncement was enthusiastically acclaimed.

A response in the name of the Epworth League was given by Bishop Leonard and Dr. Charles E. Guthrie, corresponding secretary. A resolution was adopted by the Board approving "the most speedy action in the completion of the ordered re-organization, consisting with efficiency." The Board also authorized its officers "to do any and all things necessary to carry the legislation of the General Conference into full force and effect, so far as it relates to the Board of the Epworth League."

The Board met at the central office, with Bishop Leonard presiding. The following officers were re-elected to serve until the merger is consummated: Dr. W. E. Hammaker, Vice President, Carl F. Price, Recording Secretary, Dean L. Traxler, Treasurer. The committees of the last quadrennium were continued. Committee reports were received and approved, dealing with the administrative work of the League.

"You cannot indefinitely have a Christian Church in a pagan society. Either, as in the past, the former will Christianize the latter, or, as in our own day, the latter will paganize the former." R. H. Tawney, an English scholar and writer, who presents this alternative, is one of the keenest thinkers on Christian social problems in the world today. His position is definitely and aggressively Christian.

PERSONAL AND GENERAL

(Continued from Page 4.)

by Dr. Louis I. Dublin, Statistician of the Metropolitan Life Insurance Company, recently in Toronto, Canada, that the mortality rate among Negroes from Tuberculosis had decreased 41 per cent in the past decade.

While the entire credit cannot be ascribed to National Negro Health Week, the agencies fostering the movement are due some of the credit since Tuberculosis is one of the diseases against which the forces of the National Negro Health have been directed.

The Edith May Winchester School for Nursing, the first nurses training school in Armenia has recently been opened. It will be operated by the Russian Government in connection with

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POOLING OUR NATIONAL SELF-ESTEEM

Britain and America Have a Common Creed and Duty Today

By Frederick F. Shannon, D.D., Pastor of Central Church, Chicago

Britain and America share a common creed and ideals. They have today as well as common duty.

Our bi-national duty—which Robert E. Lee characterized as the sublimest word in the language—what is that?

It is our duty, in the first place, to guard our *independence*. In the new world-movement for organization against war, the death-enders, last ditchers, and their like, play up the false idea that we are about to relinquish our independence as nations. Nothing could be further from the truth; and, moreover, nothing could be less desirable. The idea of the Kaiser was that of a government for the entire world, in which he himself should be the chief mogul. Such a scheme would be to commit international suicide by monotony.

No; neither the League nor the World Court contemplates the yielding of our national sovereignty and independence. Knowing as we do the soul of Britain and America, to say nothing of the other nations, we know they are too deeply devoted to the principle of independence to yield it up on any account whatsoever. Why, the spirit of independence is bred in our bone. Nearly six hundred years lie between the birth of the Magna Charta and the Declaration of Independence. But the blood of the men of Runnymede flowed in the veins of the men who signed the Declaration in Philadelphia. The barons who fought King John were the spiritual and patriotic ancestors of the men who fought George II. With a great price has our independence on both sides of the sea been bought and maintained. Not until every drop of blood within us has eyes that look downward, will the men and women of these two great countries barter away their independence, their national autonomy, their right to make and enforce laws.

Therefore, let me repeat: It is our duty to guard our independence.

A Declaration of Inter-dependence

But there is a second thing we must do. *We must foster our inted-dependence*.. Today with mankind's widening vision and larger contacts, I do not hesitate to say that the spirit of inter-dependence is just as imperative as the principle of independence. I believe, moreover, that the time is coming when the only possible means of nations maintaining their independence will be through recognition and practice of the principle of inter-dependence. I do not get this conclusion, I need hardly say, from the average partisan, nationalist, or politician. I get it from the nature of things, from the social forces at work in the world and the universe; in a word, from God Himself. This law of inter-dependence is operative throughout the physical roder. Every atom has business with every other atom; every flower blows for every other flower; every star shines for every other star. So sensitive is the cosmos, thought Victor Hugo, that the fragrance of the cornflower troubles the contellation. "Nothing in the world is single," sang Shelley. "All things, by a law divine, mingle and merge in one another's being."

That inter-dependence which is in nature manifesting itself, as never before, in the life of men and nations. Woe to the people who dispute the imperativeness of this unfolding, God-given law!

"We must Slay Our National Cave Man"

And because of its absoluteness, one of the big tasks confronting mankind today is this: *We must slay our national cave-men.* There are individuals in every land who understand the necessity of inter-dependence among peoples—I mean definite, organized co-operation. But when it comes to a nation—whole people—doing it, we are made to realize, somewhat poignantly, how far we are from things as they ought to be and may be. Consider this: Every civilized community has its courts of law. As misunderstandings arise—and in a world such as ours there will always be misunderstandings—law-abiding people do not think of taking the law into their own hands; they submit their cause to judge and jury. But this was not always so. Time was when the man with his spear of flint killed his neighbor, cooked him, and ate him. But in the long course of the ages that custom was outgrown. Of course there are individuals—bandits, swashbucklers, bootleggers, murderers, gamblers, and brothel-keepers—who still follow the spirit of the cave-man. Yet the vast majority of citizens are amenable to courts of law. But just here we come upon one of the strangest cases of arrested development; it pertains to the habits of nations.

Every nation is the judge of its own cause. Within the nation we have courts of law that the individual may not judge his own case and that justice may be done. But until comparatively recent times, each nation has been the sole judge of its own cause. Do you not think that it is about time we began to seriously consider a method for correcting this anomalous situation? Entirely aside from the fact that our national self-judgments are not necessarily just and correct, such procedure, in this tremendously complex modern era, is very dangerous. Any national adventurer, responsible to nobody but his own nation, may set the world on fire over-night. Is it unreasonable to assume that such a person or people should be internationally arrested and compelled to submit their cause to a court capable of rendering a just judgment; and then of having that judgment executed, if necessary, by a police duly qualified for such an office?



From "New York World"

A NEW RING AROUND THE EARTH

This summer the round-the-world aviation trip has put a new friendship ring around the world.

"Overdoing" Our Ancestors!

This practical inter-dependence amounts to what Cutton-Brock has defined as "pooling our national self-esteem." We are constantly doing this as individuals—at least the majority of well-bred people are. Now and then we meet an individual who delights in everlastingly bragging up his ancestors. Unfortunate, indeed, is the person who does not have forbears of whom he can gratefully think and speak. But some people overdo their ancestral significance. They are liable to forget that it is more important to become a first-class descendant than it is to have a blue-blooded ancestor. We must reckon with the law of heredity, but we must not wreck the law of individual responsibility and personal achievement. I think that in Heaven we do not get nearly as much credit for our ancestors as we do for our descendants. At any rate, we feel like shunning persons who make a hobby of family affairs. They are strangely oblivious of the fact that, after all, there are other families and other affairs; and the well-bred person gives due emphasis to this truth.

Why may we not give free play to a similar practice among nations? Why may we not learn to pool our national self-esteem as well

as our individual self-esteem? This, as a matter of fact, would prove to be one of the supreme creators of good-will among nations. We know that an individual is developed through his appreciations rather than through his fault-finding capacity. The same is true of peoples. As long as a man is bitten by the bug of nationalitis he will be blind to the virtues of other nations. Neither England nor America nor France nor Germany has a monopoly of all the national values; humanity is of God; therefore, humanity is bigger than nationality can possibly be. Pooling our national self-esteem simply means that while we are to love our respective countries we must not forget the Country of Mankind. If we do, the God of Mankind will severely remind us of our delinquency in this regard.

Finding Out What Way God is Going

There is a third thing pertaining to our binational deed. I know of no way whereby we may truly guard our independence and foster our inter-dependence save through our dependence upon God. The task is too great, the ordeal too severe, the problems too overpowering, the details too baffling—in a word, the mightiness of the situation can be met only through faith in the almightiness and guidance of the living God. Statesmanship, said my great, dear friend and predecessor, Doctor Frank W. Gunsaulus, consists in men finding out which way God is going and then for men to go that way. If we really believe in our Lord Christ, we know at least some of the ways God is going. God is going the way of justice; therefore, all injustice must be overthrown. God is going the way of mercy; therefore, the spirit of unmercifullness must be banished. God is going the way of hope; therefore all hopelessness must be removed from the human heart. God is going the way of love; therefore all hate must be turned out of the house of life. God is going the way of righteousness and peace; therefore, all war—and the causes which make for war—must give way before the spirit of good-will and organized practices of mankind. "Civilization," said Edmund Burke, "is a contract between the great dead, the living, and the unborn." But civilization is not enough; patriotism is not enough; nationality is not enough; science is not enough: sentiment is not enough. It is when these are fired by faith in the God and Father of our Lord Jesus Christ that men shall become brothers all the world around; "nation shall not lift up sword against nation, neither shall they learn war any more."

VETERAN MISSIONARY PASSES AWAY IN AFRICA

Rev. Samuel Gurney, M. D., of the Rhodesia Conference, Dies at Sixty-four In Active Service

A cablegram received by the Board of Foreign Missions on August 4, from Salsbury, Rhodesia, announced the death of the Rev. Samuel Gurney, M. D., missionary under the Board for many years. Dr. Gurney was one of the veterans and throughout his life was a pioneer. At the time of his death he was opening up new work at Nyadiri in northern Rhodesia.

Dr. Gurney was born September 3, 1860, at Long Branch, N. J. He attended the New York Missionary Training School and later Drew Theological Seminary in 1887 to 1889. In 1891 he became a member of the New York East Conference and served pastorates at Whitestone, L. I., Long Island City, Parkville, N. Y., Long Hill, Conn., and Newfield Church, Bridgeport, Conn. Mr. Gurney took his medical degree from the Medical School of Yale University in 1901. He sailed to Africa as a missionary in 1903, and save a period of two years during which he was pastor in Hollis, L. I., Dr. Gurney has served continuously as a medical missionary in Africa. In 1909 he became a member of the East Central Africa Mission Conference.

Throughout his long service in Africa Dr. Gurney has even been a pioneer. Because of his medical work he has been always on the frontier in the work of the Master. At Mtoko and later at Mrewa Dr. Gurney lived far removed from other missionaries and worked among hostile tribes to win them to Christianity. His success in each instance through long and patient effort and his medical skill, is a matter of history in the African mission work. At both places today are thriving mission stations where once the chiefs and people turned away from his teachings and ministrations. Today many of the former enemies of mission work are themselves Christians.

His conversion of Maledgwa, chieftainess, daughter of Umtassa, paramount chief of the Matabele people, by curing the eyes of her daughter, is also a romance of mission work in Africa. Maledgwa herself, with her tribe, largely Christian today, has lived to mourn the end of her benefactor. Her daughter now teaches in the Fairfield Training School at Old Umtali.

News of Dr. Gurney's death was not unexpected at the Board offices. A letter dated June 23rd from Reverend H. I. James, mission treasurer, stated that Dr. Gurney was ill with heart trouble and internal pains at Nyadiri. A code message on July 27th told that Dr. Gurney had undergone a serious operation at Salsbury that day. The exact nature of the ailment which brought to an end the sacrificial labors of Samuel Gurney, is not yet known here. He was kept in this country on his last furlough because of high blood pressure and symptoms of a serious nature for one working in a tropical climate. Dr. Gurney had expressed a desire to "die in harness' and told friends he did not expect to live through the coming term. He wanted to be interred in Africa where he had spent the most fruitful years of his life.

YOUR MIND OR YOUR PREJUDICES?

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garden wall of politics." The touch of nature that made the whole nation kin in the presence of eternal verities, soothed the heated tempers of "the silly season."

Avoiding Religious Hatred

Unconscious good sense, if nothing more, avoided the intrusion of an issue made to appear one of religious difference. It was entirely factitious, and all trace of it will soon cease to vex. It will not be even "a good enough Morgan to last until over election." Religious freedom and equality are not only guaranteed by the constitution, but are safeguarded by the innate justice of the American people. The time is hastening when the effort on the part of any form of ecclesiasticism to be "identified" with the government will excite only ridicule.

Mr. Burke said that you cannot indict a whole people. Neither can you indict a whole political party, the one or the other. Official integrity and administration are much higher than in unofficial life and business, as statistics abundantly prove. The comparatively small per cent of those who are faithless and criminal in public life will be relentlessly, but justly, prosecuted and punished when adjudged guilty.

The present campaign will be pitched upon a plane that will not affront the moral sense of the people. The candidates on the tickets of the leading parties are men of good character and personal worth. There have been national campaigns in which the cradle and the grave were ruthlessly ravaged in the mad pursuit of possible votes. But that will not be so now.

Some years ago Dr. Buckley wrote that "caste (or class) was the fruit of monarchies; will it ever be the infirmity of Republics?" There are indications that "class" or "bloc" government may become one of the chief issues to be decided in the pending campaign.

The World Is America's Arena For Service

One thing surely emerges. Christianity is a world-embracing conception. A people professing to believe in and to practice Christianity in any degree, must envisage the whole world, and can make nothing less than the world the arena for their helpful service. A Nation can only save itself by saving others. Revolutions do not go backward. The idea of a League or Association of Nations for World Peace born out of the Great War, was a revolutionary idea. That idea steadily marches to its consummation. The greatest nation of the world cannot be kept out of its rightful place with like-minded nations determined that war shall be made to cease. It requires no prophet to predict that, in some way or other, a way will be opened, and a highway, over which will come A World Brotherhood for Peace.

PERSONAL AND GENERAL

(Continued from Page 9.)

the American orphanage schools at Alexandropol, and will be used to train other girls for the recently created public health service of the Armenian Republic. The school is named in memory of Miss Winchester, a member of the Methodist Episcopal Church of Fox chase, Philadelphia, Pa., who went out five years ago as a Near East Relief worker to help stem the tide of typhus then raging in the Caucasus. She gave her life in that service, May 17th, 1919.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--Jesus Talks With A Samaritan Woman.

(Jn. 4:4-42)

AUGUST 31, 1924

Like the story of Nicodemus' visit with Jesus, this story of Jesus' visit with the Samaritan woman is recorded only by Saint John. And as we suggested in the last lesson, this incident belongs to the same class of incidents in the life of Jesus as the incident of Nicodemus' visit. They both show Jesus as the personal evangelist who made use of every opportunity to talk face to face with individuals concerning the important matter of salvation. Not every evangelist who is good in moving crowds to repentance, is equally good as a personal evangelist.

But in many respects the two incidents are in strong contrast. In the former, a man comes to Jesus to talk with him about that man's salvation; while in the latter, Jesus incidently meets a woman and availed himself of the opportunity to open up with her a conversation concerning her salvation. In the former, it is a man who is already regarded as righteous and just; while in the latter, it is a lewd woman. In the former, it is a well-educated man of high social standing, who is himself a teacher of the way of salvation; while in the latter, it is an ignorant woman from the lower class of society. In the former, the man comes to Jesus with a secret feeling of social superiority; while in the latter, the woman is conscious of her social inferiority. In the former, the man is ashamed or afraid to be publicly seen in the company of Jesus lest he lose his social standing; while in the latter, the woman thinks that Jesus ought to be afraid to be seen in her company, while Jesus is neither ashamed nor afraid to be seen talking with a woman whom he knows to be grossly immoral. And in the former, the man goes away sorrowfully, disappointed because he could not accept the plan of salvation offered by Jesus; while in the latter, the woman goes away happily disappointed because she not only accepts salvation for herself, but also becomes an instrument of salvation unto others of her people. The contrasts here are as striking as if our evangelist had purposely painted two pictures side by side to show the reaction of different classes of people to the Gospel message. And the pictures are as true to life today as they were in Jesus' actual experience. On the one side are the proud, the morally righteous, the men who will not believe anything which they cannot rationally comprehend. And, on the other side, are the simple folks of child-like faith, believing that they may understand or in spite of the fact that they cannot rationally comprehend.

Although in this conversation Jesus says nothing specifically about the second birth, still, for the most part, his teaching here is essentially the same as in his conversation with Nicodemus. Because of miracles of Jesus, Nicodemus recognized him as a God-sent man. And because Jesus told the woman some things about her past and present private life, which she did not believe he knew, she also regarded him as a prophet—at least a prophet. But in her mind a prophet could foretell future events, but could not tell the past private life of people in that way. This man, she thought, must be more than a prophet. May he not be the Messiah? The fact that she makes the statement concerning the hoped-for Messiah in this connection, shows conclusively to us that she is wondering if this man is not He. But she does not yet have sufficient faith to venture the positive belief that he is the Messiah. Jesus is trying to draw her out and bring her to the important conviction. And she is trying to draw Jesus out and bring him to the important testimony. When Jesus saw her wavering between belief and doubt as to who he truly was, he made the important declaration to her, as he had done to Nicodemus, that he was the Messiah. Then she could understand more clearly what he meant when he said before, that he could give her living water so that she would never thirst again. As Nicodemus did, concerning his statement concerning the second birth, and as the hungering multitude did with respect to his statement concerning the bread of life that he could give, so she had understood his statement concerning the living water in a literal, prosaic sense. But now she understands that he meant that he could give her eternal salvation. So Jesus teaches here, as he did Nicodemus, that he is not only a prophet, whose duty is to point out the way to salvation or announce the time of its coming, but that he himself is the Savior of men—that he has it within his power to give salvation unto them.

But in some respects the teaching in this conversation goes beyond that of the conversation with Nicodemus, while in other respects the teaching of the latter goes beyond that of the former. In the latter the love of God was strongly emphasized. In fact, that statement about the love of God is one of the greatest passages in the entire Bible. But in the former, the spirituality of God and of his true worship is strongly stressed. This teaching about the spirituality of God and his worship seems only incidental to his main purpose of saving the woman. Still, in a sense, it was one step in the process of saving her. For the Samritans were idolatrous worshippers. Besides, if this woman was to accept Christ as her Savior, she needed to know whether she could continue to worship at home.

This, then, is the religious teaching in Jesus' conversation with the Samaritan woman: that he is the Messiah who both teaches with authority and is the Mediator of salvation unto men, and that God is Spirit and is not to be worshipped through images, but is to be given a spiritual worship accompanied with righteous living, and cannot be confined to any particular place. We would love to know what this woman, after her conversion, did with the man with whom she was living in illicit relations, whether she left off her idolatrous worship, and whether she remained until her death a faithful believer in Jesus' Messiahship. But we can never know these things.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, August 31, 1924.

"Whosoever drinketh of the water that I shall give him shall never thirst."

(By J. D. Martin, D. D.)

The Christ message sounded good to the Samaritan woman. Her's was a thirsty soul. She had been drawing water from the world's fountains of sin and pleasure only to find that the awful thirst was intensified. There was a strange warming of heart and relief to her spirit as this Jewish Teacher talked to her. So instant and helpful was her relief, that she must tell others; and she hastens to her friends and companions in sin, echoing the message which had warmed her heart.

This is a very thirsty world. Its distress is the more acute because so much is offered which does not satisfy. While there is much that is good in every religion, the ethnic faiths of earth lack the essentials of life. They do not speak to the heart; they are void sympathy; there is no timely message for the hour of need; and the devotees of non-Christian faiths are all the time looking for some deliverance. Jesus came to a hungry and thirsty world as the "living bread" and the "water of life."

The larger significance to the woman was in that the Jews had no dealings with the Samaritans, and Jesus was offering the highest service to a fallen Samaritan woman. This she could not understand except that he was the Messiah. She felt that he must be the Promised One. He did not disappoint her, and her life was ever more enriched because she had seen the Lord. A real Christian is a constant surprise, but most to those who may be counted socially or educationally of lower rank. The educated missionary will find those of lowest caste and of darkest vision, and so present the truth that they will recognize the Christ.

This woman, and every person of every race, finds the knowledge of Christ is a well of water springing up into life eternal. There was no longer the desolation of sin, but the fountain of life. No better work can come to any of us than to make known the Christ to earth's fallen and neglected spirits. With gladness do they respond when the message is understood, as is shown by multitudes of India and Africa seeking baptism now.

Gammon Seminary.

Quarterly Conferences

ABBEVILLE, MISS.—The third quarterly conference of the Abbeville pastorial charge was held at St. Peter M. E. Church, July 19-20, 1924, with the District Superintendent R. Redmond in the chair. Scripture reading from the 23rd Psalms. Most of the officers were present with good reports. Our pastor, Rev. R. B. Adam seems to have every claim of the church well in hand. We are always glad to have our District Superintendent with us. We thank Bishop Jones for sending us these God sent men. Raised for this quarter $30.00.—Bell Pellis, Reporter.

BRANDON CIRCUIT—Our third quarterly conference convened at St. James Church, August 2-3, with our most beloved District Superintendent Dr. L. W. Price in the chair. A goodly number of the officers were present with well written reports. Dr. Price in his most pleasing manner soon dispatched the business of the Conference after which the good sisters spreaded a beautiful dinner. The conference did not reach its climax until Sunday when the District Superintendent in whom there seems to be no failure conducted a most spiritual love feast and then gave us a soul stirring sermon. May God continue to bless this good man that he may live long to serve his people. On Sunday night the Stewards and Trusteos staged a grand rally. They reported as follows: Club No. 1, Rev. Wm. Sutton, Captain, $24.50; Club No. 2, Brother Charlie Everett, Captain, $14.40; Club No. 3, Sister Katie Evans, Captain, $39.75; Club No. 4, Sister Genara Shepard, Captain, $11.36; Total $90.00. Thus we placed in the hands of our pastor for his faithful service $60.00, in the hands of the Trustees $30.00, paid the District Superintendent in full $25.00, total raised for the quarter $115.00. Our Pastor, Rev. F. Smith, in well chosen words expressed himself as being very grateful to his people, especially our good Baptist friends, who stood by us to the end, and pledged to give more faithful service to his people as God would

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give him strength. Rev. F. Smith, P. C.—Mrs. Ina A. Taper, reporter.

PHILIPP, MISS.—Our third quartsrly conference convened in Shiloh Msthodist Episcopal Church, July 19-20, 1924; with Dr. J. M. Marsh, District Superintendent, presiding, V. J. Tokes, secretary. The work of the church was carofully looked after. As usual the District Superintendent was at his best on Sunday and delivered a strong educational sermon to the delight of all present. As this was children's day at Shiloh it was a great occasion several adjoining Sunday Schools united with us, bringing their chairs and furnishing us excellent music. We must make special mention of Brother Henry Cooper, of Nsw Hope Baptist Church, musical instructor and choir leader, who spared no pains in working with our young people, equipping them for song service in the church. Totai collections for the day were $75.50. Mr. R. C. Townes, furnished this vast audience with plenty of ice cold lemonade free, snd gave a check for ten dollars to hsip the financial cause, we thank him for his kindness and liberality.—P A. Lemon, pastor.

VICKSBURG—The District Conference of the Vicksburg District, Mississippi Conference convened at Meadville, Miss., in New Fork Methodist Episcopal Church, July 22-27, 1924. Dr. J. C. Hibbler, district superintendent, presided. He presided in a brotherly mannor, and peaco and harmony were in evidence at each session of the conference. The writer was elected secretary and Mrs. E. G. Webh was elected assistant; Rov. E. G. Webb was elected statistician and Rev. W. L. Milis was his assistant. A lsrge delegation attended the meeting and one noticeable feature was the number of young people in the delegation and the interest they manifested in the work of the church. Afternoon of thc first day was given over to the ladies representing the auxiliaries. Miss Zadie Bule, district president of ths Woman's Home Missionsry Soclety, presided. The ladies read splendid reports and brought in $165.00 World Service money. Mrs. L. P. May, Field Secretary of the Womsn's Missionary Society, was present and rendered valuable and unstinted servlce. She lectured on the work of the Woman's Missionary Societies and assisted in completing the organization of the auxiliaries of the district. Mrs. E. G. Webb, the assistant secretary, is the wife of Rev. E. G. Webb, our pastor at Natchez. Shs is a new lady on the district. She took great interest in the work and soon won her way into the hearts of ths people by her friendly and pleasing manners. We extend to her a hearty welcome. The following ministers delivered strong sermons during the conference: Revs. W. L. Mills, J. B. Brooks, G. W. Hawkins, W. H. Vintes, M. P. Johnson, A. Lee and J. C. Smott. Brothers J. M. Head, J. W. Bassett and A. L. McFall. Evangelism was given a large place in the program.- Evangelistic services were conducted every evening, led by the committee on Evangelism. During these services seven persons decided for Christ, and pledged to live better lives. Dr. J. B. F. Shaw, president of Haven Institute and Conservatory of Music; Prof. R. H. McAllister, Business Manager of the Southwestern Christian Advocate; Dr. W. H. Vintes, Cubian Evangelist and Dr. L. W. Turner, missionary from Africa, were distinguished visitors at the conference. Rev. G. A. Britton and Rev. B. W. Robinson of the Brookhaven District and Rev. G. W. Hawkins of the Hattiesburg District, were visiting pastors. Dr. Shaw lectured on religious education and gave some advise to the parents of students. Prof. McAllister secured several subscriptions for the Southwestern Christian Advocate and sold several books on Evangelism. The superintendent placed great emphasis on the World Service program of the church. The pastors and people are co-operating in an earnest effort to put the program over. The World Service collection is far in advance of last year. The Stewards collected $85 for the benefit of the local church. Rev. P. S. Olive and his good people entertained the conference royally. The meeting closed with a haud shake of fellowship, to meet next year at Harirston, Misssissippi.—J. C. Smoot, reporter.

OBITUARY

SCROGGINS—Sciplo D. Scroggins wss horn near Camoron, Screven, County, Ga., some fifty years ago. He died Friday, August 1, 1924, at the home of his daughter, Mrs. Geter Alston, Savannah, Ga. He joined the Charleston, M. E. Church, near Cameron, when a young man, he finished the Haven Institute, Wayneshoro, Ga., and did two years of College work at Clark University, Atlanta. He married Miss Mary Ponder of Screven County, and from this union seven children were horn, two dying in their infancy and two after reaching the yoars of maturity. After serving a few years in the railway mail service he began teaching, and followed this profession until his death. Being formerly a memher of the Asbury M. E. Church, Savannah, the pastor Rev. E. W. Rakestraw, preached a sermon on Saturday evening, August 2nd., at Savannah, and on Sunday morning August 3rd, the body was taken to Cameron, where a host of friends and relatives assembled to pay him their last trihute of respect in the Charleston M. E. Church—the church of his boyhood and young man hood and where he served many years as teacher. Besides the sermon by the pastor, Rev. Brown, many beautiful tribntes were paid to the deceased by his former students in testimony of the life and work of the man. Being a member of the Masonic Lodge No. 33, Opeechee, Ga., the brethren, lead by Messrs. Gross and Rilington, performed their last sad rites at the cemetery. Besides his widow the deceased leaves three daughters, Mrs. Ida Thomas, Newark, N. J.; Mrs. Helen E. Bridges, Covington, Ga.; Mrs. Geter Alston, Savannah, Ga., seven grand children, one sister, Mrs. Katie Overstreet, Savannah, relatives and friends who mourn their loss.—H. K. Gross, reporter.

McNEIL—Brother J. H. McNeil, a member of Wesley Methodist Episcopal Church, Vicksbnrg, Miss., was born at Terry, Miss., September 18, 1879, and died in Vickshurg, Miss., July 16, 1924. Quite a large crowd attended the funeral service which was heid at Wesley M. E. Church. He leaves a wife, one sister, one brother and a host of relatives and friends to mourn his demise. His remains were laid to rest in the city cemetery, Rev. M. P. Johnson, pastor in charge, officitating.—Reporter.

JENKINS—St. Paul at Monroe has lost one of its best members. The death angel visited the home of Brother Willie Jenkins, July 26th, and took away his devoted wife, Katie Jenkins. She died in full triumph of faith. She joined the church at the age of 16 years and died at the age of 33 years. Sister Jenkins moved here some years ago from Mississippi. She leaves a husband, four children and other relatives and friends to mourn her passing. The funeral was conducted by her pastor, Rev. G. G. Priestley.

WOODS—Mrs. Lucy Woods, the mother of Mrs. Nuttie Braden, Alida Beven, Mosie Laplace, died July 11, 1924, in full triumph of faith. As a member of Asbury M. E. Church. She leaves two grand sons and other friends to mourn her loss. Funeral was conducted by the pastor and Rev. Lodge, and Hon. John D. Lewis made some brief remarks touching her life in the City of Natchitoches as a memher of V. B. F. Lodge.—John Landry, Pastor.

WALLACE—Brother Amhrose Wallace, a member of Asbury M. E. Church, Natchitoches, La., departed this life July 5th, 1924, in full triumph of faith. He was a strong local preacher, class leader, trustee and district steward in years gone hy, a Christian for 40 years. His age is 75 years. He stood for the Church in every cause. He leaves many relatives and friends to mourn his loss.—J. A. Landry, Pastor.

RUCKER—Brother Josiah Rucker of McNair, Miss., memher of Crown Point, M. E. Church, after two years of illness, passed away into the sweet haven of rest. He was a devout Christian, prompt to duty. He was horn year 1878, died July 3rd. He leaves to mourn his loss a father, wife, Evilina Rucker, three sisters, seven children. His funeral was conducted by the Rev. A. G. Crump.

McDONALD—Brother Arthur McDonald, one of the hest church workers in Crown Point M. E. Church, McNair, Miss., a leader for his race, passed out of this life into the life eternal, where he shall never die. The life that he lived will long live after him. While he sleeps his placo as a class leader cannot oe filled in this church. He was prompt to every call. He was the son of Hannah and Isaac McDonald, both great church workers. Arthur was born year 1879, he dled July 22nd. He leaves to mourn his loss a wife, sister, Lilly McDonald, two brothers, mother and father. His funeral was conducted by the Rev. D. W. M. Jonnson.—A. G. Crump, Pastor.

WILLIAMS—Bro. Earle C. Williams was born August 5th, 1894, died July 16th, 1924. Rev. and Mrs. N. H. Williams made it possibio for his oducation at Rust College. There ho was a student for 14 years, but did not graduate. In 1916 he applied for local preacher's license in the Aberdeen District, Upper Mississippi Conference during the pastorate of his father at West Point. In 1917 registration took place for the World War; he was sent to Camp Funston; there he entrained for Signal Service Corps. On his return home ho hegan study for the ministry; he entered Gammon Seminary fall of 1920-21, hut was not ahle to return. He went to Memphis, Tenn., in 1922, to acquire means by which to completo his studios at the seminary. On meoting Rev. Cox, pastor of Centonary M. E. Church, he united with it and soon won the confidence and high respect of the pastor and this great membership. Being fully qualified for Sunday school work ho was chosen teacher for the Sunday school teacher class; in this position his labors were a success. Surely he was a young man of great promise. His remains were interred in the family square, Holly Springs. Miss. The funeral oration was ably delivered hy the Rev. Dr. Cox, pastor of Centenary M. E. Church, Memphis, Tenn.—Reporter.

CRUDIP—After 19 months of suffering, Sister Lucy Crudip, a faithful class leader of Morris Hill M. E. Church, fell asleep in Jesus last Thursday morning, July 31, 1924. She leaves a husband and three sons and a host of relatives and friends. A true mother, a loving wife. Her church was always first; she is gone; we shall see her again. She was buried in Green Grove Seminary.—R. N. Jones, P. C.

CRAWFORD—Sister Laura Crawford, a member of St. Mark M. E. Church, DeKalb, Miss., very suddenly passed from labor to reward June 30th. She was 74 years old. She leaves to mourn her loss, five daughters, three sons and many grandchildren, and a host of friends. Tho funeral was attended by the pastor, Rev. G. W. Adams.—(Mrs.) Emma Scott, Reporter.

McCAIN—Brother George McCain, Ashboro, N. C., departed this life on July the 20th, 1924. He lived to a

(Continued on Page 16)

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WHAT THE CHURCHES ARE DOING

BROOSVILLE, MISS.—Brother and Sister Jerry Perry, among the most faithful members of Baldwin M. E. Church, gave an official union banquet in their home. At least six courses were served to forty officers, pastor included. It truly represented a spirit of brotherly union which prevails in the church and the bigheartedness of the man and his wife who so cheerfully gave this banquet. This was not the first of its kind Out of this banquet a movement was established to raise $700 to remodel and paint the church and to beautify the grounds and to raise the balance of our world's service quota. We are now in the beginning of our revival season and the spiritual fervor is high. After the sermon so ably delivered by our pastor, Rev. J. W. Byrd, an invitation was extended to sinners and at least 20 or 25 came to the altar for prayer.—Reporter.

SEALY CIRCUIT, TEXAS—Our pastor, Rev. B. J. Williams, is doing big things here at Sealy. He just closed a ten-days' meeting here last Sunday night, and on Sunday night he preached a wonderful sermon. He preached from the Book of Joh, 19:23, his subject "A Living Redeemer." Seventeen came forward for prayer; 26 conversions; 25 accessions to the church.—Eula Mae Williams, Reporter.

SMITHLAND, KY.—When Rev. Dow came to us last April he found our parsonage, which was begun over fifteen years ago, still unfinished, and some things that were finished needing to be repaired. He put on foot a rally, and Mrs. Mary Landrum and Mrs. Katie Pippin were made captains of No. 1 and 2 clubs, respectively. Sunday, July 27th, was our rally day, and Club No. 1, Mrs. Landrum captain, reported $144.32, and Club No. 2, Mrs. Pippin captain, reported $133.30, making a total of $277.62. When we get our parsonage finished and painted, I am certain there will not be a prettier one on the Louisville District.—G. C. Parker.

NATCHITOCHES, LA. — Notwithstanding the drought that we had here for two months, corn crop about gone, our rally for the fourth Sunday in July was a success. The following reported: Auxiliary, Bro. Hood, raised $27.08, D. J. Thompson president; Ladies, Air, $5.80, Vera Esenach president; Missionary Sisters, $10, Cecelia Neal president; Bishop Jones' Club, $8.30, Cora Neal president; King's Daughters, $22.45, Nettie Blackston president; Steward Sisters, Sarahann Servere president, raised $5. Total raised, $112.68, with the public collections. All the departments of the church are alive. The Sunday school, under the leadership of Mrs. John D. Lewis, raised $4 in the public collection on Children's Day. She is a faithful worker.—Rev. J. A. Landry, Pastor.

SUMTER, S. C. — The Vocational Bible and Church school, which opened in Emanuel M. E. Church, Sumter, S. C., July 14, closed Aug. 8th. The school had an enrollment of 120, with an average of 80. At its close the school gave an interesting entertainment showing the class of work during the four weeks under the leadership of Miss Gertrude Burroughs of Camden, S. C., and ably assisted by Miss Sarah Wheeler and Miss Sadie Hall of Sumter, S. C.

Mr. S. J. McDonald, the Sumter District Sunday school superintendent, and Dr. A. G. Townsend, District Superintendent of the same district, made addresses.

Prof. J. C. Prioleav is the local Sunday school superintendent and R. L. Hickson the pastor.

The people are loud in their praise and have resolved to broaden the capacity for such work.—R. L. Hickson, Pastor.

WATSON, IND.—The pastor of the Watson Methodist Church was very greatly entertained last Thursday, August 7th, by the Girls' Club of our church. We found that was the birthday of our pastor, Rev. Wm. Britt, so we sought to make it pleasant for him, and Thursday night being our class and prayer meeting night, the whole membership got together after class and gave Rev. Britt a birthday shower.

Rev. Britt was presented with a large number of birthday presents and was almost covered with flowers, which gave a beautiful expression of our love for our pastor. Rev. Britt expressed himself as being very proud of the fine spirit in which his birthday had been celebrated.—Reporter.

PARIS, TEXAS—Mt. Zion M. E. Church held Community Service Week July 21-27. Instructions and demonstrations in agriculture, home economics, domestic science, sanitation, plain sewing, embroidering, millinery, music and gardening were given free to all.

Each morning from 9:30 to 10 song services for little folks were conducted by Miss Essie Powell and Mrs. Dorothy Pool; 10 to 10:30, Bible class.

Monday night was given to hygiene and sanitation, and addresses were made by the following: Dr. L. M. Gooch, city health officer; Dr. Goishy, county health officer.

Many young people enrolled in these classes and were given honor certificates for work done. Many also received prizes. Seven little girls who had never made a dress received prizes for making house dresses. First prize, Miss Carnie Hightower, in examination, first prize to Miss Corinne Williams.

This program was for the community and all departments were open to anybody in town. It was our hope to bring information to our people, and we attribute its success to the interest that the teachers took in it, most all of whom were college folks or had shown justification for the position they had. A program was put on the counter of every banker and business man of the town, also city officials.—W. H. Hightower, Reporter.

EVANSTON, ILL.—Please allow me space through columns of our paper to speak of our mission work here. We are just twelve miles north of the city of Chicago. The town of Evanston has 60,000 inhabitants, quite 3500 colored people here. We have one A. M. E. Church, two Baptist churches, one Church of God, one C. M. E. Church, and not one M. E. Church. So we are working and planning under the leadership of our worthy pastor, the Rev. J. P. Pierce, to raise money to purchase a lot. On Sunday, the 3rd inst., we had a rally, which netted us $55. Too much praise cannot be given the Rev. J. L. Thompson, pastor of Fulton St. M. E. Church, of Chicago, and his most excellent congregation, for their liberal contributions in this rally. Mrs. Lula Shannon is so very kind to us. She permits us to use her residence to hold our Sunday school and preaching services.

The Rev. C. L. Fleming of Chicago Heights M. E. Church also came to us at night, preaching an excellent sermon. I am a retired minister of the Upper Mississippi Annual Conference, but I am here in Cook county, Illinois, helping and trying to build up Methodism. If we had a church here in Evanston our people would come home. I am praying to see our church establish here in these parts. Our people are here from the South buying homes and want to stay in our Church, but we having no church, they go elsewhere.

We do hope Dr. Penn and others of the General Conference officers will drop in Evanston and see our condition and our needs.—Geo. W. Baker, Reporter.

SWEENY, TEXAS—Grace is still moving forward. During a twelve-day revival, 21 souls were saved and more than $55 was raised for its expenses. The meeting was run by the pastor, Rev. L. E. Brown. The local ministers assisted. It was largely attended by people from all near-by towns and communities. The members of the neighboring churches cooperated wonderfully. A great baptizing was carried on at the church last Sunday. We fail to have room and seats to accommodate the people.

A surprise was given the pastor by the Ladies' Aid Society, Mrs. Zelesa Thompson president. The box contained everything nice in grocsries. The pastor and his wife are well pleased with their splendid surprise. They wish to thank every member that participated and invite them to do it again.—G. M. Brown, Reporter.

BOYCE, LA.—St. Paul and Rapides: Our pastor, Rov. T. J. Bridgett, left Monday night, July 21, 1924, for Little Rock, Ark., 1319 W. Third street, where he will spend his vacation with his mother, brothers and sisters. Our pastor has every thing well arranged. It would be a treat to you to come to St. Paul on Sunday evening and see the young people enjoying themselves, eating ice cream, served free, by the Bible Band after the lesson has been thoroughly discussed.—H. Jones, Reporter.

BETHELHEM CIRCUIT— The Bishop did not make any mistake in sending us for pastor Rev. B. J. Goff. Our membership had run down, but now we have new life. The church is five miles in the country and, by some misfortune, had lost the church lot. Since the Rev. Bro. Goff has come to us this year, we have bought a lot in the town of Aquilla and paid $50.00 for it and at an early date we



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expect to atart tho building in a few days. The membership is growing fsst; we are preaching in a house in Aquilla. We took in twelve in one day, 9 conversions and 3 reclaimed. For the last three months he has added 31 to the church. We have raised $142.00 up to our second quarter and we have raised a part of our quota.

We have a rally on to finish up by district conference. We hope to make this a great circuit some day. Rev. T. H. Wyatt, our superintendent, has not been with us this year, altho we sre expecting him August 24th, we are preparing to make things pleasant for him.—Annette Anderson, reporter.

INDIANOLA, MISS. — Rasberry Chapel of the Indianola Charge is wide awake. Her loyal members though few in number, keep things moving forward all lines. We have raised eonugh money to take care of sll claims assigned to us by the General Church and on Sunday, July 20th we laid on the table for building purposes, $542.75. This money was raised by club leaders as follows: Mrs. M. S. Rasberry, $48.50; Mrs. L. P. Rogers, $53.00; Mrs. L. W. Epps, $59.25; Mrs. B. A. McCraine, $313.00; F. P. Leonsrd, $25.00. Raised by social events, $42.00. Prof. J. A. McCraine's name is not on our church roll, but he is sn active member of Rasberry in every other sense of the word. This broadhearted, generous Christian gentleman, who is one of the leaders of his rsce in the business world gave $100 to his club leader. Too much praise cannot be given to the loyal few of Rasberry Chapel and to her friends.—T. P. Leonard, P. C.

CLINTON, LA.—We take great pleasure in sincerely thanking the good people of Macedonia Methodist Episcopal Church who marched in the parsonage and laid on the table nine pounds of choice groceries to my surprise. Too much cannot be said of these good people led by Bro. B. J. Branch, Bro. D. Griner and Preagon Branch Sister L. J. Griner, Sister Gertrude Kilbert, Sister Mary Klibert, snd others. We beg you to come again for you are welcome.—J. C. Clark, Pastor.

LAKE CHARLES, LA.—Our church is progressing nicely. We were highly complimented by our District Superintendent, Rev. C. W. Reeves. We sre always glad when the time comes for him to hold our conferences.

Our second quarterly conference was held July 20-21. Steward reported that $1,197.82 had been raised this quarter. Since April 27th 18 persons have joined the church this yesr.

Our pastor is doing excellent work. With such a conservative leader as hs we foretell a bright future. Rev. Hampton is having the old cloth canvss in windows replaced by Florentine glass.

The church has been newly organized with some of the best workers of the congregation. A cafeteria has been installed.

The third Sunday of each mnnth is locsl preacher's day.

We are all in sympathy with our stor, Rev. T. A. Hampton, for he is indeed under an awful mental strain, but we are with him.

Mrs. Louise M. Davis was elected church reporter at our quarterly conference, and Bro. F. J. Davis chairman of the S. W. C. A. Committee.

In our last month's drive we raised $625.86.

We have several sick members Among them are: Miss Burley, Bro. Samuel Johnson's little daughter, Mildred, who was taken to Cleveland, Ohio, for operation on throat; Bro. William Jordan, and others.

Since conference $1,667.51 has been paid on church debts this year.

Mrs. Rhodie Hagans of St. Paul, Minn., and Mrs. Cassie Roberts of Tulsa, Okla., sre spending the summer with their parents. While here they are giving their service to the church. They are Warren's daughters and she is proud of their loyalty. —Mrs. Louise M. Davis, Reporter.

BRANDYWINE, MD. — Brandywine Charge under the leadership of Rev. C. H. Toulson, still holds its record for well-doing along spiritual and financial lines. At Gibbons Church on Sunday, July 13, six persons professed conversions and united with that Church at the close of a soul-stirring sermon from Matt. 16-26, by Rev. Wm. Taillaferra of Washington, D. C. A rally was held at Asbury M. E. Church on the 27th of July under the auspices of the trustees, which amounted to $170.46; reported by Captains and from other sources, thus: Mrs. Grace Duckett, $58.00; Mrs. Nellie Willis, $29.50; Mrs. Mattie Pinkney, $28.01; Miss Iola Moore, $23.50; Mrs. Victorine Duckett, $17.75; Mrs. Estella Duckett, $8.60 Rev. Wm. Dent, $2.75; miscellaneous, $2.35. Our second quarterly conference was held at Gibbons on August 3, with the new District Superintendent, the Rev. J. H. Jenkins, presiding. The attendance was good as were also the reports, and the concensus of opinion was, that the occasion was both pleasantly and profitably spent by all present.—Mrs. M. S. T. Reporter.

CARD OF THANKS

To the brethren and members of the Gulfport District, Mississippi Conference, and friends of the Rev. D. Ray, who has been on the sick list for more than one month. At the roll call of District Conference, at Lumberton, Miss., it was reported the Rev. D. Ray was very sick, struggling between life and death the conference stood five minutes, with bowed heads in silent prayer, after which the Rev. W. L. Marshall led in fervent prayer that God would speedily restore the Rev. D. Ray to health again. God answered the prayers of members and brethren, and in four days the Rev. D. Ray could get around in the house and out in the yard, thus we can see how the prayers of the righteous availeth. We thank the District Conference for their prayerful sympathy, thankful also to the members and friends of Ricton, Miss., Beaumont, Blodgett and New Augusta, for kindness shown us during the sickness of my husband. These good members stood by us when my husband was struggling between life and deoth. This writing finds him by help of the Lord at his post of duty.—Mrs. D. Ray ,reporter.

I take this mothod of thanking the members and friends of St. Paul M. E. Church for the surprises that they have given me May 23rd—45 pounds; June 24th, 43 pounds; July 22nd, 45 pounds. The party was led by Brother J. W. Washingon. All of these pounds were of very choice groceries, and a nice purse was given with each surprise. May God bless these good people and doors of opportunity be ever open to them.—Rev. and Mrs. G. G. Priestly, St. Paul Methodist Episcopal Church, Monroe, La.

We take this method to thank the Auxiliary Presidnt's Alliance for the presentation on the night of July 20th, 1924, of the handsome purse with which to purchase a suit and shirt. At the same time we thank those who had to do with the entertaining of the good wife just before she left for Chicago. No less are we grateful to the individual member for the panama hat. We have heard of pastors receiving suits for the annual conference, but these members believe in doing a little more than the ordinary, for they are an extraordinary people. While the pastor and wife appreciated these favors, we more than appreciated the spirit that prompted them.

It will be interesting to note that it was in this suit that the pastor was enabled to report the People's Church second to none on the New Orleans District. In point of financial receipts, from Feb. 15th to July 20th, among the 15 churches of the city, the People's Church took third place. This statement, together with 40 accessions, argues that this faithful membership has worked its self up from what was known two years ago as the baby church of New Orleans Methodism, to the exalted plane of being lifted out of the category of little churches altogether.

We wind up by saying, what was said on the district conference floor, namely: "if you would know what is going on around the People's Church, if you don't believe that we are doing business on this corner, and if there is any doubt in your mind as to the personnel of this church, just listen out for the reports and watch the pastor's suits."—W. T. Handy, Pastor.

Rev. F. R. Butler desires to thank the good people of Shiloh M. E. Church at Bayou, La., for a rally given on June the 29th (amount raised $11.10) and Sister Butler for a pair of socks and $1 cash. Rev. Dr. Garfield Robinson, our energetic pastor of Pleasant Hill, La., and his efficient members, were with us. Dr. Robinson preached one of his master sermons. May God's blessings forever rest upon these loyal people. Dr. F. R. Butler, D.D., is the pastor of these progressive people.

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AGENTS: Get our powerful proposition. Wonderful swatch line outfit showing big assortment of finest fabrics for men's made-to-measure suits all at one amazing low price. We pay biggest profits and give every active agent his own suit absolutely free. Write at once. Address Dept. 569.

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What School This Year?

Morristown Normal and Industrial College

Morristown, Tennessee.

$200,000 in NEW buildings and equipment including two of the finest dormitories for boys and girls in the South; magnificent new dining hall, central heating plant; improved athletic field, tennis and basket ball courts.

Trained Christian teachers, modern methods of instruction. Wide range of courses—College, Preparatory, Normal, Manual training, Domestic Science, Agriculture, Music, Business course, etc.

Home training and old fashioned ideals emphasized. A school of character where your son or daughter will be safe. Last year, 388 students from fifteen states and one foreign country.

43rd. year begins September 1, 1924.

Accommodations rapidly being taken

For application blank and catalogue address the President

Judson S. Hill, D. D. Morristown, Tennessee.

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Tupelo	Nettleton, Miss.	August 19-24	E. R. Miller
Sardis	Darling, Miss.	August 19-24	C. W. Butler
Durant	Ethel, Miss.	August 19-24	J. M. Walton
Lake Charles	Crowley, La.	August 20-24	C. W. Reeves
Hannibal	Columbia, Mo.	August 20-24	C. S. Webster
Guthrie	Ardmore, Okla.	August 20-24	S. A. Stripling
Gainesville	Cedar Key, Fla	August 21-24	J. S. Todd
Richmond	Lincoln, Va.	August 26-31	Walter S. Jackson
Clarksdale	Clarksdale Circuit	August 26-31	J. M. Marsh
Baltimore, North	Reistertown, Md.	August 26-31	E. S. Williams
Houston	Houston, Tex.	Auguat 27-31	A. W. Carr
Beaumont	Beaumont, Tex.	August 27-31	W. D. Lewis
Baton Rouge	Scotlandville, La.	August 27-31	B. J. Reddix
Jackson	Pelahatchie, Miss.	August 27-31	L. W. Price
Pine Bluff	Pine Bluff, Ark.	August 27-31	A. S. Miller
Little Rock (2nd Div.)	Hot Springs	Septemher 4-7	L. G. Hodges
Philadelphia	Frankford, Pa.	Sept. 23-25	J. T. Fletcher
Columhus	Elyria, Ohio	Octoher 7-12	T. L. Ferguson
Salishury	Snow-Hill, Md.	Oct. 14-19	J. E. A. Johns

SPECIAL NOTICE.

To the Good Samaritan Cluhs of the Upper Mississippi Conference: Dear Sisters—The coming season is here, and will you as cluh workers send at least one dozen jars of tomatoes or some kind of canned fruit to our Flint-Goodrich Hospital, New Orleans, La.? Let each cluh or friend give one jar, either quart or half gallon. A crate of chickens would he accepted.

Please give the name of president or leader of club.

Address all packages to Dr. T. Restin Heath, Supt., Flint Goodrich Hospital, New Orleans, La. And send name and numher of packages to (Mrs.) E. L. Nevlis, 627 Howard St., Greenwood, Miss., Sec.-Treas., Good Samaritan Cluhs.

OBITUARY

(Continned from Page 13.)

good old age, heing 86 years old. He spent the most of his life as a Christian and a loyal memher of the St. Luke Methodist Episcopal Church. Also he was an excellent class leader for many years. He leaves a wife, two children and a host of friends to mourn. He will he missed here hy our church and the town.—Rev. W. M. Crawford, Reporter.

WILSON—Rev. G. B. Wilson was born Novemher 19th, 1863, in the Gordon Settlement, near Brooker, Florida, died July 14th, 1924. He attended the puhlic schools near his home, and later he entered Cookman Institute, and in the process of time hecame one of the teachers in the puhlic schools of Alachua county. He was teaching when he fell sick. He was married to Miss Snsie Holzendorfer May 25th, 1892. He was converted and joined the Methodist Episcopal Church in July, 1894. Entered the Florida Conference at Ocala, 1905. The moments of his passing were very precious to him. His faith was strong and true enough in Jesus the Savior while dying to repeat the familiar question as fonnd in 1 Cor. 15: "O death, where is thy sting?"

The funeral services were conducted hy Rev. D. L. Rivers and other ministers whose names I have not. Brother Wilson leaves wife, one son and hrother, Rev. S. B. Wilson, our pastor at Palatka, Fla., other relatives and a host of friends to mourn his death. His hody rests in the family cemetery in Gordon, and his soul is found with our Savior in heaven.—J. S. Todd, Reporter.

BATES—Sister Johanah Bates was born in Assumption Parish, La., 56 years ago. She moved to New Orleana when quite a child; joined the Sunday school of Mallalieu Methodist Episcopal Church, was a faithful scholar, nearly 40 years ago, when Rev. M. J. Dryer was pastor of this church. She lived a consistent Christian life, was ready at any time to work for Christ and his cause. Many were her afflictions, but she endured them all as a soldier of Christ. On July 25th, 1924, she was called from labor to reward. The funeral was conducted hy the pastor, Saturday, July 26th. I visited and prayed with her often in her illness. She was always cheerful and said: "Nearly forty years ago I signed a contract with the Lord which I have never broken. He is mine and I am His. I am standing on the promise of God." How she would rejoice when I would sing and pray with her. She leaves two sisters, several nephowa and nieces and a host of relatives and friends to mourn. Strong and faithful in life, she slept away in the arms of Jesus. Her voice is hushed in Mallalieu, we shall not see her coming in the church any more. While we have lost a great Christian worker, heaven has fonnd a saint.—J. O. Richards, Pastor.

WHITE—Mr. Samuel Augustns White was horn July 13th, 1902. In early youth he connected himself with St. Paul M. E. Church, Ripley, Miss. He was a faithful and loyal member. Everyone who came in contact with him loved him, He died Monday evening, July 14, 1924, in full triumph of faith, saying he was trnsting in God and very happy. He leaves mother, father, two sisters, two hrothers snd a host of relatives and friends to mourn his loss.—Rev. and Mrs. O. W. Crump, Reporter.

ANGRUM—Sister Fannie Angrum passed to her reward Tuesday, July 15th. She was in poor health for more than a year. After two months confinement to hed, Rev. C. L. Angrum was at her hed side when the end came. She spent more than twenty-five years with Rev. Angrum in the pastorate. Lived an exampified life. Making friends for herself and Brother Angrum at every place they were called to go. Funeral service at St. Mark Church in Batoon Rouge. Assisted hy Rev. D. S. Slian and William Harrell. J. O. Brown, Pastor.

IN MEMORY

Of Our Husband and Father, Who Departed This Life Aug. 10, 1923.

One year today, dear loved one,
When last we saw your face;
For that day you were called
To your long, long home away.

We've missed you so much and wished to he lead hy your kindly touch, hut God knew what was hest, and called you unto rest.

It is hard to give you up, hut in God we put our trust. We are striving, day hy day, to walk the stralght and narrow way, that we some day will meet you there, where no more trouhle is given to hear.—By his wife and children, Mrs. H. B. Hart, Willard L., Alice E., Astoria, and Mary Elizaheth.

In Loving Memory of Our Husband and Father, Who Departed This Life June 23rd, 1924, in Our Home in Cobville, Miss.

Six weeks have passed since you left us dear,
For a home in mansion fair,
Our dear and loving darling,
We are praying to meet you there.

Gone, gone, how sad the thought—
Our hearts are filled with pain,
We loved you, hut Jesns loved hest,
And our loss is heaven's gain.
—(Signed) Mother and Children.

INQUIRY.

I wish to inquire for my hrother, A. G. Freeman. When last heard of was at Tampa, Fla. Any information concerning his whereabouts will he greatly appreciated. Notify his sister, Mrs. Rev. J. B. Simpkins, Barnesville, Ga., No. 503 Railroad street.

District Rounds

LITTLE ROCK DISTRICT.

Batesville, Sept. 14-15; Batesville Ct., 17-18; Jacksonport, 20-21; Newport, 21-22; Auvergne, 27-28; Augusta, Oct. 4-5; Lonoke, St. James, 11-12; Lonoke, Moses, 12; Sweet Home, 18-19; Hensley, 25-26; Little Rock, White Chapel, Nov. 2-3; Little Rock Ct., 1-2; Little Rock, Duncan Chapel, 9-10; North Little Rock, McCabes, 9-11; Little Rock, Wesley Chapel, 16-17; Hot Springs, Haven Chapel, 23-24; Little Rock District Conference, Snnday school and Epworth League convention (second division), Hot Springs, Sept. 4-7.

Dear Brethren: This round of quarterly conferences will close seventeen years of service as District Suprintendent in the Little Rock Annual Conference. I want this year to he the crowning year of labor together. Do not forget the Southwestern when you come to the district conference. I am expecting one hundred per cent at the conference. Do not fail, for if we fail, headquarters will fall.—L. G. Hodges, District Superintendent.

CRESCENT CITY NOTES

MOUNT ZION—Notwithstanding the extreme warm weather of the past few weeks, everything seems to he on the upward trend, it reminds one of an Aplary when all the hees are husy; quite a rivalry (friendly) exists at present hetween our several Auxillaries, one trying to outwit the other. The Epworth League will give an entertainment on Monday, August the 25th, (weather permitting) at the Parsonage, 2317 Jackson avenue, entitled 'A Feast in the Wilderness." A unique program is promised, no pains is heing spared and nothing will be overlooked to make this the most agreeahle and pleasant affair of the season. Judging from the advance sale of tickets, this promises to eclipse anything given heretofore. Refreshments of all kinds will be plentiful. Mr. Christian C. Johnson is Chairman with a diligent corps of assistants, this is an open air affair and tickets of admission is 10 cents.

WESLEY—The puhlic is most cordially invited to attend the unveiling service of the new pipe organ, Sunday, August 24, 1924. This pipe organ is one of the largest in the South, with electric actions and 20 chimes.

A grand program will he rendered throughout the day. Bishop R. E. Jones will preach at 11 o'clock. At 2 p. m. Dr. W. G. Alston, District Superintendent of LaTecho District, will speak. Followed hy the ministers of the city who will he present with their congregations. Dr. M. R. Walker, District Superintendent of the New Orleans District, will he master of ceremony.

At 7:30 Dr. L. H. King will deliver a special sermon on music.

On Wednesday night, August 27, at 8 o'clock, a grand pipe organ recital will he given. Some of the best musical talent of the city will he presented, hoth white and colored.—Calvin S. Stanley, Pastor.

The district meeting of the Woman's Home Missionary Society will meet at Mallalieu Church, Wednesday, August 20, at 5:30 p. m. Installation of officers. All members are asked to he present.—L. D. Walker, Cor. Sec.

CHURCH FURNITURE

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Southwestern Christian Advocate

LORENZO H. KING, Editor | Vol. 51 | New Orleans, August 28, 1924. | No. 36. | THE METHODIST BOOK CONCERN, Publishers

Uniform And Fair Creatment For All People Regardless Of Race

WHEREAS, the problems that grow out of race are the most acute and potentially the most dangerous of existing world problems;

And whereas, Jesus Christ our Master stands for the oneness of our humanity and the equal worth of every human soul, regardless of race, birth, or color;

And whereas, Christianity in its beginning presented to the world "the blinding vision of one race, one color and one soul in humanity," and had this vision and call been followed in its entirety and high challenge we would have today a world of brotherhood instead of a world divided into suspicious and warring racial groups;

And whereas, the time has come for Christianity to assert its mind in no uncertain way and to bring to bear the pressure of its spirit in no feeble manner in the solution of this problem;

And whereas, the democracy for which the United States of America stands and the Christianity which we profess, both alike demand a uniform and fair treatment for all peoples regardless of race;

Therefore be it resolved:

1. That we repudiate as un-Christian and untrue the idea that certain races are born to inherent and fixed superiority and rulership, while others are born to inherent and fixed inferiority and subordination. We stand for the life of open opportunity for all.

2. That, while we note with gratitude their descending frequency, we nevertheless record our deep sense of humiliation before God and man that the lynchings of Negroes, under whatsoever provocation, could take place within our land of democracy and in communities in which there are Christian churches.

3. That "we deplore as unpatriotic and un-Christian movements, policies and programs in many sections, that discriminate against and humiliate aliens, merely as aliens, or as aliens ineligible to naturalization, and that single out certain races and religious groups for discriminatory and unfriendly treatment." We urge a Federal law raising the standards for admission into the United States applying them to all peoples alike, and granting the privilege of citizenship to all persons thus admitted and lawfully residing in the United States who duly qualify, regardless of their race, color, or nationality.

By the General Conference at Springfield, May, 1924.

AT THE CROSSROADS

Again this journal calls attention of Negroes throughout the country to that dangerous dogma gaining currency during these pre-election days, in which *"the man rather than the party"* sentiment is being heralded to the Nation's electorate. A superficial view might lead some to subscribe to such a slogan but for Negroes, never! For such an attitude is beyond doubt contrary to the best interests of Negro Americans in the approaching presidential election.

The Democratic candidate, Mr. Davis, may be all that could be desired personally. His record, an open book, reads interestingly; and is an inspiration to clean upstanding American manhood. He is a type of American citizen and statesman whom we love to honor and whose virtues, personal and official, the youth of the nation might well emulate. His acceptance speech has not been surpassed, in our estimation, by any nominee of either party, within the memory of the lifetime of this writer. Both in comprehensiveness of issues, in dignity and directness of approach, in lofty sentiment and purity of his patriotism, Mr. Davis has scored unquestionably as an individual and as a party leader.

BUT it is a well established principle of social progress, that ideas are impotent for dynamic effect unless they find favorable channels of expression. Organization conditions the effectiveness of ideas upon the social order. The individual must function through a well adapted social organization if his ideas are to benefit society. This obvious social fact is the point at which Mr. Davis' candidacy must break down as far as we are concerned. In plain words *Mr. Davis is hopelessly handicapped by his party.*

It matters not how flexible the Democratic party may seem to be in a few sparsely located northern sections of our country, the stubborn, disconcerting fact remains, and with tragic warning, that *the Democraic party is Anti-Negro in respect to our constitutional rights and will so legislate,* if put again into power, Mr. Davis to the contrary, notwithstanding.

'Tis a smooth game that certain adept Democratic leaders are playing in that they are able to induce a few Negroes to bolt the Republican party for alliances with the party whose historic attitude and consistent activities for fifty years and more have been confessedly against colored Americans. These political proselyters are inveighing against the Republican party by pointing out sporadic instances in which the party of Lincoln, Grant, and Roosevelt has at times not given us *all* that we wanted. To those Negroes who have a penchant for defection and are suffering with hectic fondness for the party that oppresses us, we ask: Has the Democratic party been as benign toward us and as alert, constant and true in its advocacy of national opportunities for us as has the party of our Emancipation? You cite the failure of the Dyer Bill! Who defeated it? That same Democracy dominated by the southern oligarchy which you are now, it appears, tempted to support.

But you, who are carried away with Mr. Davis and his party machinery, what think you of Calvin Coolidge of New England, the cradle of human liberty on this continent? Think you that his training, his contacts, his ideals of human rights and justice, his philosophy of government, his family ties and traditions do not make him one of the fittest and most consummate products of our American civilization—one in whom all of the elements of noble and honorable manhood conspire to constitute the ideal type of leadership for the forces of our American Republican government?

In *concrete* cases where the essential interest of Negroes was involved, Mr. Coolidge has both spoken and acted in a way to win the prompt, hearty support of all colored Americans. When an honorable citizen was up for appointment to a post of trust and distinction here in the South, and the most insistent, ingenious, subtle methods of opposition were being invoked by Southern Senators who were motived by reactionary tradition and race prejudice, to defeat and prevent that appointment, was it not Calvin Coolidge and his Republican machinery who re-appointed and confirmed Cohen as Collector of the Port of Orleans?

Throwing himself into the breach in another concrete crucial instance when it had been suggested that he intervene against Negro aspirants to a seat in Congress, did not Mr. Coolidge express his amazement at such high-handed, ill-advised un-Americanism in these words—themselves a new Declaration of Human Rewards and Human Rights:

"During the war 500,000 colored men and boys were called up under the draft, not one of whom sought to evade it. They took their places wherever assigned in defense of the nation of which they are just as truly citizens as are any others. The suggestion of denying any measure of their full political rights to such a great group of our population as the colored people is one which, however, it might be received in some other quarters, could not possibly be permitted by one who feels a responsibility for living up to the traditions and maintaining the principles of the Republican party."

Where, then, in its conception, in ideals, in tradition and history, in moral issues advocated, in concrete act or expressed purpose; in the quality of its leadership and in evidenced sincerity, has the Democratic party ever shown any claim at all comparable with that of the Republican party upon the allegiance and support of Negro Americans? We highly respect Mr. Davis, but repudiate allegiance to his party; we admire Mr. Coolidge, and the party he leads shall have our vigorous support. The man AND the party shall be our slogan.

A DANGEROUS BOOK

Speaking at the World's Sunday School Convention in Glasgow, Scotland, the Honorable T. R. Yangco, said, among other things, concerning moral and religious training in the Philippines:

"Before America came to the Philippines, the Bible was a closed book. We had certain forms of Christianity but we knew little of its reality as power in life. Our people were under the yoke of ecclesiastical bondage and tyranny. Religious freedom was unknown. Every act was carefully watched by paid emissaries of the Roman Church. To incur the enmity or even suspicion of the friars meant cruel persecution and often death. But today, how different! The Bible is open. Sunday-schools are everywhere. Conscience has been liberated. People are free to think. The old days of religious oppression are gone forever. We are living in a new era.

"When I was a small boy six years old, my mother got hold of a Bible. Curious with interest, she opened it and began to read. Her interest grew. She did not know that the priest would disapprove. But one day, the padre called at our house. Innocently my mother brought out the Bible and said, "See, I have a Bible. Is it not a good book for me to read?" "Ah," replied the padre, "that is a dangerous book for you to read. You must not read it. You must burn it." And with fear and trembling, my mother burned the Book then and there, for she did not want to incur the ill-will of the representative of the church. That event made a great impression on my youthful mind. I grew up to believe that it was unsafe, and my dear mother died believing that it was unsafe to read the Bible. And I never read the Bible until just a few years ago.

"I am sorry for those many years of wasted opportunity, but I am glad that now I am not afraid to read and study the greatest book in the world. My sojourn in Washington a few years ago taught me that this Book is one of the secrets of America's greatness."

America's going to the Philippines meant precisely what our going to every other land under the sun must mean. It meant the carrying and insistent preaching of the exalting, liberalizing, saving truth of the Bible to the humblest resident of the land; and that consequent release from the yoke of ecclesiastical bondage and tyranny. from which the truth alone makes free.

The Bible is a "dangerous" book; but regarded so only by those who are eager to impose their traditional restrictions of church sovereignty upon the souls and bodies of men. The sovereignty of the Church of Jesus Christ lies not in its imposing organization or its array of robed and pompous official dignitaries; it lies rather in the moral dignity and efficacy of the message it heralds and the vital religious experience it mediates to individual and corporate life. It lies in the ability to awaken and inspire confident trust and sacrificial faith in the central figure of the total christian enterprise, even the Christ of revelation and of History, and to persuade the moral will to the point of acceptance and following of Him in all life's relations.

In the spiritual realm alone is the Church imperial. Among the sources of her uplifting and regenerating message and power in this realm, the Bible is Chief, finding its sanctions in the human heart, its strongest witness in the realm of personal religious experience. Its danger lies in its eternal opposition to the sway of evil and of error in human life. It is dangerous to sin! But it is the proven ally to right living and to right loving. It is dangerous to ecclesiastical formalism but it is helpful to the attainment of ethical sovereignty in personal and community life.

The Impregnable Rock of Holy Scriptures was never more salutary in its effect upon the course of human conduct than it is today. It has been the inspiration of legislation in the councils of Congresses of the world, and the foundation of upstanding Christian civilization. Where it enters, people think freely and clearly, act nobly, love sincerely and a new era of moral and spiritual endeavor ensues. It is humanity's perpetual moral and spiritual dynamic. It is not dangerous! Keep it open!!

A CALL TO PRAYER AND CONSECRATED GIVING

The World Service Commission Through its Administrative Staff Sends Forth the Following Address to the Churches of World-Wide Methodism

The morning prayers of the Methodist missionaries are heard around the world. These men and women, trained servants of the Master, who endure hardships and toil and isolation to be the rescurers of the race, are the hope of civilization, and our Centenary offering enabled them to plant the standard of Methodism on the needs of the world. The last five years witnessed the most aggressive movement for christianizing the world that the church has ever seen.

Most Gratifying Advance

In 1916 Methodism was asked to raise $4,500,000 for benevolent purposes, and it responded with 48% of the asking. During the last five years the annual asking has been $22,000,000 and the Church responded with 63% of the larger amount—a wonderful advance This giving so awakened the spiritual life of the mission fields that the annual giving of native Christians increased threefold—form $8,000,000 to $3,000,000.

Today this work is seriously embarrassed and some of it jeopardized on account of the falling benevolent income. What a tragedy it would be if, in the presence of great needs and prayed-for opportunities, it should become necessary to close institutions, recall missionaries and discharge native workers!

The New Machinery

The World Service Commission was created by the General Conference to prevent such a catastrophe and to carry out the Church's benevolent program. It is composed of five bishops and sixty ministers and laymen selected by the episcopal areas, together with members at large and representatives of the foreign field, with the Corresponding Secretaries as advisors. After reviewing the Church's entire program at home and abroad, it was endorsed as being wise, economical in expenditures and careful in administration. The Commission does not come with the spectacular appeal as an extemporized organization, but as the Church's authorized agency, cooperating through your accredited leaders:—Bishops, Board Secretaries, District Superintendents, Pastors and Official Members, and asks for the support necessary to secure the continued, steady and uninterrupted operation of enterprises which seek the triumph of Christ's Kingdom. The fact that we are using in the field the regular promotional agencies of proven value and efficiency cannot be too strongly stressed. The responsibility is placed where it belongs and the mandates of the General Conference are being loyally obeyed. Our benevolent organization, stripped for world service, is fired with the spirit of youth and steadied with the veteran's experience to help Methodists to be true to their visions, their promises and the agreements entered into with missionaries who are giving their lives as their part of the contract and are expecting that we will do our part.

A Call to Consecration

The foundation of success in Christ's need not be forgotten as we turn to neglected tasks. If the people are given the facts exhortation will not be needed, especially if we stress the heart-break which will come to the men on the field should reinforcements from America be lessened or withdrawn.

To meet these sacred obligations all of our members should be solicited for contributions equal to those formerly made, and givers found to take the places of those who have died or removed. We must have a new sense of the fact that we are not our own, but stewards of God's manifold mercies, and that even in the Old Testament standard that one-tenth belongs to the Lord, some of his money is in our hands. If we recognize our sacred obligations and re-Church lies in the consecration to him of ourselves and what we have, and when this spirit grips the church, monetary matters proceed automatically. Anything else would be only a galvanic impulse, producing a violent reaction, but subsiding as soon as the impulse has gone. Americans have much money.—In spite of a half million dollars reduction in tax assessments, more money was received last year than was anticipated, and still larger amounts were paid in June.—And there is plenty of Methodist money. It only needs consecrating. A denomination which has only one twelfth of our membership and not one twentieth of our wealth, but which advocates the gospel tithe, paid last year $14 per capita for its missionary program,—four times the per capita of Methodism.

Consecrated giving will not only fill the "store-house" with spiritual blessings, but will solve financial problems, so that today's duties spond to appalling needs as an indication of a providential call, the falling income will disappear before a rising one, and Methodism, keeping its forces intact, will meet its religious, moral and financial obligations for the salvation of the world.

The way to victorious achievement is that of faith and prayer and consecration. Have we made mistakes? Have we been short sighted to boast when we should have kept on praying and giving? Have we allowed Christ's cause to bleed, when we ourselves have suffered? In the name of Him who himself intercedes for the world let us bring before God the world's needs and our responsibilities and ask Him to help us carry on for Him.

Prayer Day and Victory Day

Sunday, September 28th, has been set apart as the *"Day of Preparation,"* on which the money should be pledged.

October 12th is *"Victory Day"* on which the money will be paid.

Meanwhile every prayer-meeting and home altar should emphasize the World Service Program. This crisis must be met on our knees. Every man, woman and child should make a contribution, so that the entire budget shall be met.

What a thrill of joy will go through the Church, even to the remotest foreign mission field; what new heart and hope will be given to struggling workers who labor in the submerged sections of our great cities, in rural fields and on our widely extended frontier when the good news shall be announced that the interrogation mark of fear has given place to the exclamation mark of joyous faith! and the news shall be broadcasted that Methodism has not failed and that the entire benevolent budget has been met.

And why not? All this should be done; and what should be done *can* be done. To this every true Methodist will say, Amen! It must be so. All that we have undertaken we will maintain. With God's help we will not weaken until all we set out to do has been triumphantly accomplished.

BISHOP R. E. JONES BEREAVED

Methodism generally sympathizes with Bishop Jones and the family in the sad loss they sustain in the passing to her assured reward of the aged mother of the Bishop, Mrs. Jennie Jones, on July 17, 1924.

She had been a unique figure in her local community and in the state of North Carolina for more than fifty years. Her life had been an inspiration and a blessing both to her own family and to her very much wider circle of acquaintances and co-laborers within her range of contacts, among whom she had been an outstanding leader for so long.

In historic Guilford County, of her native state, Mrs. Jones was the first public school teacher among the people of her race, laying well and broad those educational foundations upon which the state for all these intervening years has been building so steadily and to such present day gratifying proportions.

In church circles, she had been especially active. For more than fifty years her membership was held with St. Matthews Church, Greensboro, from which she was buried. Though she had been an invalid for several years she endured her afflictions with courage and contentment as seeing Him who is invisible. Her Heavenly Home was the burden of her conversation through the waning years, while she often audibly thanked God for the contribution she had made to the cause of Christian progress in that her family, her children, in early years had been given to Him and were reflecting credit upon her Christian life by their service and devotion to the cause of Christ whom she loved so ardently.

Slipping peacefully and triumphantly out from the family circle, she leaves to mourn her going, one son of distinction, Bishop R. E. Jones, another son David, and two daughters, Mesdames Minnie Gilmer and Jessie Whitfield, besides a large company of relatives and ardent friends.

By these, she was borne tenderly and affectionately to her final resting place after the funeral ceremony had been beautifully conducted by her Pastor, Dr. R. W. Winchester.

OUR FALL CALENDAR 1924

September 2-4—Area Council, New Orleans Area, Waveland, Miss.

October 8-14—Annual meeting, Board of Managers of the Woman's Home Missionary Society, Chicago Temple, Chicago, Ill.

October 15—Dedication of the Francis Asbury Statue, Washington, D. C.

October 23-28—Annual Meeting of the Woman's Foreign Missionary Society, East Orange, N. J.

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Southwestern Christian Advocate

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2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



LET THIS MIND BE IN YOU, which was also in Christ Jesus. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.—Philippians 2:5, 3.

PLEASE CO-OPERATE

In fullment of the action of the Book Committee, necessitating very material changes in the Advocates as to matter and make-up of form, we call attention of our correspondents to the necessity of observing strictly our repeated requests as to manuscripts and reports of occurences, etc.

Unless you have something of more than passing interest to thousands of people who read our columns, hesitate before sending it.

If you send an article concerning achievements in your local field or parish, write it well with typewriter, or pen and ink, on only one side of the paper, and

MAKE IT SHORT! Obituaries, Special Notices, Marriages, Inquiries, etc., will be held to strict limits. Please do not ask us to carry memorials of persons deceased months ago.

Reports of Conferences and assemblies should be made in news style and not in the form of the daily journal or minutes as kept by the secretary. It is inadvasble also to send in long lists of names with statistics or columns of figures for publication, as our columns are too crowded to carry such.

Observance of these reasonable requests will insure prompter service to our large patronage and afford opportunity for greater variety in reports, while making place for others to report what they, too, are doing.

NESTOR OF THE METHODIST PRESS

A highly deserved tribute of esteem and honor was paid Dr. Claudius B. Spencer, veteran Editor of the Central Chritsian Advocate recently, in the form of an artistic reception, largely attended, given by his many admiring friends, in Trinity Methodist Episcopal Church, Kansas City, Mo., recently.

Twenty-four years of continuous, able editorship of one journal and eight years pushing the quill on another would warrant such a tribute. From various parts of the church and the United States came telegrams and letters doing honor to this Nestor of the Methodist Press. Of keenest intellectual acumen, soulful, cultured, urbane, democratic in sympathies and attitudes of profound Christian experience, Dr. Spencer is, in his personal character and service to the church, of the highest type of Christian manhood of which the church can boast. It is no wonder the Mayor of th ecity and the Kansas City papers, among the greatest of the country, gave such high endorsement to Dr. Spencer's long service. The reception was pronounced one of the finest social events ever given in Kansas City. Dr. Fletcher Homan, Pastor of Trinity, was the inspiring genius behind this most worthy tribute.

Personal and General

Mrs. A. P. Camphor, widow of the late Bishop Camphor, and Miss Annie E. Hall, attended the Sunday School of the Woman's Home Missionary Society at Ocean Grove, and report a most enjoyable time.

Doctor W. F. Howard, one of the South's leading physicians, formerly at Aberdeen, Miss., has recently moved to Chicago, where he is enjoying a rapidly expanding practice. His friends will find the Doctor at 4955 Vincennes Avenue, Chicago.

Bishop E. G. Richardson has issued a call for the representatives of the Atlanta Area to meet at Augusta, Georgia, Wednesday, October 1st, for the purpose of organizing the the Atlanta Area World Service Council. The meeting will convene in St. Mark's Church.

The National Baptist Convention. Unincorporated, Dr. J. Edmund Wood, President, will meet in Chicago, September 10-16. Among our personal friends who will attend are the Reverends J. L. Burrell and E. W. Whit eof New Orleans, E. R. Carter and Ernest Hall of Atlanta.

Miss Delia G. Wilson, polished daughter of the Rev. J. L. Wilson, D.D., our pastor at Mobile, Ala., is taking a course in music in Hunter College, New York, after a successful year as teacher in the public schools of Mobile. In New York she is residing in the home of her brother, Professor and Mrs. J. L. Wilson, Jr., 165 West 136th Street.

On the 18th of July, Bancroft Taylor Rest Home, Ocean Grove, N. J., dedicated its New Additional Unit, in which one of the most elegant rooms is named for Miss Flora Mitchell of undying fame among the colored people of this county. Not only in the memory of her "girls" but of all those whom the life and ministry of these hundreds of girls have benefitted, Miss Mitchell lives as their greatest benefactor.

Alumni of Clark University are furnishing two scholarships each year to students showing the highest scholastic attainment. They amount to $50 and $25 respectively. In the collegiate department last year there were seven honor students, three men and four women. Miss Lurbrida Priester of Savannah, Georgia, a senior in the Junior College, carried the highest grade with an average of 93.53 points.

Our pastor of Simpson Memorial, Washington, D. C., the Rev. W. H. Williams, was the only candidate to receive the the "A.M." degree from Howard University at its recent commencement. He received his "A.B." from Howard in 1922, and since that time has held a Teachers' Fellowship in the Department of History, in which department he served as instructor for the year 1923-1924. He is also a graduate of Haven Institute, Meridian, Miss., and holds a "B.D." degree from Gammon Theological Seminary. Brother Williams is an industrious and successful pastor, holding his membership in the Washington Conference.

Miss Martha Drummer, her many friends will be pleased to know, is resting well in a private home in the healthful, bracing atmosphere of Asheville, N. C., under the scrupulous care of Dr. Miller, having been accompanied there by Miss Annie E. Hall, who is in this country on furlough. Misses Drummer and Hall are two of Methodism's most faithful and capable missionaries ever sent to the foreign field. After nearly a score of years, Miss Drummer was forced to return home because of physical break down, from which we are praying she may ultimately recover.

At a special meeting of the old Board of Sunday Schools held in Chicago, August 6, Bishop Edwin H. Hughes, resident of Chicago Area, was elected president of the Board; W. E. Carpenter and I. B. Schrekengast were elected vice-Presidents with O. G. Markham, Recording Secretary. C. A. Titus of Atlanta, Ga., and Merle N. English are elected to membership on the board of managers. The new organization will be effective until the merger ordered by the General Conference is completed .

Strawberry Church, Flemmingsburg, Kentucky, Rev. H. M. Marbly, Pastor, get out a neat little bulletin known as the Strawberry Searchlight. This Pastor and church entertained the Lexington District Conference August 7th. Under the careful, intelligent and enthusiastic leadership of District Superintendent Carroll and Pastor Marbly we left the Conference with more than fifty new annual cash subscriptions to the Southwestern.

Mount Zion Church, Cincinnati, the Rev. Stanley E. Grannum, S.T.B., Pastor, held Corner Stone Laying Ceremonies for their new hundred thousand dollar church, July 27, 1924. Bishop Clair preached the sermon and Dr. E. A. White, District Superintendent, presided over the exercises, which were under auspics of the Masons, supported by the Knights Templars. Park Street Church Pastor, Dr. B. F. Smith and choir rendered valuable assistance as did also the Rev. James P. Foote, Pastor St. John's A. M. E. Zion Church and the Rev. Raymond C. Clapp, Pastor, Walnut Hills Congregational Church. Mr. Arthur Nash of "Golden Rule" fame, was present, delivering a very inspiring address and making a gracious contribution of $100.00 to the project. The church which is moving progressively toward completion of its new building, has enjoyed steady and marked growth under the pastorate

of Brother Grannum. In numerical strength, lay leadership, in its Benevolent program and in service rendered the community, it is at the height of its achievement.

Negroes in the State of Virginia are reputed tc own $69,354,407.00 worthy of property.

On the protest of a patriotic white citizen of Montclair, N. J., the Town Commissioners passed a resolution barring the "Birth of a Nation" from being shown in the theatres of Monclair.

The Rev. H. P. Greenly, Pastor of the Methodist Church in Joplin, Mo., returned to the Ku Klux Klan of that city a check for $25.00 which they had sent him. Immediately an anti-Klan organization gave him $100 in turn.

The Rev. G. W. Reeves, our pastor at Heflin, Ala., recently sustained a serious and painful accident falling backward from a high bridge in the dark, but he is reported to be resting well at this writing.

Mrs. Mary McLeod Bethune, President of the Dayton-Cookman Institute of Daytona, Florida, was, with high enthusiasm, elected president of the National Association of Colored Women's Clubs which has just closed a remahkably successful annual session in Chicago.

Mr. R. H. McAllister, our splendid Business Manager and Mrs. McAllister, are the happy parents of a buxom baby girl who came on Tuesday morning, August 14th, 1924. She weighed just ten pounds and her name is Doris Rose. Mrs. McAllister and Doris are doing fine. The Southwestern family is especially proud of our little new recruit.

The City Council of Edmonton, Alberta, Canada, by vote overruled an ordinance of a prejudiced city commissioner barring colored people from the municipal swimming pool. The decision of the city authorities was that the pool was for the benefit of all races.

Rev. Dr. W. R. A. Palmer of Buffalo, N. Y., recently delicered the annual sermon before the Ministers' Conference of Hampton Institute.

Dr. J. W. Tharpe, our aggressive and successful pastor at Jonesboro, Georgia, Atlanta Conference, was a very welcome guest in the Southwestern building last week. Dr. Tharpe had bee spending a week in the city and its environs visiting and assisting Dr. W. G. Alston, Superintendent of the historic La Teche District. After visting that District Conference, Brother Tharpe visited and preached at Thibodeaux, Darrow, Batesville, Woodlawn, Napoleonville; and in the city at Grace, Haven, Camp Parapet, spending a day also at Waveland.

Soott Chinn Methodist Episcopal Church, this city, the Rev. T. B. Cooper, Pastor, will lay the cornerstone of their new church being erected on Laharpe near Roman Street on Sunday, August 31st, at 2 p m. Bishop Jones will perform the service and leading ministers of all denominations of the city have accepted invitations to be present and co-operate. It will be a notable occasion for rallying inspiration and funds to complete the structure.

Dr. N. R. Clay, our pastor at Amory, Miss., writes that Sunday, August 10th, was a red-letter day in the history of that little city when ground was broken for the new St. James Methodist Episcopal Church. In addition to the services rendered by our pastors and congregations of neighboring towns, there was also the generous co-operation of anumber of leading white friends of the community. The Rev. Dr. W. R. Lott, Pastor of the Methodist Church, South, gave hearty support. Dr. E. R. Miller, District Superintendent, was present.

Rev. William Jones, Superintendent Sunday School Work, New Orleans Area, is projecting a rousing Boys' Camp Outing on the grounds of the Gulf Side Association at Waveland, Miss., September 1-8. Regardless of denominational affiliation all boys between the ages of 12-18 are wanted to attend from the States of Louisiana, Mississippi and Alabama. Besides the presence and helpful addresses of Bishop R. E. Jones, other specials speakers are to be Reverends P. H. Rembert and M. R. Walker, both District Superintendents. In-

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THE MUSIC OF THE AMERICAN NEGRO

By Clarence Cameron White

For some years past the musicians of America have been greatly perturbed over the question of the so-called national music of America. Several years ago Anton Dvorak, the great Bohemian composer, was brought to America by Miss Thurber, a wealthy music-lover of New York, who established there a National Conservatory of Music. One of Dvorak's tasks was to establish a sort of National School here in America such as the Great National Conservatories of Europe where an especial study is made of native music. Great was the chagrin and disappointment when this famous musician announced, after several months' study of music conditions here, that the only national music in America was the music of the American Negroes. To prove his claim and to show at the same time the wonderful possibilities of this music, he wrote what he called the "New World Symphony", based on Negro idioms.

Naturally, there has been a strong prejudice against this particular work among a certain type of Americans. It caused such a bitter controversy when it was presented in New York under the composer's direction that he soon after returned to Europe quite disgusted with American ideas and ideals. Since that time this same Negro folk-music has been slowly but surely coming to the front as a definite form of art.

The term "folk-songs" implies those songs appertaining to a nation or race whose individual emotions they express. These exhibit certain peculiarities more or less characteristic which distinguish them from folk-songs of any other nation or race.

In most European countries it is among the working classes, the artisians and the field hands, that we must look for the genuine specimens of so-called national music. So it is in America we find even today the real characteristic music of the Negro among the plantations of the South, where the Negroes in large numbers are the laborers. It may be argued that the true value of these melodies to the American musician is not so much their use as a basis for the so-called national music of America as it is for their value as an historic phase of American life. These songs are a unique contribution to American musical history, and a most remarkable contribution, for they present a new quality of folk-songs different in nearly every way from any other folk-songs in the entire world.

Many thinkers and writers believe that the music of the American Indian is as likely to influence the future music of America as that of the Negro. Still another element think that the future national music will be an outgrowth of the so-called "melting-pot" of present-day America.

Time alone will tell. Suffice it to say that up to the present time both the Negro folk-music and rhythms have been the most characteristic things that America has had to offer.

That each location in the South has its own peculiar type of "spiritual," is a well-known fact. These various songs in themselves afford the student of folk-music a true insight into the conditions of slavery in the different slave states.

Slave Songs

Just as the music of the native African reflects a more or less martial spirit, so the music of the American slave showed the melancholy of their immediate environment. In the slave songs of the eastern seabord states we find songs dealing with both life on the plantation and what we might term "boat songs" and "labor songs." Even these "boat songs" differ from the type of "boat songs" found in the Mississippi river regions. The plantation songs or "spirituals" were the spontaneous outbursts of religious fervour, and were the slaves' own interpretation of the Scripture as preached to them by their own religious leaders. It was at the "camp meetings" or wherever the slaves gathered at night in services of prayer and preaching that these songs came into being.

The songs introduced at these gatherings were often the outgrowth of the sermon of the previous meeting, and in many cases were cleverly designed verses telling the Scriptures in their own understanding, set to tunes of their own making. These songs did not simply come into being as music, but as expressions ofdeeds done or aspired to and as a phase of divine worship.

Just as the "drum call" was used in Africa calling the different tribes to meetings, in America the slave chanted such songs as *"There's a Meeting Here Tonight"* while at work to inform their brethren that there would be a religious gathering on the plantation that night after the toil of the day was done.

The practice of selling slaves from one part of the South to another accounts for the singing of songs in vastly different States, and for slight changes in both words and music. It has been noticed that the songs originated in Virginia and adjacent States where the slaves changed masters less frequently, are in a large degree brighter and more joyful in tone than those originating geographically lower South where the yoke of slavery was more oppressive. Such songs were sadder in tone and less buoyant.

The song *"Steal Away"* is perhaps one of the best known of the folk-songs and was most universally used in different parts of the slave States with practically no change in words or music.

The spiritual, *"I'm Trouble in Mind,"* one of the strongest and most beautiful, had its

origin in Tennessee. To sing this song properly, one old slave remarked that one must have "a full heart and a troubled spirit."

Songs of Faith

It will be noticed that a large number of these songs reflected an abiding faith in the hereafter, when the toil of slavery would be over. Althongh these were the outgrowth of bondage and oppression, they contained very few references to this particular phase of slave life.

One of the best examples of this looking forward to freedom in the after-life is found in the song *"By-and-By"*. Just such songs as this did much to keep bitterness out of the hearts of these oppressed people.

In view of the fact that Negro education, even to the extent of being able to read, was practically a nonentity during the slave period, it has always been a mystery how the leaders of the plantation gatherings were able to tell the Bible stories. One explanation which seems plausible is that the so-called body servants were allowed to accompany their masters' family to Divine worship and in some instances were allowed to sit in the galleries of the churches. These slaves, together with others who stood around the open doors and windows of the churches, caught the Divine messages and with astonishing memories carried them back whole or in part to the plantation meeting.

Although the folk-songs are still used at camp meetings and prayer meetings for the most part in the South, a large number of Negro churches have splendid choirs and not a few have paid quartettes. In numerous choirs the beautiful quality of the Negro voice is often heard to advantage in hymns and oratoric selections. Oftimes the individual choir voices show cultivation, or quite as often the full-throated untrained voice is heard under the leadership of trained choirmasters.

In analysing the Negro folk-songs, one is struck with the fact that in many instances the musical form is complete. That is to say, each musical idea has the proper number of measures according to the rules of musical form. This fact shows primarily the Negro's fine sense of rhythm. This point is usually overlooked in discussing these folk-songs, and since strong rhythms seem to be characteristic of Negro music it is well to study this feature closely.



CLARENCE CAMERON WHITE

Rhyme and Rhythm

With the aforementioned innate ability of the slave to form unconsciously the slave tunes into properly balanced musical sentences, it is not surprising to find a strong sense of rhyme. Take, for instance, the first line of *"Almost Over,"* from one of the Northern seaboard States:

"Some seek the Lord and they don't seek Him right,
Pray all day and sleep all night."

This same attempt at crude poetry can be found in numerous spirituals—for instance, in the spiritual, *"O Mary, Don't You Weep."* We notice in the first verse the following phrases:

"Some of these mornings bright and fair,
I'll take my wings and cleave the air."

And again, we find in the spiritual *"Balm in Gilead"* a more elaborate poetic tendency, to-wit:

"There is a balm in Gilead to heal the sin-sick soul,
Sometimes I feel discouraged and I think my works in vain,
But then the Holy Spirit revives my soul again."

As previously mentioned, nearly all of the spirituals were the slaves' own interpretations of Bible stories. One of the best examples of some of the songs one has but to examine the words of the spiritual *"Go Down Moses"* to find the slave's interpretation of Exodus xiv. 21-30, or the spiritual *"The Old Ark's a-Moving,"* an interpretation of the 6th Chapter of Genesis. Another version of this is found in the spiritual *"O, Didn't It Rain!"* The Biblical story of Jacob wrestling with the Angel is recorded in the spiritual *"Wrestling Jacob."* In like manner, the Biblical story of the Resurrection is given in the two spirituals *"Where Shall I Be When the First Trumpet Sounds,"* and this putting into musical thoughts their impressions of Bible stories is found in the song *"Were You There?"* After hearingthe story of the Crucifixion this song came into being:

"Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
O, sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?"

The Negro and American Art

With earlier educational advantages the Negro could have undoubtedly contributed much to American music, poetry and literature. Witness in quite recent years the contribution to American music by Burleigh, the poetry of Dunbar and Braithwaite, and the stories of Chestnut, to say nothing of various literary efforts of real worth by numerous others. With such an ancestry here in America, the Negro

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THE CONSPIRACY AGAINST THE MINISTER'S SINCERITY

By John R. Scotford

The minister is supposed to be a man of God. Therefore truth should ever be upon his lips and sincerity in his life. One would suppose that the conditions of his calling would tend toward this end. Instead we find that there is a conspiracy against the minister to rob him of the simplicity of his mind and the integrity of his soul. To no man does the temptation to indulge in insincerities, platitudes, and cant come more severely than to him who stands in the pulpit.

The arch conspirator against the minister's integrity is the congregation which he serves. In their hearts they probably hunger for utter sincerity in their pastor, but their common expectations work against this very thing. The ordinary congregation approaches each new minister with the tacit assumption that he is different from other folk. If he chances to wear his hair long, and to talk in unnatural tones upon incomprehensible themes the people conclude that he is a "deep thinker" and charge his eccentricities up to piety. As a corollary to this accepted queerness of preachers, most people adopt an artificial air when the minister is around. A minister's wife once rented the spare room to a shop girl without mentioning the profession of the head of the house. In about ten days the girl discovered the name of her landlord on the church sign. On verifying the fact that she had been living in the home of a minister she exclaimed, "Why, I have been acting in a perfectly natural fashion." When a group of men discover that one of their number is a minister it is laughable to see them suppress their natural selves. Now all of this makes it exceedingly difficult for the minister to be a perfectly natural and sincere man.

The number of churches that expect their pastor to assume an impossible piety is decreasing. Yet practically all churches expect the minister to play a part socially at least. No matter what the provocation, he must keep his temper. No matter what his convictions, he is supposed to have soothing words ready for all comers. Now it is undoubtedly good moral discipline for the minister to govern his temper, but does not the good man sometime lose somethin gof sincerity out of his life by so doing? At the bottom ,is it real self control, or is it fear of the consequences which causes many ministers to assume an inoffensive attitude towards all mankind?

The Snare of Diplomacy

A minister's sincerity is also made difficult by the professional ideals which he and his fellow ministers cherish. He naturally desires to succeed in his work. He will be told by the ministerial wise-acre of the acquaintance that this can best be done by giving offense to no one. The professional virtue most admired in ministerial circles is suavity. Enviously do the brethren regard the prominent pastor who is said to be so equipped with shock absorbers that the world has quit bumping him. The wise words of Paul about being all things to all men have led some men to cast their sincerity to the winds that they might win favor wherever it was to be found.

The sincerity of the minister may even be betrayed by his own desire for righteousness. Quite properly the minister desires to be a good man. Whether this desire increases or diminishes his sincerity depends upon the standard of goodness which he accepts. If he seeks pre-eminence in accord-

ance with the conventional standards of those about him he is in a fair way to becoming a conventional hypocrite. By carefully expurgating his vocabulary, by great circumstances of behavior, and by cultivating certain graces, such as generosity to the poor and a willingness to run errands, a minister may convince both the world and himself that he is a very good man. At the same time he may be censorous, vain, and utterly self-satisfied. His outward behavior may be impeccable, while his inner sincerity is at a low ebb. No man is more tempted to put on the outward appearance of goodness than the minister. When is a minister truly pious, and when is he merely acting pious? When does he pray from his heart, and when is he merely praying because he is expected to? Seeking goodness merely for the sake of goodness is likely to lead a man into insincerity. The worth of a minister's righteousness depends upon the motive behind it. If he is good that men may admire his goodness, it is vain. If he is good in order that he may the better serve men, then is there some worth to it.

The Temptation To Look "Pious"

The tragedy of the ministry is that too often this conspiracy against a man's integrity succeeds. The public at large has a low estimate of the clergy because they believe them to be merely acting a part. The man on the street thinks of the minister as one who is paid to pray and look pious. This feeling is probably the greatest single handicap which the minister must overcome.

The remedy for this situation is not to exhort the clergy to greater earnestness and devotion. That would mean merely to play one's part a little harder, and would be futile. Nothing is sillier than a minister trying to impress the world with his seriousness.

Rather does the solution of the problem lie in the heart of the minister. If he is to thwart this conspiracy against his integrity he must adopt a certain attitude towards himself and his work.

First of all the minister needs to ask himself what there is about his calling which renders it sacred? Let us admit that in the past men have been recruited for the ministry under false pretenses. They have been told that a certain holiness inhered in the calling, confirmed presumably by the title, "Reverend." (A handle which some men love and others hate.) It has been assumed that i fonly a minister were a "good" man that somehow or other he would bless the world, which is really a lingering vestige of sacerdotalism. But is a minitser's goodness worth anything unless he is good for something? Is the task of the minister any more sacred than that of other men? Is there anyway of making it holy except by putting one's self wholly into it? The minister's work is not rendered sacred by any external distinction, but by the deep devotion which he brings to his task. Any other calling may be rendered sacred in the same way. The minister who grasps this truth has gone far towards fortifying the sincerity of his soul.

The Bondage of Conventionality

Another question which the minister may well ask himself is "What is the real worth of the ethical standards of the people about me?" Does it really mean much when the minister commends himself to the people in accordance with those standards? We have already pointed out how easy it is to get a reputation for goodness, and at the same time lack many of the deeper virtues. Respectability is a cheap thing. Likewise it is an easy matter for a minister to do a number of utterly harmless and possibly quite righteous acts which will rob him forever more of his respectability. Unconventionality will get a minister into far more trouble than unrighteousness. Now it behoves the minister to play the game according to the rules. He should be both righteous and respectable. But if he recognizes the superficiality of most respectability, he will be saved from any little insincerities.

A third question which needs to be put early and often is, "What is the purpose of my ministry?" Purposelessness breeds insincerity. A definite aim in one's work gives poise. Just "doing good" or "laboring for the Kingdom" are too vague to mean much. Each man's ministry must have a burning point of devotion if he is to maintain his sincerity. Now these interests should be of various sorts, and will change with the years. The true pastor becomes interested in a multitude of individual problems. One personal situation after another will pass into the foreground of his interest and out again, but each wil ladd something of zest and of sincerity to his ministry. Other men put their hearts into the life of institutions. It may be the erection of a building or the creation of an organization which thrills them with devotion. Others are by nature crusaders against evils of one sort or another. They are the men who closed the saloon and who will some day end war. Without some such burning interest, a man's ministry is certain to become insincere and vain. In the course of the years loyalties of one sort or another will come and go, but if they cease altogether a man had better quite the ministry. Only by serving great ends can the minister save his soul from insincerity.

Ultimately, the greatest gift of the minister to the world is his ownself. Real progress comes through the impact of life on life. The curse of ministerial insincerity is that it pre-vents this very thing. When the minister is merely playing a part he cannot make a vital contact with anyone. He is giving to men, not himself, but a counterfeit. Now a genuine nickel is worth more than a counterfeit half dollar, and so a man who pretends to little but who is genuine is worth much more than he who assumes to be much but who lacks genuineness. The final success of a man's ministry depends upon his success in defeating the conspiracy against his own sincerity.

Cleveland, Ohio.

BRIEF ITEMS OF NATIONAL INTEREST

By H. E. Woolever, Editor The National Methodist Press, Washington, D. C.

President Coolidge and his family have been spending a brief vacation at the home of the President's father in Plymouth, Vermont. Here among rural surroundings and beautiful mountains, the Chief Executive o fthe greatest nation in the world found a much needed rest amid the scenes of his boyhood. This simple New England farm house is quite a contrast to the sumptuous summer homes and palaces of the rulers of the Old World. Here where nearly thirteen months ago, word came in the night that made him President, where, in the light of an oil lamp at 2 o'clock in the morning of August 3, he received the oath of office at the hands of his father, a farmer and justice of the peace, the President found his first opportunity for relaxation and rest.

This was the first time in over a year that the President had been away from the White House for more and two days at a time. At the Executive offices it made quite a change; one missed the continuous arrival of visitors having appointments with the President and the group of newspaper correspondents and photographers who are always found there when the Executive is at his office. Many of these newspaper representatives accompanied the party to Plymouth, as it is their assignment to be always where the President is. Another group whose absence was noticeable to those who know them, was that of the secret service men whose duty it is to guard the person of the President. These men, tho not detected by the crowd, are never absent from any crowd or group which is near the man whose well-being means so much to the Nation.

While the stream of visitors on the west end of the White House grounds was considerably abated during the absence of the President, there was no apparent lessening of the number of tourists who have gathered at the east side to visit that portion of the White House which is shown to visitors. There was never a summer when so many tourists visited the Nation's Capital as has been the case this year. Increased numbers of automobiles and good roads have helped to bring the seat of the government nearer to the people than ever before.

New Army Heads

General John J. Pershing, who was head of the American Expeditionary forces in Europe, and since July, 1921, Chief of Staff of the United States Army, will be retired on September 13, his 64th birthday which makes him of retirement age. This closes one of the most picturesque and distinguished careers in the annals of the active military forces of the United States. The Secretary of War has appointed as the new head of the Army, Major General John L. Hines, the appointment to take effect September 14. He has also appointed as deputy chief succeeding Major General Hines. General Dennis E. Nolan. The new appointees are distinguished army officers, each having received the distinguished service cross and medal. They were both in the service overseas. These appointments place them over officers who are their seniors in service and rank.

Major Gneral Hines was born in White Sulphur Springs, West Virginia in 1868. As

far as it was possible to learn from the War Department and from his public addresses, the new chief of the army is not connected with the church in any formal manner but comes from a Roman Catholic family. General Nolan was born at Akron, N. Y., in 1872, and is a member of the Roman Catholic Church.

Labor's Vote

Senator Robert M. La Follette who had no formal notification of his nomination was visited, August 14, by a delegation of the American Federation of Labor which came to Washington to assure him that "every honorable effort" would be exerted to elect him. The spokesman of the delcgation said:

"We are instructed to say to you that we are for you and for Senator Wheeler, without restriction, and that so far as the 1924 presidential tickets and platforms are concerned, we have burned our bridges. The fight is on."

The assurance from labor leaders was doubtless given in this fashion as many groups of laborers have refused to be bound by the action of the executive committee. and have declared for President Coolidge. While "organized labor" will give large support to La Follettc. a considerable portion of the labor vote will not be cast for the independent candidates.

The Fourth of November

What have the fates to say? Some of the Democratic soothsayers make the statement that in cvery election since that of Jefferson the Democrats have won when the election fell on November 4, and that thc calendar is in their favor this year. The Republican readers of the fates with the fact that "Lucy Cal" heads their ticket and that Calvin Coolidge has never run for an office without being elected. If the moon should happen to be in the wrong quarter this year and the election go to Congress, it would take more than a soothsayer to tell who would be elected.

One Thousand New York Police in Washington

"One thousand of the finest" uniformed representatives of the New York City police force, members of the Holv Name Societv, are coming in a body to Washington to participate in the Holy Name rally and parade here September 21, according to a statement made by Monsignor M. J. Ripple, who is the national director of this very large organization of the Roman Catholic Church. Plans are well underway to make this parade one of the most striking public demonstrations of the Roman Catholic Church ever made in Washington and large delegations will be present from many of the surrounding cities to participate.

The fact that a thousand New York policemen are to appear in Washington in a body and uniformed, and are to be received by a reception committee appointed by Major Daniel Sullivan, Superintendent of the Capital police force will surely cause considerable comment on patriotic grounds. This comment will be justified for it is evidently unwise in the hour when so much ||hue and cry" is made about religious prejudice for the Roman Catholic church to make a display of its strength in any organized armed force. It would not be wise, and probably would be impossible, to call out from the New York police force all the Masons, or Protestants, or in political units, Democrats or Republicans.

New York recently furnished the scene of one of the most bitter religo-political struggles witnessed in this country since the Civil War. It is at least untimely to loan the New York police force, so soon following that event, to another occasion which may accentuate the apprehension that is already in evidence throughout the Nation.

New England's Own

New England has not had since the days of Franklin Pierce a born and "dyed in the wool" Yankee in the White House until Calvin Coolidge was made President. Franklin Pierce was born at Hillsborough, New Hampshire, in 1804 and was inaugurated in 1853. It will be recalled that his son died on the way to Washington and that this fact was one of the deep sorrows which affected Mr. Pierce's administration. A more recent President than Pierce was born in New England but was a citizen of New York when elected; Chester A. Arthur, who was inaugurated Vice-President in 1881, was born at Fairfield, Vermont, Coolidge's own state, and became President six and a half months later, when the President, James A. Garfield, died.

New England shows no lack of pride in being the birthplace and home of the Chief Executive and this esteem i sreciprocated. The President not only speaks with the enunciation of a Yankee, but radiates the atmosphere of New England. His present representative leader in the national campaign is a New Englander as are his private secretary who plays no small part in the activities of the President, and his most intimate personal adviser, a Boston merchant. The one break most marked in the New England support of President Coolidge is found in the attitude of the senior Senator of Massachusetts who did not support him during the recent session of Congress.

"MUSIC OF THE AMERICAN NEGRO"

(Continued from Page 6)

of today has much to build upon, much to offer America in the way of national arts.

It has previously been mentioned that the Negro slave songs were inspired by Bible stories. To illustrate the full significance of also in the spiritual *"The Great Getting-Up Day."*

In some of the spirituals we find reference to numerous Bible stories. For instance, in the spiritual *"He Is Just the Same Today"* we find reference to Moses crossing the Red Sea, Daniel in the Lion's Den and David and Goliath; likewise in the spiritual *"Wasn't That a Mornin'"!* we find chronicled in different verses the Biblical stories of Samson slaying the Philistines, Adam and Eve, and the story of Nicodemus. These songs show a surprising poetic sense and the wonderful imaginative powers of the slave.

In recent years the great success these songs have obtained in numerous folk-song festivals by Negro singers is undoubtedly due to the fact that they are studied and sung with due regard for just this fact; to sing them in any other spirit is a fatal mistake, and the mere words and music lose much in telling effects when otherwise presented. In a word, these songs are "spirituals" in that they are almost wholly spiritual interpretations of the Bible.

REV. YORKESTER K. MEEKS IS DEAD

By the Rev. W. Pericles Pickens

Rev. Yorkester K. Meeks was born in Blackshear, Ga., May 22, 1856, and died in Orlando, Fla., February 22, 1924, age 67 years and 9 months. His faithful wife and friends did everything possible with Dr. J. B. Callahan, but of no avail. The end came peaceably Friday mornink.

In early life young Meeks was employcd as a farm hand in Georgia. He later became anxious about an education, was informed about Cookman Institute, Jacksonville, Fla., where he matriculated, and by hard toil completed the course and graduated with honors. After graduation he was employed as an instructor in his Alma Mater. He entered the ministry of the Methodist Episcopal Church in the Florida Annual Conference, 1886. He pastored successfully the following charges: Lone Star, St. Augustine, Key West, Tampa, Lakeland, Ft. Meyers, Sanford, Winter Park and other places. He was an able exponent of God's word. In 1921 at Ocala, Rev. Meeks accepted retired relations, since then he has been located in Orlando where he has carried on his trade as a watch repairer. In his early ministry he was wedded to a very amiable young woman and to that union were born two sons and one daughter. That wife preceded him to the Great Beyond about 19 years ago. About 15 years ago he was wedded to Miss Catherine Managant, a cultured and lovable young woman of Jacksonville, Fla., they lived happily together until the end came.

His funeral services were conducted in the new brick church, (Ebenezer) in Orlando, Fla., Monday afternoon, February 25, at 2 o'clock. The new pastor, Rev. S. P. Rutledge, acted as master of ceremonies. Scripture lessons were read by Drs. L. R. Brayboy, T. C. Collin, A. M. E., and Baptist ministers respectively; invocation by Rev. L. S. Johnson, A. M. E. Church; obituary by Rev. Pickens, the ex-pastor of the church. Remarks were made by the following Methodist Episcopal ministers: Drs. W. O. Bartley, Tampa; A. W. Williams, Taft; J. W. Zanders, Tampa and W .Pericles Pickens, Lakeland.

The funeral dis.course was delived by Dr. H. W. Bartley, district superintendent Gulf District, South Florida Mission Conference. A more powerful funeral sermon was never delivered in Orlando. Telegrams and resolutions came from Bowman Methodist Episcopal Church, Tampa; Foster Memorial Methodist Episcopal Church, Lakeland, and Ebenezer Methodist Episcopal Church, Orlando. Floral pieces were many and beautiful. The burial was with Masonic rites. He leaves to mourn his demise, a loving wife, one daughter, two sons, nephews, nieces, one sister, other relatives and a host of friends. Peace to his ashes.

THE FALL CONFERENCES

Conference	Place	Date	Bishop
East Tennessee	Abingdon, Va.,	Oct. 1.	Thirkield.
Tennessee	McMinnville, Tenn.,	Oct. 8.	Jones.
North Carolina	Marion, N. C.,	Oct. 20.	Thirkield.
Savannah	Savannah, Ga.,	Oct. 29.	Richardson.
Texas	Texarkana, Tex.,	Oct. 29.	Jones.
Central Ala.	Birmingham, Ala.,	Nov. 6.	Jones.
S. Carolina	Bennettville, S. C.,	Dec. 3.	McDowell.
Atlanta	Rome, Ga.,	December 3.	Richardson.
Little Rock	Fayetteville, Ark.,	Dec. 8	Clair.
West Texas	Austin, Tex.,	December 10.	Jones.

THE CHURCH AND THE WORLD'S COLOR QUESTION

By Prof. J. J. Cornelius

Note: Professor Cornelius was lay delegate from the Lucknow Conference of India where he is Professor in Lucknow University. The address was delivered at the General Conference in Springfield and indicates the critical attitude of nationals in the Far East toward the practical value of Christianity, as a missionary faith.

I consider it a great privilege to be here before you this morning and to present to you a question which is really one of the most important in countries other than Christian countries. I consider it also a great privilege to have been here yesterday; to have had an opportunity to put in at least my vote on the question of the unification of our churches. The Methodist Church had been divided on the question of color and slavery for over 80 years, and yesterday was the day on which those two churches were brought together on this most important question.

I said that this is a particular challenge to the churches which are working in the non-Chritsian fields. And the treatment of the colored people by the white races has been brought up. It is a constant thing in India. You talk about the caste system in India, but how about the caste system in the Christian nations? Did not the leaders of the country cry out when Theodore Roosevelt invited Booker T. Washington to luncheon with him?

And the brother from Australia spoke of this very thing and said they wanted Australia to remain white. To be sure, he said that God created all races of men to dwell on the face of the earth, but he also said that he set the bounds of their habitation. I am glad he mentioned that.

How did the Australians get to Australia, when that land was the land of the aborignes of Australia? Did they not then break the bounds that God had set for them? How did the Americans come to possess United States of America? How did the English people come to have South Africa which is now claimed to be white South Africa? Now, this question certainly is a challenge to those who claim their country to be for themselves. And the second part of that verse from the Bible that "God marked the bounds of their habitation." If you invade and inhabit the lands of other nations those people certainly have the right to be treated as you expect them to treat you when they come to your country.

I can hardly tell you how I felt hurt coming across the Mediterranean on hearing a statement made by an Abyssinian. The sister of the King of Abyssinia was traveling on the same steamer with us, and she had a retinue of her officers coming with her. One member of that party knew English so I was able to converse with him for some time and I asked him if they had in their government service any white people from any part of the world, and the man turned to me with a great deal of indignation and replied, "Dou you think we would ever trust a white man?"

Now, that certainly is a challenge and I felt greatly hurt that that should come out of the mouth of one of the dark people.

Once I heard a story of a little boy who was carrying kittens for sale. It is said that he first went to an Episcopalian minister and the minister wanted to know of what breed the kittens were: The boy, looking into the face of the Episcopalian minister said, "Sir, these are Episcopalian kittens." But, the minister was not inclined to buy any just at that time, so he sent the boy away. A fortnight later the Episcopalian minister was visiting a Methodist minister and the same boy appeared with the same kittens for sale at the home of the Methodist minister. The Methodist minister asked the boy what kind of kittens they were and the boy said, "Sir, these are Methodist Episcopal kitten." The Episcopalian minister looked at the boy and said, 'You told me the last time I saw you that these were Episcopalian kittens. How is it that you now say they are Methodist Episcopal kittens? "Well, sir," said the boy, "they were Episcopalian kittens but they have had their eyes opened."

Now, the same sort of thing comes back to us now, and I say now that the non-white people certainly have their eyes opened and they are throwing out their challenge. Will the white people who come out to proclaim the gospel of Christ observe the color line; will they tolerate this sort of thing to go on? And at this time it was particularly important that the question of the exclusion of the Japanese should come before you. Then there is the interpretation of the Indian law which means that the Indian of India will not be given the right to hold property in this country. Then there is the questions of the Hindus in Canada, who face the same problem.

More than that the spirit of exploitation is becoming greater and greater every day. Never has the theory of domination and exploitation been more crudely preached. May I read to you a quotation from the Book of the American Professor Josey, "Race and National Solidarity."

He says: "We should safeguard our interests by withholding from a needy and suffering world our knowledge of production, sanitation, and hygiene. In a sense some form of exploitation is necessary in order to make possible a beautiful and satisfying culture. If we find that labor can no longer be exploited within our group on account of its growing power and our growing sympathies, there are other means available. The richness of our culture has rested for a long time on the backs of members of our own group. By imposing burdens on some and relieving others of them we have built up a magnificent culture. Is it necessary that we exploit our own laboring classes? Can we not shift many of the burdens they have carried to the backs of others, and still maintain the richness and colorfulness of our culture? He goes on to show how exploitation can be carried out, how the increase of backward peoples may be checked, how more may be respectably enslaved.

Now, if this spirit of exploitation, this spirit of the color question, is still to predominate, it certainly comes out as a great challange to this great body of united Christians.

BISHOP THIRKIELD VISITS NORTH CAROLINA

On July 4, according to previous arrangements Bishop W. P. Thirkield came to Greensboro, N. C., for the express purpose of meet the District Superintendents and Pastors. The entire Cabinet and many of the pastors met the Bishop with cheerful expression upon their faces, whic indicated in the very beginning that his visit would not only be profitable to us but a real pleasure to him.

The Bishop spoke in the afternoon at Bennett Colleg to the Cabinet and many others concerning the great program of the church and his methods of putting it over within the Chattanooga Area. His methods were heartily endorsed and close co-operation pledged.

At night the session was held at St. Matthews church. A large and appreciative audience assembled in the church to hear the Bishop lecture on Mexico. To say the least, this was a masterful address and the audience was moved to the highest degree of inspiration and appreciation. Many prominent out-of-town laymen visited the meeting and brought greetings on part of the laymen.

We had a great time in Greensboro, July 4th, for Methodism, because the Bishop of the Chattanooga Area was among us.—R. W. Winchester, Pastor.

"AS GOD HAS PROSPERED YOU"

"The morning offering will now be received. Let each one give as God has prospered you."

With these beautiful words ringing in the ears of the congregation the ushers start down the aisles of the church with the collection plates. Perhaps it was because Mr. Blank was sitting right in front of us that we started to think of the scriptural injunction as we had never thought of it before. And, as never before, we realized that instead of being a soporific with which to lull a complacent piety, those words of Paul's, "as God has prospered," are a two edged sword to stab the conscience.

As God has prospered Mr. Blank, for instance. Blank is a fine fellow ,of course, but his big profit last winter came from finding out just where the new street carline was to be run, before anyone else got the information; so he bought up property along the route and boosted the price double and treble the former price and took it out on the luckless home builders and storekeepers who suffered from his alert profiteering. How much had God prospered him in that particular deal?

Then there was Smith, the coal dealer. Last year's threat of a coal strike netted him a fine "killing." Strikes may come and strikes may go out but the price of coal is an elusive and mysterious thing and if, in the uncertainty of the situation, the dealer can add fifty cents to the price on every ton, it is prosperous business. But these words "as God has prospered you"—just don't seem to fit in with the picture, somehow. What had God to do with it? Probing a little deeper—what did God think about it, anyhow?

We recalled the story of a man in the Middle West who went into a prayer meeting and found some of his friends and neighbors lustily singing "One More Day's Work for Jesus." One of them, reflected, had spent the day engineering a wheat corner on the Board of Trade. Another had put in his working hours as an attorney for a client who had skirted so close to breaking the law that the difference could only be detected with a high powered microscope. Some others had been similarly diligent. They all sang in unison "One More Day's Work for Jesus!"

"As God has prospered you"—what a far reaching expression of stewardship! The only money we dare offer to God is that which can honestly be regarded as having come from him. That ideal rescues the word "Stewardship" from being a catch-penny slogan, a sort of coin collecting device to be exploited by every needy agency, and restores it to its rightful place as a Christian interpretation of the whole of life—getting as well as spending, production as well as consumption.

Stewardship does not begin with the collection plate nor does it end there. It reaches back to beginnings, to where the money, power, opportunity which one has, came from. It asks the question—"Did God prosper you, or were you just quicker, stronger, better advantaged than the other fellow?"—H. E. L.

PERSONAL AND GENERAL

(Continued from Page 5)

structors, the Reverends Wm. Jones, T. B. Echols and Dr. F. H. Butler. Bible Study Leadership Training, Life Problems, Vocational Guidance and Recreation will be the themes emphasized.

By far, the most successful and ambitious Epworth League Institute of our group and one of the best in Methodism, is the Washington and Delaware Annual Conference Institute held annually at Morgan College. The Rev. A. J. Mitchell, our pastor at Annapolis, Md., is the enthusiastic able manager. As a demonstration of the practical value of this institute for community building, Dr. Mitchell is yoking them up with Morgan's endowment campaign. His challenge is: "Morgan College is conducting a campaign this fall to raise three hundred thousand dollars. The colored members of the Methodist Episcopal Church of the Washington and Delaware Conferences and their friends are asked to give fifty thousand dollars of this amount. There should not be a more interested group in this matter than the young people of the Epworth League and the Sunday Schools of these two Conferences, many of whom will attend this College in preparation for their lifework. I am, therefore, asking the student body of this Epworth League Institute upon your return to your respective homes, to aid in every way the success of this campaign. Our interest will prove to the College that we appreciate the privilege of our annual weekly assemblage upon this beautiful campus for the study of our church's doctrine and program. Help as largely as you can and get others to help."

TONS OF BIBLES FOR CHINESE POCKETS

By Carleton Lacy



Courtesy American Bible Society
The Seventh Brigade of General Feng's Chinese Army, Chinese Army (4,000) ready to receive Pocket Testaments from the American Bible Society in the Tungchow Camp

At 2:30 o'clock on Easter Monday afternoon, six of us sat down to lunch with Brigadier-General Chang Tze-chiang in his headquarters at Tungchow. It was a simpl emeal; yet our host passed up two courses with the quiet apology that he was a vegeterian. "The first chapter of Daniel made me so," he explained.

The meal over, we pushed back our chairs and gathered around the little General in an eager group. He had promised to tell the story of his conversion, and that of the battle of Chengchow, for which he had been decorated bythe President of China. Mr. Davis (George T. B. Davis, Secretary of the Pocket Testament League), was ready with his pencil and pad. he intended to get every word of that pricelss interview, and three of us were there to interpret. For us who could understand the General's eloquent and dramatic narrative, the next two hours were filled with inspiration and delight. For Davis, I think, it was a trial of patience. He remarked afterwards that his interpreters acted as though they were hypnotized. We were. It was quite impossible to interrupt that thrilling recital of events which had made of this modest, unknown soldier a national hero, whose life and testimony were radiant with the indwelling presence of Jesus Christ.

Again and again, as he told his story, General Chang jumped from his chair and seized his Bible to read some loved passage that had really taken hold and shaped his life. He read from the Psalms, from Jeremiah, from Daniel, from Proverbs, from Samuel. The story of David and Goliath was linked up with the words of proverbs,

"There is no wisdom nor understanding
Nor counsel against Jehovah.
The horse is prepared against the day of battle;
But victory is of Jehovah."

And the whole message was personally applied in his effect to restore order in the ravaged province of Shensi. The heroic declaration of the Hebrews in Babylon had become the motto of the warrior in the face of overwhelming forces,"Our God whom we serve is able to deliver us,—but if not,—we will not serve thy gods," and had steeled his allegiance in constant loyalty to the Lord. "Thy God, whom thou servest continually, he will deliver thee" had become his shield and buckler in war and in peace.

After we had been photographed together and were sitting informally about the General's desk, I asked him to let me see his Bible. He had referred to Ezekiel 3:10 and 17, and I turned to read the words which had placed on a Chinese soldier the conviction that he must preach the gospel. The whole page was heavily lined with various ink and pencil marks, but this verse stood out,—"When I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord Jehovah." Then I understood how, on the preceding Good Friday this commander of the camp had preached in Jefferson Academy what was termed "one of the greatest sermons our students have ever heard."

With that Bible in my hands I could not resist running over its pages; there was scarcely one unmarked. It was the Bible of a very diligent student. It proved the truth of his assertion, "I spend about a third of my day in Bible study, and am always finding new truth and new blessing." Perhaps that explained the events of the morning. For several days there had been special religious services in the camp. The Secretary of the Pocket Testament League had been urging the soldiers to a more diligent, persistent study of the Scriptures. At noon on that memorable Easter Sunday four thousand men in uniform marched past the tables and received from the hands of their colonels each a pocket Testament. Then with the open book held high over-head they solemnly swore to read a portion every day and seek to bring its message into the life of another man. Most of them will keep that pledge, for before them is their brigade commander, General Chang Tze-chiang, a worthy example and inspiration to earnest Bible study and consecrated, manly living.

China Agency, American Bible Society.

OUR FALL CALENDAR 1924

(Continued from Page 3)

November 17-19—Annual meeting of the Board of Foreign Missions, New York City.

November 20-22—Annual Meeting, Board of Home Missions and Church Extension, Philadelphia, Pa.

January 20-22, 1925—Annual meeting World Service Commission.

REPORT OF DISTRICT CONFERENCES

DALLAS

The Twenty-ninth Session of the Dallas District Conference convened in Wesley Chapel Methodist Episcopal Church, Pelham, Tex., July 22 to 27, 1924: A local program and banquet preceeded the opening of the conference Tuesday evening, which was very unique and gave inspiration and "pep" to conference for hot and dry weather; 8:30 Wednesday morning the conference proper opened with very earnest prayer for a real guidance in the World's Srvice program, Dr. J. W. Warren, district superintendent, presiding; assisted by Elders, administered the sacrament to 87 persons.

The Organization of the Conference—Rev. W. H. Purnell, secrctary; Prof. T. J. Douglas, statistician; Rev. H. H. Qualls, treasurer; D. F. Vance, reporter to Southwestern Christian Advocate; Prof. T. J. Douglass, reporter to secular papers; Dr. G. H. Deslandes, instructor in daily Bible Institute; Dr. K. W. McMillian, instructor of daily Sunday School Institute; Dr. J. D. Rice, instructor of Boys 'Conference; a class of 28 boys selected from various parts of the district.

The following visitors were introduced: Dr. R. N. Brooks, President of Samuel Huston College; Dr. D. C. Lacy, Field Agent for the Board of Conference Claimants; Dr. J. W. Weakley, Dr. J. W. V. Hutchinson, Rev. H. D. McCutcheon, Rev. F. J. Hutchinson, Rev. J. J. Hardeman, Rev. B. G. Anderson, Rev. J. C. Chapman, A. M.E.; the Rev. Caruthers, Hon. Thornton Carter and son, Dr. Orr, practising physician; Prof. White, Mrs. F. L. Kirkpatrick, corresponding secertary Woman's Home Missionary Society, West Texas Conference; Mrs. M. M. Sanford, Treasurer, Woman's Home Missionary Society.

The opening sermon by Rev. D. F. Vance, was very heartily received by all. Drs. Brooks, Weakley and Lacy, stood hard by the conference and occasionaly poured out upon us fresh inspiration out of rich experience and wisdom. Dr. Warren, the district superintendent, seemed cheerful throughout the session and was brotherly and composed at all times. The conference was greatly benefitted by strong, inspiring sermons by Revs. G. A. Deslandes, K. W. McMillan, J. D. Rice, J. H. Marshall; B. F. Lee, A. G. Russell, Rev. Bruton, and Dr. J. W. Warren.

The conference gave Dr. W. M. White and good people of Pelham, a vote of thanks for the splendid way in which they entertained the conference. The conference gave Dr. Warren a ten days' vacation. Great crowds attended the services each day. The conference for 1925 will go to North Fort Worth, Texas.—D. F. Vance, reporter.

MURFREESBORO

The annual session of the Murfreesboro District Conference which convened at Walker Chapel M. E. Church, Dilton, Tenn., July 23-27, 1924, in joint session with the Sunday School, Epworth League, Ladies and Woman's Home and Foreign Missionary Society convention, was up to its usual high standard as regards attendance of pastors and delegates as well as interest of program. Welcome addresses on behalf of the community, Church and Sunday School were given by Dr. J. B. Gordon, Mr Nelson Laster and Miss Hattie Todd respectively, followed by a general response by Rev. M. S. Johnson.

Rev. T. M. Collier, District uperintendent presiding, the following officers were elected: Rev. J. R. Gray, Treasurer; Rev. J. W. Sebastian, Secretary; Mrs. D. L Garret and Miss Clara Vanoy Assistant Secretaries Rev. J. W. H. Barhum, Statistician; Rev. D. L. Garrett, Reporter. The business of the Conference was held in the morning and afternoon session of each day.

The reports of the District Superintendents, pastors and delegates were exceptionally good showing a marked improvement both spiritually and financially in every department of the church. We are glad to say that we are far in advance of the work last year.

Dr. J. C. Sherrill, Secretary of the Chattanooga Area, brought to us a stirring message of information and inspiration concerning the World Service Program of the Church. Bringing echoes from the General Conference were Drs. N. E .A. Ford, S. M. Strayhome and S. M. Utley. Among the other distinguished guests of the Conference were Superintendents E. J. Guthrie, and J. B. Booth, Dr. Nicholson, Presiding Elder of A. M. E. Church, Dr. J. D. Chavis, Revs. J. O. Dixon, R. A. Dowell, J. P. Price, Prof. W. D. Hawkins, Mr. W. M. Copeland, Rev. Miller and Rev. W. S. Q. rown of A. M. E. Church and President T. R. Davis of Walden College.

The Walden Quartet was also present bringing a message of hope and cheer as can be brought only through the songs of the Negro and by artists with the talent and training represented by the Walden singers.

A most enjoyable feature of the Conference was the social on Saturday evening. During the evening a delightful program was rendered by a group of young people under the supervision of Miss Hattie M. Todd.

Rev. S. T. Miller of Gordonville, Tenn., preached on Wednesday night. The Sunday services began with a model Sunday School at 9 a. m.

At 11 a. m., Rev. I. S. Nance of McMinnville, Tenn., delivered a soul stirring sermon which will long be remembered by all who heard him. Rev. Nathaniel Smith of Manchester, Tenn., spoke at 2 p. m., and Rev. D. L. Garrett of McMinnville, Tenn., at 8 p. m.

Too much can not be said of the splendid leadership of our District Superintendent Rev. T. N. Collier. His brotherly manners and interest shows he has the welfare of each pastor and charge at heart. He has won the love and good fellowship of all throughout the district and can at all times be assured of the good will and hearty co-operation of his fellow workers.

With deep appreciation for the hospitable manner in which the Rev. I. R. Gray entertained and the members of Walker Chapel cared for the delegation, the conference adjourned Sunday night to meet next year at Smyra, Tenn.—D. L. Garrett, Reporter.

SOUTH BALTIMORE

The South Baltimore District Conference, Epworth League and Sunday School Convention met in regular session at Mt. Zion Methodist Episcopal Church, Magothy, Anne Arundel county, Maryland, August 5th to 10th, 1924, Rev. Julius S. Carroll District uperintendent and Rev. Charles A. Johnson, Pastor. The session opened with the anniversary of the Epworth League on Tuesday night with the Rev. Charles S. Briggs, presiding. Music was furnished by Hall' schurch choir, address of welcome by Mr. Kess, response by Mrs. R. W. S. Thomas. Very inspiring addresses were made by Rev. T. S. Tildon and Dr. F. H. Butler, General Secretary of the Epworth League for colored work.

Wednesday morning Rev. J. S. Carroll, the District Superintendent, opened the Conference, Rev. R. R. Johnson, conducted the devotion, Rev. J. W. Dockett was elected Secretary, assistant Rev. E. D. Hall. The Conference committees were selected. The Conference and Convention moved off with a swing. A business session of the Epworth League was conducted Wednesday afternoon. The following officers were elected: President, Rev. Charles S. Briggs; Fisrt Vice President, Rev. E. D. Hall; Second Vice President, Rev. I. H. Carpenter; Third Vice President, Mrs. Helen M. Booze; Fourth Vice President, Mr. Deaver Boston; Secretary, Mrs. A. W. Carpenter; Treasurer, Miss Mable Macer; Junior League Superintendent, (Mrs.) Marion Richardson; Executive Committee, Rev. R. R. Robinson, Rev. T. S. Tildon, Mrs. Helen C. Dean, Miss Emma Hall, Mrs. Anna Carter, Rev. A. J. Mitchell.

Dr. L. H. King, Editor of the Southwestern Christian Advocate installed the officers. Mr. Deaver Boston conducted the Recreational Activities each afternoon. Dr. King in his forceful and magnetic way delivered a strong address Wednesday evening. Rev. J. H. Jenkins, District Superintendent of the Washington District and Dr. E. S. Williams of the North Baltimore District were also distinguished visitors. Dr. Carl A. Felt, of Pekin, China, President of the School of Theology delivered an address. The Woman's Home and Foreign Missionary Society were well represented. Some of the prominent ladies present were: Mesdames Osey Mathews, Mamie E. Jones, Miss Mary J. Knight, Mrs. J. S. Carroll and Mrs. R. W. S. Thomas, Rev. C. H. Mathews, Field Secretary for the Washington Conference Claimant, and Endowment Fund represented his work.

The Conference presented the District Superintendent with thirty dollars to take a

vacation. After the reading of the resolutions the Conference adjourned Sunday night at 10:00 o'clock, Lovefeast, 11:: a. m., Sermon, Rev. J. S. Carwell, 3:00 p. m., Sermon, Brother Howard and 8:00 p. m., Sermon, Rev. J. W. Warren of Eastern M. E. Church, Baltimore, Md. We appreciate the hospitality of the Pastor and people of Magothy charge.—C. S. B.

SHARP STREET DOING GREAT WORK

Sharp Street Memorial Methodist Episcopal Church, Baltimore, Md., rejoices over $4,069 raised in sixty days. The rally closed July 15, with great enthusiasm. Rev. W. H. Dean, the pastor, and officials are elated over the splendid reduction in their Community House debt in two years and three months, which was $107,000. but is now $67,500.

Doctor Dean has been elected President of the Aged Men and Women's Home. Through his splendid work and co-operation of the Board of Control and Trustees and of the Methodist Churches of Baltimore, the Home is undergoing thorough renovation, The choir of Sharp Street Memorial is installing electric lights. The choir of Metropolitan will paint the front; King's Daughters of Sharp Street will paint and furnish a hospital room; the Standing Association of Ames will furnish and pay a woman worker two days a week to keep rooms clean; Emma Brown and inmates give $10 a month to help where needed.

The following churches feed the inmates during the year: Sharp Street Memorial, Ames, John Wesley, Centennial, Asbury, St. Paul, Eastern, Metropolitan, Mt. Zion and St. Matthews. The Home gladly accepts volunteer gifts and offerings from churches in Washington Conference and from laymen and friends. Address all donations to Rev. W. H. Dean, 1622 Druid Hill, Baltimore, Md.

THE LIGHT OF THE WORLD

"O Jesus, thou are knocking!
And lo! that hand is scarred.
And thorns thy brow encircle,
And tears thy face have marred.
O love that passeth knowledge,
So patiently to wait!
O sin that hath no equal,
So fast to bar the gate!

"Behold I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

This is the scripture which is visualized in Holman Hunt's great masterpiece, "The Light of the World," which hangs upon the walls of the chapel of Keble College, Oxford. It is a marvelous picture done with exquisite coloring and minute attention to detail. Even the facets of the jewels are clearly marked and luminous with light. The veins upon the leaves are visible. There is a mystery of color and a blending of light and shade that move the soul to devotion and worship. It is an evangelistic appeal in color. It portrays the moment when human destiny hangs in the balance, when Divine Love patiently waits upon human reluctance Here we see the perpetual issue between heaven and earth. He is the continual challenge from Christ to men. Here we witness the ever-present appeal of love to lethargy. It is a call to decision done in oil and color.

On this canvas is portrayed the door of the human soul—barred, with nails and hinges rusty. It is knitted and bound to the stanchions by creeping ivy. A bat, the creature of the night, hovers near. The threshold is overgrown with brambles and wild grass. Jesus approaches in the night-time. He is garbed as prophet, priest, and king. The white robe denotes his prophetic office, the breastplate his priesthood, the crown of gold entwined with thorn proclaims his royalty. He brings a two-fold light. The lantern in his hand represents the light of conscience. It reveals sin. Its fire is red and fierce. Within its radiance fall the door, the weeds, an apple—symbol's of man's first sin. Tthe other light is from his face. It proclaims the hope of salvation. It is an illumination both subdued and sublime. His expression is as appealing as the tenderness of God.

So He stands at the door of each man's heart asking admittance.

1. What will happen if we do not open the door?

It will be our loss. Closing the door against him means to close it against the finest things in life. It means isolation and darkness. It proclaims our selfishness. It prophesies that some day we shall be left alone.

Suppose that you did not answer the knock at the door of your house. Think what you might miss. Perhaps someone came bearing a



"THE LIGHT OF THE WORLD" Hunt

From advance sheets of the forthcoming volume "Pictures that Preach" by Charles N. Pace. Published by the Abingdon Press. Used by permission.

gift, someone with a message of cheer, someone offering friendship. How proud we are when some man of affairs—some person of distinction calls at our door! How gladly we open it to him! How honored we are by his recognition! With what enthusiasm we relate the incident! Have you ever thought that when Jesus knocks at the doors of our hearts it is a distinction far beyond that of earth? If we do not open to him who says, "I am come that they might have life, and that they have it more abundantly," we suffer irreparable loss.

Furthermore, he will be disappointed. There is no latch or latchstring on the outside of this door. There is no way to secure admittance from the outside. The artist knew that in portraying the door of the human soul he dealt with a portal which can be opened only from within. Jesus will not force an entrance. He knocks, but will not batter down the door. He is a gentleman. He waits our willing welcome. He came all the way from heaven to earth to make this call, but has no expectation of coming in unless the door is opened from the inside. With what pathos we hear him say, "Ye will not come to me, that ye might have life." This is the perpetual heartbreak of Christ, that he should be again and again despised and rejected of men.

2. What will happen if we do open the door?

If we let him in, it were well to decide at once that he may come clear in. If we extend the courtesy of permitting him to pass the threshold, we must extend the further courtesy of making him feel at home. It is not satisfactory to permit him entrance into only one of the rooms of our life. It does not minister to peace to acknowledge that there are some rooms that would occasion embarrassment if he should look into them. We can hardly say, "Come in, but stay in the parlor." If anywhere about the place there are dirty linen and garbage cans and skeletons, we had better clear them out before he enters. If we have some friends in another room we would not like to have him meet, they had better be shown the door marked "Exit." He has a way with him and will want to set the house in order.

Once Jesus dined with Zacchaeus, and something wonderful came into the life of the publican as the result of that visit. His whole attitude toward life and property changed because Jesus came into his house. He sat at Simon's banquet table, but ere the meal was ended such words were spoken to Simon as he had never heard before. He was welcomed into the home of Lazarus and Mary and Martha, and they yielded him their love. Even the good man of the house who furnished him an upper room discovered that shortly his guest had become host, the supper a sacrament, and the room the birthplace of the Christian Church.

So today when he enters into human life something wonderful appears. He has power to sanctify each room, to beautify each activity, to glorify each duty, and even as at Cana of old, turn water of commplace experiences into the wine of spiritual enjoyment.

"There's a Stranger at the door,
Let him in;
He has been there oft before,
Let him in.
Let him in, ere he is gone.
Let him in, the Holy One.
Jesus Christ, the Father's Son,
Let him in."

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--Jesus Heals A Nobleman's Son.

((Jn. 4:46-54)

SEPTEMBER 7, 1924

This miracle of Jesus seems to be recorded only by Saint John. But Saints Matthew and Luke record one which took place in the same city and is very similar to it ((Matt. 8:15-13; Luke 7:1-10). It would not be surprising if these are but different reports of the same miracle, differing only in some not very important details. But it may also be that Jesus performed two such miracles in Capernaum, while Saint Matthew and Saint Luke selected one and Saint John the other for their records. For we said that the Gospel writers selected the material for their records, and did not undertake to record each and everything that Jesus did and said. But be that as it may, these two miracles of Jesus are essentially the same and show Christ's power in healing from a distance in response to the faithful request of a third interested party. And they ought to be studied together.

This nobleman had heard of the miracle which Jesus had wrought in Cana. And it may be that he had also heard of other miracles of healing which Jesus had performed. For Saint Luke records more than one such miracle which took place in Capernaum (Luke 4:33-39). And Jesus' own statement in Luke 4:23 and Luke's statement in 4:40 indicate that Capernaum was a sort of centre for his healing miracles. But the nobleman had not himself witnessed such a miracle. And, remember, a man in his position was the type of man who would be the least likely to believe in such a miracle without having the most unquestionable evidence for it, no matter what the simple-minded and more or less superstitious people may gullibly believe. For, in the first place, he doubtless was not a Jew. And, in the second place, even after he had learned that the fever had left his son, to make sure that it was not a mere natural happening, he inquired the time of day when the change for the better took place to see whether the time tallied with the time when Jesus declared the boy healed. He was not over-anxious to believe in miracles, but more inclined to doubt. Nevertheless he was better than many of us to-day: he had an open mind and was willing to be convinced by sight though not by hearing. But having heard so many reports of Jesus' miracles, he could not but believe that there might be some truth in them after all. At any rate, as a last resort to save his boy's life he decided to give Jesus a trial. If we have interpreted his attitude correctly —and we think we have—then we can clearly see the import of Christ's statement that "Except you see signs and wonders you will in no wise believe." By "seeing" signs and wonders he means seeing them with your own eyes, and not simply hearing that they happened—in other words, You will not believe the reports which you have heard. For he had already heard about them, but does not yet firmly believe that such miracles could be wrought. But he seems willing to accept Jesus as the Messiah if he could be convinced beyond any doubt that Jesus could work miracles. So in response to his urgent entreaty Jesus declared that the youth was healed. And it was so. And from the fact of that miracle which his family witnessed itself and could not explain in any other way, the entire family came to believe in Jesus as the Messiah and not merely as a prophet who could perform a miracle of healing.

The double question may arise here: Did Jesus heal this boy in order to convince the nobleman that he could work a miracle, or in order to save the boy's life? We think that he did it for neither of these reasons. Jesus never desired to be known simply as a miracle-worker. And of course he was interested in all suffering and sorrowful people. But we have no record of his ever going around looking up sick people to cure. His cures were only incidental to his fundamental purpose of winning men's allegiance to God through the acceptance of his Gospel and of him as their Savior. Hence when the man asked him to cure his son his first thought was not about a suffering boy whom he could relieve, but about the famishing condition of the boy's father's soul before God. His great concern was the curing of the man's soul, while the man's chief concern was the curing of his boy's sickness. Verses 48 and 49 of our lesson passage show that. Therefore Jesus saved the boy's physical life in order that thereby he might save the man's spiritual life for God.

There are many Christians to-day who hold an attitude toward such miracles to-day similar to the attitude of this nobleman. They believe that Jesus worked these miracles; and they believe that Jesus, apostles worked these miracles; and they believe that Jesus' apostles worked similar miracles in the name of Jesus. But when they are asked to believe that men to-day work similar miracles in the name of Jesus, there is a shrug of the shoulders. I dont know, my reader, what your attitude is toward such miracles to-day. But I firmly believe that such are possible and are actually wrought. Let me tell you the case of a man whom I personally knew. Perhaps he is yet living. He was a minister of the Gospel who positively did not believe in such miracles to-day. He had lost his voice for several years and could not speak above a whisper. He wrote his sermons and his wife read them to the congregation. A friend of his tried to persuade him to have a certain well-known faith-healer who was then operating in Sommerville, Mass., try to heal him. He hooted the idea. Then this friend paid his railroad fare for the hundred and fifty miles and accompanied him to Sommerville. The faith-healer prayed for him and anointed his tongue. The man received his voice immediately, and the following Sunday preached himself on "Miracles, New and Old". When I saw that, like the nobleman of our lesson, I was no longer skeptical about such miracles of healing to-day. Jesus is the same to-day as he was nineteen hundred years ago. And I see no valid reasons why we should in our belief limit his powers of healing to his earthly existence. We need more faith.

J. Leonard Farmer,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, September 7, 1924.
"Except ye see signs and wonders, ye will in no wise believe."

(By the Rev. D. D. Martin, D. D.)

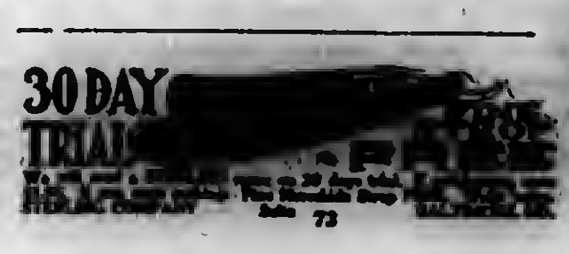
This seeming rebuke bore with it also a commendation. It compelled the deeper recognition of the divine in the Wonder Worker. The steadiness of faith compelled the response of healing; also the conversion of the Nobleman and his house. He had felt the presence of Christ in a physical sense was necessary to the healing. He found it otherwise to his great joy.

All the world has been so accustomed to deal with things material and to recognize only physical laws that it is difficult for them to have faith in the unseen. If this is true in the Christian world with all the mighty work of the Church of Christ, it is much more true in the Christless world where the spiritual faculties have no development; and credulity is based on visible signs and wonders, including all the arts of magicians, and the paroxcisms of the witch-doctor; and other of the heathen demonstrations intended to excite consternation and fear.

However in the progress of the Kingdom there are signs and wonders fully equal to the healing of the Nobleman's Son. Such are the transformations that are being wrought in the lives of whole communities in the Dark Continent, rendering savage men as meek as children, and the fellowship of the bloodthirsty as desirable as that of the saints of Christian lands. Such signs have followed the missionaries in to all lands, and the strange thing is that when such signs do follow in the work that yet many do not become interested in the cause of missions, and do not behave as though the work was real or important.

If they could but see the "signs and wonders" on the field, if missionary work could be made realistic to our Sunday Schools and churches, there would be a much more ready response, and there would be no lack in the treasury to carry on the work. Except the people see it many will not believe. It is the part of the pastor and teacher and worker to make these things real to the whole church, and they will believe.

Gammon Seminary



District Rounds

FORREST CITY DISTRICT
Fourth Round

Crawfordsville and Blythesville, 20-21; Hughes and Kokomo, 27-28; Davis and Fifteenth, Oct. 4-5; Marianna and Scott Valley, 11-12; Brickeys, 18-19; Marianna Circut and Moro Mission, 25-26; Palestine Circuit, No. 2; Brinkley, 5-6; Hunter Circuit, 8-9; Caldwell Circuit, 12-13; Brinkley Circuit, 15-16; Cotton Plant, 23; Forrest City, 26; New Castel, 27.

Dear Brethren—This brings us to our fourth and last quarterly conference, which brings us into the annual conference. May I urge every one to be a one hundred per cent man. Brethren please remember the *Southwestern Christian Advocate* day; our goal is one hundred per cent, and ten per cent membership in every charge. World Service one hundred per cent. All for the cause of Christ and humanity. We can do all things through Christ who strengthens us.—J. H. Patchett, D. S.

PALESTINE DISTRICT
Fourth Round

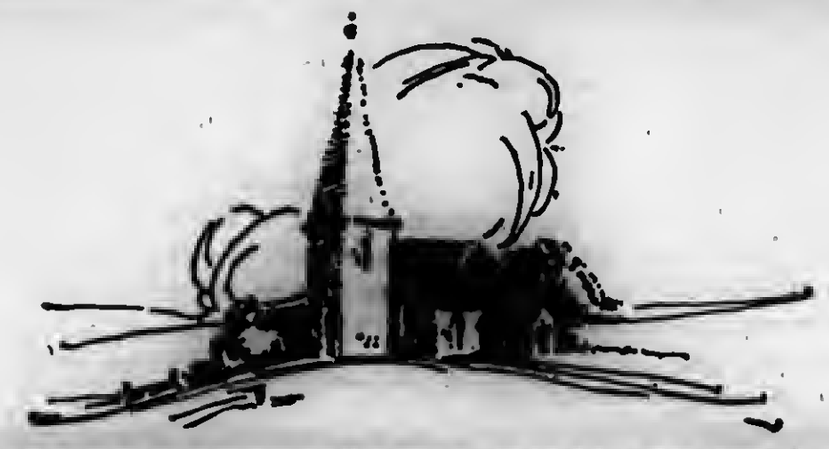
Bryan Station, Aug. 29-31; Byran Circuit, 30-31; Hearne, Sept. 5-7; Sutton, 6-7; East Calvent, 13-14 ;East Thornton, 15; Bethlehem, 19; Fairfield, 20-21; Streetman, 20-21; Palestine Station, 26-28; Normangee, 27-28; Buffalo, October 4-5; Jacksonville, 4-5; Tyler, 6; League, 11-12; East Mexia, 11-12; Jewett, 13; Oakwood, 18-19; Palestine Circuit, 18-19; Lovelady, 25-16; Leona, 25-26.

Dear Pastors and Laymen of the Palestine District—Words are inadequate to express to you my appreciation for the kindness shown me in my illness. The token of respect shown will always be remembered by me. I wish to thank you all for the loyalty

(Continued on Page 15.)

NEW ORLEANS COLLEGE
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WHAT THE CHURCHES ARE DOING

SPRING CITY, TENN. — Chattanooga District: Rev. Bro. G. W. Harp was sent to us by the district superintendent, W. J. Hughes, to take charge of this work until the annual conference. He brought a message long to be remembered; his text 108 Psalms, "O God My Heart is Fixed." He came at the right time and to the right piace.—G. W. Harp, P. C.; Annie Callaway, reporter.

WEST POINT, GA.—The revival at Pine Grove Methodist Episcopal Church was a success from every angie. Beginnng at 11:00 a. m., Aug. 10, the forceful sermon by the pastor was accompanied with the Holy Spirit and continued throughout the week. He was ably assisted by Rev. J. M. Daniel of the Atlanta Conference and Rev. I. T. Griner of South LaGrange Circuit. Eleven precious souls were brought into the Kingdom.—Reporter.

McALESTER, OKLA. — We have about eleven members; I have been on the gronnd since April 13, and it eeeme that I can hardly wake up some of the members, they seem to have been aeleep almost too long, but we keep the doors open three Sundays in the month. I have one member, Sister Gorgannon Harris, who is ture to her church. She has been a member of the old church 50 years, and served as claes leader 25 years in the Texas Conferences. Thank God, when times look dark she just smiles and comes to the call of the pastor, not with 25c pieces, but several times with $1.00 and once with $5.00, and her word ie "God will provide." May God bless sister Harrie; may ehe live long to do service for the Maeter. Colbert is the next place, at this point everything's alive; I am there once a month; we take in new members each time at that point. We have baptisms, 13 taken in , 9 since the conference, and still they come. We have a good team of officers and members down there. I am asking the prayers of the church that she still may grow to the glory and honor of the Lord.—O. G. Moss, reporter.

CLARKSDALE, MISS.—We've just completed Oak Grove Methodist Episcopal Church, and on Sunday, July 27th was the interest of the new church. The services ran high spiritually and financially. We raised $115. Now we are ready to entertain the district conference which will convene here August 26 to 31st. This small band of members and their many friends. We are hoping to have the greatest conference in the history of the district. We want to thank Bishop Jones for sending us the Rev. Crawford as our pastor. He ie a great carpenter and painter, as well ss a preacher. He is the builder and preacher of this church.—(Mrs.) Lilie Reedy, reporter.

WEST POINT, GA. — Cannon Chapel Methodist Episcopal Church: This church is still on the forward march; the conference made no mistake in sending this pastor to this charge who continues to win his way into the hearts of the members and friends. Sunday, Aug 17th, at 11:00 a. m. he seemed to have been charged with the Holy Spirit and took for a text Matt. 6, 19-20 v, subject: Building a Treasure in Heaven. At 4 p. m. John 14 c., 6 v., subject: Jesus the Way. Then again at 8 p. m., text, Genesis 7 c., 1 v., with an illustration that in the text the church was the Ark, the spirit ran high; collection, $22.00. Thie man of God is very much in demand throughout the twin cities for his strong and impressive gospel sermons. We are now nearing our reapers rally and mock conference, to be heid September 23, for the rebuilding of a greater Cannon Chapel. We can, we will build it for God ie with us.—Rev. Wm. M. Melton, P. C.; E. L. Johneon Reporter.

NATCHITOCHES, LA. — My son Robert Fisher was last heard from at Fort Worth, Texas. He has been gone 18 months. Any information concerning him will be greatly appreciated by me. Yours respectfully, Mrs. Lucy Fisher, Box 399.

WEBSTER GROVE, MO. — Our five weeke' drive to build a parsonage, was a tremendous success which closed July 27th. Our membership was divided into two gronps, namely: the Reds and Blues. Report of the captains as follows: Reds: Captain No. 1, Bro. Jno. Buirl, $46.40; No. 2, Mrs. Alby Thomas, $89.00; No. 3, Bro. Lee Sims, $30.00; No. 4, Mrs. Fannie Dubois, $23.00; No. 5, Bro. Guy Atchison, $21.00; Public collection, $17.10. The Biue: Captain No. 1, Mrs. Sadie Harris, $53.00; No. 2, Bro. Edw. Riley, $46.30; No. 3; Bro. J. N. Beasley, $41.00; No. 4, Mrs. Gennever B. Hicke, $50.00; No. 5, Bro. Jones Lewis, $31.00; public collection, $8.65. Total collection, $457.55.—G. W. Thomas, reporter.

DENISON, TEXAS —Please give space in your colums for a word about Haven Chapel Methodist Episcopal Church of Denison, Texas. Under the pastorate of Dr. J. D. Rice, the church is really taking on new life such as never before. The membership is being cemented together again with a union that will be hard to burst asunder, for the members realize as never before, the necessity in them all pulling together. Dr. Rice staged a financial drive on the 1st of July; he divided the church into two clubs led by Sisters C. E. Hoyt and Roberta Cavers, and on the 20th of the same month Sister C. E. Hoyt and her mates laid on the table $121.05, and Sister Cavere $101.55, making a total of $222.60, in less than three weeks striving. Since returning from District Conference, Dr. Rice has put on another drive known as the "Who's Who Rally" in which the women are striving againet the men in raising funds, to be called off September 7th; we are endeavoring to make it the most eensational drive in the history of the church. Under



ST. JAMES, COLUMBUS, RENOVATES PARSONAGE.

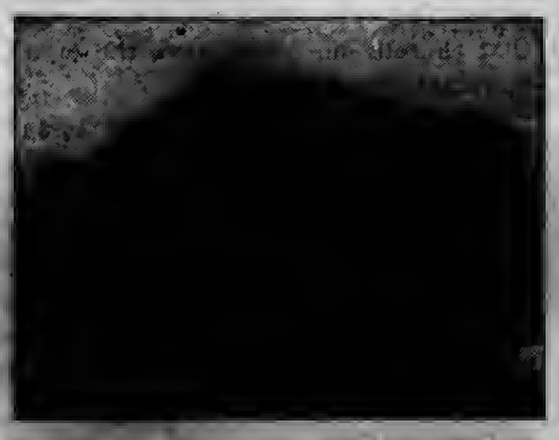
"Pay for everything as you go," was the motto of the industrious committee which set out to improve the parsonage of St. James Church, of which the Rev. A. G. Cole, A.B., B.D., is the aggresive pastor. Though he has been here lese than a year, Brother Cole has succeeded in this undertaking costing $2,000.00 without any debt and without help from outside sources.

The committeo consisting of E. S. Jones, Chas. Alexander, Sr., Scott Griffin and H. E. Roberts, corralled plasterers, masons, carpenters, mechanics and paintere who, headed by the Pastor in overalls, vied with each other in giving their services to the church. Unskilled labor also co-operated generously.

Success in this enterprise brought new life and activity to every department of the church. The recreational life as well as the devotional through the League and Sunday School is now a source of interest and uplift to the young people of the community.

As is always the case, the chief impetus and inspiration for these improvements, physical and spiritual, came from the faithful women through their Woman's Home Missionary Society, Woman's Foreign Missionary Society, the Stewardess Board, the Ladies' Aid, the Young People'e Progressive Club and the Usher's Association.

A new day has dawned upon St. James and Bro. Cole deserves genuine congratulation. He is a graduate of Haven, Rust, and Gammon, and demonstrates that it paye to prepare oneself to lead.



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BATH RATES:

21 Baths . . . $13.00—10 Baths $6.50

21 Baths to Pythians and Calantheans, $8.50

the direction of Mrs. Rice. wo have a choir that is hard to heat, it is truly second to none in the city. As a whole we aro well pleased with Dr. and Mrs. Rice. Our effor now is to sond a round report to tho annual conference. Pray for our success.—J. D. Rice, pastor; S. O. Kelly, reporter.

On August 3 a great revival started on the Benton Circuit and iasted twelve days. This spccial effort was conducted by Evangelist J. C. McGee of Holly Springs, Miss. He made a lasting impression on every one—old and young, saints and sinners. Tbe services at both churches were largely attended and resulted in a great spiritual awakening throughout tbe entire circuit. Twenty-two precious souls were led to Christ. The Evangelist manifested the greatest interest by putting his very heart in the work. Wc pray that he may live long to do the work of the Master.—I. R. Kersh, reporter.

OLIVIER, LA.—A friend indeed is Sister Nora Day, a memher of Mt. Zion Methodist Episcopal Church, who presented the pastor with a fine pair of shoes. Many thanks to her. The rally at Hubertville on Sunday, July 27th on pastors salary, $72.00. The parsonage at Olivier has heen repaired. We are planning to rebuild the church at Paterville, and the parsonage at Huhertville. —Rivers Carpenter, reporter.

Quarterly Conferences

ABERDEEN, MISS. — The Third Quarterly Conference was held at Kings Chapel with pro tem Superintendent T. A. Armstrong, pastor of St. Paul Church. He preached a great sermon at 11 o'clock; three conversions. Dinner was served hy the good sisters; 1:30 o'clock the superintendent called the conference to order; song, "My Soul Be on Thy Guard. Reports were good from all leaders, Bros. Ike Moore, John McClendon, William McClendon raised $137; district superintendent paid in full. We are ready for the distrct conference.—Thos. Moore, reporter.

LAUDERDALE, MISS.—The Third Quarterly Conference of the Lauderdale Charge was held August 9-10, at Elizabeth Methodist Episcopal Church. On the 9th the devotional was conducted by Rev. P. G. Lewis, afterwards Dr. B. T. McEwen g ave a helpful address. The roll of officers was called, all the officers were present. Reports showed the charge was in advance. Stewards report showed they had paid pastor $265.22; district superintendent -27.40. We raised during the quarterly conference $70. On Sunday at 11 o'clock, Dr. McEwen preached a soul-stirring sermon at Elizabeth and at 7:30 he preached at Pleasant Grove. He chose for his text Matt. 7 chap., 13 verse. All that heard him were made to rejoice.—Z. A. McElroy, reporter; Rev. E. W. Rogers, P. C.

GEORGE, MISS.—The Second Quarterly Conference was held July 19-20, at Jerusalem Methodist Episcopal Church, with our most worthy district superintendent Rev. L. W. Price, presiding. The reports wore all good as usual. The business session was finished Saturday. Paid District Superintendeut in full, raised for all purposes during tho quarter $247.38. We had Sunday School at 9:45; superintendent made a splendid address, which was uplifting to all. At 11 o'clock, tbe district superintendent preached a glorious sermou. His text was: John '3:36, "Strong Men Rejoiced". Sixty people bowed around tbe communion tahle, Sunday night the superintendent preached from tho 47th Psalms, '3th verse, to tbe delight of all. We aro trying to make Craig's Circuit second to nono under the leadership of our good pastor, Rev. D. R. Bently.—A. A. Clark, recording steward.

OBITUARY

LIZANA—Sister Mary Lizana, a member of St. Paul's Methodist Episcopal Church, Bay St. Louis, Miss., died on the 18th inst, after an illness of several months. She leaves five children, husband, mother, sisters and brothers, and a host of friends to mourn her loss. She died with the words of the Apostel Paul, "I am now Ready" She was a memher of the '00 Ladies' Golden Leaf Benevolence Society, and was huried with the honors of same. Tbe funeral was conducted by the pastor, Rev. A. H. Latham, who preached a very touching sermon, which made quito an impression upon those who heard him. —Reporter.

SPEARS—On August 8th, Sister Dina Spears feil asleep in Jesus. She was a faithful member of Pleasant Grove Metbodist Episcopal Church, Lauderdale, Miss. Sbe left to mourn her loss, her hushand, mother, eight children and a host of friends. Her death is our loss hut Heaven's gain. The funeral was attended by her pastor, Rev. E. W. Rogers and assisted hy Rev. B. Ratcliff of the C. M. E. church. The remain were laid to rest in Pleasant Grove cemetery.—Z. A. McElroy, reporter; Rev. E. W. Rogers, P. C.

HUDSON—Mr. James H. Hudson, who was almost instantly killed in an auto accident near Dexter, Kans., July 30, 1924, died and was interred at Oak Hill Cemetery. Dr. W. H. Hamilton officiated. Mr. Hudson was a memher of St. Paul Chapel Methodist Episcopal Church and was chairman of the Steward Board. He was active in church and community, always standing for the right, he was Grand Color Bearer of Masonic Lodge of Kansas. For several sessions he was cloak room guard in tho House of Representatives at Topeka, by the endorsement of Congressman W. H. Sproul. He was a painter-decorator by trade.

He leaves Mrs. Hattie Hudson, son Melvin, and his brothers, John, Burl, Henry; sisters, Mrs. Geo. Woods of Muskogee, Mrs. Mollie Wallace, Alberta and Willeno, Mrs. Mary Hudson nieces, nephews and many friends to mourn his loss, wbich is Heaven's gain.—(Mrs.) Heleno Edmunds-Smith, reporter.

LINDSEY—Sister Coatney A. Dindsey joined the Methodist Episcopal Churcb in 1874, at Oak Hollow in Jasper County, under Rev. W. H. Wirt. She then moved her membership to Blue Ridge Methodist Episcopal Church under R. L. Tate in 1886. She transferred her membership to St. Paul Methodist Episcopal Churcb at Blodgett, Miss., in 1923. She died Aug 1, 1924. She lived a Christian life; she said she was going to rest and to meet her children. She left three daughters, four sons and six grand children to mourn her loss. Rev. M. H. Harris preached her funeral; the pastor, Rev. D. Ray was sick. Sister Lindsey was the motber of fourteen children; seven of them are living. She married Rev. H. V. Lindsey December 21, 1875, and lived faithful 49 years. —W. M. Mauldin, reporter.

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J. O. STOKES,
Mohawk, Florida.

DISTRICT ROUNDS

(Continued from Page 13.)

you showed to the cause which is near and dear to our hearts. We are on our home run. I am sure nothing less than a round report will satisfy your amhition. The great church has the uttermost confidence in you doing a man's joh. Do not fail in this crucial hour. Praying for larger achievements for each of you. Your humble servant and co-laborer, W. R. Robinson, D. S., Box 40, Palestine, Texas.

ALEXANDRIA DISTRICT
Third Round

South Mansfield, August 22-23-24; Trenton Circuit, 29-30-31; Many Circuit, September 6-7-8; Benson Circuit, 9-10; Pleasant Hill Circuit, 13-14; Shady Grove Circuit, 19-20-21; Marthaville Circuit, 23-24; Robeline Circuit, 27-28; Grandecore Circuit, October 3-4-5; Mt. Rose, 7; Cane River Circuit, 8-9; Ajax Circuit, 10-11; Natchitoches, 12-13; Campti, 14-1; Colfax, 16; Bunkie Circuit, 18-19-20; Cheneyville Circuit, 22-23; Boonville Circuit, 25-26; Boyce and Village, 27-28; Boyce and Rapides, 29-30-31; Pineville, November 1-2-3; Alexandria: Wilton, 6-7-9; Newman, 8-9-10.

Dear Brothers—Keep the revival spirit in your church. Remember the World Service quota for this district must be raised hefore the conferencc. Put the *Southwestern Christian Advocate* in each home and she will help you raise your quota. Direct your poung people to New Orleans College. Tell tbe sick ahout Flint-Goodrich Hospital. Let us continue to show our loyalty to the church and to our Bishop.—Cornelius Johnson, District Superintendent.

Free Suits For Agents

AGENTS: Get our powerful proposition. Wonderful swatch line outfit showing big assortment of finest fabrics for men's made-to-measure suits all at one amazing low price. We pay higgest profits and give every active agent his own suit absolutely free. Write at once. Address Dept. 569.

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Home training and old fashioned ideals emphasized. A school of character where your son or daughter will be safe. Last year, 388 students from fifteen states and one foreign country.

43rd. year begins September 1, 1924.

Accommodations rapidly being taken

For application blank and catalogue address the President

Judson S. Hill, D. D. Morristown, Tennessee.

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any corrections or entriss where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Richmond	Lincoln, Va.	August 26-31	Walter S. Jackson
Clarksdale	Clarksdale Circuit	August 26-31	J. M. Marsh
Baltimore, North	Reisterstown, Md.	August 26-31	E. S. Williams
Houston	Honston, Tex.	August 27-31	A. W. Carr
Beaumont	Beaumont, Tex.	August 27-31	W. D. Lewis
Baton Rouge	Scotlandville, La.	August 27-31	B. J. Reddix
Jackson	Pelahatchie, Miss.	August 27-31	L. W. Price
Pine Bluff	Pine Bluff, Ark.	August 27-31	A. S. Miller
Little Rock (2nd Div.)	Hot Springs, Ark	September 4-7	L. G. Hodges
Philadelphia	Frankford, Pa.	Sept. 23-25	J. T. Fletcher
Columbus	Elyria, Ohio	October 7-12	T. L. Ferguson
New York	Montclair, N. J.	October 8-9	J. R. Brown
Salisbury	Snow-Hill, Md.	Oct. 14-19	J. E. A. Johns

SPECIAL NOTICE.

ALEXANDRIA, LA.—To the Woman's Home Missionary Society of the Alexandria District: Dear Sisters and Brother Pastor, let us not forget that each auxillary and church is asked to raise as much as $2 to help defray the delegate expenses to the annual meeting in Chicago, October 8-14, 1924. Please do what you can and send the money to Mrs. M. E. David, our conference treasurer, at Franklin, La., Box 35, and the figures to me. Let us do our best to send it in by the 15th of September. Our District Conference meeting proved to be very successful. We are enconraged through the faithfulness of the presidents and pastors and district superintendent to try and do more in the future than in the past. Any church needing my assistance write me Mansfield, La., R. 3 Box 72, and I will do what I can to help you. Yours in the work.—Lucy, David, president.

The Lake Charles District Preachers' meeting convened at Mallalieu Church, St. Martinville, July 23. The pastor, Rev. W. H. Jones, had everything in readiness. The Rev. W. J. M. Price, presided. The District Superintendent was present and conducted the program, which was very interesting throughout the meeting. All of the ministers took part in the discussions. Rev. C. Jenkins preached at night. Rev. T. A. Brown also addressed the audience at night. The meeting was very profitable to all. Rev. C. W. Reeves is leading the district to success. His men are following him willingly. Too much cannot be said of the splendid reception given by the Ladies' Aid and the Ministerial Guard. So well pleased were the preachers, that they presented a token of gratitude to the committee for their splendid service. This was a splendid act on the part of these ministers, who are big men from every view-point. Quite a compliment was paid to the pastor, by the brethren. Our next meeting will be at Crowley, August 20. The pastor lead the delegation down to Bayou Teche at the place where Evangeline, the historic character, sat under the famous oak as described by Longfellow in his poem "Evangeline." This closed a great meeting at Martinsville.—W. H. Jones, reporter, secretary.

MARRIAGES

CLARK-FRANCOIS—A notable social event of Wednesday, July 23, claiming extensive interest among many friends and relatives both in and out of New Orleans, was the wedding of Miss Juanita Francois, daughter of Mr. and Mrs. J. W. Francois, to Mr. Oliver Lee Clark, which was celebrated at the home of the bride's parents on Magnolia Street in the presence of a host of relatives and friends. The bride, who was given away by her father, was lovely in a charming bridal gown of ivory white Canton crepe, effectively made with a skirt of crepe and lace tiers and a simple waist also trimmed in lace and attractively caught up at the side and waist with satin ribbon. Her veil of illusion was artistically arranged in coronet effect with a ruche of tulle at the back and held in place by a coronet of orange blossoms. She carried a large arm bouquet of bridal roses. Miss Lucille Knox was her maid of honor and only attendant. She wore an extremely pretty frock of white crepe de chine and carried a bouquet of lovely white roses and fern. Mr. Clark had as his best man and only attendant, Mr. Nathan Osborne. The ceremony was performed in the living room of the home which was beautifully decorated with the greatest profusion of cut flowers and palms. During the ceremony the couple stood in an arch of palms. The ceremony was performed by their pastor, Rev. Geo. C. Hayward of Trinity Methodist Episcopal Church and the bride was given away by her father, Mr. J. W. Francois. As the wedding party entered Mendelssohnn's Wedding March was played by Miss Harrie Robinson. Following the ceremony there was an informal reception. Mr. and Mrs. Clark left immediately after the ceremony for an extended trip to the country homes of Mr. Clark at Franklin and Centreville, La. On their return they will reside at their lovely home at 2308 Valence Street.

Mr. and Mrs. Clark have returned from a pleasant trip to Centreville and Franklin, La. They had a very pleasant stay at the home of Mr. and Mrs. Paul Olievier. They wish to thank friends and relatives for many beautiful and costly wedding presents. They were royally entertained on Thursday night, August 14, at their home on Valence Street.

SCOTT-ROBINSON— On Aug. 10, 1924, Mr. Davel Scott and Miss Annie Bell Robinson, were joined in the holy bonds of matrimony at the home of the bride, Sikeston, Mo. The Rev. Wideman officiated. Bridesmaid Miss Stella Smith; Mr. William Webbs, groomsman. The flower girls were Miss Susie Mae Knox and Miss Laura Robinson. Ice cream and cakes were served. The bride and groom will leave Thursday for Memphis, Tenn., which will be their future home.—Reporter.

Woman's Column

The Woman's Home Missionary Society of the Central Alabama Conference, was held June 26-27, 1924, at Jasper, Ala. Sixth annual report of Corresponding Secretary, Mrs. R. L. Williams: In preparing my report my mind centered on "Love". Jesus himself gave this command: "Love ye one another." As officers and members of the Central Alabama Conference, Woman's Home Missionary Society, let us love both in words and deed. Let us remember our conference must be financed, the treasurer's report will show a large increase in each department. Thank-offering—This fund is to be used for Missionary salaries, building, and current expenses, through this fund we raised $11.40; lenten, through this department we raised $11.30; mite box, we raised in this department, $7.70; supply, this department has always been neglected, but this year we have raised $4.15; through local work we raised $237.54; Christian Stewardship the day has come when the women can prove themselves by daily practice. We have in this conference one Christian Stewardship organization; the Marion District is organzed and has a district book of gold. This was done through co-operation, on the part of Woman's Home Missionary Society officers. I want to recommend the periodicals of the Woman's Home Missionary Society to the officers and members of the Central Alabama Conference; when this is done the conference will hold first place. Birmingham District reports for all cases, $210.58; Marion District report $181.22; Opelika District reports $78.60. Grand total, $495.05.

CRESCENT CITY NOTES

MOUNT ZION: Sunday, August 3rd was another day of rejoicing. At early prayer all was pathos and soul-inspiring; at 11 o'clock our pastor, Rev. Wells, preached a devout sermon, and at 7:30 p. m. we had Rev. Dr. Echols with us, whose sermon was strong and impassionate, we hope to have him with us soon again, as Mount Zion knows good things when she hears and sees them. Standing room was at a premium. On Tuesday evening we had our regular class meeting, which was led by Brother J. L. Wilkins, and to have heard his exhortations one would be led to believe him to be a full-fledged Theologian. On Sunday, the 10th, we had 224 to commune with us. Rev. Dr. McCendon from Union Bethel A. M. E. Church, paid us a very welcome visit, accompanied by a strong delegation of devoted members, who rallied as Bethel is known to, and left with us the munificent sum of $37.00, for which we feel very thankful and grateful. Revs. Dr. Orville and V. Chapman, were welcome visitors also. We are proud to have such notables visit us from time to time, whose words are always soothing and soulful. As usual the music and singing of our choir was all that could be wished for. An overflow attendance proves that Mt. Zion is very much in evidence. A cordial welcome is extended all to join in with us.—E. J. Locals, reporter.

CARD OF THANKS.

We take this method of thanking the members of Laurel, Wesley Methodist Episcopal Church, for a recent storm which plied on the table 150 pounds of groceries, and also a pair of nice shoes, which was given by the following: E. V. Jones, Bessie Rogers, A. Hardeway, M. Nelson, N. Wright, H. Jones, L. Clanies, J. Spells. We cannot say too many good things about the faithful ones. May God bless them. Gather often storm cloud.—Rev. G. W. Johnson, pastor.

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Leete Hall is one of the finest school buildings to be found anywhere in the Southland. New Science equipment is being added this year making it possible to give the full Premedical Course.

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Southwestern Christian Advocate

LORENZO H. KING, Editor | Vol. 51 New Orleans, September 4, 1924. No. 37. | THE METHODIST BOOK CONCERN, Publishers

Seed-Time And Harvest

"As o'er his furrowed fields which lie
Beneath a coldly dropping sky,
Yet chill with winter's melted snow ,
The husbandman goes forth to sow,

"Thus, Freedom, on the bitter blast,
The ventures of thy seed we cast,
And trust to warmer sun and rain
To swell the germs and fill the grain.

"Who calls thy glorious service hard?
Who deems it not its own reward?
Who, for its trials, counts it less
A cause of praise and thankfulness?

"It may not be our lot to wield
The sickle in the ripened field;
Nor ours to hear, on summer eves,
The reaper's song among the sheaves.

"Yet where our duty's task is wrought
In unison with God's great thought,
The near and future blend in one,
And whatso'er is willed, is done.

"And ours the grateful service whence
Comes, day by day, the recompense;
The hope, the trust, the purpose stayed,
The fountain and the noonday shade.

"And were this life the utmost span,
The only end and aim of man,
Better the toil of fields like these
Than waking dream and slothful ease.

"But life, though falling like our grain,
Like that revives and springs again;
And, early called, how blest are they
Who wait in heaven, their harvest day!"

—WHITTIER.

PERFECTING WIRELESS COMMUNICATION

The British Government has adopted legislation providing that the State, through the Post Office, shall own all wireless stations for communication with the Government's overseas dominions, colonies, protectorates and territories; all the Empire stations to be operated under an improved business organization through the Post Office.

Following close on the heels of this decision the Government is confronted with a proposition by Mr. Marconi, of wireless fame, to install a new type of wireless communication to supplant the current "high-power" stations. The new system is called "beam" wireless—directional shortwave wireless by means of reflectors. This is Marconi's new discovery which is claimed to offer distinct advantage in eliminating interference, in reduction of atmospheric effects, and diminishing risk of interception. Mr. Marconi's discovery claims to have exploded two fallacious theories concerning the value and utility of the short wave; one is that the short wave, on which the beam system is propagated, does not travel well by day; the other is that wide expanses of territory or tracts of land interfere seriously with transmission. Mr. Marconi's recent experiments seem to have definitely cleared the "short wave" from imputation of disabilities that do not exist and to have gone a long way toward establishing the practical utility of the new "beam" method of transmission.

On the condition that should they fulfil certain stipulated guarantees, the Marconi new type of short wave, or "beam" transmission stations are to be utilized perhaps permanently by the British Empire. Within twenty-six weeks a station is to be completed in England to communicate with Canada capable of extension to India, South Africa and Australia. Already a similar station is being erected in Canada.

The tests of these stations are that they must be capable of communicating 100 five-letter words every minute of each day, for the following average number of hours daily throughout the year: between Great Britain and Canada, 16 hours; Great Britian and South Africa, 11 hours; Great Britian and India 12 hours; Great Britian and Australia 7 hours.

The world of science is not skeptical as to the results of these tests.

RACE ANTIPATHY

With ever accumulating conviction it is being demonstrated that there is no human characteristic that is more deadly and destructive of social values than that of exaggerated pride of race, and so, none is more foolish.

An inflated pride of race results in antipathy toward every other race. This is true of pride in individuals and diverse groups. When the line of group cleavage is along the median of race or color, group antipathies, thereby accentuated, become violent, even to the point of hostility and clashing of force—unless arrested and controlled by well ordered social discipline and restraint. Hence the double folly of arranging group against group in our modern civilization, the motif of which must be Christian.

Force begets more force until it lashes itself out in wasteful combat. Ultimate values are always impaired in the clash of physical force, and the social order becomes to that extent impoverished. It is generally conceded now that the greatest gain of the World War was an accumulated volume of determined public opinion to avoid all war in the future. That is just because war, the inevitable flower and fruitage of exaggerated group pride and selfishness, is diabolical, selfish and wasteful.

Individual and group capacity for productivity of social goods, of social values, is an asset to the social order and makes for social progress regardless of the racial type or color of the pigment which evinces it. It is social folly for any group to attempt to shut itself up to itself with a circle about itself as though it were sufficient unto itself. The broad limitless river of social progress in the world is a complex of contributions from every race and color group of humanity. Every tributary thereto is valuable as it is distinct . For the Greek to say to the Negro, we have no need of you or for the Anglo Saxon and Teuton to say to the Jew we have no need of you, is the sheerest nonsense—the height of exaggerated group folly.

Yet that is what is brewing in many sections of the world today and it bodes nobody good. In Florida the other day, several secret orders undertook to chart the future complexion of the population of St. Petersburg by a proclamation that Jews must leave. Similarly, Japanese have to leave California; Negroes are forced to leave many sections of the southland; all for what! Just because they are of different race stock. It may be possible, it is certainly conceivable, that Jews and Negroes might be expelled from certain American communities as residents, but expulsionists must always remember that there can be no elimination from the broad river of social progress and culture, which fructifies and distinguishes American life, of that rich and ready contribution made thereto by the Jewish and Negro elements in our polyglot population.

In Germany, Poland and Turkey, also, race antagonism is rampant, and destructive At the moment it is fomenting opposition to the Jew. This Anti-Semitism assumes varied forms of expression, as for instance, press propaganda in Poland for the following reason:

The match between the Viennese sport (Jewish) society, "Hakoah," and the Polonia, The Polish sport society, resulted in a victory for the Jewish organization, after the rain had caused the game to be discontinued when only half finished.

And in Transylvania, a synagogue in the city of Yosasel was destroyed by dynamite. While in Turkey an ordinace has recently been enacted forcing Jews, who are foreign subjects and are temporarily resident in Turkey, to leave the country within one year's time. In Bavaria, the legislature had before it for consideration a bill urging exclusion of Jews from State offices, univerities and land possession; the expulsion of foreign Jews and confiscation of their property. Before the Reichtag, there is pending a Nationalist Anti-Jewish bill providing the same proscription with the penalty of hanging for any who return: all Jewish business houses to be marked; Jews to pay double taxes, tho excluded from army and navy and the legal professions; to be estopped from owning land, working on railways, in state and municipal offices, in electric and gas plants. Even Prof. Albert Einstein of "relativity" fame was reviled and threatened with death, and is reported to be turning with disgust from the shores of his native land to become a citizen of foreign Switzerland.

Thus is senseless racial antipathy running its course. And a tragic termination it will have, unless there is created, to supplant current exaggerated race and nationalistic pride, an international and interracial mind of worldwide proportion, with sympathetic attitudes toward all race groups because it sees in every group and in every individual those eternal spiritual values that make up total humanity.

Such is the salvation for which the Church of Jesus Christ in America and over the seas must specificallly labor. Too much time is being utilized by the Church in fruitless and bootless discussion and controversy on ephemeral themes, splitting hairs over Fundamentalism, Darwinism, Mysticism, and other purely theological dogmatism while wars are devouring human beings in blocks of ten million and threatening the next time to lay waste 100,000,000 at one fell swoop; while one group is arrayed against another group differing from it in color, solely on the ground of color. This stultification, this color arrogance, this hatred of man against man, we fear will cease too late. God give the Church of Christ vision and grace and courage to get into the breach to stop this foolish waste of human values going on throughout the earth.

PERSONAL AND GENERAL

Rev. and Mrs. J. C. McGinty, our pastor and wife of Morrows Chapel, Marshalltown, Iowa, are happy over the arrival of their baby girl on August 15th, 1924. Marian Imogene and mother are doing well.

Mrs. Ida Pillsbury is said to be owner of the Pillsbury Flour Mill at Loray Hill, Minneapolis, Wis., and to possess a huge $500,000,000 fortune. She is the wealthiest colored woman in the world.

STRUGGLING ALONG

The field of religious journalism is a difficult one. It is rendered so by two factors. Different from what is called the secular press, the religious press must address itself to a clientele possessing a very critical, discriminating sense of appreciation of moral values.

To such, the highly colored and sensational current happenings make little appeal, if any. It is not as a mere newsmonger, a purveyer, of the sordid salacious happenings of social disorders and recreancies, that the religious press exists. Such "news" is gathered by the secular press and bartered to the public with itching ears because it is a paying proposition commercially for that system.

Both in content of its news matter and in motive and interpretative ideal and method, the religious press excells. Its aim is moral elevation, primarily. The religious journal takes the essential relations and facts of life, weaves them together into a system of philosophy requiring Christian interpretation, and upon this as a basis, makes its ethical appeal to humanity, for an individual and community life and effort inspired by Christian motive and ideal.

Therefore the clientele, the willing audience in the field of religious journalism is relatively small. For it is clear that such journalism transcends the taste and purposes of the major masses. Consequently, in point of financial support, religious journalism suffers obvious embarrassment. Such is true of the religious press of all the denominations. The Christian church finds it difficult to sell the gospel story of moral and spiritual uplift, which its press offers for social regeneration. Even many staunch exponents of the Christian faith and philosophy of life do not show a very healthy willingness to assist the church in scattering the good news of Kingdom righteousness by means of the potent religious press.

In this field the Methodist Episcopal Church maintains a family of *Advocates*. These are Christian in content, in motive, in spirit. Their contribution for good is immeasurable and incalculable in terms of monetary values. But our *Advoates* are lacking and limping for support from our membership. The *Southwestern Christian Advocate* is no exception. All the *Advocates* are in scuh straits as that there must now be borne in upon the conscience of all Methodists, with insistent pungency, this question: Shall we give the needed support to our Religious Press as an indispensable part of our Methodist machinery, or shall our *Advocates* be thrown into the discard?

The time of all times to answer this question is NOW. Never was there greater need for multiplying and reinforcing the agencies for good against evil as at the present time. And never was the support of all our *Adcocates* at so critical a stage as at present. The recent General Conference sensed this fact, and spent much time and effort enlisting the best minds of the church to work out some improved and more adequate method of conducting the *Advocates*. What finally was done is being gradually put into operation. It remains for time to prove the value and practicability of that legislation. Predictions have been made by prophets of good and prophets of evil results. We await and labor diligently with hope for the good.

To this fact, that we are now in a stage of test and transition, our District Superintendents, Pastors and people generally will remember in addition that the present season is *the dullest period of the year for* maintaining good *Advocate* circulation.

Conditions are notably *unsettled.*

Hot weather is *not* a *reading season.*

Many subscribers *have died.*

Others' subscriptions *have expired.*

Quite *a few* are *pleading hard times.*

Some, whimsical, fail to renew.

Carelessness in some local postoffices *exasperates some.*

Whatever the reason, the net results are disastrous to our circulation list at this season of the year. If there be any determined purpose on part of Pastor-Agents, who for the most part hitherto have been faithful, to help relieve the *Advocate* situation, that purpose should be given full realization at the earliest moment. While the church, through her family of *Advocates* is giving such a tremendous influence and impetus toward effecting a better moral and spiritual social world order, is the time for Methodists and their friends to make and keep the *Advocates* highly efficient, and solvent.

Three new subscriptions, and his present list renewed by every pastor, *would do the job for the Southwestern.* The response of every pastor is eagerly and daily expected after this appeal shall have been read. A bit of consecration, a little work to the end sought, will bring results. *This Advocate* NEEDS you NOW!

TO SAY THE LEAST

The sort of nonsense which does no good to the cause of prohibition enforcement is the statement attributed in the newspapers to W. E. (Pussyfoot Johnson as he left the United States a few weeks ago for Moslem lands.

"Before sailing from Manhattan for Europe, I told newspapermen that in a six-months' tour of America I had seen only four intoxicated people. I said: 'These United States are a Sunday school compared to what they used to be. This alk about gin and petting parties is, for the lack of a better word, bunk!'"

Bootlegging will never yield to such Christian science treatment or to the ostrich policy of burying our heads in the sand. Mr. Johnson lost an eye in the fight for prohibition and is very properly honored for his courage and sacrifice. But if he reports in such glowing terms on the enforcement of the Eighteenth Amendment, his friends and admirers will wonder what condition the other eye is in.

Speaking of Prohibition, the Association Opposed to Prohibition has sent out an S. O. S. to its friends pleading for their help in the coming Congressional elections. The Association professes to see a possibility of winning sixty new "wet" congressmen. Even if such a fond hope were well grounded, sixty votes in Congress would not be more than a drop in the beer bucket as far as a congressional majority is concerned. Nevertheless, it should be remembered that the election of congressmen is a vital spot in law enforcement and the issue is a personal one in which each candidate should be driven out into the open if he does not stand there voluntarily. The high sounding generalities of both the Democratic and epublican platforms cannot be trusted to guarantee that a candidate elected on the platform will feel constrained to vote straight on prohibition questions. After election a congressman elected on either the Republican or Democratic platform, if told that he is committed to prohibition enforcement, he can say, with a wink in his eye, "Why, my dear sir, the platform never mentioned the Eighteenth Amendment!" And he will be right.

The Engineering Foundation has undertaken a comprehensive program of research to determine "fatigue" in metals. We have conducted considerable experimenting in that field ourselves, especially with copper, nickel and silver. They all show excessive 'fatigue" after slight exertion. In fact, the metals mentioned get tired before we do—frequently going flat altogether. Givers to missions should allow for this "fatigue" in metals. Copper and nickel and silver do not have the stamina for long overseas journeys. Paper—especially green paper and yellow paper (we have heard it rumored that twenty dollar bills are yellow, suffer far less fatigue and is stronger at the end o the journey.' Say it with paper!

"Bell Hop to the World." The report on college education made a few weeks ago by a committee of Dartmouth College seniors. appointed by President Hopkins for the purpose of studying the college curriculum and teaching from the undergraduate's standpoint, is well worthy the serious study of all educational institutions, and of churches as well. The report deals incisively with conditions which prevail in churches as well as in colleges. One phrase, in particular, is arresting. The committee of students asks. "Should the college continue to be bell hop to the world?" The question is explained in the words that follow:

". . . and, in an age where the apparent criterion of any venture is the commercial touchstone, 'Will it pay?'—to turn out a finished product whose bugaboo is pure learning and whose idol is immediate, paying practicability? Or, on the contrary, has the college some more difficult function—to be the leader, and not the errand boy, of society; to set up ideals for the world, and thereby satisfy a need more fundamental than those represented by the fluctuating demands of a changing society?"

These words strongly express the alternative which has confronted the church and which confronts it today. Shall it be the errand boy or the leader of society? Too often it has been the errand boy, taking its dictation from the secular and political and economic powers of the world, rather than fearlessly proclaiming and adhering to one

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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

THE WORK OF RIGHTEOUSNESS shall be peace; the the effect of righteousness, quietness and assurances forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.—Isaiah 32:17, 18.

leadership only, that of its Lord and Master. In recent years the Grand Dukes of special privilege have become quite incensed when the Church has shown less disposition to hop to their orders. It is true that the Church should have as its attitude to the world, "Ourselves, your servants for Jesus' sake." But that attitude of sacrificial service is a vastly different thing than the compromising spirit of tempering its gospel to the unchristion standards of the materialistic elements in the society in which it is placed. The Church should not hop to bells. It should ring them.

Our Own Von Tirpitz. Rear Admiral W. L. Rodgers, United States Navy (retiredù, in several addresses at the Williamstown Institute of Politics, has achieved the proud distinction of being our own Von Tirpitz. Not since the unabashed declaration of the Potsdam gang of militarists in Germany before and during the war has the sabre been rattled more noisily or the spirit of the jingo been given franker utterance. It is true, Admiral Rodges places the war of aggression by the United States, which is bound to come, at some future time when our population shall reach 200,000,000. But at that time he predicts a fine war. 'I do not believe," he said, "that the United States will ever desire to make war against any other nation before our continnental population passes 200,000,000, but after that, if there remains any manhood in our mixed race of descendants, they will assuredly do so."

Such an aggressive war is evidently Admiral Rodgers' tett of a 'virile manhood." "If our successors remain a virile people as the world fills up, they will remain armed to take what they want at the expense of others," he declared.

This is the kind of stuff out of which wars are made. The speech would have done credit to von Bernhardt. The retired Admiral's position on international relations are very fittingly in accord with this primeval attitude. Very delicately he illustrates the duty of the United States to preserve an absolute isolation from world affairs, by a story of a time when he once got a severe headache from drinking liquor. The New York Times thus recounts the Admiral's delightful reminiscence:

"Admiral Rodgers said a man once offered him a drink and he refused, but the man said he would be offended if he did not drink, and so he finally consented.

"'He was content,' the Admiral went on, 'but I got a headache. How far shall we go in getting an international headache? I hope the United States will get a headache if it forsakes its position of abstinence and draws up to the round table of the League to absorb its soft drinks without having ascertained the purity of their contents.'"

Admiral Rodgers heaped contempt on the sentimentalists who put their hope in disarmament agreements and international co-operation. Unfortunately, the speaker who pleaded most earnestly for such international co-operation as a substitute for 16-inch guns in relations between nations, was a man whom the terms "sentimentalist" and "pacifist" did not exactly fit. He was Major General Henry T. Allen, a gallant and brilliant soldier in whose great services the nation takes a just pride. General Allen's outlook on the world is not through the muzzle of a gun, and he stressed the fact that the United States with its increase of power, should think of duty as well as self-interest.

Men who can think of wars of aggression by the United States to seize territory as fitting and proper, are not fit for military or naval leadership. At best, they belong on the retired list.

LONDON SANDWICHMEN AID DEMOCRACY'S CAUSE



It is characteristic of democracy that it thrives upon free speech. Information, education, intelligence are the cluster of foundation stones upon which democracy rests and supports the superstructure of human progress.

As knowledge of social conditions and the motives and methods of improving them becomes diffused throughout the earth it makes for a world order of democracy wherein men think and feel and labor in terms and tasks of co-operative endeavor. This knowledge is power. Rightly applied it is regenerative and liberating in the sphere of moral values.

It was with this thought in mind that the viligant and puissant National Association For the Advancement of Colored People invaded London recently. The occasion was the meeting in that city of the American Bar Association in England. The above photograph shows how the N. A. A. C. P. executed its plan of enlightenment as to civic and political conditions in America.

Sandwichmen were employed by the N. A. A. C. P. These, bearing conspicuous placards (as shown in cut), continuously for several days paraded the streets before the London hotels in which the American lawyers were lodging. Such tactics must have been successful, as we are told effort was made by secret means from some quarters to enlist the policemen against the Sandwichmen and their propaganda.

It cannot continue always— this pagan practice in America, by which American citizens of color, male and female, mothers and children are picked off by the thousands, and slaughtered at the whim of overpowering merciless mobs with impunity, without cognizance being taken of such bloody paganism by an outraged world sentiment and public opinion. If the American Bar and the American clergy have left a residue of Christian conscience they must hear the silent voice of those London placards clear across the sea, saying "What about it?" Engraven forever on their minds, never to be blurred, those American lawyers who saw it must carry to their graves the mental pictures, those visual images, excited by the plackard of the London Sandwichmen.

EDUCATION FOR CHARACTER IN THE PUBLIC SCHOOLS

By Professor Edwin D. Starbuck University of Iowa

Mark Twain tried his fortune in the early days investing in gold stock with the usual disastrous result. His friends, always ready with advice, led him to believe that he would prosper only by forming a new company so he could, as they phrased it, get in on the ground floor. He did so, the luck was not improved. They found, he said, that, although they were securely on the ground floor, there was a darn fool in the basement. When we try to start afresh in education and make of the public school a house of wisdom in which training for character is on the ground floor, we find always not one but four darn fools in the basement. They sit shaping their tools of culture and guarding their methods, threatening us always with spiritual bankruptcy. There in one corner of the basement is **mechan**ism, the artisan, devising and providing the instruments of knowledge with which to develop the "skill" of learning. hedged about with countless tools like a carpenters mother with a wealth of appliances but having no zest for the building. And in that corner is a second fool called **information**, the anaemic highbrow, assembling facts and describing laws, proud of the magnitude and diversity of his collections. In a third corner is a giant, **institution by name.** He is surrounded with sets of curves, tables, statistics, diagrams, programs of promotion. lists of rules, plans of construction, in bewildering array. In a fourth corner is a hoary figure bearing the legend **tradition.** He kneels in a state of reverence, but constantly gazes backward over his shoulder in obeisance to the wisdom of generations gone by, and invites all who dwell at our educational house to pay homage to Socrates, Froebel, Horace Mann and all those who in their day pointed out the way of educational progress.



THE OPEN DOOR INTO A BETTER TO-MORROW

The Public school's largest service is in its training for Righteousness as well as the traditional three R's

"Fools in the Basement."

The first thing to do in setting our educational house in order as a character-developing concern is to drag those gentlemen up out of the basement and put them to work. Whenever we try anything simple and fundamental in the public school, it is these denizens of the basement that hoodwink us. They would drag us down to their level. They din our ears full about the need of better skills, fuller possibilities of organized knowledge, more perfect organization and the more circumspect observance of well-tried methods. They clutter our house and benumb our children with tools and facts and rules and conventions. These disturbers are all needful. Indeed, they are entirely essential to the health of the school. A fool is but a normal person, a potential genius, grown stale or gone wrong. Mechanism should live among children instead of slumping in the cellar. He can make of our schools not workshop of devices but houses of efficient service. Information has been converting our schools into museums of curious knowledge. He can transform them into temples of wisdom. Institution is the greatest architect and builder of modern life. He is inclined to forget his true function which is **socialization**, not organization. It is the high mission of tradition to open up the rich treasures of the past in order to give spiritual orientation so that our pupils can meet the present work in a spirit of reverence. This, then, is the first step in character education—while developing the school as a mighty institution, while cultivating in the minds of children the skills with which to achieve succes, while furnishing their minds with facts and truth. To banish everything that is not directly or indirectly of genuine significance to the developing life of individuals and groups.

Put the Child in the Center.

This suggests the second step, if the schools are to train for character. It is to set children ever afresh in the midst as to the counter of interest—real, live, healthy, happy, growing, purposive children, individually accomplishing and mutually responding. The game is being fairly won when the school becomes a society of interested personalities who, under wise guidance, come to react gracefully and thoughtfully to one another and to all the situations that arise naturally in their life together. The signs are pointing in this direction; the socialized school, the socialized recitation, the problem-project methods of instruction, student participation in the conduct of the school, the Dalton and other plans that respect the individuality of children and make their social contracts real and vital. We have eternally to remind ourselves that in the midst of the paraphernalia of school life the child himself, pulsing with life, smothered under the trappings of instruction, is the beginning, middle and ending of all our endeavor and is the object of our loves and enthusiasms. It is an imposing question with a doubtful answer whether with the vastness and the intricacy of the organization of the modern school the flowers and fruit of the spirit are not to be trampled and crushed out. Our so-called civilization is brought to nought unless the school can remain, as Froebel thought, like a garden for the culture of personalities. Character is something that grows. It cannot be produced in a factory by machine methods. The school is made for children, and not children for the school.

Now for the third step in improving our educational house. The game of character education is more precarious than that of mining. In our task there are fools also in the garret who spoil the game. There are those who believe that morality is somehow apart from and above the busy day's life. They would take time off from the ordinary occupations to give—to give, mark you—moral instruction. They take pupils away from the **school** life in order to enjoy for a season the **real** life of moral perception. They sin against the health of the school and the

moral growth of children. Others would find

This week the school bells call together a great army of more than ten million children and young people for another year's work. Professor E. D. Starbuck of the University of Iowa, author of the "Psychology of Religion," one of the leading educational thinkers of America, here discusses in a terse and stimulating manner the highest function of our school system—the development of character.

an "upper chamber" in which, secure for the moment from the clatter and disturbance of common activities, they sentimentalize on the "good life" with aid of story, song, recitation and exhortation. There are those who repair to rooms in the garret in which are shown glass cases of specimens labelled "The Virtues." They set the children to the irksome task of cataloguing and counting and describing these pickled flowers and fruits of conduct. There are other upper rooms devoted to moral self-analysis under the direction of spiritual diagnosticians who teach pupils to keep their fingers on their spiritual pulse and to discipline their natures until they can say, "I am kind," "I am obedient," "I am patriotic," "I am helpful." Still, other chambers in the garret are occupied with ethical star-gazers who speak in breezy terms about abstract ideals. If our schools are to be healthy places for developing and wholesome impulses of good personalities, we must lift off those upper chambers and discard most of their paraphernalia and bring these spiritual experts down on the main floor. We must stop rubbing "The Virtues" into the mental skins of our children. We must reduce to a modicum all the direct moral appeals that are too apt to end in sentimentality or insincerity. We must minimize the introspection and vivisection that threaten to lead to paralysis, artificiality and introversion. We must plan the good life in the motivated conduct of active children who learn by experience successfully to cope with the real situations that confront them and who find out by painful defeats and hard-earned insight, how to master these situations.

Aiming at the Right Goal.

Fourth step. Teachers must have shining sun-clear in the midst of all they do the true "objectives" of character education. Otherwise, their conduct is like a voyage without a port, a journey without a destination, planting and tilling without a possible harvest. In our new way of thinking these objectives are found in relation to the permanently significant human situations that make up the personal, social and ideal life of human beings. They are: right attitude towards family, the social group, wealth and its uses, animals, vocation, civic relations, the facts and truths of science, the beauty of nature and art, health of body and mind, a cosmic order and all other integrating and determining centers of conduct and objects of response. The teacher is to be a masterful student of sociology, biology, economics, ethics, religion and history, who can glimpse enough of the human program to sense these objectives and to know that everything she does has some significant leading in their direction. She will not talk overmuch with younger children about these objectives, these guiding suns and stars of all her endeavor, perhaps never; but they will shine so clearly and express the warmth of her heart so surely that they will condition all she does and the spirit of her acivity. Our fourth step, then, is to substitute objectives and situations for virtues. It is normal and whilesome not only for children but for adults to look predominantly outwardly, with discipline of thought and conduct concerning proper attitudes toward objects that require adjustment, rather than inwardly upon states of mind that need to be cultivated.

Fifth step. Use the entire school program for training in character. We are ceasing to regard the moral life as a special compartment of the entire personality. For the most part we must desist from setting aside times and seasons for special instruction in morals. The good person is not good in an abstract and general way. He is one who habitually meets every vital situation gracefully, thoughtfully and helpfully, and ideally, whenever difficult situations arise naturally in the course of studies or in the occupations of the school, these must be met with all the tact, seasoned judgment and sustained thinking that teacher and pupil can summon. Progressively as children grow older, these occations will more frequently arise and demand the most acute discrimination of right from wrong attitudes, the most painstaking definitions of moral concepts and groupings and classifications of the cirutes. There is hardly any limit to the acumen and refinement of thought children can command when they face a real situation. There is hardly any thinking to which they can be driven when forced up against an artificial situation.

Widening the Meaning of "Morality."

Sixth step. We shall have to widen the range of what we mean by morality. We must throw out the walls of our educational house until they cross those of the home, the state, the church and the industrial order. We must incorporate in this growing society, the school, the best of all these vast institutions that have falsely been considered extraneous to our tasks. We have already taken over into it much of the spirit and most of the problems of the home, but the state and practice in statecraft remain too much out there as an affair apart. While the school exists as a too shriveled in, artificial enclosure in which children are dominated under autocratic control. We must not stop until the pupils have before they graduate from the People's College, the High School, fourteen years of practice in citizenship, in a true institution, the public school, which is at the same time a true society. Out there stands the Church. Within the school is too much hardness and coldness. We shall keep right on planning and working until the spirit of reverence for high things and love of truth and righteousness that religion has so long conserved, are the natural fruitage also of the public school: until the facts and truths of science are radient symbols of the poetry of the world; he is not yet a truly moral being whose heart does not respond to the meanings that lie within and beyond the stubborn facts, the hard duties and the imposing truths with which he is hedged about. Out there are the industries and vocations, heavy, urgent, often brutal, and why not, you say; for business is business, just as pigs is pigs. Within our enclosure all is passive, gentle and bookish. We shall change all that. Do we not see hopeful signs of filling the school with significant occupations vibrant with a feeling of their worthwhileness? We may make the transition easy and natural, if we will form the creative activities of the school into such vitalized business as shall transform the spirit, of this work-a-day world. It requires but a little imagination to hear in the hum of the wheels of industry a song of human improvement and fulfillment. It takes not but a tiny bit of wit to appreciate to everyone—even the international benefits—of saving and earning and spending and rightly conserving the wealth of the world. He is not yet a moral person who spends most of his time and energy at forced jobs that are tough, slavish and selfish. He must become so competent at personal direction and so skilled in specialized training that boys and girls inevitably carry over into their bread-winning something of the tense nerve, the buoyancy, the fine sportsmanship they exercise in their competitive games, glorified also by the satisfaction of highest human service. That is our sixth point, then, that the moral values cultivated in the schools must be co-extensive with the moral goods of the whole range of life.

Within a few years we have gained such control of growing things that it is easy to adapt the peculiarities of plants and animals to new environments and even to create, at will, new varieties. We are now gaining conscious control of human development. The future of humanity, the destiny of nations, the direction of human progress, are in the hands not so much of makers of laws or captains of industry as of teachers who are shaping the citizenry of the world. We shall be able to meet this challenge only as we keep our horizon clear, our purpose pure, our ideals high, and our zeal for fuller knowledge unabated.

Iowa City, Iowa.

THE FALL CONFERENCES

Conference	Place	Date	Bishop
East Tennessee	Abingdon, Va.,	Oct. 1,	Thirkield.
Tennessee	McMinnville, Tenn.,	Oct. 8.	Jones.
North Carolina	Marion, N. C.,	Oct. 20.	Thirkield.
Savannah	Savannah, Ga.,	Oct. 29.	Richardson.
Texas	Texarkana, Tex.,	Oct. 29.	Jones.
Central Ala.	Birmingham, Ala.,	Nov. 6.	Jones.
S. Carolina	Bennettville, S. C.,	Dec. 3.	McDowell.
Atlanta	Rome, Ga.,	December 3.	Richardson.
Little Rock	Fayetteville, Ark.,	Dec. 3.	Clair.
West Texas	Austin, Tex.,	December 10.	Jones.

FOURTH ANNUAL EPWORTH LEAGUE INSTITUTE

Of The Washington and Delaware Conferences

By The Rev. R. B. Thompson, S.T.B.

A memorable Institute was conducted at Morgan College, Baltimore, Maryland, August 11 to 17, 1924, under auspices of The Washington and Deleware Conferences and in full conformity to the official program for the conduct of Epworth League Institutes of the Methodist Episcopal Church. No detail was omitted, and the response to the program on the part of the over 200 attendants was, indeed gratifying.

The request that the delegates be of high school age or over brought to us the finest company of folk, prepared to study, that we have ever had. The greatly increased sale of text-books together with the evident facility in note-taking, corresponded well with the methodical and efficient presentation of the varied subjects by the capable members of the institute faculty. From class room to inspirational service and on the recreation-field, there was the constant evidence of a definite aim. One was continually reminded of the League scripture verse: "Study to show Thyself approved unto God," 2 Timothy 2-5.

The Place

Morgan College is a most fitting place for the Institute. A surprising number of the instituters, this year as heretofore, were unaware of the New Morgan College, which has been developing since 1919. To a stranger it is a marvel, "beautiful for situation," ample, inviting, prophetic of a great Methodist University. Truly this territory is a purchase for an institution with a long and expanding future. Its proximity to Baltimore City, and yet its elevation and aloofness; its singular location; its extensive grounds; its quaint, rugged, stone buildings, give every one who views it a sense of pride and joy which abides. We recall that this is the dream of Lyttleton F. Morgan of 30 years ago, the vision of Goucher, the philanthropy of Carnegie terminating in Carnegie Hall, edifice of strength and beauty.

It will be remembered that the right of the College to own and occupy the present site of 85 acres was contested in the courts by real estate operators and others; and in this connection we recall the heroic fight which was carried from the lower to the highest courts in the state of Maryland. by Dr. J. O. Spencer, President of Morgan College, until the legality of our occupation of these grounds was established at every point. He, as our host, turned over the entire institution, grounds and buildings to The Epworth League Institute. Only through measures of unusual co-operation and courtesy could such a School of Religious Education be conducted on terms of such striking economy, while at the same time affording privileges and benefits of such an high order. Just here we speak of the students of Morgan College who gave themselves over to the task of feeding the instituters. When the small charge made is set over against the quality of food served, its abundance ,and the sanitary service which went with it, we cannot but praise the entire management for such a triumph. It is truly exemplary.

The Faculty

In the very highest sense, the faculty was a body of instructors acting harmoniously and efficiently together for a specific end. The proficiency of their service in their regular vocations is a sufficient justification of their selection, in each individual case.

Rev. W. C. Thompson, S.T.D., pastor of Ezion Methodist Episcopal Church, Wilmington, and dean of the Institute possesses the dignity, the poise and the exactitude essential to one in his position, eafeguarding the moral and social life of the group.

Rev. A. J. Mitchell, D. D., pastor of Asbury Methodist Episcopal Church, Annapolis, Md., and manager of the Institute is a man of vigor, forceful in character, possessing the ingenuity and optimism requisite to his duties. His conduct of the "Morning Watch", using as text-book, "The Evangelism of Jesus", was marked by a strong appeal to the soul-life of the students, the expression of a heart rich in experience in soul-winning.

Other members of the faculty operating under the First Department of the Epworth League, with Dr. Mitchell, were Rev. W. R. Palmer, D.D., Buffalo, N. Y., "Bible Study", a master of The Word; Rev. D. H. Hargis, D.D., Philadelphia, "Life Service", ably conducting the most vital department in the fruition of the Institute work; Rev. J. T. Fletcher, D.D., District Superintendent of Philadelphia District, Delaware Conference, a new member of the faculty approaching the subject of "Evangelism" from the practical viewpoint of one eminently successful in the work of pastoral evangelism rather than professional.

In the Second Department grouping, were Rev. P. O'Connell, Ph.D., "Missions Study Classes" an emminent scholar, and professor of History and Ethics in Morgan College, Rev. M. J. Naylor, D.D., distinguished pastor, now District Superintendent in Washington Conference.

In the Third Department, Rev. J. S. Carroll, A.B., B.D., presided. His combined subject was "Christian Citizenship and Social Service." Dr. Carroll brought to his task a mind well informed on the matters relating to our political economy, and stressed its relation to the living of a well-rounded and effectual Christian life.

Under the Fourth Department of Recreation and Culture through directed play activities, we met the gracious and amiable Miss Elsie M .Mountain of Baltimore, and her no less worthy colleague, Miss Mary E. Bayard, Wilmington, Del.

Junior League Methods

It is becoming increasingly clear that the Junior Epworth League with departments based on the graded system of instruction is the only adequate provision for the Youth of Methodism, in view of our doctrine that children are members of the kingdom of God and of the local church by virtue of our interpretation of infant baptism. In the institute program the emphasis on the Junior League as the means of preparing the future members of the Church for full exercise of their privileges was very well taken care of. Mrs. Violet F. Turner, Annapolis, Md., and Miss Carrie Wiggins, Wilmington, Del., were the teachers.

The demonstrations of department work in the classes on Junior League Methods, with the students participating, afforded the most effective manner of presenting the ideals and ideas proposed. The benefit of such exhibitions in classes is incalculable. In this connection, the work of Mrs. Louise M. Maxwell, Atlantic City, Musical Directress of the institute and promoter of institute entertainment is superb. Hers is a creative genius, the exercise of which reveals a rare artistic temperament. Her services in musical program were priceless.

Advanced Classes

As this was the fourth year of the Institute, advanced classes were provided for those who had graduated from the regular course, and also with a view to carrying the whole course to a higher degree in the matter of curricula. The outline is significant: Dr. J. H. Scott, pastor of James Methodist Episcopal Church, Philadelphia, "Christian Doctrine"; Dr. J. U. King, pastor of Asbury Methodist Episcopal Church, Washington, 'Hymnology"; Dr. W. R. A. Palmer, "The Essentials of Methodism"; Miss C. Wiggins, "The World Service Volume"; Rev. M. J. Naylor, "What We Believe", all of whom used appropriate textbooks.

Sunday School Methods

For the technical work of presenting Sunday School Methods, comprehensively, to a group of students ranging in age from 14 to 50 and presenting varying degrees of educational preparedness in a very limited time of five periods of 40 minutes each, the selection of instructors was most fortunate. Revs. R. W. Stennett and E. A. Love are both collegians and also graduates of Boston School of Theology in recent years and are thus able to have a modern view point concerning religious education combined with a degree of knowledge derived from modern practice.

Other Officers

Dr. J. U. King continues as registrar for the Institute. Mrs Helen Muse, Dean of Women is one of the safeguards of the institute, having special care of the women and particularly the girls. Rev. J. T. Wallace, Philadelphia, President of the Delaware Conference Epworth League is Book Steward. We have watched with growing interest his evident attention to this matter of Good Literature. Many of the institute delegates have gotten their first glimpse of a bookstore of high grade religious literature at the institute. Other officers are: Rev. T H. Woodley, President; Rev. C. W. Moore, secretary; Rev. C. S. Briggs, Assistant Sec-

retary; Rev. T. H. Kiah, Treasurer.

Dr. F. H. Butler: The Marshall

Rev. F. H. Butler, D.D,, General Secretary Epworth League of Colored Conferences was by virtue of his office and by the transcending force of his character and work in and for the Institute, the central figure and leading spirit of all. At the last hour of the study periods, he spoke each day to the entire student body on Epworth League Methods.

Necessarily his lectures were general in compass but not lacking in directness of application. He focused the mind of the student upon the central idea in the whole institute scheme, "The building of Christian character through example rather than precept." The question box which he conducted received many queries touching the problems of Epworth League Workers; which were answered promptly and satisfactorily by Dr. Butler, whose erudition, and fidelity to the highest New Testament standard of life enabled him to present a somewhat rigorous view, at times, with a mixture of wit and good humor which made all palatable. When the occasion required, as when the question of dancing arose, he waived any possible inducement to appeal to popular notions and said what was right and true to Jesus Christ with due fervor and straight-forwardness. We trust that the pastors, present, will follow his example.

Dr. Butler is no opportunist, but a man of God.

The Students

The students numbered 212 by registration. Washington Conference: Washington District 44; South Baltimore 8; North Baltimore 10; Pittsburg 3. Delaware Conference: Philadelphia District 35; New York 6; Wilmington 15; Salisbury 3; Easton 10; New York Conference 3; Miscellaneous 73.

An extraordinary feature in the attendance was brought out in the fact that there were 12 delegates sent by the pastor of a prominent Baptist Church in Washington, D. C., the pastor and his wife also were in attendance for the second year course of study. It reminds us of the fact in early Methodist History, that George Whitefield, a baptist preacher, was affiliated with John Wesley in the religious conquest of America. Here in the institute we may lay well the foundation for Christian unity in service by fellowship in preparation. We need to bear in mind that the social value of the institute is one of its major benefits to our Christian workers of the future. Christian Comradeship is here maintained on such a high level as to elevate the taste of those who may lack a proper perspective, or whose social views are in the making, while it robs no one of anything goodly which he or she may possess. "Association begets assimilation", and we believe that virtues are more dynamic than vices when all other things are well considered. Here are assembled, old and young, learned and unlearned, ministry and laity, but all come to learn from each other by contact and conversation the needs of mankind and the practice of the Christian graces in the evolution of human society. Only God, who holds the destiny of all peoples in his own keeping can evaluate the Epworth League Institute in its service to the Christian Church, for Methodism holds no patent on the broad principles herein contained.

Inspirational Services

Monday, August 11, 8:00 p. m.—Impromptu Concert and Informal Reception, Mrs. Louise M. Maxwell, Directress.

Tuesday—Address, Miss Edyth Cooper, Acting Principal Teachers' Training School, Baltimore, Md, Miss Cooper read a thought-provoking paper, "The End Of Education." Presenting life as a journey along an highway with bypaths, and eventually leading up a rugged mountain side where lay "the fairy springs." She evolved from imagery of comparative simplicity, a valiant view of life with a challenge to youth that was as practical as it was noble. It was a deliverance of great merit.

Wednesday—A Dramatic and Musical Entertainment was given, directed by Mrs. L. M. Maxwell, in which a select number of students participated.

Thursday 8:00 p. m.—The Institute was addressed by Bishop M. W. Clair, D.D, LL.D., Resident Bishop of Covington, (Ky.) Area. He spoke with great earnestness and at length about Liberia. His attitude is best expressed in his own words: "There is not any spot on the face of the earth in which I am more interested because of the marvelous possibilities of Kingdom building and the uplift of humanity where it is most needed. . . . . Whatever happens in Africa, of success or failure, all the black folks in the world get the benefit of it. I cannot help questioning your right to enjoy what you have . . . . . unless you have gone your limit for Liberia."

Friday 8:00 p. m.—"Stunt Night", under direction of Miss E. M. Mountain. The students were grouped according to the letters in the alphabet, from the first letter in their individual surnames, two or more letters being represented in each group. The program evinced great variety and ingenuity on the part of the players, ranging all the way from tragedy to comedy. A special feature was the religious pageant, "Gates Ajar", also the Impersonation of the members of the faculty. A reception followed, the students being treated free to ice cream and cake, the favor of Mr. Moore of Baltimore.

Saturday 8:00 p. m.—Camp Fire Service. Rev. A. J. Mitchell in charge. The camp fire service was well attended and the voluntary participation in prayer, in scripture quotations, in song and in testimony was a source of spiritual help to all. Here many firm resolutions were formed and old ones renewed. Hearts were made to burn with holy zeal for God.

Sunday Services—The Sermon at 11:00 a. m., was delivered by Bishop W. M. McDowell, of the Washington Area, who spoke to our Youth in his own way of lofty simplicity and sage-like counsel. He pointed out the peril of indecision in young life. He reached a climax in these words: "There will come a day when the success of Jesus Christ in Africa will depend upon a small group of your race. If you fail for want of education, or for lack of moral worth, or for the mere assumption that all is right, you will fail him indeed. The only kind of people that can help Jesus in a large way are the kind of people that want to be like him."

Sunday 3:00 p. m.—Life Service Address—Rev. D. H. Hargis, D.D., Here the summing up of the results as regards life decisions for service of Our Lord Jesus was made. Eight youths signed up for full time service; 36 for part time service.

8:00 p. m.—Commencement Exercises: Address by Rev. W. C. Thompson, S. T. D., Dean of the Institute. Certificates were awarded. Diplomas to graduates. Parting Song. Benediction.

The Epworth League Institute Aim.—To instruct and inspire those attending the institute, that the League at home will feel its influence through the returned workers. Truly God has blessed us in this objective. Amen.

Michaels, Md.

VACATION BIBLE SCHOOL SUCCESSFUL AT ST. MATTHEW CHURCH, CHICAGO.

A very successful session of the Daily Vacation Bible School of the St. Matthew M. E. Church, at Oak and Orleans, has just closed after five interesting weeks. The school registered 89 children, who were instructed in the Bible, sewing, manual training, beadwork and domestic science and kindergarten.

The work was started by Miss May L. Woolfolk, who is the social worker of the church. When the work began it was simply a matter of faith, for the lack of workers, money and material was much in evidence. But as time went on and the people of the community felt the need of such a school among them, God in His own way furnished us all that we lacked in the beginning to start the work.

Mrs. W. Cunningham and Mrs. W. B. Cole, each being college graduates, came to us as teachers, rendering invaluable service; the former as instructor in the kindergarten, and the latter in the sewing department. We regret to state that Mrs. J. Taylor, who volunteered her service to us as teacher of sewing, was taken ill, making it impossible for her to continue the work with us. As a token of the interest she had in the school, she made a beautiful handbag for our exhibit.

We do not feel that the work would have been the success it was, had it not been for the help, interest and encouragement of Dr. J. H. Greer, pastor of the church, who is progressive and wants to see his church lined up with every movement that means for the advancement of God's Kingdom and Methodism. His faithful wife was also an inspiration to us in our efforts, giving of her time and money as well.

At our closing exercises the children acquitted themselves well. The exhibit work spoke for itself.—Social Worker.

NATIONAL ASSOCIATION OF TEACHERS IN COLORED SCHOOLS MEET

W. W. Saunders, Supervisor Rural Schools of West Virginia, Elected President

Declaring in her annual address that "The National Association of Teachers in Colored Schools is making an effort to raise the standard of education in colored schools and to bring the united strength of the profession together to carry out the program advocated by the profcssion," and that "A well edited and widely distributed official organ is the greatest need of the association," President Mary McLeod Bethune opened the session of the National Association of Teachers in Colored Schools, which proved to be the best in its history in attendance, registration. professional study and professional spirit.

Attendance.

The fact that Texas is 1500 miles from the center of Negro population in the United States did not prove a real barrier in having a large delegation of leaders in Negro education from nearly every state in the South. Delegates from West Virginia, Virginia, North Carolina and Missouri were in evidence, as well as from Alabama, Arkansas. Mississippi, Florida, klahoma, Louisiana and Texas. No doubt the splendid reputation which Texas has in entertaining visitors from other states had its influence.

The fact that several groups of delegates were able to arrange to travel in Pullman cars and in automobiles made it possible for them to escape the jim crow accommodations provided for colored people and make the trip to Dallas in splendid condition. Mr. J. O. Thomas of the Urban League, Atlanta, Georgia, with the executive secretary, was active in helping to arrange with the railroads for Pullman service.

When Texas got together and invited the National Association of Teachers in Colored Schools to hold its session in the city of Dallas, the educational forces of Texas under theleadership of Mr. J. J. Rhoads, principal of the Booker Washington High School at Dallas, got together a program of entertainment which was carried out successfully and which will be hard to surpass by any other state. Many national conventions of other organizations are made up of delegates whose traveling expenses are provided by local organizations. While some of the delegates attending this annual session were provided for in this way, yet a large proportion paid their own expenses out of what might be considered very ordinary salaries. Therefore, the 1000 delegates in attendance made a splendid showing.

Registration.

Through the office of the executive secretary, Mr. C. J. Galloway, and that of registrar, Mr. W. W. Sanders, the campaign for membership has been carried on throughout the year. These officers reported an advance enrollment of 300 per cent over previous years. They further reported that the success of this advance registration was due largely to the hearty co-operation and affiliation of the leaders of education and officers of the state and through some local teacher organizations. Louisiana, Texas, West Virginia and Delaware were the states which showed the greatest percentage of registration.

Professional Study.

Unlike many teachers' meetings of past years there was not in evidence the individuals who come simply for rest and recreation, but, on the other hand, each and every individual seemed to be ready to dig for and absorb any idea which might be carried back and utilized in the several fields of educational endeavor. Three departmental meetings running through periods of an hour and a half each were successfully held in the various rooms of the Booker Washington High School by the following individuals: Health education, the Rev. F. Rivers Barnwell, chairman; college education, W. H. Holloway, chairman; elementary education, A. E. Holland, chairman; high school education, W. A. Robinson, chairman; rural education, W. W. Sanders, chairman; social service, Jesse O. Thomas, chairman; agricultural education, T. M. Campbell, chairman; school supervision, W. T. B. Williams, chairman; vocational education, J. H. Rowe, chairman; music, Margaret Roberts, chairman.

The local committee had arranged for observation an exhibit representing different phases of educational progress in the State of Texas. One of the most interesting studies of the delegates in attendance upon the session was the opportunity to listen to the reports of the state representatives who gave the data covering the work in their several sates, which indicated progress in Negro education. The addresses before the general sessions were shorn of the usual illusions and disillusions and displayed every evidence of constructive thought backed up by years of experience.

When Dr. James H. Dillard, President of the Jeanes and Slater Funds, declared before the general sessions that too many heads of colleges and universities were ignorant of many things going on with the institutions which they are heading, there was noticed in the audience an expression on the faces of the delegates which indicated serious thought.

Some of the other speakers before the general sessions were Dr. J. S. Clark, president Southern University, Louisiana; W. T. B Williams, field agent for the Jeanes and Slater Funds; Bura Hilbun, state agent for Negro schools in Mississippi. L. W. Rogers, assistant superintendent of education for Texas, declared to the entire assembly that "Texas is making every effort to establish and maintain efficient schools for both white and black children." "The greatest power in Negro advancement is the Church," was stoutly maintained in an address by Dr. Robert L. Kelly, of New York city, director of Negro Theological Seminary Survey. Dr. F. A. McKenzie, president of Fisk University, and Dr. Jno. M. Gandy, president of Virginia N. and I. Institute, Virginia. both advanced the opinion that the work in Negro schools must be done better if we are to expect efficient service from our group in building a nation.

Professional Spirit.

One of the assurances of the growth of any teacher organization is a willingness of the leadership of that organization to submerge every personal ambition for advancement and glory to that of the organization itself. The many committees whose duty it was to nominate the officers to carry out the program of the association seemed to forget everything in the selection of these individuals except the possible services that the individuals might render in executing the program. There was absent also in voting for these officers the usual scrapping for preferences found in the election of officers in many organizations. At the close of the business session Friday afternoon, President Bethune was roundly applauded by the delegates when making her final appeal to all delegates present for continued effort in their various states to build teacher organizations which will be instrumental in advancing the professional spirit necessary in getting better work done in colored schools.

Some of the officers for another year were:

For President, W. W. Sanders, supervisor Rural Schools, West Virginia; for First Vice President, W. H. Holloway, professor of sociology and director extension work, Talladega College . Talledega, Ala.; Executive Secretary, Clinton J. Calloway, director extension department, Tuskegee Institute, Alabama; treasurer, W. H. A. Howard, Tallahassee, Florida; Chairman Trustee Board, N. B. Young, president Lincoln Univcrsity, Jefferson City, Mo.; Chairman Executive Committee, Mary McLeod Bethune, president Daytona Normal and Industrial Institute, Daytona, Florida.

Committees

Committees on legislation, school statistics and school attendance were authorized to bring in reports at the next annual session, which will be held at Durham, North Carolina, July 29th, 30th and 31st, 1925.

Negro Composers' Night

The last evening of the session was set aside especially to encourage the use of Negro music in Negro schools. A splendid program consisting largely of Negro spirituals, under the general direction of Mrs. Portia Washington Pittman, of Dallas, Texas, was arranged. Mr. Nathaniel Dett, famous Negro composer of Hampton Institute, Virginia and one of his pupils. Mr. Panky were the principals in the several numbers rendered. The city Auditorium where the meeting was held was packed with a very intelligent audience of white and colored people. Mr. S. H. Fowler of Fort Worth, Texas, conducting a chorus of 75 voices. contributed to this program several selections of Negro Spirituals.

Administration

President Bethune with her staff of loyal officers executed wholly and in order a splendidly arranged program. There was at no time any evidence of friction. The business of the executive committee presided

over by Bishop J. A. Gregg as well as the business sessions of the trustees under the leadership of Chairman N. B. Young were fraught with sound business principles. There were many plans for improvement made in these business sessions one of which suggests that the officers of the National Association of Teachers in Colored Schools shall endeavor as far as possible to help the state and local teacher organizations to adopt working programs built upon business principles as well as upon a professional spirit.

Next Place of Meeting

The association voted to accept the invitation of the entire state of North Carolina to hold its next annual session at Durham, July 29th, 30th and 31st, 1925. Already North Carolina has declared that the next annual session must be the greatest in the history of the Association.

HAS YOUR RELIGION ANY POWER?

By Rufus M. Jones.

There have been many ways of regarding religion, and different persons today think of it differently. It is very common to speak of it as something which one "gets" or "accepts." "He got religion," the neighbors say, or "he has always kept his religion through every trial." It is not uncommon to think of it as a statement of belief or faith which a person holds. "I accept the doctrine of the Trinity, of the atonement, and of eternal life, and eternal punishment, therefore I have religion;" thus many a person explains his religion. To such a one it consists largely of correct definitions. Another class of persons care nothing for definition; they consider religion to be a good life; they say, "I do about right; I live up to my light and I do not believe God will be hard on me."

There is still another way of viewing religion. It is the power of God manifested in life. It does not begin with definitions; it does not consist of living about right; it is not something one "gets." It comes and gets the person. He does not keep his religion, but his religion keeps him. It is a power, a force, just as real and just as persistent as that which we call gravitation, and its effects are just as sure. No definition of electricity would ever light a man's house, or move a trolley car. The first step is to let the current in and the house becomes light, or the car moves. Everything bases itself on the ultimate, invisible power, which is simply Received. This is true of religion as it is of mechanics. There is no religion apart from God, and until a man comes to God and God gets him, the man is not truly religious. It consists first and last of possession: God's possession of us and our joy in the sense of his ownership. A religion without power would be like a gravitation which did not draw anything, or like electricity that had no force. Religion is spiritual gravitation. It draws the soul away from everything else to its true Central Sun. The first effect of it on a person is to beget love. Love is the unfailing sign of religion. A loveless religion is as impossible as a waterless ocean or a treeless orest. If a man's religion does not flood him with love, it is the wrong kind of religion.

We have been speaking of what religion seems to be, now a word about how it comes. There has been in our world but one Person who was perfectly divine and perfectly human. He revealed God and He showed what it means to be a son. He also showed how to be a son, and He plainly told the whole race, "I am the Way." Religion means getting to God, Christ is the way, and love is the sign.

REPORT OF DISTRICT CONFERENCES

CHATTANOOGA

The Forty-First Session of the Chattanooga District Conference and Epworth League and Sunday School Convention of the Methodist Episcopal Church, convened at Bakewell, Tenn., July 16, 1924, 1:30 p. m., with the District Superintendent, Rev. A. J. Hughes, presiding.

Prof. Robinson of Bakewell made the welcome address in behalf of the citizens; this was done in a splendid manner. Mrs. Della Mills made the welcome address in behalf of the church. She told how hard they had struggled in order that the conference might be entertained well. Our District Superintendent was at his best this year. The local preachers, exhorters, Sunday School superintendents, and district steward made round reports. The pastors showed a good spirit this year, better than before.

Our opening sermon was preached by Rev. J. T. Wilson. Rev. Adams, delivered a wonderful sermon to the conference. The Epworth and Junior Leagues, the Woman's Home Missionary Society, Ladies' Aid, had a successful year; reports 90 per cent.

On Sunday the ditrict superintendent preached the morning sermon, subject: The Burden of the Lord is Upon Me. Sunday afternoon Dr. J. C. Sherrill was present and delivered an address; subject: "From the Centenary to the World Service." The conference will meet next year at Athens, Tenn.—C. B. Holloway, reporter.

LEXINGTON

In the quaint little town of Flemingsburg, there gathered, on July 30, the enthusiastic members of the Sixty-Sixth Annual Lexington District Conference. From the outset it was destined to go down in history, as the most spiritual conference held. The conference was presided over by our own Dr. H. M. Carroll, than whom there is n omore efficient district superintendent in Methodism, with grace and dignity.

On Wednesday morning the communion of the Lord's Supper was given. Noon hour sermon preached by the Rev. J. L. Franklin, Versailles, Ky. In the evening the welcome addresses and response were had. The former sparkled with gems of hospitality, the latter were masterpieces. Also at this time we heard, with pleasure, the Rev. I. G. Penn, Jr., pastor of the Robert E. Jones' Temple, Louisville, Ky.

Thursday morning the only lady lay delegate from the Lexington Annual Conference to the recent General Conference, Mrs. C. D. C. Mebane of Paris, Ky., gave a splendid summary of that great conference. A wave of spiritual fervor was evidenced thus, at the noon hour when the crowded church room listened to the sermon of Rev. L. E. Jordan, pastor of Asbury, Lexington, Ky.

The Sunday School Institute was a lively affair, conducted Thursday afternoon by Rev. W. H. Riley, of Paris, Ky.

The great Dr. L. H. King, the ecclesiastical Demosthenes of Methodism, as was to be, and is always expected, made us glad that we came. and saw, and heard. Bishop M. W. Clair of our own Lexington Annual Conference—and, lest you forget, his Episcopal residence is on the Lexington District—not boasting; but just proud, was present and delivered an address on Africa. Those who heard the address will not soon forget the touching appeal that Africa, beyond the seas, sends to Africa in America. There were those of our white friends present, who said that it was the most profound Christian address ever heard in Flemmingsburg. We thank God for a Bishop Clair.

A very pleasing feature of the conference was the Epworth League Institute on Friday evening, conducted by Rev. L. E. Jordan. Saturday morning will be long remembered. One, Rev. J. J. Dickey, retired minister of the Methodist Episcopal Church, South, filled with wisdom and spiritual power, gave such a warm gospel message, that every heart was lifted, every eye was filled with tears. During the same session, Mrs. A. L. Davis, an evangelist of our annual conference, preached. We have not strength of pen to describe the occasion. It seemed that the very heavens had opened and that we had been transported into the immediate presence of the Father. A unique number on the program was the Farmer's Conference in the afternoon of Saturday, which was well attended.

Our District Superintendent preached on Sunday morning and was at his best, which means much more than write-up conveys. The Sunday evening service was the climax. Bishop M. W. Clair delivered the message, such a scene, such rejoicing, such intense spiritual emotion, a veritable Pentecost. Both races were there, seated around one common altar, as God's message was given thru the son of a despised race, the thrillest thrill of our greatest district conference.

The reports of all departments of the church were of a very high order, showing that the churches of our district conference have not lost interest in Kingdom building. —Rev. J. C. Hayes, reporter.

NEW ORLEANS.

The New Orleans District Conference met at Slidell, La., July 23-27, 1924, Rev. M. R Walker District Superintendent presiding. At 9:30 o'clock he took charge, and after the administration of the Lord's Supper by the Rev. Valcour Chapman and others, proceeded with the organization. The following officers were elected: Secretary, Rev. J. B. Johnson; treasurer, J. W. Turner, and W. H. Lang

assistant; Bro. J. W. Lunnon, statistical secretary, W T. Handy reporter to press. Rev. C. D. C. Bryant was elected chairman of Committee on Resolutions.

Following the organization, the conference ettled down to the regular business. Rev. J. O. Richards preached a soul-stirring sermon. The welcome addresses were deferred until Wednesday night. A very fine young woman represented the church, and Rev. M. Isador Stansberry spoke in behalf of the Baptist churches of the city. In beautiful voice and language, they made us feel that we were among friends. A better person could not have been selected to make the response than that of the Rev. F. W. Brown of Grace, New Orleans. W. T. Handy of the People's M. E. Church preached the introductory sermon.

The Superintendent's report was inspiring and full of enthusiasm, and showed increases along many lines and a bright outlook for the future. The spirit and enthusiasm was high thorughout the whole session. While the business was transacted orderly, the keynote of the whole affair was the strong Gospel preaching. Thursday night Rev. J. B. Johnson of Haven Chapel, New Orleans, lifted our vision in the missionary sermon, while Dr. J. W. Wells, the peerless figure and Colored Spurgeon, who is bringing things to pass at Mt. Zion, delivered the doctrinal sermon. Then came Rev. C. Spears, Saturday night, and lifted our hearts with another fiery message. Some of this was due to the morning messages delivered each morning by Rev. Chapman.

Sunday morning the Superintendent seemed at his best. And at night the capstone was placed on the whole effort when Rev. G. G. Hayward, the spiritual orator of Trinity, New Orleans, in the place of Rev. T. F. Robinson, who was ill, gave us a new version of duty as we came down from the mount of vision to deal with the boy at the foot of the hill.

Dr. J. W. Reeves brought greetings from the Lake Charles District, which were enjoyed by all. Dr. L. H. King, the versatile and venerable editor, in his characteristic manner presented the claims of the paper. The well arranged program, the fine entertainment and the forceful Gospel preaching all converged in the making of a great conference. Space must be allowed to point out some of its special features.

First, we note the splendid way in which Prof. J. H. Hayes opened the public school building for its crowded sessions, as against the congested conditions in the small church. Second, was the fact that many of the leading white people were present, and some expressed a surprise at knowing that Negroes could produce such strong preachers. It gave the reporter singular pride to inform them that the Methodist Church for more than a half century has been in the business of preparing Negro mind and men. We noted third, that all denominational barriers were eliminated: For example, on Friday, Rev. Stansberry of the Baptist Church fed the conference. A more delightful dinner could not have been expected. Another point of unusual concern, was the presence of a number of wide-awake young people, who presented sane and convincing discussions of the young people's point of view on the amusement question. Opinion was expressed that the young people can be used in the church if the pastor is wise enough to "motivate" the work and make the work interesting to them. They told us to our faces that they were tired of hearing "Don't do this and the other," that they wanted to hear more of "Do this and the other." There is rising in our ranks a tide of youth that must be dealt with and handled for the best interests of the Kingdom.

Instead of wrestling all of Saturday morning over the matter of the seat of the next session, or the acceptance, renewal of licenses and recommendation of local preachers, we spent the day out under the trees around Pearl River, out at the village, near the home of the pastor's brothers. After roaving through the woods and the boating across Pearl River, a most delightful dinner was served as rural life knows how. In it all, the entertainment argued the wisdom of the committee in selecting Slidell. The mark was set high for William's Chapel, as she shall entertain the session of 1925.

The report would not be complete without a word of appreciation of the music by the "No Note Choir" of Haven Chapel. All things being equal, the sane verdict of many was that it was one of the greatest conferences ever held on the New Orleans District in point of moral, financial and spiritual benefit. This is remarkable when we take under consideration the fact that the host, Rev. Harris, was to be married the next week. After all, the success of the conference must be laid at the feet of the proper person—namely, the District Superintendent, whose lovable disposition endears him to his men.—W. T. Handy, Reporter.

PARIS

The District Conference of the Paris District met with Rev. Thornton Scott and his good people at Sulphur Springs, Texas, July 30 ,August 3, 1924. Dr. J. H. Anthony, District Superintendent, presiding.

The conference opened Wednesday night at 8:30 p. m., with a strong gospel sermon delivered by Rev. J. H. Mann, the excellent pastor of Medill, Texas. Thursday morning the devotional service was conducted by Re.v. W. W. Johns. After the devotional service, our able District Superintendent, Dr. J. H. Anthony delivered his morning message which was very helpful and inspiring; after which the roll was called, all of the pastors were present except two. The conference proceeded with its usual business procedure. It was indeed remarkable to note how harmoniously everything was carried out under the leadership of Dr. J. H. Anthony our new district superintendent.

Mr. Gould extended welcome to the conference on behalf of the white citizens, and Rev. Hicks, the popular pastor of the C. M. E. Church, extended welcome on behalf of the colored citizens. An able response was given by Rev. J. L. White, the pastor of Terrell, Texas, a recent graduate of Gammon Theological Seminary, '24.

After listening to the welcomes and the response the conference at once began to elect the necessary officers and committees, after which the reports from the various pastors were called for, read and noted with care. After careful observation of all of the reports, we can truthfully say that the Paris District is on the forward march for the goal.

The conference was favored with the following visitors: Rev. W. A. Fortson, representing the conference claimants; Prof. R. H. McAllister, representing the Southwestern Christian Advocate; Dr. J. O. Williams, who for a number of years served as District Superintendent of the Paris District; Dr. K. W. McMillian the most able pastor of our largest Methodist Episcopal Church in Fort Worth, Texas; Rev. B. C. Clemons, the pastor of Queen City, Texas, Marshall District, and Dr. Turner. who is a returned missionary from Africa, and is now pastoring at Yazoo City, Miss. These visitors brought greetings from their respective charges and work in which they are engaged. Their addresses were inspiring, pleasing and thrilled the audience to a high pitch of enthusiasm.

The appeals coming from Dr. W. A. Fortson and Prof. R. H. McAllister, were both very searching. As Dr. Fortson brought the conditions and the need for raising the conference Claimant funds to the conference, the conference felt very keenly their duty, and at once responded with $56.00.

Prof. R. H. McAllister brought to us the importance of the Southwestern Christian Advocate and he also laid special stress upon the importance that it had been, and now is, to the Negro race. After listening to his very forceful remarks, we felt that we should d oour bit to support the Southwestern and we at once gave him 26 cash subscriptions.

Mr. John Smelser took charge of the Sunday School Department, and Miss Jamison came forward and for thirty minutes gave the conference some very interesting remarks and demonstrations in home ecomonics. We feel that the demonstration given by her was well worth the time.

Miss Smelser, presided in the Epworth League Department. This was a very successful session. Revs. W. H. Hightower, L. V. Harrison and W. W. Johns addressed us upon the work of the Epworth League.

Mrs. Rainey, the president of the Woman's Home Missionary Society for the district, held a very successful session.

The following preached during the session: Revs. J. H. Mann, J. L. White, L. S. Lamb, K. W. McMillian, W. A. Fortson, L. V. Harrison. Each of these divines was at his best and their sermons will be long remembered by their hearers.

The conference was indeed proud to have Dr. Turner in their midst. On Saturday night he gave us one of his splendid lectures together with some of the African exhibits, and, as we listened to him, we sat silently by and said as did the Queen of Sheba when she made her visit to Solomon's Temple "The half has never been told."

The total amount raised during this meeting was $356.20. We had on a whole the greatest district conference in the history of the district. We all feel very proud of Dr. J. H. Anthony, who came to us as district superintenrent from the last annual conference, and we will heartily support him, believing that the

Paris District will soon be one of the leading districts in the Texas Conference.

Just here may we thank Rev. L. V. Harrison and his splendid choir of Clarksville, Texas, for the wonderful contribution and inspiration which they gave to the conference.

Too much cannot be said about the good people of Sulphur Springs. We have never witnessed a more congenial spirit among Baptist, Methodist and others. Rev. Scott and his faithful wife had things well in hand, and they are well loved by all the people.

Thus goes down in history one of the greatest conferences held in the Paris District. The next conference is to be held at Honey Grove. —L. B. Allen, reporter.

HUNTSVILLE

The Huntsville District of the Central Alabama Conference met with the Belle Mina Church on August 12 to 17. The Conference was organized on Wednesday morning. Rev. Joel C. Carson was elected Secretary and chose for assistants Misses Patria Banks and Susie E. Cox. Miss Maggie Points was elected Statistical Secretary and choose Rev. A. D. Moon for her assistants.

The reports from all concerned were very gratifying to the Superintendent, save the Southwestern was not being read as largely as the Superintendent desired. He urged every pastor to make a special effort to have all of our people read their own Church Paper.

Welcome addresses were delivered on Wednesday night in behalf of the village churches Rev. Page of the Cumberland Presbyterian Church and Mrs. Nancy Aker on behalf oi the young people. Rev. Joel C. Carson responded. Great many of our young people were there representing the various church groups. The future of North Alabama Methodism was never seen in a better light. All papers and addresses were on a high order. Dr. A. W. McKenney addressed the Conference on Reorganized Methodism and the Negro. His address was very interesting and entertaining. His conclusion was that the Church stands four square for the salvation of the world, and that the Negro had always had a place in it and always would as long as the Methodist Episcopal Church existed.

Father George Miller was there and urged young men to make liberal preparation for the ministry, and to command the audiences to which they preach with becoming dignity, and demeanor. Father Miller having reached the age of ninety was more than overjoyed as he looked back ofter fifty years of his ministry and saw what God had wrought for our people.

Monies raised during the Conference were $395.60. The District had raised up to the Conference $14000.00. Only thirty-five families on the District are readers of the Southwestern Christian Advocate, and five new subscriptions were brought to the Conference. Inspiring sermons were preached by Brothers Arthur Jones, Jr., W. H. Langford, J. J. Johnson, W. F. Dancy of the Birmingham District, N. H. Redrick, A. D. Moon, and J. W. Patillo. The Woman's Home Missionary Society was reorganized with Mrs. King as president. A full corps of officers were elected and Mrs. King called a cabinet meeting at Decatur for the first Wednesday in September. One of the best sessions of the Huntsville District Conference adjourned to meet with the Jones M. E. Church at Albany.—Joel C. Carson, reporter.

PALESTINE

The Palestine District of the Texas Conference, convened in its Forty-eight District Session in Saint James Methodist Episcopal Church, Teague, Texas, August 6-11, 1924. Owing to the illness of our beloved district superintendent, Dr. W. R. Robinson, which we regret so very much, he could not be present. Wednesday morning the conference met in its first day's session and elected Rev. J. L. Blue, as chairman. Rev. Blue is our popular pastor at St. Paul Methodist Episcopal Church, Palestine, Texas. He presided with much dignity. Rev. G. L. Loud was elected secretary. He named as his assistant Miss Pauline Johnson; Rev. G. W. Gill was elected treasurer; W. E. Hutcherson, recording secretary; J. E. Wilson, statistician; R. Hillary, representative of the Southwestern Christian Advocate; Miss Maudell Reid, organist, and C. L. Hill, reporter. After a few brief remarks by the chairman, the roll was called for district expense: Bethlehem, $1.00; Brayn Station, $5.00; Jewett Circuit, $2.00; East Mexia, $6.00; East Calvert, $6.00; Hearne, $4.00; Jacksonville, $5.00; Leona Circuit, $7.00; Lovelady Circuit, $7.00; Oakwood, Circuit, $7.00; Palestine Station, $5.00; Sweetman, $5.00; Sutton, $1.00; Palestine Circuit, $2.00; Fairfield, $6.00; Teague, $5.00; Normangee, $3.00; Buffalo, $3.00; Tyler, $2.00; East Thornton, $2.00; Bryan Circuit, no report.

Welcome address by Prof. W. J. Manning. He spared no pains in making the delegation welcome to the good things of Teague. Response by the writer.

Rev. M. C. Gillispie our pastor at Streetman was introduced and preached a great sermon. The afternoon session was devoted to the Sunday School Convention, Prof. O. K. Manning, presiding.

On the second day, the sacrament was administered by Rev. J. L. Blue, assisted by Rev. Brooks, Deaconess Jane C. Lowe, R. Hillary G. A. Garrett, A. L. Gabriel and C. L. Hill. The district chairman showed careful oversight of the work. The pastors and delegates' reports showed an increase in spirituality and finance. The district chairman introduced the following visitors: Rev. A. J. Newton, Dr. C. G. Merrett, Dr. C. H. Moore and Rev. Northworthy. Dr. C. G. Merrett and Dr. C. H. Moore delivered splendid addresses, also Rev. A. J. Newton preached a wonderful sermon Thursday evening. Rev. J. H. Doaks was recommended to the annual conference for admission on trial. The business sessions of the district conference were carefully looked after by our able chairman Rev. J. L. Blue. Rev. J. E. Wilson and his good members and the good people of Teague cared for us so nicely. A letter of condolence wa ssent the district superintendent, Dr. W. R. Robinson, who was at home ill in bed. We hope for him a speedy recovery. Mrs. M. D. Robinson, the wife of our beloved district superintendent, came to us Friday in the interest of the Woman's Home Missionary Society and presided in the afternoon. We were very glad indeed to have her come. Dr. C. L. Hill preached the annual sermon Friday evening for the Woman's Home Missionary Society. Sunday was a high day at St. James Methodist Episcopal Church. Model Sunday School conducted by Prof. O. K. Manning; 11:30 a. m. sermon by Rev. J. L. Blue which was enjoyed by all. At 3:30 p. m. sermon by Dr. C. L. Hill, at 7:30 p. m. sermon by Rev R. Hillary. Miss M. D. Reid our wonderful organist, rendered splendid music. Rev. C. C. Sapp read the resolutions expressing our apreciation of the kind hospitality extended us. The chairman pronounced the benediction. The pastors of the Palestine District need commending for their loyal way in which they stood by our chairman in carrying out the program of the district superintendent. Thus closed one of the greatest sessions of the Palestine District Conference ever held. The following Pastors preached during the conference: Revs. M. C. Gillispie, A. L. Gabriel, J. H. Marshall, A. J. Newton, C. L .Hill, R. Hillary and J. L. Blue.—C. L. Hill, reporter.

HOLLY SPRINGS

Holly Springs District Conference, Ladies' Ail, Epworth League and Junior League Conventions, convened in Burns Methodist Episcopal Church, Oxford, Miss, August 5-10, with W. N. Redmond, district superintendent, in the chair.

After a short devotion, G. Orange was elected secretary and G. M. Chisholm, statistician and F. S. Smith, reporter to the Southwestern.

The pastors made their reports the first morning; the program of the church was carefully placed before the conference by the district superintendent. The people of Oxford had been looking forward to this week with great hopes of a spiritual feast. Rev. J. P. Watson had assured them that a Christian band of workers was coming.

The spiritual tide ran high throughout the entire session; one soul was converted and added to the church.

We were favored with the presence of Prof. W. B. Baker of Bennett College. We are indeed proud of Prof. Baker for he is one of the favorite sons of Rust.

President elect, Dr. L. M. McCoy of Rust, could not be with us. His place was filled on the program by Dean J. L. Farmer, Ph.D., who made friends for the school by his practical way of presenting the cause of Rust.

The Epworth League, Ladies' Aid and Junior League held sessions in connection with the conference; more than $300 was raised by them.

The following brethren delivered sermons: Revs. J. L. Glinn, E. M. Byrd, P. A. Liman, W. C. Hillard, L. J. Mack and the writer.

Mrs. S. K. Phillips, president of the Annual Conference Woman's Home Missionary Society, spoke at length on the church amusements. It was an inspiration to all of the young people present.

Rev. J. P. Watson and his good people of Oxford deserve praise for their careful way of caring for this conference. Suitable resolutions were offered by a committee. The next conference meets in Holly Springs.—F. S. Smith, reporter.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary Interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--Jesus Driven From Nazareth.

(Luke 4:16-30.)

SEPTEMBER 14, 1924

This is the first public appearance of Jesus as the Messiah in his home town. But the people of Narazeth have already heard of his work and teachings elsewhere—especially in Capernaum. For Capernaum seems already to have become a centre of his messianic activities whence spread abroad many reports concerning his ministry and people's impression of him. But the people of Nazareth had already formed their conclusions in advance concerning his reported miracles and either tacit or open claims to the Messiahship. They considered these reported miracles as all bunk—the deception of an over-credulous people who did not know him. We know him. He was reared right here among us. He can't fool us. Let him come home and work some miracle. And all this talk about his being the Messiah—all that will do very well for people to believe who don't know him. But I bet he would not dare come home, look us in the face who have known him from childhood, and make such a presumptuous claim.

Some such attitude as this the people of Nazareth held toward Jesus before his coming. They were not open-minded people who were willing to be convinced upon sufficient evidence, as was the nobleman of our last lesson, but were closed-minded ones who had already decided in advance of unquestionable evidence to the contrary. Quite naturally, therefore, all eyes were fastened on him when he got readay to speak. They wanted to hear just what he would have to say, and expected nothing out of the ordinary except something upon which to condemn him. One can imagins that it would not he the easiest task imaginable to preach to an audience already known to hold an unfavorahle attitude toward the preachsr. No wonder Jesus could not perform many miracles there. And Jesus must have known how the audience felt toward him before he went to the synagogue. He had doubtless heard of unfavorahle comments made hy the people of his town concerning him and his work elsewhere, as verse 23 seems to impiy. The situation was by no means favorahle for his making any very profound impression hecause of his knowledge of the people's attitude toward him.

His sermon may easily be divided into two parts. The first part includes all that goes between verses 21 and 22. Saint Luke only tells us hers how Jesus began his ssrmon, and does not report this part of the sermon. The second part includes verses 23-27. And it is very probable that Saint Luke quotes here only a few of his most significant statements.

In spite of, and maybe because of the unfavorahle circumstances for making any very profound impression, the first part of his sermon impressed the people tremendously. It was so remarkable and spiritually edifying in comparison with the feeble effort which they expected that for a time they forgot their prejudice; they forgot who it was that was speaking, and became enraptured hy his message. Had they heen open-minded they douhtless would have accepted him for what he claimed to he. But presently some of them came hack to their prejudiced selves. They got their thoughts centered on the preacher instead of his message. They remembered that he was none other than Jesus who was reared in their midst. They remembered that they had promised themselves before hand not to be carried away, like the people of Capernaum, into the belief that he was an extraordinary person. When that happened the effects of his masterful sermon were completely lost.

Then hegins the second part of the sermon which was a rebuke to the people hecause of their prejudicial attitude toward the Servant whom God had sent unto them. He told them in so many words that he was not at all surprised hy their attitude because it was nothing more than was to be expected as it had always heen a characteristic of their race. He cited as examples Elijah and Elisha whom God had used to biess heathen people because of the attitude of their own people toward them. At this they hecame frantically mad—in the first place, because they were not disposed to take reproach from what they considered a young man who had grown up among them and was no more than they; and, in the second place, hecause they would not hear to hear the heathen extolled above them in the favor of God. This to them was equivalent to biasphemy. It is remarkahle, and yet it is true that men will sometimes condemn one for teaching the thing which they aver to believe. The examples which Christ used here were taken from the Scriptures which they held to be the verthie Word of God. But I suppose it was more a question of the teacher rather than of the teaching. It was not so much a question as to whether it was so or not as a question as to whether Jesus should presume to rebuke and compare them with the Israelites of Elijah and Elisha's day. So they planned to put him to death. But God caused their plans to miscarry.

A most remarkahle thing about Jesus in this lesson is his courage in the presence of his known enemies. But this courage was a characteristic of him throughout his ministry. He was not afraid to tell people their wrongs to their face. He was not afraid to die if needs be that he should die for the truth. For he knew that if it was his Father's will that he should be put to death, it was his duty to meet it bravely. And he knew that his enemies could not take his life until his appointed time should come. He never did rebuke people simply because they would not accept him as the Messiah. It was never a personal matter with him. His great concern was saving people. And he knew that they could not reject him without rejecting their salvation, and without rejecting the Father who had sent him. It was the rejection of his Gospel that concerned him.

J. LEONARD FARMER.
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, Sept. 14, 1924

"He annointed me to preach good tidings to the poor."

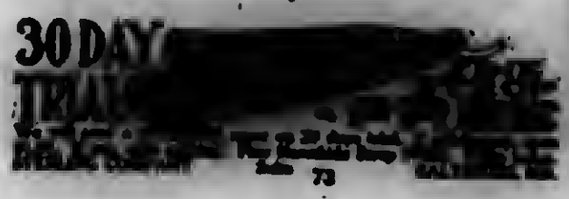
((By Rev. D. D. Martin, D. D.)

Jesus uses the inspired word of the prophet to open his own discourse in the synagogue. If he is to preach, it is only good tidings which he hrings to his own and to the world. There is no calling or art comparable with that of preaching the Gospel. To he a preached of good tiding is the most divide of all callings known to men.

The good tidings are especially significant hecause they are to the poor. Jesus sent this word of assurance to John when in prison, that "the poor have the Gospel preached to them." The poverty of the world without God is desolation itself. "Without God and without hope in the world" is the most destitute of all conditions in which men can he placed. Jesus came to make God known, this is "the good tiding to the poor."

In no part of the work of the modern church is this saying more definitely fulfilled than in the mission field. Here the people do not know their poverty without the Gospel, they have no money with which to hire a preacher, and there is no preacher they could hire. It is the free offering of some life to go to them, and the free gifts of the church with which to send them, that alone can in this day hring good tidings to the poor.

The poverty of the heathen world is in every line. The poor people are awfully destitute in every Christless land. They have litle or nothing of this world's goods, they are intellectually starved, and their soul life is never fed. Such utter distress and need is found wherever the missionary goes. Some one must be called and annointed for this work. It is the real work of the Master which he is depending on us to carry on. Can we say as did he "The Spirit of the Lord is upon me, because he hath annointed me to preach good things to the poor." GAMMON SEMINARY.



District Rounds

PINE BLUFF DISTRICT

Fourth Round

Marvell, Sept. 6-7; Clarendon, 13-14; Althelmer, 20-21; Gould and Meroney, 27-28; Avry and Dumas, Oct. 4-5; Dermott and McGehee, 11-22; Eudora Circult, 18-19; Carthage Circult, 25-26; Johnsville Circult, Nov. 1-2; New Edinburg, 8-9; St. James and St. Mark, 15-16; Pine Bluff Circult, 22-23; Helena, 29-30. Dear Brothers: This round hrings us up to the annual conference in which we must not fail, but let us come with a full report for all claims and over the top. Brothers, begin now as never before, let us see to it that someone is saved from sin; also let all of us do our best for the good old *Southwestern Christian Advocate*, which does so much in keeping us in line with the great church. Yours for Christ and His church.—A. S. Miller, D. S., Box 72, Marvell, Ark.

JACKSON DISTRICT

Fourth Round

Central, Oct. 3-5; Benton, 111-2; Brandon, 18-19; Lamkin, 25-26; Carthage, Nov. 1-2; Couparle, 8-9; Pratt Chapel, 14-16; Jackson Circult, 15-16; Lillian Circult, 15-16; Craig Circult, 22-23; Canton, 28-30; Canton Circult, 29-30; Morton, Dec. 6-7; Wiseton Circult, 6-7; Pelahatchie Circult, 13-14; Yazoo: St. Stephen, 19-21; Yazoo Circult, 20-21; Forest Circult, 27-28. My dear Pastors, local preachers, exhorters, officers, members and friends of the Jackson District: This Fourth Quarter leads us up to the annual conference at Crystal Springs. Let us not fall on either line of our claims. All are looking for a round report. No one is looking for the word "deficiency,' 'but "victory" along all lines. Faithfully yours, L. W. Price, district superintendent.

SHREVEPORT DISTRICT

Third Round.

Mansfield, August 15; Frierson, 24; Thomas and Mt. Carmel, 25-26; Lake End and Crieghton, Sept. 9-10; Gahagan, 11-12; Grand Bayou, 13-14; Bayou Lachute and Charher, 14-15; Grand Cane, 16; Curtis and Hayes, 17-18; Jewella and Flournoy, 19-21; Bouches, 22; Longstreet, 23-24; Logansport Circuit, 25-26; Daniel and Round Grove, 28-30; Ashury ,29; Dixie, Oct. 1; Belcher, 2-3; Vanceville, 4-5; New Light, 5-6; Fairfield ,7-8; Johnson, 9-10; Keithville, 11-12; St. James, 14 and 19; St. Paul, 19 and 21. The Sunday School, Epworth League, Woman's Home and Missionary Convention will convene at Fairfield Methodist Episcopal Church, Octoher 23-26, 1924. Dear brethren: September and October will he the hest time to put put your financial program over. Some of you are far hehind on your World Service collection. Yours sincerely, J. E. Rolax.

GAINESVILLE DISTRICT

Fourth Round

Commerce, Sept. 20-21; Suwanee,

(Continued on Page 15.)

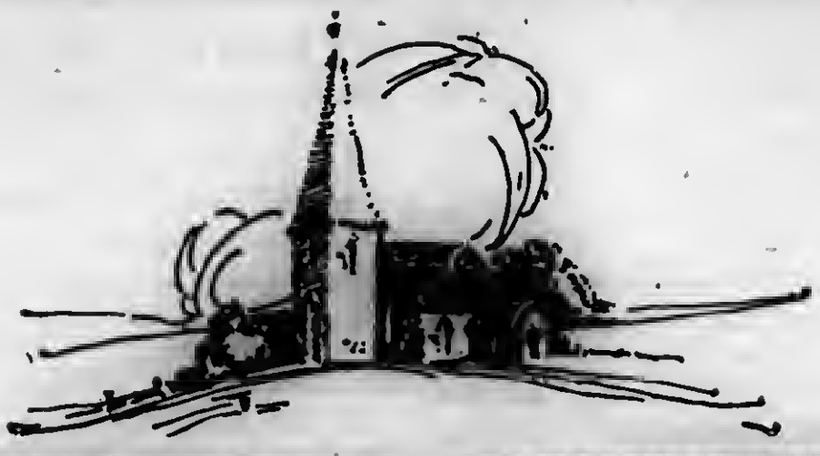


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WHAT THE CHURCHES ARE DOING

MADISONVILLE, OHIO — Two storms recently struck the parsonage in succession. New potatoes, sugar, rice, can goods, flour and many other things, altogether amounting almost to 200 pounds, were found when the clouds were gone. The pastor, wife and mother, were very grateful. October 26th, is our great $1,000 rally day at Madisonville. Four unit leaders: Mrs. Cobb, Clark, Tribble and Miss Fannie Spaulding have pledged themselves with their co-workers to raise $250.00 a unit, and the cash is steadily pouring in. November 9th is $300.00 day at College Hill. Three units, the Bishop Clair Choral Club, (boys), the Bishop Clair Floral Club (girls), and the Adult Club have pledged themselves to raise it. At a recent lawn fete the boys' club raised $54.67 of their $75.00 quota. Too much credit cannot be given to these unit leaders and their co-workers for the great efforts they are putting forth.—M. L. Bellinger, P. C.

HEIDELBERG, MISS. — Pleasant Valley Methodist Episcopal Church: Our revival began August 3, conducted by our beloved pastor, Rev. R. S. Hammond. It was one of the best revivals we have had in many years. We had two of our best Brothers with us, Rev. A. B. Britton of Enterprise, Miss., and Rev. A. M. Quinn. They preached two wonderful sermons; 47 precious souls were added to the church, also 27 infants baptised. Raised for all purposes, $114.00. It was a soul-stirring revival. We are thankful for our beloved pastor, Rev. Hammond, as everybody seems to be well pleased with him—Annette Caraway, reporter.

WEBB, MISS.—We have just closed a great revival meeting here, with 32 converts and accessions. We had with us Rev. W. H. H. Murrell of the Athens Circuit, Aberdeen, Miss., who brought to us soul-stirring messages. He made many friends and we welcome him here at any time.—Miss Eddie W. Logan, Reporter.

HARDINSBURG, KY.—For a much needed improvement on our churches in this charge, Hardinsburg and Harned, we set our rally for Sunday, August 24th, and we collected $176.55. We are thankful to our brethren and sisters and friends for their good work, all of which will be used to beautify our churches and parsonage. —Rev. E. E. Crawford, pastor; W. N. Pyles, reporter.

MASHULAVILLE, MISS. — Mt. Mariah Church, Rev. E. L. Montgomery, Pastor, has been blessed with a revival that brought in to the church five converts and reclaimed by Rev. Wright of Lewisville, Miss. Rev. Wright preached able sermons day and night; specisl sermon was souls . This meeting was conducted delivered to the mothers at 11 o'clock, subjects: "How to Raise the Children." Rev. Wright gave such grand and noble service, the members and friends raised a nice purse for him; also Rev. Wright's wife visited us one night and many white citizens. We also welcome him at any time. Afterwards a storm party burst upon the pastor, Rev. E. D .Montgomery, with song, led by Sister Rebecca Clines, the storm was led by Sister Emma May and others in full force with many good things wanted and needed, along with some money. Total raised during the week $49.—Reporter.

ALPHARETTA, GA.— Miss Lola Hutchins, one of the several refined and modest danghters of Mr. and Mrs. Ambers Hutchins, was the efficient representative of the Methodist Episcopal Sunday School, to the District Conference, which was held at Fort St. Methodist Episcopal Church, Atlanta, Ga., August 13-17. Miss Hutchins read an excellent paper on "The Observance of the Sabbath." We are proud of her return and of the one hundred per cent report which she brought back to us. Our Pastor, Rev. N. J. Curenton is doing much effective work. He preached a forceful and inspiring sermon Sunday morning on "Christians Being the Salt of the Earth."—Reporter.

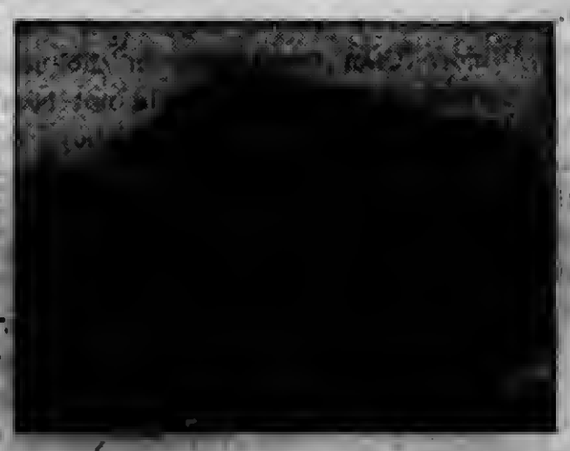
ESCATAWPA, MISS.—The pastor in charge takes this method of thanking the members of Summersville Church for the nice surprise party given him a few nights ago at the parsonage. He was awakened by hearing the sound of singing led by Sister Jeanette Farmer and others. After the opening of the door they marched in singing "God Will Take Care of You," and loaded the table with many choice groceries and a nice cash purse. The presentation was made by Sister Farmer and response by the Pastor, Rev. A. W. Wilks. He also wishes to thank Bro. J. W. Stringfield, who led, and all the members and friends who contributed in getting him a nice hat and other articles of clothing. These are good people and it is a great pleasure to serve them.—A. W. Wilks, pastor, reporter.

BLACKSHEAR, GA.—Scotts Chapel Methodist Episcopal Church: The recent financial rally at our church was quite a success. All pastors and their congregation played quite an important part in making the effort a success. Clubs reported as follows: No. 1, Mr. Elgin Clemons, $60.25; No, 2, Mr. A. B. Lee, $48.25; No. 3, Mr. L. A. Marshall, $44.75; No. 4, Mr. Peter Tingle, $25.90; Mrs. D. R. Cooper, $12.00. Other money collected making the grand total $200.15. Many thanks to the members and friends for liberal contributions.—D. R. Cooper, pastor.

TERRE HAUTE, INDIANA— Sunday, August 17th, marked a new epoch in the life of Saulter's Methodist Episcopal Church. For a number of years this church has been without a suitable parsonage. An old worn-out four-room structure has been standing for a numbor of years adding anything but beauty to the church. On June 16th the contractor began tearing down this old building and in its place a beautiful modern six-room house has been erected. Sunday the 17th, was re-opening day for this new parsonage. Dr. E. A. White, D.D., our district superintendent, was present and preached morning and afternoon. He was in his usual great masterful way of preaching although being ill. His services were a delight to all present. The choir was at its best and the entire day was filled with the glory of the Lord. The churches of the city sent representatives to the afternoon services and a great time was enjoyed by all. The Pastor is laying plans for the re-seating of the church and when this is done this congregation will have as fine equipment as any church in the city. The Pastor, Rev. Robert E. Skelton, the officers and members of Saulter's Methodist Episcopal Church have done a splendid work and with the faithful co-operation of our district superintendent, we expect to do greater things in the future.—William Robbin, reporter.

NASHVILLE, TENN.—Payne Chapel is the perfect symbol of the "Church of Christ at Work". Every department is advancing under the leadership of Dr. I. T. Jefferson. We are not only keeping the current expenses of the church, but we are laying aside $15.00 per week to retire the notes on the bounded debt. The zones under Mesdames Eva Bell, L. Sanford, B. M. Morrison, Alma White, P. A. Woodfork, Mabel Moss, Henretta Gee, Martha Goodlow, Lonise Miller and Maggie Murphy, led by the pastor, are keeping the church afloat financially, and steadily retiring the old debt. Payne Chapel is the church of a warm welcome and each Sunday the crowds are flocking to Payne to hear Dr. Jefferson, "The man with a Gospel Message." The Stewardess Boards, Nos. 1 and 2, met in joint session with the King's Daughters and Trustee Aid Boards last Monday night and arranged a week festival to begin Labor Day and run through the week. The Young People's Earnest Workers were entertained in the home of Mr. Eugene Johnson Tuesday night. The choir was entertained by Mrs. Estella Fite at Edenwald. One of the features was the motor trip through Goodlotto to Edenwald. Stewardess No. 1 and 2 were entertained Wednesday night by Mrs. Nannie Childress of Mooretown, Mesdames Fannie Houser and Katie Pierce of 905 Randie Street, Memphis, Tenn., spent Sunday in Nashville, and were guests in the home of Rev. and Mrs. I. T. Jefferson.—Mrs. Louise Hoppins, reporter.

LANETT, ALA.—Goodsell Memorial Methodist Episcopal Church, is doing great work this year with our pastor, Rev. P. H. Kelley. Sunday was a great pledge rally day for the church. At 11 o'clock the Rev. Mackey of Manual Chapel church came to us with a soul-stirring sermon; at 3 o'clock the Rev. McAway of the A. M. E. Church preached for the rally; 7:30 p. m., there was a large crowd to hear the most interesting sermon which was brought to us by the Rev. Dr. Graigs of Newman, Ga., 1 King 17:13. Collection for the day $381.17. On Monday night the Rev. Dr. Jones Arthur came to us with a logical and spiritual message, Psalm 46, 1 verse. Collection $12.00. Our pastor, Rev. P. H. Kelley, headed the pledge with $25; Mrs. Mattie Winkfield, $20; Mrs. Charlotte, Fears, $5; Mrs. Lottie Milton, $20; Mrs. Virgil Wright, $6.50; Mrs. Amanda Reese, $5; Mrs. Mary Slaughter, $5; Mrs. Nancy Ferrell, $5; Queen Sherrel, $5;and others; total collection, $393.17.—E. E. Wright, reporter.



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21 Baths . . . . $13.00—10 Baths $6.50

21 Baths to Pythians and Calantheans, $8.50

HUNTSVILLE, ALA. — It was sgreed that a rally be put on July 27 snd fortunately on said date, we succeeded in getting Dr. E. M. Jones, a very successful pastor of Lake Side in by-gons days, to fill the pulpit. At 11 o'clock he preachsd to a large and appreciateive congregation; at night, he enlightened his hearers on the doings of our last General Conference. At the conclusion of the services $436.00 was realized and the following Sunday, $68.85 was raised, making a total of $504.85. At the regular board mesting August 5th, we rejoiced to see checks drawn for all bills, local and otherwise, and to know that the balance of the year is begun with good fellowship existing and a clean slate in the fullest sense of the term. At the same meeting a committee was sppointed to make plans for a basket picnic to be given Tuesday 19th and free transportation given. President T. R. Parker of the A .& M. Institute, Normal, Ala., extended a cordial invitation to have the picnic on the campus, which was readily accepted, and we are looking forward to one of the most pleasant occasions of the season. Following is a list of the classes and amount raised: No. 1, Mrs. Mary Arnett, $33.00; 2, Mrs. E. C. Dobbs, $123.00; 3, Mrs. Julia Drake, $20.00; 4, Mr. H. C. Torrence, $22.25; 5, no report; 6, Mr. Chas. Harris, $42.50; 7, Rev. J. J. Johnson, $98.95; 8, A. W. Penney, $87.25; 9, Mrs. Exie Moors, $51.25; 10, Dr. L. R. Fearn, $35.65; total, $504.85.—A. W. Penney, reporter.

Quarterly Conferences

WEST POINT, TENN. — Wesley Chapel M. E. Church is a live one. Fourth quarterly conference was held the second Sunday in July. Rev. E. J. Guthrie, District Superintendent, was at his best and preached a soul-stirring sermon at 11 o'clock. The psstor, S. M. Carmichael, preached at 8 p. m., while Rev. Guthrie went to Lawrencehurg. Amonnt raised during the day, $23.50. Paid the District Supsrintendsnt in full for this quarter. We have just closed a ten days' revival with good results; 5 converts, 9 reclaimed. We had a large crowd each night, colored and white, to hear a lady evangslist, Mrs. Maggie Linom, of Lawrenceburg. We closed the meeting Sunday, Aug. 24th, with 5 accessions and 1 subscriber to the Southwestern. — S. M. Carmichael, Reportor.

CAMILLA CIRCUIT.—Rev. Dr. W. D. Lewis, District Snperintendent, held our third quarter August 9-10, to ths grsat delight of all the members and friends. We are always glad to have our very able superintendent to come to us. He always brings to us information and inspiration. We were blessed with three great sermons from him. We are pleased to say that our work is in fine shape. Our Benevolences and World Service quotas have doubled any previous year. Our Pastor, Rev. A. D. Phelps, is putting over a program on the Camilla Circuit of which we are all happy. The superintendent spoke in the most complimentary terms of the work being done; 20 persons converted and added to ths church this quarter. We look forward to the coming of our fourth quarter, for we plan a full report and we will ask the Bishop and district supsrintendent to return this young man to us as pastor for another year.—Reporter.

BATSON CIRCUIT— Dr. W. D. Lewis, our worthy district superintendent, preached two able sermons at our Menard Church, August 13-14, and held the business session. Ths superintendent looked after the various organizations and stresssd the full spport of the ministry and bsnevolences. The whole community came out to hear the gospel messags and left rejoicing and determined to renew their efforts in helping to maks the Beaumont District a greater one. Tuesday, August 19th, the district superintendent motored ovsr to Batson, where he spent two days looking into the work at this place. All ears wers eager and hesrts open to have a message from the Lordd such as Dr. Lewis brings, quite a few white people came early to the services, even though it rained, a large congregation cams out and snjoyed the spiritual feast. Our bsloved superintendent endears himssif to all fair-minded members and Christians whsrever he goes. We are but a small hand at Batson, hut we are willing to do our full duty. Come again, Dr. Lewis, and revivs the people of this circuit.—Mrs. Leola Turkney, reporter; Ed. Eckford, P .C.

MOSS POINT, MISS.—Onr Third Quarterly Conference was hsld at St. Paul Methodist Episcopal Church, August 23-24, 1924, with out beloved District Superintendent, P. H. Rembert, in the chair; Walter Smith, secretary. Most of the officers wers present with good reports, showing improvements along all lines. St. Paul is on the upward march, tho church being well organized in all departments under the leadership of our faithful pastor ,Rev. G. W. Coleman. The conference did not reach its climax until Sunday, when the district superintsndent delivered a forceful and inspiring lecture to the Sunday School, and prsached two soul-stirring sermons. At 11 o'clock his text was: "Prepare to Meet Thy God, O Israel," Amos 4.12. At 7:30 p. m., his text was: "And Her spirit came again, and she arose straightway, and He commanded to give her meat." St. Luke 8-55. Our hearts were made to rejoice. May God continue to bless this good man that he may live long to do service. Paid district superintendent in full; total amount raised, $54.21. Rev. Rembert, in well chosen words expressed himself as being very grateful to the church, especially our young people, who are standing by the church so loyally. Many encouraging words were spoken to the Junior Choir, who furnished mnsic for the 11 o'clock service.—W. M. Pollock, reporter.

LUTCHER, LA.—The Second Quarterly Conference was held July 20, 1924, at Lutcher Chapsl Methodist Episcopal Church, hy the Rev. F. D. Bowels of White Hall, acting district superintendent. The officers were all present with good rsports, and the district superintendent was paid in full. The work is prospering nicsly undsr the pastorage of Rev. J. D. McCain. In the absnce of, and hy rsquest of District Superintendent Alston, Rov. J. D. McCain held the following quartsrly confsrences: LaPlace, White Hall and Kinder. Miss Lillian A. McCain, the talsntsd daughter of Rsv. and Mrs. J. D. McCain, is home at Lutcher after having spent ten weeks at Tuskeges Institute, where she specialized in home economics. She will leave Septemher 1 to begin her work at Vinton, La. Rev. W. G. Alston preached a wonderful sermon Sunday, August 24, at Lutcher Chapel Methodist Episcopal Church, on Christianity, every one present enjoyed the sermon. The rally meeting given on ths 4th Sunday in July, was a decided success. The amount of $117.58 was realized, same was applied on the church debt. July 18, while Rev. McCain and family slept a hand of workers led hy Bro. L. Johnson, Mrs. P. D. Lomus, Mrs. Hickenbottom and Mrs. J. B. Cooper, brought to tho parsonage over 100 pounds of choice groceries and a nice purse. May God bless these good psople, come again. Evsrything is moving on nicely this year, all claims heing met; the parsonage is heing painted; over $600.00 have bsen raised. Ws hopo to go to conference 100 per cent.—(Miss) Bernice Hickenbottom, reporter.

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DISTRICT ROUNDS

(Continued from Pags 13.)

20-21; Lawrenceville, 26-28; Hoschton, 27-28; Elherton, Oct. 4-5; Duluth, 11-12; Buckhsad, 12-13; Covington, 17-19; Union Grove, 18-19; East Atlanta, 19-20; Gainesville, 24-26; Leo, 25-26; Buford, Nov. 1-2; Fort Street, 7-9; Athsns and Gillsville, 8-9; Lavina, 15-16; St. Luks, 16-17; Oxford, 22-23; Fox Chapel, 23-23.

Dear Brethren: We have just closed a very fine and profitable district conference. The reports were splendid. Ths spiritual fsrvor was like that of a revival meeting from beginning to end. I thank you, brethren and members of the Conference and convention, for your hearty co-operation in the work. The greatsr part of tho credit belongs to you. The glory and praise belong to God. This round brings us to ths annnal confsrence. Thsrs is much to bs done in these three months if we retain our past record. Let evsry charge do its best to raise its World Service assessment and other conference claims in full. Certainly let no charge fail below that of last ysar. Remember, brethren, that excuses do not get us anywhere. They are only stnmbling blocks in the way of our progress. Some charges are in advance of last year's report. Why not every one? Let us ask onrssives the question, "What is the trouble with those that are behind? Is it in the land or in the man?" Whatever our conclusion may be, brethren, if we fail, others will say the trouble is in the man. Clark University Endowment Day comes on Octoher 29. Let svsry pastor be present with a good report. Every pastor will please secure at least five nsw subscriptions to the *Southwestern Christian Advocate*. The annual conferenco will convene in Rome, Gs., Dscembsr 3, 1924, Bishop E. G. Richardson, D.D., LL.D., prssiding. Yours for the Master's cause, J. F. Demrey, District Superintendent, 16 Martin Ave., South Atlanta, Ga.

Woman's Column

LYNCHBURG, VA.—On July 9, 1924, a large delegation of officers and members of the conference of the Woman's Homs Missionary Socisty, journeyed from many points of ths conference to ths seat of our annual meeting, Lynchhurg, Va. This meeting which, lasted from July 10 to 15, was ths largest and most enthusiastic that we sver held, due to ths fact that a School of Missions was held in connection with the business sessions. The program wss hroad and took in sll phases of our missionary work. The morning sessions wers devoted to the conference business. Ths afternoons were given to six classes as follows: General Methods, 2:00 to 3:00; Mrs. Daisy McLain Bulkisy, National Fisld Secretary, Young People's Methods; Mrs. Lulu B. Minsr, Junior Methods, Mrs. Mamie P. Thomas, $3.00 to 3:45; Life Service, Mrs. Florence Gaither, National Field Secretary; Christian Stewardship, Mrs. Jane C. Lows, Nstional Fisld Secretary, 3:45 to 4:15; Text Book Lecture, Mrs. Bulkley, 4:15 to 5:00.

The svening programs wers inspirational, smhracing an address my Mrs. May Leonard Woodruff, National Corresponding Secretary, pageant: "The Sale of the World's Children"; Annual Message of the President, Mrs. Florsncs D. Carroll; Report of the Carrie Barge Seminary Commission, Miss Ida R. Cummings; Stunt Night and Recreations were conducted hy Mrs. Henrietta Dougiass; Vesper Services by ths Rsv. J. S. Carroll and Mrs. Ella W. Parker; Communion services wsre conducted by District Superintendent W. S .Jackson and the pastor of ths entertaining church, Rev. E. A. Haynes. Rev. Haynes conducted interesting Bible stndy lessons every morning from 9:00 to 9:30. Mrs. Mamie E. Jones, Conference Corresponding Secretary, acted as Dean of the school. We were very glad to have Mrs. Woodruff with us for two days and we were certainly benefitted from her great store of knowledge concsrning the work. We are grateful for her coming as well as the splendid services of the three National Field Secretaries. The success of our program makes the School of Missions a permanent featnre of our annual meetings. Our nsxt meeting will be held July, 1925, at Sharp St. Memorial Methodist Episcopal Church, Baltimore, Maryland. — Mamie E. Jones, Conference Corresponding Secretary.

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Little Rock (2nd Div.)	Hot Springs, Ark	September 4-7	L. G. Hodges
Philadelphia	Frankford, Pa.	Sept. 23-25	J. T. Fletcher
Columbus	Elyria, Ohio	October 7-12	T. L. Ferguson
New York	Montclair, N. J.	October 8-9	J. R. Brown
Salisbury	Snow-Hill, Md.	Oct. 14-16	J. E. A. Johns

ROANOKE, ALA.—To all the pastors and local president of the Woman's Home Missionary Society of the Central Alabama Conference: Please send at once to the Conference Treasurer, Mrs. Emma Collins, Gadsden, Ala, $2.00 for the delegate's expenses to the National Woman's Home Missionary meeting to be held in Chicago, Ill., Oct. 8th, 1924. Don't wait; the time is fast approaching. If yuo have not a Woman's Home Missionary Society at your charge send $2.00 anyways to help us out. We are kindly asking each charge to respond as early as possible. I am thanking each pastor and president for their co-operation. I am yours for Woman's Home Missionary work.—Mrs. J. P. Russell, Conference Corresponding Secretary.

To the officers and members of the Savannah Conference, Woman's Home Missionary Society: Dear Sisters: I take this method to announce to you the appointment of Mrs. Lucy J. Stripling, 326 Winthrop Ave., Millen, Ga., as president of the Waynesbroo District. The workers in this district are asked to co-operate with Mrs. Stripling, and begin now to bring the work up to the one hundred per cent standard. Yours for a greataer W. H. M. S., (Mrs.) Lilla L. Odum, conference president.

To the Laymen of the Savannah Annual Conference: The Annual Convention of the Laymen of the Savaunah Conference will meet in Savannah, Ga., the Friday during the Annual Conference instead of at Ciyo, Ga. Each church in the conference is asked to send a delegate. Matters of importance will be brought before the laymen. Also reports from the delegate to the General Conference will be given. Mrs. Bessie C. Daughtry, corresponding secretary, 1413 Lee street, Brunswick, Ga.

To the Auxiliaries of the W. H. M. S., Savannah Conference: We are very proud of the work of the Supply Department of the Savannah Conference the past year, but we are very anxious to do more in this department the coming year. We want to at least double the amount raised for the Silver and Linen Fund; and I am asking each auxiliary to send in their five dollars to the Annual Conference which meets in Savannah the last of October just as it was sent to August last year. Receipts and voucrehs for same will be given. We are also asking each auxiliary to begin to plan by the first of January for a linen shower for Haven Home. The linen will be sent to the Annual Convention which meets in Blackshear, and each auxiliary's will be labeled, put in a box, and sent from the convention to Haven Home. Sheets, pillow-cases, towels, or scarfs are what we want the auxiliaries to send. The Queen Esther girls can also help. Let us make this shower a special feature of our convention. Yours for success, Bessie C. Daughtry, Conference Secretary, Supply Department.

McMINNVILLE, TENN.—All pastors who who expect to bring their wives to the annual Conference October 8th, 1924, will please notify the pastor Rev. D. L. Garrett, McMinnville, Tenn. F. N. Collier, D. S.

CRESCENT CITY NOTES

WILLIAMS CHURCH: Dr. E. M. Jones, our Area Secretary, preached for us at Williams Church Sunday, Aug. 24th, at 11 o'clock a. m. It was a great message; everybody returned to their homes well benefitted. At 8 o'clock p. m. the W. H. M. Society rendered a splendid program. We had several white ladies with us. Mrs. M. J. Woolridge is the president. Mrs. A. Turner presided. Williams Church is at the high-water mark.—J. W. Turner, P. C.

TRINITY—On Sunday, August 5, Trinity was presented with a beautiful runner for the pulpit which was purchased under the auspices of Miss Alma Williams and Miss E. Graves, supported by the members of the church. Miss Alma Williams is one of the teachers in our Sunday School, who is now spending her vacation in Chicago with relatives. Miss Wilaims is expected to return soon. The runner was made by Miss E. Graves and beautifully designed in red and gold. The services throughout the day were well attended. At the night services Rev. Hayward, assisted by Rev. Capman gave communion to one hundred and fifty. Trinity is by no means behind in pastorial leadership. At the District Conference held at Slidell, La., he was able to report the sum of $2,800.00 raised within six months. The pastor is proud over the gift of $35 given him for his conference trip. A box of beautiful handkerchiefs was given him by the Ushers' Association. The pastor's loyal service is highly appreciated by the members of Trinity.—R. J. Williams, reporter.

WILLIAMS CHURCH—The rally at Williams Church was a great success, $502.00 was raised. We have started to work on our $4,000.00 parsonage. It will be finished by October 15th, and will be one of the finest in the state. It will have eight rooms and bath, front and back porches, electric lights, screened. Williams Church, under the leadership of Rev. J. W. Turner, has taken its place among the leading churches of the city. Pastor and district superintendent, Centenary and all other claims paid up to date, and 40 members added to the church. We are proud of our pastor and his dear wife.—Elsie C. Charles, reporter.

The District Meeting of the Woman's Foreign Missionary Society will meet at Grace Church, September 10, 6:30 p. m. All presidents and members of the local auxiliaries are asked to be present. Mrs. E. Brantley, District President. Lucy D. Walker, Corresponding Secretary.

INQUIRY

I wish to learn the whereabouts of my son, Sam P. Jones. His father's name is John Jones, his mother's Melvina Jones, his brothers are: John, Oscar and Jessie, and sisters: Luberta, Ciara Rosie, Ollie, Lizzie, and Pearl. When last heard from he was in Garversville, La. At that writing he said he was on his way to Detroit, Mich., that was in 1919, or just after the closing of the war. At that time we were living in Uinon Church, Miss. We are now living in Hazelhurst, Miss. Any information as to his whereabouts will be greatly appreciated. Notify his mother, Melvina Jones, or Rev. R. L. Carpenter, Hazelhurst, Miss.

CARD OF THANKS

The pastor takes this method to thank the good women of the Ladies' Aid Society of Warren Chapel Methodist Episcopal Church, who presented to him, on August 13th, a beautiful silk mohair suit of clothes and a nice hat. Too much praise cannot be given these good women for their kindness. We pray God's blessings upon each one of them.—Sister Susie Craft, president; Sister Gertrude Richardson, secretary; Rev. E. G. Newton, Pastor, Commerce, Ga.

I wish to thank the many friends of the Athens Circuit, Aberdeen, Miss., for the kindness and hospitality shown me while helping their pastor, Rev. W. H. H. Murrell in his great revival meeting. I heartily thank Mrs. Victoria Anderson for the special gift given me. May God's blessings rest upon you.—Pastor of Webb Charge.

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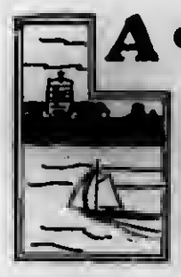
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LORENZO H. KING, Editor | Vol. 51 New Orleans, September 11, 1924. No. 38. | THE METHODIST BOOK CONCERN, Publishers



A certain great purpose, fiery, true, is the one thing which will burn out all the lower and inferior purposes of life. One of the indispensable things in a man's career, one of the strongest forces in Gideon's career, one of the great energies in the career of these noble three hundred, was that faculty called imagination. If you have no fancy, you won't see any facts. It is supposed oftentimes that facts and fancies are opposed, and that the man of imagination has no ability to deal with facts; but the man without imagination is a man without an eye. And the strongest man is the man of the three hundred who sees most of the opportunities and privileges of life. He is bewildered with his pictured openings for labor. Why, he can do ten thousand things. That blind, dull fellow yonder sees nothing to be done. This man looks at these privileges and opportunities, but he must take his choice. The man of imagination is likely constantly to be beset with inferior tasks. Small opportunities are likely to drown the great opportunity; and the river of life, up which there may go mighty boats—the cartage of a whole realm—may run out into little streams, here, there, and everywhere, and no boat can ascend or descend because of the narrowness and superficialness, of the stream.

—F. W. Gunsaulus, D.D.

TRAINING THE YOUTH

Believing that the problem of social hygiene demands the most serious attention, and that its complexity requires a thorough and sympathetic understanding of the circumstances and conditions out of which the problem arises, the Chicago Church Federation conjointly with the American Social Hygiene Association several weeks ago held in Chicago a conference of religious leaders to study Sex-Character training.

Some Faets Observed

Among the salient facts emphasized by the Conference was the woeful lack of adequate scientific knowledge of the problems of sex education and an equally deplorable lack of proper corrective methods of dealing with the same. It was pointed out that most social and religious workers, ministers included, are tackling these problems with an equipment of understanding and knowledge incidentally "picked up," the appalling failure of such methods and the social consequences of their use being bafflingly evident.

A Challenging Problem

It was but natural that after hous of deliberation the eonference came to the conclusion that the genius and value of any adequate method of dealing with this, as with all other conditions requiring a correetive, is through the process of education. Our numerous institutions and social agencies must set up programs of education which will make or wholesome living among both the youth and those of maturer years. Social and sex evils must be pointed out and their fatal consequences upon society's health must be emphasized.

Optimists may tell us that the skies are golden, and that all is serene and well in the realm of the moral and social atmosphere of our modern life. But we know better. Conditions are alarming. Our former social ideals have become so altered in aspect as not to be promptly recognized in their modern garb. Our standards of society have become so impaired as to suffer in eomparison with those of long ago. That innocent modesty and virile virtue that fomerly characterized womanhood seems now to be largely an asset of the forgotten past. Sex irregularities and familiarities have become so flippant, flapperish, and foppish as to provoke most serious concern and question as to the moral residue left in our modern society.

We are not among those ancients who are so non-progressive as to be wedded to the "golden age of the past" to the extent that we are blind to the virtue of the present. All ages, as the present, have possessed their vices. To those who read history, nothing is more patent. But some periods of history betray greater activity in some vices than do other periods. The god of the present period was diseovered to humanity in the eonflict of passions released in the recent war and which is the eorrupting factor disturbing the social harmonies of mankind.

Educational Ideals

This derification of the physical must be eounterbalaneed by the exaltation of the spiritual. There is no eorrective of present day social ills to be found in any preseription for society exeept that which will eall the youth particularly to reflection upon the value of the spiritual element in human life.

Boys and girls should be taught, without false modesty and "cant", the fundamental biological facts of human life, with emphasis on the sovereign place and supremacy of the spiritual.

They should be taught that our bodies are the temples of the Spirit of God, and as such are not to be abused selfishly and sinfully.

That human personality is sacred and its debasement and debauchment is likewise a sin, should patiently be taught to the youth

With dogged persistence the youth should be taught that while sin or wrong doing is personal, its consequences are always social and when any individual person sins, it may be secretly, society and that individual sinner both suffer openly.

We must teach the modern sinner against society that the social welfare is likewise his welfare inseparably, and any violence done by him to social ideals and standards, for right and purity renders him a traitor to society whose health eonditions the happiness of the transgressor.

Co-operating Social Agencies

Teaching in generalities along these lines is not adequate. A definite technique of instruction as to content, method, and maehinery must be brought into play and the youth must thus be faithfully and religiously trained in all these problems of social hygiene. This burden rests heavily upon the Theological Social and Religious Training Schools from which must eome the skilled workers trained to handle eonstructively the sex and social problems of youth.

The press, secular and religious ean render large service in this. Too much of the secular press is given to exploitation of youthful impulses and imaginations, in playing up and ventilating whatever appeals to the primitive undisciplined human instincts rather than in exciting to an ethical appraisal and use all the endowments and powers with which the Creator has so richly and wisely endowed youth.

In the field of sex training the local Church can make its largest and richest eontribution to the youth of the present day. Than this, there is no more important serviee that a minister of Jesus Christ ean render modern society: to instill in the youth right conceptions and ideals of sex life. Special classes should be formed for this purpose. Boys and girls meeting in separate groups should be frankly told of sex difference, and funetions, the meaning of home, of marriage, of life in its deeper meanings. That church fails which spends its efforts trying to save the "souls" of the ehildren and youth while failing to conserve their bodies in all their youthful dignity, vigor and purity. Such is real character building.

Other eommunity institutions such as elinies, libraries, institutions for delinquents, soeial centers, Y. M. C. A.'s and Y. W. C. A.'s ean render marked service in bringing to youth that enlightenment which it so sorely needs as to the problems of social and sex hygiene. Perhaps the most potent agency for good or ill as an educative force in the life of youth today is the moving picture industry. In its grasp is the molding of the life of the youth beeause of its powerful appeal to youthul imagination. Proper censorship and a sympathetie attitude on part of the management of the movie industry would make this institution perhaps our most valuable eontributing factor to the normal development of young life, the home not excepted.

Say what we will, the restraints of parental authority in the home seem to be snapping asunder or bending to the point of our parental discomfiture. Outside influences seem more potent. The "call of the wild" within the youth seems to find eomplete affinity with that call from without the pale of the home, and the youth's ideals are very largely moulded by institutions without The moving picture ideals of sex and social life are the dominant ideals of youth. Unless these can be moralized and spiritualized by Christian example and teaching, society is doomed to degeneracy.

Supremacy of the Home

Still the home has its function as the basal institution of society. Because of its biological relation to young life, it is the first and normal training school, the disciplining agent for the first year of youthful life. It should be the concern of every such home that no youth of its own shall make a wreck of life and of the lives of others because such a home had neglected to build up in its youth in the earlier formative stages right conceptions; to instill right motives of conduct and character; and to set its youth going, impelled by proper considerations for the well being of total society.

When the home, the school, the Church, the other welfare institutions of society have done their best to teach the youth out of the social experience of the past what is best; how to live noblest; it must be that a gratifying response will be found in youthful life to the challenge of the best in soiety's system of control.

Personal and General

Doctor B. F. Abbott our energetic and popular pastor at Union Memorial, St. Louis, Mo., was a very welcomed visitor at the Southwestern Office last week. Call again Doctor.

Doctor J. W. Wells, our pastor at Mt. Zion, New Orleans, is in the midst of a great revival. The meeting began last Sunday. He is being ably assisted by his brother, Doetor M. L. Wells of Charlotte, N. C.

Rev. and Mrs. B. F. Woolfolk announce the marriage of their daughter, Margaret Ellen, to Mr. Charles Watkins, on Saturday the sixth of September, Tupelo, Miss. Mr. and Mrs. Watkins will reside in Chicago, Ill.

Miss Florine A. Shaw the bright and cul-

(Continued on Page 3)

A KISSING NATION

Because it is regarded as unhealthy, kissing is banned in Japan. This is a decidely scientific view of the osculatory performance. but if its mandates were sought to be enforcéd in America, very soon some wise-acre would raise the question of the right of science to 'infringe on personal liberty's precincts.

In the far East and among ancient civilizations, the mandates and rcquircments of the state far transcended the rights of individuals; the individual existed for the good of the state. Thc welbeing of the commonwealth depends on the health of its subjects, because thereon depends thc state's ability to bear arms in justifiablc defense, and to produce the neccssities of life for the maintenance of its peoplcs.

Bcsides these considerations of an cconomic and political character, are moral considerations far more significant for the welfare of a nation and its people. Kissing does violcnce to the moral sense of the individual and thus affects thc moral standards of the community, when it is indulged in promiscuously and by opposite scxes. The greatness and grandeur of a nation inheres primarily in the character of its people, their ethical standards, their ideals, motives, as these exhibit themselves in the institutions, laws, customs, language and rcligion. All of these are affected by so minature an act as a kiss. It is the littlc drop of water that makes the mighty river flowing through the land.

The Japanese are a philosophical folk. By banning the kiss they arc constructing almost directly the vast moral reservoirs from which shall be freely drawn in coming ycars the supplies of moral strength and stamina that shall insure thc perpetuity and glory of their national life. Historic records disclose the gencral fact that it was the kiss, with its attendant brood of evils undermining the moral will to right courses of conduct in their leadcrs and thcir people, which caused the ultimate downfall of the nations of the past whose civilizations today are covcred ruins among the debris of the ages. The strength of Sampson, the wisdom of Solomon, the splendor and prestige of Beltshazzar, the political power of Antony, succumbéd to the kiss that kills, and such consequences are typical of what awaits society indulging in this morally unhcalthy pastime.

A STREAM OF BENEFICENCE*

That is the way Dr. Henry C. Jennings characterizes that part of the profits of **The Methodist Book Concern** enterprise which goes to wornout and retired servants of the Church, in his admirable littlc book just off the press, entitlcd **The Methodist Book Concern**—A Romancc of History.

Compact within twenty-six chapters encompassed within 277 pages are as many historical facts of authentic value as one scarcely finds in such brief compass from "A Chapter of the Beginnings", to "The Conclusion of the Matter" the author recites with genuine historic insight thc successivc stages of development of this vast institu tion of Christian influence by means of the printed page; from the proverbial borrowcd capital of $600.00 and John Dickins, thc first "Book Steward" and Scerctary of the Conference, to the present gratifying propositions of an enterprise with a total capitalization of $7,000,000.00.

But as the author points out this stream of beneficence among this group of the Church's faithful scrvants is but a small part of the service rendered the country and society in general by this centenarian institution. George Washington had bcen President of the United States only four months when The Book Concern was organized. Its birth and growth has been concurrent with the birth and progressive development of our national life for a hundred and thirty-five years. Verily the innumerable multitude of literary leaves from this mammoth trce of Methodist Christian literature has served not merely to heal the nation but to set its ideals, and to furnish impulse and dynamic to right attitudes in the nation's political, social and religious conduct. Who knows to what extent the national will to do right has been influenced by this stream of beneficcnce flowing from Methodist literature, the output of The Mcthodist Book Concern.

Specifically and for the still more limited Methodist constituency. Dr. Jennings expresses what is assuredly the hope of all loyal leaders of the Church, that there shall be through the influencc of this volume, a sure increase in loyalty of our whole membership, to the Church and all of her varicd activities and institutions. Says he: "If this book shall help our people to a greater loyalty to our publishing interests; if it shall help our preachers—especially our young prcachers—to the better understanding of the philosophy of our publishing interests we shall be satisfield. For years we have desired that there might be a better understanding among our people concerning the literature, which was orthodox, devout, and intense, in order to make thc kind of Methodists out of which the Church has grown and come to its present large place in the world; if there shall be an increase of intclligence concerning these things, through any influcnce which this book may have, we shall be glad indeed."

***The Methodist Book Concern, $1.00.** New York and Cincinnati.

ALLEN HOME SCHOOL PROGRESSES

Gradually Methodism is developing her school system. Individual school plants are being made more efficient by expansion of facilities as well as by standardizing courses of instruction and the steady improvement of their teaching personnel by the selective process. Sharing this heritage of progress is the Allen Home School, located at Asheville, N. C. It is one of the older schools of the Woman's Home Missionary Society, having been foundcd in 1887. During all these years it has stood for the highest and best in education.

Last year laboratory equipment was installed, for General Scicncc and Chemistry; and the eleventh grade was added, raising the standard to that of an accredited high school in North Carolina. This means that graduates will, with one summer school, be able to secure the Elementary B teacher's certificates. But better still, it makes them eligible to entcr the Normal Departments of our State Normal Schools. Next year it is planned to further extend the course, by the addition of the twelfth grade, introducing the Normal Course, making it equivalent to first year college.

There are courses in the Domestic Arts and Sciences; the Glee Club for high school students, and instrumental instruction for those desiring it. For recreation there is basket ball, volley ball and tennis.

Good climate, good water, bcautiful scenery, Christian training and a happy home life await those who enter this institution.

PERSONAL AND GENERAL

(Continued from Page 2)

tured daughter of Doctor and Mrs. J. B. F. Shaw, is cntering the University of Southern California to persue her college course. The Southwestern force wishes for Miss Shaw the biggest and best year of her career.

The Rev. J. H. Talbert, District Supernitendent of the Starkville District, writes that his dear wifc is much improved after undergoing an operation on Tuesday, August 26th. Mrs. Talbert is now in the hospital at Memphis, Tenn., but hopes to return to her home very soon.

Prof. L. M. McCoy recently elected President of Rust College, Holly Springs, Miss., was in attendance at the New Orleans Area Council last wcek and was assured that all the Pastors would give him their unstinted support. Prof. McCoy says Rust will open Wednesday, September 17th.

Rev. R. J. Wade, D.D., executive secretary of the World Service Commission, was the speaker at the Convocation of Garrett Biblical Institute, Evanston, Illinois, September 3. Dr. Wade discussed the future of the church. President Carl F. Eislen, presided at the convocation exercise, and twenty students were graduated.

The Rev. Egbert C. McLeod, A.B., B.D., pastor of our work in Mullins, South Carolina, has been called to Morgan Memorial Church, Boston, Mass., to succeed the Rev. John W. Thomas, who has been appointed head of the Departmcnt of Religious Education of Walden College, Nashville, Tenn. Rev. McLeod is the youngest son of the late Jeremiah McLeod, who was one of the pioneer preachers of the South Carolina Conerence. His address is now 81 Shawmut Ave., Boston, Mass.

Miss Maude C. Armstrong, daughter of Mr. and Mrs. W. H. Armstrong, a prominent public school teacher and pianist of New Orleans, received the degree of Bachelor of Music from Chicago Musical College this summer. We are proud of Miss Armstrong and must congratulate her for her natural gifts and achievements.

Southwestern Christian Advocate

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HALFORD E. LUCCOCK, Contributing Editor.
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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

THE WOLF ALSO shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them—Isaiah 11:6.

WALDEN COLLEGE READY FOR OPENING

Walden College, on September 22, will enter upon the 58th year of service in the training of Negro Youth and upon the 3rd year of work on the new site overlooking the city of Nashville. Loved by several thousand alumni, directed by an able body of trustees, supported and supervised by the Board of Education of the Methodist Episcopal Church, and in charge of a well trained faculty, the institution probably has never entered upon a more promising year.

The registrar of the school and the secretaries are completing the prospective enrollment and classification of students who have been applying in increasing numbers as the opening day approaches. Practically every student has been given the usual preliminary investigation, all entrance credits have been received and evaluated tentatively and the registration and classification committees are about ready for their rigorous work. Students are coming from every section of the country and several are coming from Porto Rico and other islands.

The faculty will be the same as last year with but few exceptions. Among the schools represented on the faculty will be Lincoln, Fisk, Howard, Wiley, Clark, Talladega, Knoxville, Clalin, Rust, Walden, Boston University and the University of Chicago. Each department of study is well cared for with the bright prospects of securing added recognition this year from standardizing agencies. The department of physical education will present one of the outstanding athletes of the country as coach. Consequently, Walden easily expects another triumphant year in the athletic sports.

In preparation for the opening and the general work of the year, President T. R. Davis has gotten ready the local business, attending a number of conferences during the summer, and was away last week in consultation with Dr. I. Garland Penn and in attendance upon the council of the New Orleans Area of the Methodist Episcopal Church. The Walden quartet, too, has traveled this summer in interest of the school. After touring Tennessee, Alabama, Kentucky, the quartet is now in South Carolina and will report for the opening.

AUGUST FIRST OR NOVEMBER ELEVENTH?

By the General Conference Commission on World Peace.

Two dates are marked on the world's calendar, one as a "Black Day," the other as bringing hope to a shattered world. August 1, 1914, a pistol shot at Sarajevo reverberated around the world. Before its echoes died away, Europe had mobilized and entered upon an insane and ghostly orgy from which November 11 four years later partially delivered her. In the interim, thirty million people had paid in torture, in diesase, in premature death their toll to the demon War, and the world had received wounds from which it will not recovere in centuries. America looked on at first incredulous and amazed, then, convinced that this was a time to rid the earth of the reign of unreason and rage, she rallied her young manhood to help rescue civilization. From college halls, offices, shops and farms they poured forth in the spirit of Crusaders to wage a "war to end war."

Wrote one such youth: "You know what I planned to do—enter theological school this fall. But can any call be higher, or any cause any greater than this, for which a man would gladly lay down his life?" For this cause 50,000 of our boys did lay down their lives and others leaped to their places.

But the end is not achieved. It is not enough to cheer their deed, to extol their sacrifice and heroism. It is but mockery, indeed, unless we "carry on" in their stead With dying breath they cried to us "To you we fling the torch: Be yours to hold it high." From Flanders come these words written in 1916:

"We who lie here have nothing left to pray.
To all your praises we are deaf and blind
We may not even know if you betray
Our hope, to make earth better for mankind.

Only our silence in the night shall grow
More silent as the stars grow in the sky;
And, while you deck our graves, you shall not know

How many scornful legions pass you by.
x x x x x x x x
What can be done we know. But, have no fear!

If you fail now we shall not see or hear."

Methodism has taken her stand definitely on the side of the high and holy purpose that led our young manhood to the supreme test. As a church, we have enlisted in the campaign to end war. Our declarations have gone to the ends of the earth. So also have reports of a national Mobilization Day. Methodism's patriotism has never been questioned. We have set ourselves to pursue peace, and have asserted that "governments which ignore the Christian consciences of men in time of peace can not justly claim the lives of men in times of war."

Do we mean to consecrate and perpetuate the August Firsts of history or shall we celebrate instead November Eleventh—"Arms Stacking Day?"

The Commission of Twenty-five appointed by General Conference summons American Methodism to a church-wide celebration of Armistice Day in the interest of international good will and understanding. Let all sympathetic groups and organizations have a part. Or, let every department of the local church, women's societies, Epworth League, Sunday school, make its own special contribution in addition to a sermon by the pastor on November ninth. Let the church and community hear the latest word of investigators on the futility of war; on the probable outcome of "The Next War"; on the advantage of "the diplomacy of good will"; on the certain result of educating for world peace. Let it be known what other communities, organizations and countries are doing on this line. There is more unanimity, universality and determination in the newly-born purpose to rid the world of this pagan Minotaur than our people dream. Lists of approved literature on these lines may be secured from the Secretary of the Commission, Dr. James R. Joy, 150 Fifth Avenue, New York.

When the first shipment of American boys killed in the World War was unloaded on the Hoboken Pier, President Harding looked out over literal acres of rough boxes containing all that remained of potential builders of civilization, and said with deep feeling: "This must not be again!" In that spirit and in memory of those who "died to make men free" from a world curse, let Methodism celebrate Armistice Day.

THE FALL CONFERENCES

Conference	Place	Date	Bishop
East Tennessee	Abingdon, Va.,	Oct. 1,	Thirkield.
Tennessee	McMinnville, Tenn.,	Oct. 8.	Jones.
North Carolina	Marion, N. C.,	Oct. 20.	Thirkield.
Savannah	Savannah, Ga.,	Oct. 29.	Richardson.
Texas	Texarkana, Tex.,	Oct. 29.	Jones.
Central Ala.	Birmingham, Ala.	Nov. 6.	Jones.
S. Carolina	Bennettville, S. C.,	Dec. 3.	McDowell.
Atlanta	Rome, Ga.,	December 3.	Richardson.
Little Rock	Fayetteville, Ark.,	Dec. 3.	Clair.
West Texas	Austin, Tex.,	December 10.	Jones.

SPIRITUALISM AND BEHAVIORISM

By the Rev. J. Leonard Farmer, Ph. D.

By spiritualism we do not mean the belief of a small group of people, the "spiritualists," that departed spirits hold intercourse with mortals in one way or another; but the more general belief of all peoples that man is a spirit whose life transcends earthly existence, that he is a living soul which continues to live after its separation from the present physical body through death. In other words, we mean the idea of the immortality of the soul.

It is usually said that the doctrine of the immortality of the soul is of Greek origin, and was due to the classical Greek philosophers, notably Socrates and Plato. But what is meant by that is not that the idea of immortality was first conceived by these philosophers, but that our more modern theistic conception of immortality originated with them.. What they did was, not to originate the idea, but to clarify the more primitive notions, divest them of their naivete, and give them a rational or theoretic basis. But the general idea of the immortality of the soul is as old as historie man.

The way in which the idea has been conceived, however, has not been the same among all peoples. Here it was the belief in the continued existence of man elsewhere after death in this world with the same physical needs and experienees as in the present life; there it was the belief in the transmigration or reincarnation of souls in a different physical form. Here it was the belief in a vague, shadowy or semi-conseious existence as in Sheol or Hades; there it was the pantheistic belief in the passing back after death of the individual soul into the world-soul. Finally, there eame the highest stage in the development of the idea in the Christian conception of a eontinued conseious, personal existence of the soul in a spiritual form after death in its present mode of existence. But no matter how varied may have been the eoneeptions, the general idea that there is something in man which transcends his present mode of existence has been universal and permanent at least from the beginning of historie man.

There have been many theories of the origin of this idea—theories varying all the way from the dream, the tranee, the fits, the ghost, the shadow, and what not theories of Spencer and others to the more recent clan theory of Durkheim. The variety of the theories indicates one thing conclusively—namely, that we do not really know how the idea arose, no matter how greatly we may desire to know. But of two or three things we may be quite sure: (1) That the origin of the idea was emotional and not rational or theoretical. Many was emotional and believed in immortality before he became a reflective thinker. Reflection only elarified and strengthened the belief already existing, and did not originate it. (2) That the universality of the belief shows that the Creator so eonstituted man that at some stage in his normal development this belief would arise in him. The idea did not arise per accidens among one people and spread from that people to all others, but sprang up independently among primitive peoples. It is characteristically a belief into which man has come because he has been human and could not escape it! And (3) that the idea has been the cause of great social values in life. Of course, its truth cannot be demonstrated as one would demonstrate a geometrical theorem--and, happily, its persistence has never depended upon the demonstrability of its truth: the burden of proof is upon those who would challenge its truth. But as a moral discipline and an inspiring hope it has made the present life much more worth the living than it would otherwise be.

We do not contend that the belief has always had that wholesome influence on the present life. There was a time in the history of religions when the belief was not cardinal to a vital religious life. Then the future life had no moral content in the belief of men. It was believed that all rewards and punishments, blessings and curses come in this life: the good and the bad fare the same after death. But with the moralization of the hereafter in the thoughts of men, which was due to a deeper spiritual insight, the quality of the future life came to depend on the eonduct in the present one. This moralization of the hereafter gave a sufficient reason for immortality, and made the belief something tremendously worth while and something to be greatly longed for by the good and regretted by the bad. And with this moralization of the hereafter and the transference of final rewards and punishments to the future life the belief in the immortality of the soul became fundamental for any really vital religious, moral and social life, as it is today. And from that time one cannot easily overestimate its social importance among peoples of the past and present. It has been both constraining and restraining. Indeed, if a belief is to be considered sound, as I think it should be, which stands the emotional, the rational, the social and the temporal test, then this belief is one of the soundest ever entertained by man For the welfare of society it is a belief which man can ill afford to lose.

But this belief by which man has for ages lived, has been inspired to eonquer the "tiger and the ape" in himself and strive to realize high and higher ideals of character and service, is entirely vitiated by the eurrent psychological theory. This is ealled behavioristic psychology, and is what we mean by Behaviorism. The underlying premise of Behaviorism either tacitly assumed or explicitly stated, is that there is no soul in the traditional sense of the term; but what we eall the soul is only a by-product of matter or the physieal organism. It is nerve psyehology, as the attempt is made to explain every psychological fact in terms of neurones alone without resorting to the idea of a spiritual soul as a distinct entity from the physical organism. It is materialism, as it makes what we eall spiritual existence depend absolutely on material substance. Not every behaviorist is frank enough to state clearly his underlying premise. But some go so far as to declare emphatically that "it is just as impossible for the soul of man to survive the disintegration of its organs of expression, as it would be for a plant to live on without roots and sunshine," and that apart from the physical body there is no soul.

We do not propose here to enter into any theoretical criticism of Behaviorism, but only to point out its religious bearing. And it should be clear to anyone that if the Behavioristic premise becomes generally accepted as true, the foundation of our perennial belief the continued future existence of the soul is shattered. And with its overthrow will doubtless come a greater corruption of our ethical and social life. In fact, Behaviorism is being taken over into ethics, and we are beginning to have nerve ethics with its mechanistie theory of ethical values and ideals. Behaviorism is seeking gradually but surely to control our thinking in all fields.

Now no right thinking intelligent person will oppose scientifie or experimental facts in defense of religion. The religion which will maintain itself among the intelligent people of any age will not be based upon ideas which are manifestly contradicted by the known scientific facts of that age. Religion must be based upon what is believed to be true; and all truth is God's truth no matter how it is discovered. Even if any religious truth eannot be proved, if it is to stand with intelligent men, it must not be disproved by known facts. Scientific facts have never been any real danger to religion, and, I think, never will be any. Where there has been any real danger to religion, it has been in the interpretative theories or inferences drawn from verifiable facts. Theories come and go. And some religious defenders have all along mistakenly found in one theory or another social dangers which were really not existent, chiefly because the theories disturbed the customary ways of thinking; when, as a matter of fact, a deeper insight has revealed that the theories could be used the more firmly to establish the religious faith. But manifestly such is not the case with the soul-theory of Behaviorism. Its religious tendency can only be destruetive of religious faith and all that affords the greatest inspiration in life. It is not against psychological facts that we are to register our objections, but against psychological inferenees drawn from, or theories offered in explanation of the psychological facts.

I think the right rule to be followed by every theorizer is this: (1) Seek the theory whieh will best explain the known facts in the case. And (2) sinee usually more than one theory will explain the facts, seek the theory which will at the same time best explain the known facts in the case, and whieh will have the least deleterious effects on the beliefs by which men live and die and which are the mainstay of their progressive ethieal and social life. Man has interests in life which are to be considered and preserved other than mere theoretical or even actual

(Continued on Page 7)

METHODIST UNIFICATION GOING

By the Rev. J. W. Moultrie, D.D.

The clock will soon "strike twelve" and Methodist Unification will have passed the tests. There should never have been a break in 1844. Sin and selfishness caused it. Righteousness and truth will restore it. The "gonebys" of yesterday in church and state—under the searchlight of a progressive Christianity, backed by a program of unified efficiency and touched by the Holy Spirit and enlightened conscience—must not, and may it please God!—shall not retard the greater and far-reaching victories of His Kingdom. May Thy Kingdom come!

Seven million Methodists with the energizing and expansive machinery and multiplied agencies and missionaries both in home and foreign land will prove a mighty marching host for the other hundred millions or more in America and still more for those teeming millions beyond the seas, dependent upon America's Christian leadership. See the mighty forces marching. What a triumph for our Christianity. What a testimony to our faith and vision!

In this happy union which is still in the making the Negro is ringing true and clear. The church separated about us in 1844 and we will help by every possible means—not sacrificing our manhood and loyalty—to clean up the old sores and restore two loving bodies together. We have declared to register the highest note in the "Union Chorus Club" (for who can sing like the Negro?) and to toil and pray 'till the Master shall pronounce "well done."

We wish to congratulate the commission on unification and Bishop W. F. McDowell, our spokesman, for a winning plan in the crisis. Failure here, although they were instructed "to find a way," might have set back the reunion a quarter of a century. Of course our General Conference, by almost a unanimous vote, 802 to 13, approved the plan, and still more victorious was the record making vote of 297 for to 75 against it by the Southern Methodist Church on Independence Day. By the act a new liberty and legacy will be given this day for us and our children.

The report from Chattanooga was interesting. Our own Bishops Richardson and Thirkield were there as our Area and Key representatives. The debate was on high plane and three were no sore spots anywhere. Dr. Lamar, leading for the minority report, and Judge John T. Candler, for the majority, spoke with electrical force and wonderful clearness. Bishop Candler presided during the voting by request, and the General Conference did the mighty deed. Twenty-one conferences voted "yes," without a break. The astute Judge Candler of Atlanta in the course of his one-hour speech for unification praised the Negroes. He said, "The best and most law abiding Negroes in the South are those that belong to the two Methodist churches involved. I have tried more than 10,000 of them and I have never yet tried an official member of either of these churches for any offense, not even bootlegging." What a fine argument for the Methodist Episcopal Church in Georgia, the South and North for our consecrated Negro membership! Board of Home Missions and Church Extension take notice.

Thus ended the third stage of Methodist Unification. There was more statesmanship in it than appears at first reading of press reports. Historic and beautiful Chattanooga was all welcome and harmony around Lookout Mountain heights. The balmy air which sifted down her left cheek was "the whispering hope" for the world in search of the new day.

Nothing now but the voting at the annual and lay conferences of both churches in 1925. With us there must be a two-thirds majority. With the Church, South, a three-fourths majority, all fixed by the Constitution. The Southern Church was wise in requesting a secret ballot vote. Then the climax General Conference of the Methodist Church, South, in May, 1926, and at the same time the adjourned General Conference session of the Methodist Episcopal Church to be called by the Bishops should the annual and lay conference voting separately carry.

We stand unqualifiedly for Methodist Unification and for the broader platform of humanity's uplift. We carry no bitterness in our hearts. We crave no North or South, East or West—Just one grand country. We surrender caste and hatred and hasten our march to the hill top of God's abounding grace and love.

ATLANTA LAYMEN ACTIVE

By R. L. Edmondson

The Laymen's Association of the Atlanta Conference has just closed one of the greatest sessions of its history. On Thursday evening, July 24, we met promptly at 5:00 p. m., with Centenary Memorial Church, Simpson and Ashby Streets, Atlanta Ga., President Strickland presiding.

Friday morning at 6:00 a. m., was had the usual prayer service and at 8:30 we returned for business. At 11:30 Rev. J. F. Dorsey filled our hearts with a great sermon. The various topics were well discussed by those on the program.

The various churches in the Conference reported progress on the **Conference Claimants Fund which is the one effort of this year by the Laymen.**

Our Friday night meeting was the crowning session of the Convention. The music by Warren Memorial choir was excellent. Rev. J. W. Queen led us to the throne of Grace in a fervent prayer. President W. C. Strickland delivered his annual address which was full of inspiration.

Again Saturday we met for the regular prayer service. The Spirit was with us. The day's program was full and helpful throughout.

Sunday morning the Sunday School was well attended. President W. C. Strickland acting Superintendent. Sunday afternoon three helpful and instructive mass meetings were conducted. The one for men at Union Baptist Church was addressed by Dr. E. B. Wallace. The meeting for ladies was also helpful and inspiring, being addressed by Mrs. M. M. Pringle. The one for boys was also fine, Pro. W. J. Faulkner addressed it. Thus ended a great session.

At 8:20 p. m., Sunday, we began our night program, Central Avenue M. E. Choir leading the music, and was at its best. Afterwards we were carried to the throne of Grace by Rev. L. C. Williams, Pastor Centenary Memorial. Miss Christine Mouzon, gave the welcome address with great credit to herself and Church. The response was made by R. L. Edmundson, Secretary of the Laymen's Association. It was a great night, enjoyed by all. President W. C. Strickland was at his best throughout with comments and information.

TWENTY-FIVE MEMBERS OF JUNIOR CLASS IN CAMDEN, N. J. HIGH SCHOOL COMPETE IN ESSAY WRITING—COLORED BOY AND GIRL EXCEL AND WIN PRIZES.

By Jolley T. Harris

Time was when every possible effort was put forth with both voice and pen in an endeavor to prove that he Negro was not thoroughly human and, as such, was incapable of adjusting himself to the American standard of civilization, but all argument in the affirmative has been refuted long ago and the fact of his humanity has been established in outstanding characters too numerous to mention; this act having been established the next effort was (and in some section is,) to prove the Negro incapable of imbibing the higher education and that his inferior mind faculty would not permit him to compete with his more favored white brother in the classics. This too has been, times without number, proven to be nothing more nor less than hallucination which has its base in race-prejudice.

In spite of segregation, jim-crowism, disfranchisement and the various other degrading elements which have been and are being brought to bear upon the Negro in order to discourage him in his efforts to rise and come to his best and demonstrate his ability to compete in any line of endeavor with his more favored brother, the Negro has met, is meeting and is destined to continue to meet and compare favorably in every test to which he may be subjected.

The curtain is being rung down upon the old hat-in-hand yes-sir boss type of Negro of Antebellum times and a new Negro of valor, one hundred per cent MAN and fearless is coming out of the drosspots of humiliation degradation and shame and, with a soldierly bearing, feet upon the ground, head erect and a flint-like gaze toward the object of his vision, is finding and successfully filling a MAN'S place in the world affairs, and he is determined that nothing shall daunt him from his course.

In this connection we take pleasure in presenting Charles E. Whittington and Mildred Reading each 16 years of age, who are Juniors in the High School of Camden, N. J., two promising young colored people from whom we believe the world will hear in the future.

A recent essay writing contest was arranged by the School Board of Camden, N. J., and prizes, consisting of two seventeen jeweled gold watches were offered by a public spirited man in the person of Mr. L. M. Nelson, a noted jeweler, for the two best

essay's on the life of some outstanding character in history, (choices to be made by contestants) and not to consist of more than two hundred words. Twenty-five pupils from the Junior Class in the High School were selected, twenty-three white and two colored, the two colored being Charles E. Whittington and Mildred Reading to whom the prizes were awarded by the judges. We are happy to give the full text of the essay by Charles E. Whittington who chose for his theme the life of James Fenimore Cooper, treated as follows:

"There are some men who have great fame during their lives, and then disappear forever, and there are others who live unknown to their comtemporaries and then emerge upon posterity and cast back a perpetual reproach upon their own times which were not worthy of them.

To neither of these classes does James Fenimore Cooper belong; for he was a hero in his own day and has left behind him so many memorials of his mind that he can never become wholly lost to the world. He was born at Burlington, N. J., September 15th, 1789; he passed through the village school and in January 1803, entered Yale College. About 1806 he became a sailor. He began writing his first story entitled "Precaution" in 1820; during the year 1823 he began a series known as the "Leather Stocking Series" and in 1826 he wrote "The Last of the Mohicans" which placed him at the summit of his popularity. He then wrote continually having many well known stories to crown his efforts.

Cooper died in Cooperstown, N. Y., September, 14, 1851.

The world has rather begun than finished its interest in Cooper, for his work as a writer will never be superseded."

From a very small boy Charles has had his mind set upon entering the Christian Ministry as his life work; he is a member of the Methodist Church and would be welcomed to her ministry.

Philadelphia, Pa.

SPIRITUALISM AND BEHAVIORISM.

(Continued from Page 5)

ones. He lives his highest and most serviceable life through the life of faith and hope and inspiration and aspiration—through the life of the spirit. And for the preservation of his ethical, his social, and his spiritual interests, if for no other reason, I am of the opinion that there will sooner or later come about a decided reaction against the prevalent behavioristic assumptions which interpret human life wholly in terms of the physical organism, and in favor of the former idea of the reality of the soul whose existence does not necessarily depend on the existence of the physical organism and which interprets life principally in terms of living personality or the immortal spirit. To say the least, this latter theory has no more psychological difficulties than the behavioristic ones, and, we think, it has much fewer. Besides, it is much more serviceable to the moral, the social and the spiritual progress of humanity.

HAS THE LEAGUE OF NATIONS DONE ANYTHING?

Austria and Hungary Furnish an Interesting Answer

By John Bayne Ascham

Dr. Ascham, pastor of the Avondale Methodist Episcopal Church, Cincinnati, Ohio, is travelling in Europe and in the Near East. His first hand investigation, the results of which are here given, of conditions in Austria and Hungary, under the guidance of the League of Nations, and assistance, deals with a timely theme of large significance.

Two years ago when I was in Vienna and Budapest the prevailing spirit to be met among statesmen, business and professional men, and the people on the street was heavily tinged with pessimism. Currencies were steadily depreciating, speculation was at a fever heat, the habit of thrift was destroyed, poverty was steadily undermining the economic and social position of the middle classes, and national and race feelings were characteristically bitter toward neighboring states.

Today the position of Austria and Hungary is far from being satisfactory. There is yet a great deal of wastage physically among the professional and fixed income independent groups. Not all the economic and political problems have been solved. Yet there is a decided change for the better. A tone of optimism does prevail. The future is not so dark and the people generally show many evidences of a willingness to bear their burdens in the confident expectation that brighter days are to come.

The greatest single factor in this change from despair to hope is the task of the economic reconstruction of Austria and Hungary which was undertaken by the League of Nations and which is being carried on under its direction. This is the explicit testimony of Dr. Gruenberger the Minister of Foreign Affairs for Austria, Dr. Michael Hainisch, President of the Republic of Austria, Sir William Good, the financial advisor of the Hungarian Government, Mr. Jeremiah Smith the High Commissioner of the League of Nations for Hungary, and Baron Frederick Koranyi the Minister of Finance of Hungary, all of whom I had the honor to meet and with whom I had extended interviews. This is the opinion, too, of bankers, university professors, editors and other informed persons among whom there is very little difference of view upon this subject.

From Despair to Hope

"The work undertaken by the League of Nations", said Minister Greunberger to me," has meant the salvation of Austria. Two years ago Dr. Seipel, the Chancellor, and I saw that Austria was slowly perishing. There were two alternatives which offered the possibility of arresting this process of national disintegration. The one was to combine politically and economically with some other state or combination of states. We were prevented by the treaty made at the close of the war from uniting our political fortunes with Germany. It might have been possible for Austria to have formed an alliance with Italy or Czecho-Slovakia. Yet such a policy by introducing a new political situation into European affairs might have resulted in consequences disturbing to the peace and welfare of Europe. Other alliances might have been forced between other states which would have provoked anxiety and danger."

"The other arrangement possible is our present connection with the League of Nations. This is far better for Austria and for Europe. The Genevan Convention guarantees the political and territorial integrity of Austria. There is for us no need of secret treaties. We do not need to be drawn into any political maneuvering for advantage. We cannot be forced into any hostile attitude toward any people. We can be neutral in any intriguing into which other states may feel themselvesc ompelled to be drawn. Then, too, the loan secured for us by the League is the only way in which the depreciation of our currency could have been halted. Stabilization of the currency has taken place and new confidence has been restored in the people."

A Regenerated Nation

Dr. Michael Hainisch, President of the Republic, bore a similar testimony to Austria's dependance upon the constructive work undertaken by the League of Nations. "Only a person who saw Europe two years ago," he said, "and who sees the country now can judge what we have gone through and what has been achieved. While two years ago everybody was in a state of anxiety as to what the immediate future would bring economically and also politically, today we are in a fairly advanced state of consolidation. We have a stable currency which has not moved since the autumn of 1922. Foreign capital has recovered its confidence in our economic system and is furnishing us with credits. In walking through the streets of Vienna you find the city is full of life and work, and that the population has resumed its pre-war habits of life."

Dr. Zimmerman, the High Commissioner for Austria, stated that "the whole Geneva program was based upon the economic principle that by restoring confidence, sound public finance and a sound currency, a favorable atmosphere would be created in which it would be possible for provate persons to develop their economic resources. It has been too often repeated that the new Austria could not live because the disproportionate size of her capital appeared to be a fatal handicap.. If Austria maintains her existence, it will be attributable to Vienna, a commercial and banking center of first importance. Like Venice of old, like Amsterdam and like the former Hanseatic towns, she can fully maintain her position. The confidence placed by the League of Nations in private initiative has been amply pustified. The spontaneous adjustment of the general economic life of the country and its re-establishment on a sound footing appear to be in the course of full realization. For the League of Nations the experiment constitutes a remarkable achievement. It is only under the auspices of an international organization like the League that results of this kind can be attained."

In one particular the accomplishment of the League in Hungary has been more conspicuous than has been its work in Austria. The actual economic task in Austria was greater and continues to be greater than in Hungary. Hun-

gary is chiefly an agricultural state. Seventy per cent of its people are engaged in farming and cattle raising. Economically Hungary had a better chance of revival than did Austria whose main source of wealth was manufacturing and commerce. Yet the political task in Hungary was greater than in Austria. There were more outstanding political problems which had first to be solved. It is doubtful whether any of them could have been solved in time to have prevented the economic and political collapse of Hungary apart from the aid given by Geneva and the League.

Overcoming Old Political Jealousies

It was stated to me on good authority that "a number of agreements had to be reached before the protocols could be signed." The foreign ministers of Hungary, Yougo-Slavia, Czecho-Slovakia, and Roumania would not have met in any other place than Geneva. To have met elsewhere would have discredited them in the eyes of their own people and made them unduly suspicious of each other. It was in the neutral and international atmosphere of Geneva that the foreign ministers of these embittered and jealous states could face their problems open-mindedly. To sit together round a table day after day makes it difficult to call a man a thief or a liar. Perhaps the chief value of the League up to the present time is the opportunity it offers to talk things out."

"A Connecticut Yankee in King Arthur's Court."

Mr. Jeremiah Smith a Boston attorney has been selected as the League High Commissioner in Hungary. It is a curious position for even an eminent and cultivated Bostonian to occupy. To be the business manager of a kingdom certainly must be a novel experience. I felt, as I sat in the magnificent room of what may once have been a palace and talked with this democratically minded American that it was a scene in which Mark Twain would have reveled. A Conneticut Yankee in King Arthur's Court would hardly describe this actual modern experience. The chief revenues of Hungary must be placed to this man's account in the bank. The fifty millions of dollars which have been loaned to Hungary can be used by the government only over Mr. Smith's signature. He holds in his hands the destiny of a kingdom. Mr. Smith naturally does not care to be quoted but it betrays no confidence to say that he profoundly believes in the importance of the work which the League is doing in Hungary. He feels that sooner or later the business mind of the whole world will awaken to the important constructive work which is being done to restore, not merely Europe, but both continents to sound economic conditions.

Sir William Good, financial adviser of the Hungarian government, stated that he had believed that it was possible to restore Hungaria to a sound economic basis without the intervention of the League. He went to London and laid before English bankers the economic conditions and possibilities of Hungary. But he found it impossible to secure a loan unless the League of Nations would undertake a program for Hungary similar to that already in operation in Austria. It was not until then that Sir William advised Hungary to seek the assistance of the League.

"The League's plan of economic reconstruction of Austria and Hungary is its greatest achievement to date,' said Mr. Good. "Most of its work hitherto has been in the realm of theory. Here is something practical which commands the attention of men of affairs. It has unquestionably placed the League in a far more favorable position than before."

The full importance of the accomplishment of the League in this task of economic reconstruction cannot be grasped unless the full consequences of this achievement are understood. The League is making possible something hitherto unknown in Europe. It is devcloping an economic unity independently of political and territorial boundaries. Commercial treaties are being made by Austria and Hungary with their neighbors. Trade barriers are being lowered. Eventually a policy of free trade may be developed by the states of Central Europe. Austria, Hungaria, and Czecho-Slovakia undoubtedly consitute an economic unit. Czecho-Slovak abounds in coal and minerals; Hungary Is capable of producing vast food supplies: Austria is equipped with electrical power and resources of industrial organization. The three states naturally supply each other's needs.

A Contribution to World Peace

Hitherto economic stability has been secured by the enlargement of political boundaries. Now it is increasingly possible to secure this stability by the recognition of an economic unity independently of political boundaries. The entire situation which is developing under the guidance of the League holds out more hope that war may be no more than has appeared for many a century. "The establishment of this economic unity", said Dr. Gruenberger, "is the alternative to the re-arrangement of the boundaries of Austria in the interests of economic independence." Here is a phase of the League's activities which deserves far more attention than it is receiving. It is too often supposed that racial and national animosities are the causes of war. It is frequently overlooked that beneath such causes there lies an impossible economic situation. Undoubtedly the possibilities of war will not be removed, until it is made possible for a greater number of peoples to live at a higher standard of comfort. The actual economic undertakings in Austria and Hungary under the control and support of the League of Nations are carrying forward in a silent way the fulfillment of the dream of world peace.

Budapest.

A WOMAN'S GENERAL CONFERENCE

The Annual Meeting of The Woman's Home Missionary Society at The Chicago Temple, October 8 to 15 With Delegates from 95 Conferences in Attendance

There will be, for the first time, a roll call of the Conference for the presentation by the delegates of suggestions for the betterment of the organization. The findings from the Roll Call will be brought to a great Open Forum on Monday, October 13.

For the first time in history of the Woman's Societies fraternal delegates will come with addresses from sister organizations. **Mrs. Luke Johnson,** a staunch believer in Methodist Union, comes from the Methodist Episcopal Church, South, and the Woman's Foreign Missionary Society of our own church is to send an official visitor.

A great pageant will be given on October 14, depicting the forty years of history and work done at Marcy Center, which is located in the heart of Chicago's Ghetto. This pageant has been written and will be directed by Mrs. Ruth M. Worrell, of Columbus, Ohio, who this year presented a great pageant at Northfield, and is now putting on a community work in Cleveland.

Mrs. Thomas B. Winter, past president of the Federation of Woman's Clubs of America, speaks on the evening of October 10.

Mrs. Arthur Strickland, of Philadelphia, will give her striking monologue, **"Italiana Redeemed"**, on the evening of October 13. This is the monologue which was received with such favor at Chatauqua. New York, last season.

The **Daily Bible Hour** will be in charge of **Dr. Harris F. Rall,** of Garrett Biblical Institute.

The music is in charge of Miss Tina Mae Haines, director of Music at St. James Methodist Episcopal Church, who promises a trained musician for every afternoon and evening.

The **devotional periods** for the afternoon meeting are in charge of the Field Department, and will be based on five chapters of the Study Book, **"Adventures in Brotherhood."**

The social functions are to be on a large scale. The banquet on Thursday evening, October 10, at The Drake, will emphasize the theme, **"The Modern Woman."** Miss Mary McDowell will tell of woman's place in social work; Mrs. Lute Johnson, of her work in politics; **Mrs. Wilbur P. Thirkield,** of her work in the church.

There will be a luncheon at The Auditorium Hotel on Saturday, October 11, for the young people. Reservations are being made for 500.

On the evening of October 11, the banquet for students will be held at First Church, Evanston.

Probably the most outstanding meeting will be that of the evening of October 14, when the program, **"Of One Blood,"** will be put on. Products of the schools under the Society will participate in the program, either in speech or song; from Alaska, Porto Rico, American Indian, Negro, Chinese, Spanish-American, Czech, and American Highlander.

Bishop Edwin H. Hughes, of the Chicago Area, assisted by the Chicago District Superintendent, will administer the Communion, and on Sunday, October 12, will deliver the Annual Missionary Sermon.

Mrs. Hughes will assist Mrs. W. H. Dangel and the large committee in welcoming the 800 official visitors to Chicago.

The seating space at The Temple is limited, but all meetings are open to the public.

"IT WAS NOT LIKE THIS IN THE OLDEN DAYS"

The Missionary's Task a More Complicated, Subtle and Difficult One Than Fifty Years Ago, Declares This China Missionary, and She Just Proves It, Too.

By Pearl S. Buck.

Of all the changes going on in the world at present, none has been more interesting than that of the foreign missionary, which has been taking place in the foreign mission field for the last half century. A generation of puzzled minds, changing conditions, brains upset and new visions have resulted in a general growth of souls for both the msisionary and the man he came to help. It promises well for the future of Christianity in the Far East.

Fifty years ago the missionary thought of his difficulties largely in physical terms. He expected uncomfortable living quarters and an impossible climate. Fresh milk, fresh butter and many other hitherto necessary types of food and home comforts he expected to do without and he did do without them. When his children died of cholera or dysentery in the stifling, wicked heat of the summer months, he never thought of a summer resort in the hills, but looked upon it all as a part of his trials for the good cause. When his wife faded and fell under the burden of loneliness, inadequate medical attention and too frequent childbirth, he set his lips and endeavored to be resigned.



A FRIENDLY CHAT

A Modern Young Missionary Traveling by Motorcycle or Ford Does More Efficient Work, Covers Wider Fields and Does It more Easily.

He was distinctly a foreigner in a benighted land, morever. He expected hatred and enmity and persecutions and got them. He was friendly with those "natives" in his pay, but always with the unconscious superiority of one who comes to give all and is beyond the need of receiving anything. Christianity, as he frequently conceived it, was something already perfected, given in an unchangeable form, organized into a church whose rite were as a matter of course to be propagated as they stood.

His native co-workers he regarded somewhat as he did his servants. They did as they were told or were "fired." Although they were natives in their own country, they were not supposed to have an idea as to the most acceptable and successful methods of propagating this foreign gospel, which he had in its final form. It was the typical old "Christian" mind as opposed to the "heathen."

The Spirit of the Trail Maker

Yet the old missionary was a rare man; a noble, high-minded, utterly consecrated sort of person, willing to sacrifice himself and all he had to the "work," wring his heart as it might.

"I gave my dear wife and four little ones for China," said an old missionary saint, the other day. Tears stood in his faded eyes even after all the years since the days of agony in far Szechuan, where the little group of graves lie on a hillside. "But they were given cheerfully for the Lord."

The young missionary with us looked at him horrified.

"For the **Lord!**" he exclaimed. Didn't you get a doctor?"

The old man shook his head. "There were no doctors in those days."

The young man looked at him aghast.



A CLASS IN BOTANY

Keen, well-educated, observant and questioning young men such as these, who know more about all the ancients and moderns than an old missionary can ever nope to know, add new difficulties to preaching in the foreign field.

"Did you take a woman and six children out somewhere where you **knew** you could not get a doctor?" he demanded.

"For the work's sake I was willing to sacrifice all things." said the old man **gently.**

"I'd say the sacrifice was theirs," said the other a little heatedly. "The kiddies hadn't a chance to choose—they were victims. I'd have gone alone all my days before I'd have taken a wife and babies when I knew I couldn't get a doctor anyway.

The old man was faintly puzzled and began to look a little hurt and I, who had lived in both generations and knew the heart of each, hastened to change the subject.

For the modern young missionary is decidedly a different sort of person and comes to a very different foreign mission field than did his father, or grandfather. He certainly does not, in general, have to face the dangers of death from lack of medical attention, mobs, and complete isolation from his kind and other physical hardships to the degree which the older generation did. His home board provides for him a comfortable house and a fairly adequate, if small salary. He has medical care in almost every case when he needs it, especially if he has a family. He travels less by oxcart and donkey, by wheelbarrow and on foot, and considering it absurd to martyrise himself unnecessarily, he buys a bicycle, or his church at home gives him a motorcycle or a Ford and he bumps over the cobbled roads at a third the time it took to go the old way. He does more efficient work, covers wider fields and does it more easily.

Better transportation brings him foods and other commodities from all parts of the world. His children have better care and need not leave China at a tender age, because there are good schools in several parts.

Changed Attitude of the Nationals

Moreover, the very attitude toward his presence in a foreign country is changed. The "natives" no longer universally regard him as a supernatural and wholly evil being. He may be disliked for his personal characteristics, but so might he have been if he had stayed at home. If he has a reasonable disposition, good humor and a ready laugh, if his racial pride is properly obsolete, if he is able to see the other fellow's point of view, even though that other fellow be a Japanese or Chinese, he is fairly certain of being liked for himself, despite his fair hair and blue eyes. He is not utterly damned because of his race as he once was.

And yet, after pondering over those old days again, I really believe it was easier to be a missionary in the old days. At least, it

was simpler. One's religion was so clearly defined, for one thing. One had been told just what to believe about the virgin birth and the atonement, for instance. One's thoughts were perfectly clear on all doctrinal questions.

The religion we came with in those early times was all neatly docketed into its proper theological files, and all one had to do when one wanted a sermon for the street chapel was to look up one's ideas under salvation or faith or whatever was wanted for the occasion. The audience, too, was composed of comfortably ignorant people, already credulous and superstitious, and who, when they became church members found it not a very far jump to transfer their belief in the miraculous powers of a Wan-yin to the miraculous powers of a Jesus. "What's in a name, anyway?" they reasoned.

New Dificulties in Preaching

But today one has to stand before a crowd of these hypercritical keen young students. They know more about Darwin and Huxley and Dewey and Russell and all the ancients and moderns than an old missionary can ever hope to know. Stand before a group like that, if you please, and remembering the Great War and the morphine traffic and indemnities and extraterritorial demands and all the other things existing along with Christianity from your home country—remember these, I say, and then try to preach with the cock-sureness of the old days!

A back fire of a hundred questions comes rushing at you straightway. "How do you explain the miracles?" "Do you believe the divinity of Jesus was from within or without?" "Explain Jesus' consciousness of divinity." "How can the death of one man really save anyone else from sin?" "Are heaven and hell concrete or abstract and how do you know?" "How can you prove it?" "In the light of the present situation in the West, how can you prove the efficiency of Christianity in developing a moral and spiritual civilization?" "How about the oil scandal and Christianity?" "How about modern Business and Christianity in China?" "How can you prove Christianity is adapted to the Chinese mind?

"How Can You Prove"?

"How can you **prove**—how can you **prove**" —the query comes at one from every angle from these restless young Orientals. I think of the old credulous, docile street chapel congregations, so comfortable to talk to, so unquestioning. These young folks are neither credulous nor superstitious, and certainly they are not comfortable.

As far as comfort goes, I doubt whether my airy home and material adequacies make up for the new difficulties which face the missionary today. No, on the whole, I think it was easier to be an old missionary than a young one now.

For in the past our hardships were material, and we knew what they were and could face them. Today they are far more subtle. They are mental and spiritual. Let no man came to foreign field today who has not fought and won in the battle of conscientious doubt of all things. Let him retain his habit of questioning all things. Let him, in the profoundest sense, have a true reason for every faith in him.

New Equipment Needed

In the past a missionary's equipment was a certain assortment of shoes and blankets and clothes and tinned foods. And consecration and the Bible. Today, with the exception of the last two, such things are rather non-essential. Shoes can be had here which are quite good enough and even in the interior one can get food up from the ports. No, today the missionary's outfit must consist chiefly of a workable and progressive opinion on such questions as the relation of business and a growing industrialism to Christianity and his job; on government and war and what Jesus said about them; on the inter-relation of science and religion. He must bring also a healthy humility as to the achievements of his own race along the lines of culture and civilization and a mind open to the good in other cultures and civilizations. Let him drop his feeling of race superiority into the ocean as he crosses, for he will find it a most impracticable thing there, where alert young educated Chinese expect and are capable of working with him on a basis of utter equality. He will need a mind thoroughly trained in every way, and familiar with the trends of modern thought, and above all he will need a heart trained in the love of humanity, yellow or black or what not. These things and others like them constitute his necessary outfit. All he has in common with the outfit of the old missionary is the consecration and the Bible. The same Bible, mind you, but he must be able to interpret it anew for new needs.

Sterness and sympathy; sacrificial simplicity of living and friendly hospitality; truth telling and love withal; equality with all men and yet always maintaining the practical superior idealism of Jesus—these are the hardships of the missionary at present.

No, I shouldn't say it was easier to be a missionary now-a-days!

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY, HATTIESBURG DISTRICT

The Woman's Home and Foreign Missionary Society held their District meeting at Laurel, Miss., in Mallelieu Chapel M. E. Church, August 8, 1924, in connection with the District Conference. Devotional exercise was led by **Malcolm E. A. Lipscomb.** The District President, Mrs. E. D. Smith, in a loving way took the chair and began her efficient work making a most notable address which was grand. We are proud to say that this is one of the best sessions ever held in our history, both spiritually and financially. Every department of the Home and Foreign Mission was represented. We were favored with having with us Dr. W. H. Williams of the Washington Conference, Dr. J. B. F. Shaw our president of Haven Institute and Conservatory of Music also Mrs. Shaw. Dr. Shaw made a wonderful speech on Religious Education and gave some advice to parents of students, which was enjoyed by all Too much praise cannot be given our worthy District Superintendent Dr. W. H. Smith, for his service in aiding the Ladies in their work; we pray God's blessings upon him. The Hattiesburg District Ladies are working in love in both Home and Foreign Missions. Mrs. L. J. Hall is President of the Foreign work, we were also favored with Mrs. L. P. May, our Field Secretary of the Woman's Home Missionary Society of Mississippi Conference, who rendered great service with us. Beautiful programs were rendered by the young people of the entire District. The following officers were elected: Woman's Home Missionary Society, Mrs. E. L. Smith, District President; Mrs. S. S. Mack, First Vice-President; Mrs. D. A. Houston, Recording Secretary; Mrs. L. G. Coleman, Recording Secretary; Mrs. Mattie Thompson, Treasurer; Mrs. Pinkie A. Pugh, Secretary of Junior Department; Mrs. S. L. Ross, Secretary of Young People; Mrs. M. V. Hails, Secretary of Home Missions, Mrs. E. A. Lipscomb, Secretary of Evangelism; Mrs Willie May Huff, Secretary of Mite Boxes; Mrs. M. E. Hall, Thank Offering Secretary; Mrs. L. Gavins, Secretary of Literature. Officers of the Woman's Foreign Missionary Society were as follows: Mrs. Haytie Lindsay, District President; Mrs. Sarah Carmichael, First Vice President; Miss Ella P. Gant, Recording Secretary; Mrs. L. J. Hall, Corresponding Secretary; Mrs. M. V. Hail, Treasurer; Mrs. Lula Akron, Mite Box Secretary; Mrs. D. A. Houston, Children's Organizer. We pray God's blessings upon Rev. N. E. Goodloe and his good people. We desire your prayers for a little success in the Mission Work—(Mrs.) D. A. Houston, Reporter.

REV. W. M. CAMPBELL PASSES AWAY

By Rev. Edward F. Scarborough

The Rev. W. M. Campbell, age 70 years, a retired minister of the Upper Mississippi Conference, was killed instantly by an automobile in Beloit, Wisconsin, July 22nd. He gave 45 years to the ministry up to the time of his death. He retired in 1918, but continued to do active work. He moved to Chicago to live with his daughter, Mrs. G. P. Childress who's husband Prof. G. P. Childress holds a position in the Post Office department. While here he served as Assistant Pastor of St. Mark Church under the Pastorate of Dr. John W. Robinson. Going form Chicago to Beloit where another of his daughters lives, he became assistant Pastor of our church there. So his 45 years in the ministry were active and fruithful years. He was a man of sterling worth, a good preacher a successful pastor and church builder. He held many of the leading appointments in his conference and where ever he served, he held the confidence of his people and they trusted him to the end. His life was an open book. Truly a great man in Israel has fallen . He leaves a wife, four sons, two daughters and a host of friends to mourn his going. Peace to his ashes.

REPORT OF DISTRICT CONFERENCES

FORT SMITH.

The twenty-third session of the Fort Smith District Conference, Sunday School and Epworth League Convention met in regular annual session in St. James M. E. Church, Roland, Ark., August 13-17. Rev. A. L. Buchanan, pastor, in the absence of the District Superintendent, Rev. W. H. Simpson, the writer, opened the conference and administered the sacrament, assisted by Rev. W. D. Evans and P. F. Scrugss. Rev. B. F. Neal, our efficient pastor at Fort Smith, was appointed to preside, which he did with much dignity.

The morning hours were devoted to the business of the District Conference, the afternoon to Sunday school convention. The writer was elected secretary and chose as his assistant P. F. Scruggs. Rev. W. D. Evans was elected treasurer with I. P. Parker assistant; Rev. A. R. Ray expense treasurer, Rev. R. B. Fagan statistician. All phases of the conference work were carefully looked into by the chairman. In the afternoon, the writer, being district president, proceeded to organize in the absence of the secretary. Miss Amie Henry was elected secretary and Miss Amanda Williams assistant. Papers of importance were discussed, and on Friday the conference was graced with a host of distinguished visitors from Little Rock, among whom were Dr. J. C. Briwer, pastor of Wesley Chapel, Prof. Geo. Taylor, the new president of Philander Smith College, and Prof. R. C. Childress. Each brought an inspiring message. Dr. L. G. Hodges, the Disttrict Superintendent of the Little Rock District was introduced and brought us words of cheer. Rev. H. P. Lights, J. L. Nelson. R. B. Fagan, J. H. Henry, Sister Bulenton, preached during the conference. On Friday night Rev. B. F. Neal preached on Stewardship to the delight of all present.

Sunday was a high day. Sunday school was conducted at 9 a. m. by Rev. W. D. Evans; sermon by Rev. M. McCrosky at 11 a. m.; at 3 p. m. sermon by Rev. A. H. Harris, and at 8 p. m. Rev. I. P. Parker preached. Thus closed the greatest session in the history of the conference. Grand total, $685.55. The conference will meet next year at Conway, Ark.—M. McCrosky, Reporter.

HATTIESBURG.

The Hattiesburg District of the Mississippi Conference convened in its annual session with Mallalieu Chapel, Laurel, Miss., the Rev. N. E. Goodloe pastor, August 6-10, 1924. Rev. W. H. Smith, District Superintendent, opened the conference with communion service. After the inspirational hour the conference was organized for business by electing the following officers: Prof. A. Lackley, secretary, with Miss Lizzie L. Abrams, assistant, Rev. G. W. Hawkins statistician, with Misses L. C. Wright and M. B. Simpson assistants. Rev. J. S. Williams was elected reporter to the Southwestern Christian Advocate and the local newspapers.

The conference was favored with the following visitors: Rev. J. D. Brown, of the A. M. E. Church, Rev. R. M. Golightly, of the Presbyterian Church, Rev. A. B. Keeling, of the M. E. Church, Columbia, Miss., Rev. W. H. Williams, a visitor from the Washington Conference, Dr. E. M. Jones, of the M. E. Church, South, Dr. J. B. F. Shaw, President of Haven Institute and Consevatory of Music, Merdian, Miss., Prof. R. H. McAllister, Business Manager of the Southwestern Christian Advocate. All these thrilled the conference with their greetings.

The following ministers delivered spiritual messages during the session: Revs. L. T. Jones, D. F. Dudly, W. H. Nicholson, A. M. Quinn, P. Lipscon, G. W. Hawkins, J. R. Ross and J. S. Williams.

The reports rendered during the course of the session showed that a large per cent of the charges were in advance of last year. The report rendered by the District Superintendent reflected much credit upon himself and those whom he serves. Both classes of reports gave evidence of loyalty to the administrator.

The W. H. and W. F. Missionary Societies held record-breaking sessions during the conference. The efficiency of the presiding officer, Mrs. E. L. Smith, and the corps of workers was in evidence from the opening to the closing session Mrs. H. Mays was an inspiration to the meeting. Her talks and suggestions were instrumental in producing results obtained. By a majority vote the next session of the District Conference will convene with the Leona Church on the Paulding Circuit. At the close of the session Sunday night, fitting resolutions on behalf of the conference touching the hospitality received at the hands of the conference hosts, were read by Rev. J. R. and Mrs. Ross. These were loud in their praise of both pastor and people, who vied with one another to make the stay of their guests most delightful. Thus passes into history another district conference session that will perpetuate its own memory.—J. S. Williams, Reporter.

MARION.

The Marion District Conference assembled in St. Paul M. E. Church, Eutaw, Ala., August 12th and continued throughout 17th. All of the oldest members of the district say it was the best session in the history of the organization as a district conference. On the 12th a cordial welcome reception was tendered the delegation by the town folks, which was appropriately responded to by the Rev. F. W. Williams, pastor of Tuscaloosa and Buhl charge. The Rev. G. W. Washington took us away in a spiritual flight upon the wings of a strong sermon.

A new feature was introduced in the conference by the District Superintendent; each morning in the devotional hour he gave a spiritual address based on some great topic.

The organization of the conference was perfected by electing the Rev. G. W. Brown secretary and the Rev. F. W. Williams statistician. The Rev. R. H. Moore was appointed representative of the Southwestern Christian Advocate and Rev. L. H. Ziegler of the Benevolent Boards, the reports of which showed increase over last year this time, and the outlook is that we will double last year by the Annual Conference.

Dr. C. L. Dunn and the Rev. P. Y. Warford brought greetings from the Birmingham District Conference. The W. H. Williams of Washington, D. C., was present and brought us a message from the Washington Conference.

Dr. E. M. Jones, the Area Secretary, delivered a great address on "Hight Lights of the Last General Conference." Dr. J. B. Shaw spoke in high terms of Haven Institute and Conservatory of Music, the best college of music for the race in America. Dr. Wm. Jones spoke interestingly of the Sunday School work and urged the conference to send some worthy boqs to the Waveland Boys' Encampment which meets early in September.

The ministers preached soul-stirring sermons, which was so expressed by the entire conference, the Revs. J. L. D. Knox, W. H. Williams, F. W. Williams, D. D. Vann, J. A. W. Usher, L. H. Ziegler, J. T. M. Willis. The District Superintendent, R. H. Moore, and Geo. W. Moore, who put on the climax Sunday night. An example was laid by the District Superintendent in having every session of the conference absolutely on time, which he expressed as being the secret of his success in the ministry, and urged all ministers and members to so practice in all of their churches.

Too much praise cannot be given the pastor, Rev. S. B. Thornton, and his good wife and people of Eutaw for their fine hospitality in entertaining the District Conference, which was the greatest session in the history of the Marion District.

GREENWOOD

The Greenwood District Conference, Ladies' Aid, Sunday School, and Laymen's Conventions met in regular semi-annual session in Itta Benna, Miss., in Samuel's Chapel Methodist Episcopal Church, August 13-17. Rev. E. A. Mays is the popular pastor. B. W. Wynn was elected secretary, with Mrs. Lillian P. Rogers, as assistant; E. H. Holmes was elected statistician, with M. J. Stalling, and W. C. Cannon as assistants. The programme was adopted and carried out to the letter. Dr. E. F. Scarborough is a prince of preachers, and a wise leader of men, hence we follow him. He presided over the conference with all the dignity of a master of his job, and his fatherly council was well received by all. His report showed that he has the work well in hand, and is working to make the district the criterion for the other districts. The several charges were well represented by the delegates that came with good papers, which showed study and thought.

The papers read in each convention were inspiring.

Dr. J. W. Golden, Area Superintendent of Evangelism, was present and brought two helpful messages on Evangelism and the Junior Church. His messages were well received by the conference. Dr. J. M. Marsh, District Superintendent of the Clarksdale District, was present and spoke on "The World Service Programme." His message went home to the hearts of those who heard him. Dr. J. Leonard Farmer, Dean of Rust College, was introduced to the conference, and spoke in the interest of education and Rust. Prof. R. J. Williams of Lexington Charge, a layman to the last General Conference, was introduced and addressed the conference. Prof. Webster B. Baker of Bennett College, Greensboro, N. C., was present and spoke to the delight of the conference. The financial report will equal, if not exceed, the report of last year. The following ministers preached helpful sermons during the conference and conventions: W. M. McCaskill, Master William L. Mabery (15 year old boy); L. J. Young, W. C. Conner, R. D. Gerald, M. J. Stallings, D. D. Shelly, F. P. Leonard and C. H. Marmell. The conference adjourned to meet at Inverness, November 4. 1924.—B. W. Wynn, reporter.

SHREVEPORT

The Shreveport District of the Louisiana Conference convened in its forty-first session, August 13-17, in Union Methodist Episcopal Church, Logansport, La. District Superintendent J. E. Rolax, presided. He wore a smile that never came off during the session.

After devotions, the Holy Communion was administered by the District Superintendent, assisted by the Revs. D. G. Taylor, Charles Anderson, S. S. Earles, and J. A. Williams.

The organization resulted in the election of Rev. E. Freeman, secretary; Rev. F. J. Thomas, statistician; Rev. L. C. Thomas, treasurer and postmaster; Rev. J. A. Williams, reporter.

The introductory address of Dr. Rolax was timely and inspiring, fraught with commendation and praise for the pastors and the laymen of the district for the amount of work accomplished during year. The Rev. Tucker of the Methodist Episcopal Church, South, repsenting His Honor Mayor Peace, of the town of Logansport, extended to us a cordial welcome on the part of the citizens. Truly, it was a message of good will and cheer. Rev. J. A. Williams responded ably, in behalf of the conference. Mrs. Mattie Brown welcomed us kindly to the church and homes. Rev. S. S. Earles on a moment's notice took care of the response.

Many visitors were introduced, prominent among whom was Reverend N. W. White of the Texas Conference. Rev. White took an active part in the work of the conference. The Revs. McKee, Johnson and Barnes were reported on the sick list; the conference paused from its regular routine, and silent prayer was had, after which Revs. D. G. Taylor, A. B. Venerable and J. A. Williams offered brief prayers for their recovery.

The reports showed the district to be in advance of former years along all lines.

To speak mildly, the sermons preached by the following ministers were highly spiritual and uplifting, evidencing the fact that no pains had been spared in their preparation and delivery: Revs. T. A. Bailey, J. J. Simms, E. H. Knox, J. L. Erwin, D. G. Taylor, F. J. Thomas, H. W. Gray, Mrs. L. A. Owens, S. S. Earles, A. Booker.

Our literary program was indeed an important feature of our conference. The morning messages delivered by the Revs. S. S. Earles and J. A. Williams were carefully prepared and well delivered. The paper that claimed and held our attention most, was "What is the Outlook for the World Service Program for the next decade" The ministers and laymen discussed this question freely and intelligently, and finally reached the verdict, that the outlook is bright and encouraging.

The Woman's Home Missionary Society was in session Saturday, the 16th. Sister Susie Day, the faithful and efficient president in the chair. Her message was timely and encouraging. Rev. A. B. Harris delivered the Gospel message to the sisters. All praise to Sister Day and her excellent corps of officers for the splendid work they are accomplishing on the district.

The Model Sunday School conducted by Rev. T. A. Bailey was all that the name implies.

Closing sermon by Dr. A. Booker. Collections good. A soul converted, harmony prevailing, thus the forty-first session of the Shreveport District passed into history.—James A. Williams, reporter.

KANSAS CITY

The Thirty-first Annual Session of the Kansas City District Conference, Sunday School and Epworth League Institute, Woman's Home and Foreign Missionary Societies convened in Independence, Mo., East White Oak Street Methodist Episcopal Church, July 30 to August 3rd, inclusive, 1924, with Rev. A. H. Higgs, D.D., our district superintendent, presiding. The devotional services were conducted by Rev. O. A. Johnson. At 10 a. m. organization. Rev. A. L. Woolfolk was elected secretary and Rev. W. F. Walker, his assistant; Rev. O. A. Johnson elected reasurer and reporter to the Southwestern Christian Advocate; Prof. P. M. Casen elected reporter to the Negro newspapers of Kansas City; Rev. T. J. Jones was elected postmaster; Rev. O. A. Johnson appointed to secure subscriptions for our Southwestern Christian Advocate.

After the organization prayer was offered by the Rev. Dr. W. H. Wheeler, after which the Lord's Supper was administered by our District Superintendent Dr. Higgs and assisted by Revs. Bowls, Lee, Kirkpatrick, Johnson, Woolfolk, R. G. Williams, Wheeler.

The welcome addresses were delivered by the following named parties: On behalf of city, Mayor R. T. Sermon; on behalf of the A. M. E. Church, Dr. D. G. Hill; on behalf of the Baptist Church, Dr. W. H. Hill; on behalf of our White Oak Street Sunday School and Church, Mrs. M. A. Claiborne. Response by our District Superintendent, Dr. A. H. Higgs in a very befitting manner.

11:30 a. m., Rev. C. N. Wright preached, and every day at 11:30 during the week we had preaching. Second day by Rev. R. H. Young. Third day by Rev. W. J. DeBoe. Fourth day by Rev. F. S. Bowls, D.D., and Sunday, 11 o'clock a. m., Rev. A. H. Higgs. D.D.

Mr. Wm. Moss, Jr., joined the church. At 3 o'clock p. m., Rev. Dr. W. L. Lee preached, and at 8 p. m. Rev. A. E. Diggs preached.

Our Sunday School and Epworth League Sessions were well managed by the district president, Mrs. W. H. Wheeler. They had some very fine papers on subjects assigned them, some of the papers provoked discussion. All of the officers were re-elected except the two officrs that moved out of this district, whose places were filled by two other officers. The President of Woman's Home Missionary Society, Mrs. M. A. Ford, Kansas City, Mo.; the President of Woman's Foreign Missionary Society, Mrs. Jordan Ray, Kansas City, Mo. Each of htese auxiliaries above named is well officered and is doing great business for the King. Rev. Wheeler installed the Sunday School and Epworth League officers and Rev. Johnson installed the Woman's Home and Foreign Missionary Societies.

Many distinguished persons were introduced: Rev. G. G. Brown, D.D., District Superintendent, Topeka District of our church; Rev. Dr. Walter E. Brown, Pastor, our white congregation, Independence, Mo.; Dr. W. T. Osborne, Rev. D. C. Miller, Rev. D. G. Hill, Rev. W. H. Hill, pastors in Independence, Mo. All of our pastors were present but two. Reports were never better from all concerned. The financial report was never better. Our local church cleared from all sources during our five days, $268.00. Rev. T. J. Jones, the pastor, says that is worthwhile

Rev. Jones and his officers and members have done a big work since our annual conference in April. They dug a large basement under their church and put water and electric lights in, and a concrete floor and a kitchen, etc. They cared for all present most excellently, and their invincible choir sang most sweetly.

President R. B. Hayes of George R. Smith College spoke on "Religious Education." All called it a masterpiece. Our District Superintendent, Dr. Higgs, was complimented for his faithful and impartial ruling during the district conference. We sent in thirteen cash subscribers for the Southewstern Christian Advocate. We adjourned to meet in DesMoines, Iowa in 1925.—Reporter.

BEAUFORT

The Beaufort District Conference, Laymen's Association and Methodist Brotherhood convened with St. Mark Methodist Episcopal Church, St. George, South Carolina, July 23 to 27, 1924. The Rev. Dr. L. G. Gregg, D.D., was at the post of duty, and called the conference to order at the appointed hour. After a few timely remarks by the district superintendent, Prof. T. H. Pinckney, was elected secretary. Immediately after effecting the organization nearly every pastor and layman came down to intensive World Service business. The sermons delivered by the pastors were better this year; because they were not of the whitewashed and ostentatious style. The sermons were World Service like; deep, serious, and objective. The laymen's reports and papers were also better this year. Our financial report compared favorably with last year. District Superintendent's text on Sunday, Psalms 106:10. O Lord of the Work, give us more Master builders like Drs. L. G. Gregg and J. E. Taylor.—Rev. T. W. Williams, reporter.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College

Missionary Interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--Jesus Makes A Missionary Tour.

(Mk. 1:35-45)

SEPTEMBER 21, 1924

After Jesus' experience in his home town in last Sunday's lesson, he returned to his headquarters at Capernaum undaunted by his recent rebuff in his determination to continue to spread the Gospel of salvation abroad and put over his program for the gringing in of the Kingdom of God. According to Saint Luke, after returning to Capernaum Jesus began a new period in his ministry or adopted a new program for the extension of his work. He began to select men who should be his companions from place to place, and who should be trained by him so that they may be equipped to take up his work when he should be taken away. It is quite suggestive that Jesus adopted this policy of taking disciples around with him immediately after his rebuff at Nazareth snd the unsuccessful attempt of the people there to put him to death. Through this experience it was probably revealed to him that he would probably sooner or later be put to death. And in the event that that should happen, he wanted to make provision for the continuation of his work. The reader's attention should here be called to the fact that our lessons do not attempt to follow any strictly chronological order in the ministry of Jesus. For it will be recalled that in our lesson on the Samaritan womsn three weeks ago, Jesus slready has disciples. In the chronological order of Jesus' ministry the eveats of that lesson took place after the events of our present lesson.

The four men whom he selected here—Simon, Andrew, James and John—would all be called young men today. They were men who were not so firmly established in the old way of religious thinking that they could not be reestablished in the new way, the way of Jesus, the way of God for the new age. And then they were men from around Capernaum where he had come to be well-known, where the people in general were favorable toward him, and where many were enthusiasticslly devoted to him. These four young men were among those who were by no means skeptical in their attitude toward him. They had not yet come into the full light and truth of the new Gospel of course. But they were teachable and were willing to be taught. Besides, knowing of his work in Capernaum as well as they did, they could be of some support to him on the missionary tour which he waa considering entering upon. Their personal testimony concerning his work elsewhere given privately and concerning the people's reaction toward his Gospel and his work elsewhers would probably have some influence in helping to create or strengthen a favorable sentiment for the reception of his Gospel where he was about to go.

After he selected these disciples he began his missionary tour through the cities and villages of Galilee. Strictly speaking, his ministry from its beginning was a missionary one. But before now he does not seem to have had any carefully planned itinerary as he has now planned. As he was about ready to go out on this territory he spent the early morning hours with God in private prayer—a very favorable time and place for the most effective praying in the stillness of the morning before day and out in the woods where there was no likelihood of being disturbed. Oh how I would love to know the full contents of this prayer! To me our ignorance of its contents is a great spiritual loss. Was he praying for the four young men whom he had recently selected as his companions, helpers and disciples? Was he praying for the success of the itinerary which he was about to undertake? Was he praying because of the spiritual conditions of the world in general? Was he praying for spiritual strength to persevere in the work which he had been sent to do? Was it that he had not yet decided to make the missionary tour, and was praying for guidance and directions as to what his next move should be, and there it was revealed to him what he should do? Or was he just communing with God because of the deep spiritual joy which comes from such a communion between Father and Son? What was his prayer? Of this we may be sure: He was not praying any vague and indefinite prayer for things and men in general. From what we know of his other reported prayers, this was not a characteristic of his prayers. He always prayed straight to the point for definite things and definite men. Of course absolute certainty here is out of the question. But I am strongly of the belief that our Lord is here praying for spiritual guidance and directions as to the Father's will for him next; and that during this prayer it was clearly revealed to him that the making of thia missionary tour which he was considering was the Father's will for him. He was always conscious of the Divine presence. And he was always conscious of carrying out the Divine will for his life in all things. Certainly he must have sought the Father's will on all occasions as we know that he sought it on at least one occasion—in his prayers in Gethsemane. At any rate it was immediately after this prayer that he announced to his disciples his purpose to make the missionary tour.

This missionary tour was very successful. It was remarkable for miracles of healing—the thing which he tried to avoid as much as he reasonably could. For his chief purpose was to preach tho Gospel and to teach men the way of the new life which he had come to bring unto them. The Gospel from which our lesson passage is taken makes only brief summary statements concerning this tour. But, thanks to Saint Matthew and Saint Luke, we have a fuller outline of the contents of his teachings (Lk. 5:12-6:49; Matt. 5:1-8:3). He won a very large number of tentative believers. Not only so; but it was during this journey that he chose eight more permanent disciples. These disciples will figure prominently in the remainder of his ministry; and all but one of them will establish the Christian Church after their Master has been taken away.

J. LEONARD FARMER.
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, Sept. 21, 1924

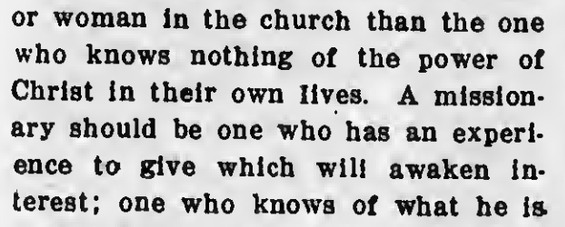
"They came to him from every quarter."

(By Rev. D. D. Martin, D. D.)

He was being made known by a man whom he had healed, and the people wanted healing and they came because of what he did for them. It is the evidence of power that makes Jesus popular with the multitude. The heathen gods have no ears with which to hear, no eyes with which to see, and no heart with which to feel in sympathy, and could offer no help, All the priests of Naal could effect nothing for the people, or for themselves. As soon as one is found who can really heal and help them the people will gather to him.

There is hardly a more useless man or woman in the church than the one who knows nothing of the power of Christ in their own lives. A missionary should be one who has an experience to give which will awaken interest; one who knows of what he is speaking from his own touch with the power from on high. The leper had the experience and he told it, others became interested until they flocked to Jesus from every part. The Samaritan woman told her people of the marvels of the Christ and the whole village came out to see him. One convert in India or Africa moves a whole village to seek Christ.

Human needs are about the same everywhere. This is evidence of the universal adaptation of the Gospel. In the frigid North, or the torrid equatorial lands, in the desert or in the cities, from every quarter, they come to Christ when once they are shown the way. There is no place where humanity dwells that Jesus is not a welcome guest, there is no need of the human soul that he cannot meet. If some one will tell how great things he can do, people will continue to come from every quarter. We are to go everywhere in "all the world" and tell the story of his healing and saving and the people will come to him from every quarter until all the world shall be saved.—Gammon Seminary.



District Rounds

SEDALIA DISTRICT
Third Round

Warrensburg, Oct. 4-5; Dresden, 6; Georgetown, 8; Windsor, 12; Sweet Springs, 18-19; Houstonia, 20; Clinton, 25-26; Osceloa, 27; Appleton City, 28; California, Nov. 1-2; Tipton, 3; Versallies, 4; Harrisonville, 8-9; Carthage, 15-16; Neosho Circuit, 19-20; Joplin, 22-23; Greenfield, 29-30; Springfield, Dec. 7-8; Marshfield, 9; Lebanon, 10-11; Rolla, 13-14; Beaman, 17; Smithton, 18; Sedalia, 21-22; Pilot Grove, 24; Knobnoster Circuit, 27-28; Holden Circuit, Jan. 1-2. Brethren: A new year will soon be upon us. Have you made any headway on your Conference Claims? It is our desire to have the Sedalia District go over the top this year. This district has stood second in the conference for several years, let us keep up the record. Remember the drive for the college. We are in this campaign to win, we must not fail. Keep in mind the drive for souls. "Go ye and compel men to come." A church is a failure without many converts. The *Southwestern* should be in every home. Put your drive over for this noble paper. The Southwestern will help you go over the top. We have three Gospel teams on the field, be in Butler, Mo., October 1-2, to hear these teams report.—Edward L. McAllister, D. S.

GULFPORT DISTRICT
Fourth Round

Richton, Sept. 25-28; Gulfport and Mt. Pleasant, Oct. 4-5; Gulfport: St. Mark, 7-8; Lumberton and Poplarville, 11-12; McNeil, 14-15; Bendale and Merrill, 16-17; McLain, 18-19; Stillmore and Texas, 24; Bond and Wiggins, 25-26; Handsboro, Nov. 1; Three Rivers, 7; Moss Point, 8-9; Ocean Springs and Gautier, 15-16; Basin, 22-23; Pearlington, 26-27; Biloxi, 29-30; Waveland, Dec. 4; Kiln and Delisle, 6-7; McHenry, 10-11; Bay St. Louis, 13-14; Pass Christian, 20-21; Escatawpa, 27-28. Pastors and members: We are grateful to you for what has been accomplished but we must continue to push things until we have made a round report for the annual conference at Crystal Springs, in January, 1925. Please don't fail on your World Service apportionment. Every quarterly conference on the fourth round will be a rally on min-

(Continued on Page 15.)

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WHAT THE CHURCHES ARE DOING

SYLVANIA, GA.—The revival season on the Sylvania Charge has been a glorious success. Beginning Sunday, August 3rd, at Oak Grove Church the Pastor, Rev. W. H. Odum was assisted hy Rev. R. S. Nunnally of Augusta, Ga. During the week of August 10th, Rev. W. A. Holmes of Waynesboro, conducted the serviees at Simpson Chapel. Beginning at St. Andrew's August 17th, Rev. J. F. Rohinson of the Rocky Ford Charge preached. At Mallory Chapel August 24-29, Rev. J. W. Watkins of Hilltonia, assisted. Through the strong and forceful sermons from these messengers of God, and the earnestness exhibited by the loyal Christians working with them, sixty precious souls werc added to the Kingdom. We feel that we have the hest that affords in the leadership of the ahle and efficient Rev. W. H. Odum, who has been our safe and sane pastor for three years.—W. S. Lawton, reporter.

STRINGER, MISS.—Our meeting was held at Stringer, beginning August 17, which was quite a success. The Bay Springs pastor, Rev. G. W. Arnold, assisted. Four joincd the church. Many of our white friends attended and helped us financially in the meeting. Raised during the meeting $25.42. We are planning to build a new church at Stringer. Our rally will be held the third Sunday in September. We ask one and all to come out and help us. We want to raise $150.—Rev. J. McBee, pastor; K. M. McCullom, reporter.

LOWELL, FLA.—The rally at Littis Chapel Methodist Episcopal Church on August 17, was a success. All the clubs and members reported promptly. Club No. 1, Sister Marie Williams. $12.70; No. 2, Sister Sarah Patterson, $12; No. 3, Sister Elsie Wheeler, $6.50. Total collection $63.50. Rev. W. B. Hester, pastor, is a man on the job.—Reporter.

OSWEGO, S. C.—Our beloved pastor, Rev. F. W. Anthony, is bringing things to pass here at Oswego. A ten days' revival has just been closed by him, with great results. On Friday night before the close, he preached a wonderful sermon from the Revelation 6:17; closing out on Sunday night the 24th with 33 accessions; 75 conversions. While rejoicing in onr great success at Clark's, our hearts go ont in sadness to the Mt. Moriah Church, which was destroyed by lightning on July 23rd. Under the leadership of our worthy pastor, who called the officers and members together under the trees, had our regular order of service, and collected $512.00. We began to rebuild on August 21st. We are more than glad to say that we hope to be ahle to hold services in it the first Sunday in Septemher.—Rev. F. W. Anthony, pastor; Joshua Reese, reporter.

RALEIGH, N. C.—Sunday was a high day for Methodism at Wilson Temple. The clubs reported as follows: Annie Dehnam, $83.00; Laura Evans, $77.00; Gracie Battle, $61.00; Willing Workers, $55.00; Lizzie Covington, $53.00; Nancy Dunston, $50.00; Ellen Haywood, $37.00; Mattie Kelly, $28.00; total for the day $501.00. Dr. H. L. Ashe, district superintendent, was present and preached in the morning. Dr. O. S. Bullock ,Pastor, First Baptist Church preached in the afternoon. The choir gave a musical at night.—Margaret Thornton, reporter.

JEANERETTE, LA.—St. Paul has awakened to the call of youth; we have organized a Junior choir under tho leadership of Mr. Gilhert LeBlanc with Mrs. M. T. Brown as directress. On Saturday night, August 16th, Mrs. Mary Alexander gave a moonlight picnic in honor of the Junior choir; on Monday night the Junior choir gave a fair. Amount raised, $27.00; and on Tuesday night, August 19th, the class meeting was a success, raised for quarterage, $11.50; class meeting, $11.36; on dinner, $2.75; on piano, $27.00; total for superintendent, $30.00; grand total, $82.61.—Louise LeBlanc, reporter.

WAVELAND, MISS.—The members and friends of St. Rock Methodist Episcopal Church by volunteer subscription, means to paint the interior of our church and pay for the painting, which makes our church a more inviting edifice in which to worship God, and under the supervision of our Pastor, Rev. S. G. Roberts, we hope soon, to complete the appearance of our church, by painting the outside. The evangelist, Mrs. Mary Jones, held a two weeks' revival at our church in tho month of Jnne. Her inspiring jubilee hymns and appealing entreaties to the unconverted especially had a telling effect, which caused many to change their way of living and accept Christ as their savior. The officers of the Ladies' Aid Society were installed July 7th, 192J4, and closed with a reception; Mrs. W. N. Richardson, president; Mrs. Mary E. Jones, vice-president; Bro. John Stull, acting chaplin; Mrs. Anna Stull, treasurer, and Mrs. Lottie Lyons, secretary.—Rev. S. G. Roberts, P. C.; W. N. Richardson, reporter.

MERIDIAN, MISS—We have just closed a great revival at Tahernacle Methodist Episcopal Church, Meridian District. Rev. R. Howze was with us and preached some ahle sermons. Eleven souls were added to the church and $85.00 was raised and several presents were given to tho visiting pastor. The meeting closed Sunday night, August 24th and to our surprise a storm swept thru the church, led by Mrs. Leona Roberts, Hattie Smith, and others, who came in singing "Lord, I want to be like Jesus in my heart," after which the pastor had the congregation to rise and prayor was offered hy him and the benediction announced and the people went away rejoicing. May these good people live long to make others happy. Thank you, call again.—Reporter.

FOREST, MISS.—The bahy contest at Lynch Chapel Methodist Episcopal Church was a success; Jeaneario Marie Harper $17.00; Walter E. Crudup $15.25; William A. Needham $8.60; Mary Louise Boddie $6.35; 50 cents more was added to the collection, making a total of $47.70. Jeanearie Marie Harper raising the largest amount, received first prize; Walter E. Crudup, second prize. May these bahies with their helpers live long to render sorvice for the Master.—Reporter.

Quarterly Conferences

LOWELL, FLA.—Lowell and Fairfield Charge: The third quarterly conference was held August 23-24, with the Rev. R. H. DeBose in the chair. All officers were present with good reports. The Rev. W. B. Hester has things well in hand. The district superintendent was paid in full. Total for the day, $26.35—Reporter.

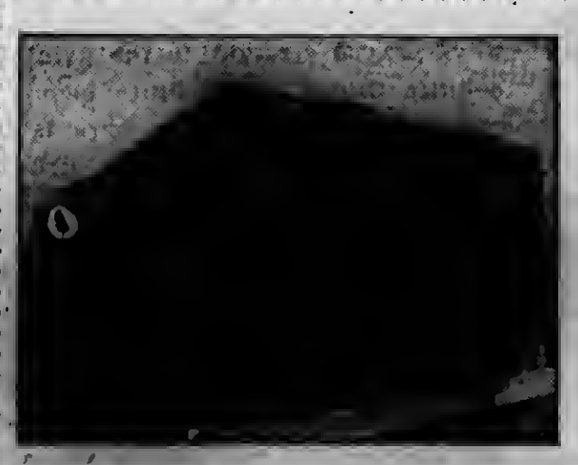
HOLLY SPRINGS CIRCUIT.— Our third quarterly conference was held at Stryctland Chapel, August 16-17, with Rev. W. N. Redmond in the chair. He made a very strong appeal to the parents in behalf of their girls. Mrs. Eugene House was granted exhorter's license until the district conference, when she will receive local license. May God send forth more laborers into tho white harvest fields. Reports were good; amount raised $39.82; paid district superintendent in full, $30.00. Our revivals have been a success over the circuit. At Prospect 10 were converted; at Stryctland, 3; and 2 at Vincent. We had 7 accessions during our several mcetings. We ar indehted to our district superintendent, Dr. W. N. Redmond, and to Revs. S. J. Mack and R. B. Adams for their servico during our meetings. —John L. Glenu, pastor.

CLINTON, MISS.—The third quarterly conference was held August 16 and 17, with Rev. J. B. Brooks, presiding. He preached two strong sermons which made quite an impression upon his hearors. Rev. Brooks is a strong preacher. Reports showed the work moving on fairly well; $77 has been raised for World Service. Raised on Saturday and Sunday $91. We are remodeling our church, when completed will he the best Negro church in Clinton.—P. W. Baldwin, Pastor.

BRENHAM, TEX.—The third quarterly conference for Mt. Zion Methodist Episcopal Church, was held August 10-11, Rev. R. B. Reid, district superintendent, presided; Pastor W. H. Jackson and his officials had things in splendid shape. Paid district superintendent in full $25.00, and carried over $12.00 on fourth quarter. Paid pastor $82.50, trustecs $49.15. The Ladies' Aid went over the top, raising $64.95; Mrs. E. P. Jones, president, Miss L. B. Armhrister, secretary; Mrs. W. H. Jackson, treasurer. Sixty-nine communed. Total collection for the quarter was $278.85—Allie Q. Nelson, recording secretary.

CARD OF THANKS.

I take this method to thank the members and friends of Mt. Zion Methodist Episcopal Church for their hospitality shown us in a recent storm which visited the parsonage a few days ago and brought many pounds of choice groceries for the pastor and family. The storm was led by Sister Della Twyner and E. L. Washington.—W. D. Kirkland, pastor, State Line, Miss.



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OBITUARY

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

REEVES—Mrs. Pearl Reeves departed this life August 7, 1924. She was a graduate of Alcorn College and came to Shuqualak, Miss., with her husband one year ago, to take charge of the Rosenwald Training School. She was teacher of Domestic Science. We feel that a great one has fallen in the House of Israel.—B. T. Teer, reporter.

NEWTON—Sam Newton, a member of Rollins Chapel M. E. Church, died at his home August 2, near Webb, Miss. Heleaves a widow, two daughters and three sons to mourn his passing. Our hearts go out to the bereaved family in this their hour of sorrow.—Miss E. W. Logan, Reporter.

WALKER—Janie Walker died at her home, Webb, Miss., August 11. She leaves a husband, two daughters and four sons, a host of relatives and friends to mourn her departed life. We extend our sympathy to the bereaved family.—E. W. Logan, Reporter.

JACKSON—Elizabeth Henry Jackson departed this life August 20, near Dublin, Miss. She was a member of the church 15 years. She leaves to mourn her passing, husband, five children, father, two brothers and many friends. May God bless the bereaved family.—E. W. Logan, Reporter.

CARR—Sister Evaline Carr was born May 4, 1850. She was 74 years of age and had been a member of the Methodist Episcopal Church for 50 years. She was always faithful to church and Sunday school. She leaves to mourn her loss two daughters and one son, many relatives and friends. Rev. W. M. Holden conducted the funeral, assisted by Rev.Randals of the A. M. E. Church.—.J S. Lee, reporter.

CRUMPS—On July 20, 1924, death claimed Sister Mary Lue Crumps. She was a member of Hickory Block Methodist Episcopal Church of Union Church, Miss. Her remains were laid to rest in Hickory Block cemetery. She leaves to mourn, a mother, father, four sisters, seven brothers and a host of relatives. The funeral was conducted by the Pastor, Rev. I. C. Rucker.—J. Annie Earls, reporter.

CRAIG — Brother Ashley Craig passed from labor to reward August 18, 1924. He was a member of Howard's Chapel, Pope, Tenn. He was 37 years old, and leaves a wife and one child, a mother, three sisters, seven brothers to mourn. Funeral was conducted by the pastor, Rev. M. Williams.—Reporter.

CHATMAN—Virthus Chatman, a member of Bullock Chapel Methodist Episcopal Church, Marche Charge, the only son of Sister Cora and dBrother Sim Chatman, departed this life July 1, 1924, in full triumph of fatih. He was 28 years of age and had lived 20 of those years in th echurch. He leaves a mother, father, wife, five children, and a host of friends to mourn his loss. Funeral was conducted by the Pastor, Rev. J. H. Henry, assisted by Revs. Giles, Mack, Tom Wade, and Clark.—Reporter.

YOUNG—Sister Violet Young, a faithful member of St. John Methodist Episcopal Church, Natchez, Miss., departed this life August 26th. The funeral was conducted by the Pastor, Rev. E. G. Webb, assisted by Revs. Lewis, Drake, and Lemons of the Baptist Church. Mrs. Shumaker and others read papers on her life. Mrs. Dr. Coleman sang a solo. She was one of the founders of St. John. Bro. L. B. Bates, her leader of 25 years standing presented a floral tribute in honor of the trustees. She leaves to mourn her loss, three daughters, several grandchildren and a host of friends.—Reporter.

WILLIAMS—Brother Calvin Williams, Forest, Miss., departed this life August 10, 1924, in full triumph of fath. He waa a faithful member of Lynch Chapel Methodist Episcopal Church for over 40 years; was Sunday School superintendent for 25 years, a local preacher and class leader. As long as he was able, he was always found at his post of duty; his conversations were Godly and he was always ready to give words of encouragement to the discouraged. Brother Williams was loved by all who knew him. He leaves seven children, thirty-five grand and great grandchildren and many friends to mourn his loss. His funeral was conducted by hia Pastor, Rev. R. N. Jones, assisted by Rev. McAlpin of the A. M. E. Z. Church.—Reporter.

BROWN—Miss Laura Belle Brown died at the home of her mother, 412 First Street, Brenham, Tex., Aug. 23, sge 28 years. She was a member of St. Paul Methodist Episcopal Church, San Antonio, Texas. Dr. L. H. Richardson, pastor; Dr. W. H. Jackson, pastor, Mt. Zion Methodist Episcopal Church being absent on vacation, Rev. Mason of A. M. E. Church conducted the obsequies. Miss Brown was an exemplary Christian.—W. H. J., P. C., reporter.

MARTIN—Death came and claimed Sister Temple Martin of Washington Chapel Methodist Episcopal Church, Wardville, La., Aug. 25th, 1924, age about 70 years. She leaves to mourn one sister, two daughters, relatives and friends. The funeral was largely attended. Her remains were laid to rest in Washington cemetery. The funeral waa conducted hy her pastor, Rev. J. D. H. Frazier; the funeral oration was ably delivered by Rev. T. P. Norris.—Collie Auerett, reporter.

BROWN—Brother John Brown, a member of May's Chapel Methodist Episcopal Church of Kiln, Miss, Sunday School Superintendent, steward and class leader, died August 15th, 1924, age 46 years. Bro. Brown was a great man in his church. Our loss is Heaven's gain. A wife and three children and a host of friends mourn his passing.—D. D. Armatrong, P. C.

WRIGHT—Sister Mattie Wright, a member of May's Chapel Methodist Episcopal Church of Kiln, Miss, president of Ladies' Aid Society, died Aug. 16, 1924, age 45 years. She was a faithful member of her church and true to her God. She was a devoted wife and a loving mother. A husband, one son , a daughter and two sisters and a host of friends mourn her passing.—D. D. Armstrong, P. C.

HANDY—Brother Frank Handy, a faithful member of Shady Grove Methodist Episcopal Church, Mansfield, La., was called from labor to reward on July 18. He served as a true Christian follower of Christ for 40 years in the above named church. He moved to Shreveport, La., about three years ago, but kept his membership with Shady Grove. Brother Handy will be greatly missed in his church and community. He leaves to mourn his passing, a dear wife, five sons, thirteen daughters, twenty-one grandchildren, two great grand-children and many friends. His remains were laid to rest in the Shady Grove cemetery. He was 69 years of age. Funeral conducted hy his pastor, Rev. S. M. C. Taylor.—H. D. Brown, reporter.

CASHIN—Sister Minnie Virginia Brewster Cashin was born in Montgomery, Alabama, Decemher 27, 1861. She departed this life July 11 ,1924. Her early life was spent in her homo town. She was united in holy matrimony tc Lawyer H. V. Cashin, July 2, 1879. To this union were born six children; all of the children have made good in life. Sister Cashin succeeded in having each of her children accept Christ in their early life. She became a member of the King's Memorial Methodist Episcopal Church after moving to Decatur. She was a very faithful and useful memher of her church and much in demand by her community. Her culture and grace did not estrange her from the most unfortunate. In her, all found a very helpful and sympathizing friend. The funeral was conducted in her church by Rev. Joel C. Carson, he was assisted by Revs. Avery and Wilson of the C. M. E. and Baptist churches, respectively. The church and community will misa her for life

JACKSON—Sister Cynthia Witherspoon Jackson, age 36 years, died at Natchez, Miss., at the home of Mrs. Fannie Allen, Wednesday, Aug. 13th, 1924, at 10:30 a. m. During her few weeks' illness ahe was given utter most attention and devotion by her sisters and nieces. She was a faithful memher of Harris Chapel Methodist Episcopal Church at Harriston, Mss., and had been a member of said church for more than 20 years. She was a zealous worker in the activities of her church and was also genuinely loved by a large circle of friends. She will be missid by us all. Her remains were sent back to her home for burial at Harriston, Miss. The funeral was largely attended by relatives and a host of friends. She leaves two sisters and three brothera and many relaives and friends to mourn her loas. Funeral services were conducted by the District Superintendent, Rev. .J C. Hibbler, aasisted hy the paator, Rev. R. Berry.—Miss M. E. Allen, reporter.

DISTRICT ROUNDS

(Continned from Page 13.)

isterial support, and each member is asked to pay one dollar for the same. The Sunday School and Epworth League Convention will convene at Moss Point, Miss., Oct. 2-5. Each auxiliary must pay $10 in the convention.—P. H. Rembert, D. S.

GRIFFIN DISTRICT
Fourth Round.

McDonough, Sept. 7-8; Brooks Station, 13-14; Stockbridge, 20-21; Fayetteville, 27-28; Hsmpton, Oct. 4-5; County Line, 11-12; Oak Hill, 18-19; Griffin St., 26-27; Griffin Circuit, 25 26: Joneshoro Circuit, Nov. 1-2; College Park, 9-10; Red Oak, 8-9; Jonesboro Ct., 15-16; East Point, 16-17; Williamson, 22-23; Decatur, 21-23. Dear Brother: We have just closed our district conference with a degree of success. Some of you did well while others let the flag trail in the dust. But I hope at Clark Rally every man will hc at his best. All monies reported at district conference, send it to O. A. Auman, 740 Rush St., Chicago, Ill., and the money raised for Clark Rally send it to Bishop E. G. Richardson, 63 Ponce DeLeon Ave., Atlanta, Ga. The Clark Rally will be Octoher 29. Don't fail to do your best to bring your full assessment. Call me if you need help. Yours. M. M. Alston, D. S., McDonough, Georgia.

ATLANTA DISTRICT
Fourth Round

Grantville, Sept. 7-8; Fairburn, 12-14; Marietta, 14-15; Newnan Circuit. 20-21; Battle Hill, 21-22; Ariel Brown, 28-29; Hogansville, Oct. 4-5; Oakland City, 5-6; Hogansville and Corinth, 11-12; Luthersville Circuit, 18-19; South Atlanta, 26-27; Peopiestown, 26, 3:00 p. m.; Clark University, Endowment Rally Day, heginning at 10 o'clock a. m., Oct. 29; Burns Circuit, Nov. 1-2; Newnan 9-10; Central Ave. 16-17; Wallace, 16, 3:00 p. m.; Warren Memorial, 23-24; Edgewood, 28-30; Rockdale Park, 30, Dec. 1; Annual Confereuce, Rome, Ga., Dec. 3. Bishop Richardson, presiding. Dear Brethren: We had a splendid district conference. Reports very encouraging. Our reports are our best recommendations. We are stewards; let us see to it that we give good accounts of our stewardship. The pastor is the key-man. Let the stewards plan early to pay the pastor in full. Our Fourth Quarterly Conferences should see our church records properly kept. How many full members? How many preparatory memhers? What is the enrollment of the Sunday School? Epworth League memhorship? How many students in your charge attending or planning to attend our schools? How many *Southwestern* subscribers in the charge? Do your officers take the paper? Are the churches insured? What are the debts? How much for World Service and other benevolsncea? Bring deeds to the conference. This should he our best year. Let each do his part. Let no one fail short. We must "serve the present age." I am your Brother, J. W. Queen, D. S.

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J. O. STOKES,
Mohawk, Florida.

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Philadelphia	Frankford, Pa.	Sept. 23-25	J. T. Fletcher
Columbus	Elyria, Ohio.	October 7-12	T. L. Ferguson
New York	Montclair, N. J.	October 8_9	J. R. Brown
Salisbury	Snow-Hill, Md.	Oct. 14-16	J. E. A. Johns

Lateche District Preachers' Meeting will convene in Houma, La., Sept 25th, at 10 a. m. Each one who has been programed will please come prepared to do his part. Dr. L. H. King will address the meeting at 7:30 p. m. Let each pastor bring threo subscribers to the Southwestern Christian Advocate and three laymen. Let us go in to make this a great meeting. Arthur Robinson, President; Dr. W. G. Alston, District Superintendent.

Superintendents of the Cradle Roll and Beginners Department of the Philadelphia District Bible Schools, Delaware Conference: We want to pray and plan to make this the banner year in each school, therefore the superintendents of these departments are requested to arrange for a drive for new members during the month of September, closing October 12, 1924. The pastors and superintendents of the Adult School are members of the Cradel Roll Committee, so ask them to help you to advertise widely in your community. For further information send a self directed envelope with stamp to the superintendent of the Cradle Roll and Beginners Department of the Philadelphia District of the Delaware Conference.—Miss Margaret Cengo, 1823 Sharswood St., Philadelphia, Pa.

CRESCENT CITY NOTES

All local preachers are cordially invited to attend a local preacher's rally at William M. E. Church on the 21st, conducted by Brother Henry Guidry and others.

The District Meeting of the Woman's Home Missionary Society met at Mallalieu Church, August 20. We were pleased to have with us the district superintendent, Rev. M. R. Walker, who gave us some encouraging words about our work. Rev. J. O. Richards also pledged his help. The district officers were installed by the pastor. After business we were served with refreshments. The district meeting of the Woman's Home Missionary Society will meet at Mt. Zion September 17. All the presidents, officers and members of the local auxiliaries are asked to be present.—Lucy D. Walker, corresponding secretary.

CHURCH FURNITURE

Woman's Column

SHREVEPORT, LA.—To the Presidents of the Woman's Home Missionary Societies of the Shreveport District Conference: Dear Sisters—We are now beginning a new year's work. It is quite necessary to pray and plan well for this year's work, for we must not fail, as you well know that the annual convention will be held on our district next June, at St. James, Shreveport. Let each district president strive to raise her membership dues as early as possible, then begin raising your pledge. Each president will receive her apportionment soon; make special effort to increase the membership and, above all, we must get the young people organized. Queen Esther girls, Mothers' Jewels' presidents, please attend the district meeting and bring your dues. At each meeting we are asking the co-operation of our district superintendent and pastors to help us in this great work that we may do our whole duty. My address is R 1, Bor 12. Yours for a successful year, Susie H. Day, District President.

CLARKSVILLE, TEX.—The Woman's Home Missionary Society of the Paris District held its annual district meeting at Sulphur Springs, Texas, August 1; devotional service conducted by Mrs. Mary McGee. Deaconess Rose Simpson, (whose presence always adds grace to our meeting), suggested that each sister relate her feelings and plans for the Home Mission another year, which wss accepted and highly enjoyed by all. After the reports of each auxillary, the following district officers were elected: Miss Maggie Rodgers, Bagwell, Tex., president; Mrs. Dora Terrell of Honey Grove, Texas, vice-president; Miss M. M. Taylor, of Paris, Tex., secretary; Mrs. Pearl Caton of Clarksville, Tex., treasurer; Mrs. L. M. Becton of Clarksville, corresponding secretary; Mrs. White of Terrell, Texas, secretary of Children's Work, and Miss Mable Smelser of Clarksville, Tex., secretary of Young People's Work. Mrs. Hattie Rainey, the former district president, resigned her position on account of illness of her husband. A grand ovation was given her as she retired from the chair. She was also elected to canvass and work for the Woman's Home Mission when she could conveniently do so. The meeting adjourned to meet with the Paris District Conference at Honey Grove, Texas, in 1925.—(Mrs.) L. M. Becton, corresponding secretary.

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CARD OF THANKS

We take this method of thanking the sisters of Mt. Pleasant Methodist Episcopal Church, Benton Circuit, Vaughn, Miss., for a recent storm. On the last night of our revival, Aug. 16th, at the beginning of praise service, the sky was bright and beautiful and the stars sparkled like diamonds. Just as we started praise service with the young people, a party composed of the following: Mesdames Mary E. Pepper, M. B. Tibbs, Saphrona Morton, Sallie Whisenton, Lucy Harlan, Margaret Robinson, Estella Williams, Maggie Davis of the Baptist Church, Mary W. Mack, Rosia Johnson, India Whisenton, Mollie Walker, Mollie Dory, Carry Whisenton, Susie Whisenton Davis, Ellen McGrew, Misses Rossa Johnson and Esther Pepper, many pounds of different varieties of choice groceries were found after service. Flesh and blood did not reveal such a thought. Such storms cannot do the parsonage any harm. We thank you kindly. Come again.—I. R. Kersh, pastor of Benton Charge.

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Southwestern Christian Advocate

LORENZO H. KING, Editor | Vol. 51 New Orleans, September 18, 1924. No. 39. | THE METHODIST BOOK CONCERN, Publishers

Autumn

Autumn once more begins to teach;
Sere leaves their annual sermon preach;
And with the southward-slipping sun
Another stage of life is done.
The day is of a paler hue,
The night is of a darker blue,
Just as it was a year ago;
For time runs fast, but grace is slow!

Life glides away in many a bend,
In chapters which begin and end;
Each has its trial, each its grace,
Each in life's whole its proper place.
Life has its joinings and its breaks,
But each transition swiftly takes
Us nearer to or further from
The threshold of our heavenly home.

Have I laid by from summer hours
Ripe fruits as well as leaves and flowers?
Hath my past year a growth to harden,
As well as fewer sins to pardon?
Is God in all things more and more
A king within me than before?
I know not, yet one change hath come,
The world feels less and less a home.

—F .W. Faber.

"BLOODY MONEY"

Thus, *The Christian Index,* official organ of the militant C. M. E. Church, characterizes gifts of money which certain Negroes receive from the hands of the Ku Klux Klan, that most destructive organization in our American life. *The Index* derisively refers to the Klan as "the brave men who wear pillow slips and bed sheets and insist that the 'Southern Democrat is the black man's best friend.'"

Evidently with a generous degree of righteous indignation and justified emotion, editor Parker observes that there are

> "a few fool Negroes in public speeches, for the sake of a few dirty dollars for schools and churches even trying to find something good in the Klan. The Negro who seeks a dirty dollar from that infamous and bloody organization is worse than Benedict Arnold, and would betray his race as quickly as Judas betrayed his Master. There have been some instances where the money has been forced upon some preachers, but there is no excuse for any preacher taking the bloody money in Kentucky, Tennessee, Illinois or any other state that is civilized."

Brother Parker is right about it. Though, in the above-quoted paragraph, he says much, we agree with his main propositions therein set forth:

Sensible Negroes find nothing good in the Ku Klux Klan.

Negroes who seek Klan money are seeking "bloody money."

Such Negroes are as truly traitors of their race and of society as was Benedict Arnold of his country, and Judas of his Christ.

Characterization of such money as "blood money" is eminently accurate. It IS "blood money"! No extenuating circumstances can make it anything else. Indeed there have been reported circumstances when there was probably for certain ministers who were approached by these "Greeks bearing gifts", no other alternative. *But that is altogether another matter.* There is vast difference between being *forced* to perform a certain act against one's will, and electing of one's own *free choice* to perform a certain act.

It is only in the realm of free moral choices that culpability or guilt can be attached to conduct. Nevertheless it is ''blood money" even though under given circumstances, those receiving it may not be guilty morally of betraying their race and of doing violence to Christian democratic ideals.

Religious pride and lofty ethical conceptions, it seems, would dictate that Negroes would not worship in any church fostered by such "blood money". Personally we should prefer to worship the Father-God out in the open temple of Nature, with tree-tops for temple spires and the whispering zephyrs the symbols of the sonorous voice of the Unseen, than knowingly to enter a church upon whose altars had been laid the Klan's "blood money", welcomed by that church.

And I would teach my own children the "three R's" in the privacy of that humble hut which I call my castle, until they arrive at their majority, before I would do violence to their sense of self and race respect as well as to their conception of the democratic nature of American institutions, by sending them off to study books and to grow character in a school plant which I knew to be fostered by this "blood money."

Negroes, for fifty years and more, have been building schools and churches with *blood* money but not with "blood money". Thousands of churches and schools serving us in the Southland today are eloquent monuments to the sacrifices and self-denials of forebears who labored hungry, and sick, many of them succumbing from sheer exhaustion in their tracks and filling premature graves, as living sacrifices, that their living and unborn children might enjoy the liberating boon of education and of freedom of religious worship. Will their children do less? Shall we seek an easier, tho withal a compromising and less manly, way to desirable heights for the race? God forbid.

Sensible Negroes, self-respecting communities, will spurn this "blood money" with which our bitterest, bloodiest enemies are seeking to buy our good-will and to traduce us. Klan money is "blood money". Let it alone!

CLASS AGAINST CLASS

"The real value of man lies not in what he has, but in what he is and what he may become," is the way one of the fundamental and far-reaching truths of life was phrased by Guy D. Goff in a recent campaign speech for nomination as United States Senator.

Such a moral maxim captures the interest of the reader not by the novelty of its content as by the novelty of its use. It does not ring like the cut and dried platitudes of the usual campaign speech. It carries one back to the days of the Nazarene, who shocked the complacent economists and material-wealth seekers of His day when he said, "A man's life consisteth not in the abundance of the things which he possesseth". The mad rush for false "goods" had split humanity up into classes so that the fattening of the one was carried on at the expense of the other. Social attitudes and temperaments had been developed that were working out the undoing of society; the disruption of the social order had ensued. There was nothing that could remedy the existing conditions save the spiritual principle promulgated by the Man of Gallilee.

That same social alignment finds expression in the present day social order. Economically, class is opposed to class in the industrial order of the present. In politics there is similar class alignment. While there is the same manifestation of the class conflict and hostility along racial lines. All of which is being pushed and perpetuated by organizations and cliques obsessed by the class conception of life and of society rather than by the Christian concept of the unity of humanity.

The most consummate flowering and fruitage of the class conflict idea is the intense and acrid colorphobia which has victimized the Negro in the country for the past three hundred or more years; which in another form now threatens its ravages into the ranks of the Jew and the foreigner. Verily this class concept is too much with us. "Mankind is thinking too much of its rights and too little of its duties; there must be no betterment of class at the expense of humanity. We must stop thinking in terms of class and think in terms of impartial justice." With Jesus there was no Amazon or Alpine or African or Nordic superiority or inferiority. The terms *"good"* and *"bad"*, *"saved"* and *"lost"*, *"righteous"* and *"unrighteous"*, *"just"* and *"unjust"*, *"clean"* and *"unclean,"* were favorite and fundamental words of his vocabulary, disclosing mental concepts which grouped themselves in his thinking; into which he poured the emotions of his soul; in reference to which His life attitudes were assumed.

Such spiritual discernment of values, such categories of persons, must be the determining ideas and agencies brought to bear upon the existing class and caste conflicts that destroy the harmonies of our social life and district and nullify our efforts for mutual co-operation and service. The need of the age is not for a new message. Our age-old message is sufficient. Our difficulty is the faithlessness and failure of all too many of our present day prophets both political and religious. Our imperative need today is for new prophets for the Old Word; prophets with spiritual insight, with the courage of the rugged old saints of other days who, like the Head of the Church, will dare to stand among the packs of political and social wolves and hypocrites and will tell them to cleanse themselves and realize that he, out of whose eye they would cast a mote, is in the brother-class.

ONE THING AND ANOTHER

Professor Francis W. Kelsey of the University of Michigan's expedition to Asia Minor, has reported that on the site of Antioch, in Pisidia, Asia Minor, have been unearthed the foundations of a large Christian church which may represent the successor of the church founded there by St. Paul. He reports: "It is natural to suppose that this church organization grew out of a group of the faithful converted by the preaching of Paul and that the structure itself may stand on the site of the house in which they first assembled, or in which Paul had preached."

The unearthing of this old church is reported to be a far-reaching discovery. But how much more far-reaching would be the unearthing in every town in the United States of a real successor to the church planted by Paul in Antioch? For it was in Antioch that "the disciples were first called Christians." It was in Antioch that there first gleamed forth from the lives of a little company those qualities which have come to be known as Christian.

What if all the accumulations of custom and tradition could be dug out and there should be unearthed in all of its fresh power a church of the original Antioch quality! The tragedy is that so many churches get to be something like an old worn phonograph; it is hard to hear the music above the rasping of the machinery.

The Church at Antioch came to life amid conditions in many respects parallel to those of our own day. It was a time when an old civilization was dying and a new one was coming to birth. It was the Christian vision of the Kingdom of God which brought renewal to that troubled age. It is the same vision which we must recapture for our own time.

James M. Barrie describes his feeling about the dictionary by saying that "Even if I do not

(Continued on Page 3)

AMERICA AND THE LEAGUE OF NATIONS

Recent events in connection with the League of Nations Assembly at Geneva tend to justify more conclusively than ever the necessity of that organization as an effective agency in the ultimate settlement of present world disorders and in bringing in that much desired period of poise and peace among the nations of earth for which so many thousands have prayed and are now praying and laboring.

Such an appraisal of the League does not preclude criticism. Even among its ardent advocates the League has its critics. In so momentus a matter as reduction of armaments, all efforts made by the league met signal failure, and it remained for the Government at Washington to assemble at the United States Capitol the nations of the earth and to weld them into an agreement which brought what was perhaps the first glimmer of hope to a vexed and agitated world. And critics point out that this only effective agreement originated outside of the League. Similarly it is pointed out that the present much heralded reparations settlement on the basis of the Dawes' plan, by which a loan of $200,000,000 is made to enable Germany to meet her creditors, was the result of efforts made not by the league but by powers without that organization.

It is now a matter of history that shortly after the league was set up, Musolini, with a flourish of the sword, defied the league in the settlement of the Corfu incident. Perhaps the most damaging criticism of the league is that of its handling of the question of the partitioning of Silesia. When the British and French Premiers mutually referred to the league the settlement of that dispute which jostled the harmony of the nations, the league admittedly rendered a decision which affected that body's prestige by impairing confidence in its impartiality. Concerning that incident, Mr. Lloyd George says the decision was, "sinister and mischievous."

But who could expect the league of nations to be a perfectly articulating and functioning organization, seeing it, as are all other earthly organizations, is composed of frail and faulty human beings. Nobody expects a perfect political organization on earth. What we do look for is one whose ideals are worthy of, and command, the loftiest and noblest attachment and loyalties of which the best thought and effort of mankind is capable. To this end the League of Nations is the best agency yet projected for insuring peace and stability in world politics. Gone forever, as an impracticable and unethical scheme, is the old "balance of power" method. Triple alliances and ententes served their day and purpose in pointing the way to the more honorable and glorious concert of nations and peoples on a world scale, in which each group looks not merely to its own group welfare, but to world welfare and to the development of a world-social-order which shall thereby insure the safety and perpetuation of itself.

No gain from the late war was more concrete and compelling in its universal value for the future welbeing of our world order than that of the universal oneness and interdependence of national and political groups and group interests; and the consequent mutual obligation of each for promoting the others' welbeing. To make practical and effective in human society this progressive ethical conception of group relationship and activity, the league of nations has been evolved from the wreckage and devastation left to humanity in the wake of the world war.

America cannot repudiate such a conception, neither can she withhold her vital influence and support from efforts for its practical realization in international relations. The old political dogma of isolation hitherto held so tenaceously by the United States must be abandoned in the light of the more advanced and ethical ideal of universal human interdependence for the welfare of total humanity. Isolation and narrow nationalism is the law of the jungle expanded to dangerous proportions. It must be displaced and supplanted by the higher Christian conception and rule of conduct which pushes out to the farthest borders of human society the lines of interest of one group and every group in the welfare of every other group and of every human being.

Already there are federated in the League of Nations forty-six different political groups or nations. This must be expanded to include *all* the great nations of earth. "Until America, Germany and Russia join the league," says Lloyd George, "its discussions will be viewed with suspicion by all the nations who were defeated in the Great War." America's coming into the league will very likely be determined by the approaching presidential election. Around the world all eyes are centered on whether there shall be swept into office this November a President and Congress which shall be favorable or one that shall be hostile to the league of nations idea. That event is full of destiny. In a recent cable to the Chicago Herald and Examiner, Lloyd George observes, as we think rightly, when he says that "Until America makes up her mind to co-operate in some form of organized and sustained effort to insure peace in the world, discussions on disarmament and arbitration at Geneva must continue to be academic and the real work will be done by external conferences, like those at Washington and London."

ONE THING AND ANOTHER

(Continued from Page 2)

use it, I like to feel that it is there." That is too often the feeling of a person in regard to his religion.

We have the suspicion that Charles G. Dawes is one of the worst slandered men in the United States at the present time. It seems incredible that anyone who has as sensitive a mind as Dr. Dawes possesses, would be guilty of the monstrous vulgarity attributed to him every day by hundreds of newspaper reporters who purport to record his conversation. The other day he stopped in the Grand Central Station in New York City long enough to light his pipe, with the result that there was let loose throughout the newspapers of the entire land a stream of profanity.

There used to be in the books on rhetoric an old-fashioned division of oratory into the two classes of "Sacred" and "Profane" oratory. Either Mr. Dawes, or the newspaper reporters who thing that their stories ought to live up to an accepted tradition in regard to the man, have been giving the country an unbearable deluge of profanity this summer. It is high time that it be stopped. If Mr. Dawes is not guilty, he is well entitled to sue for libel. A stream of profanity is like an open sewer—it contaminates everything that it touches. Decent minded people have always protested against a campaign of mud-slinging. We are not having a campaign of that sort this year. We should be spared all further outrages on public decency in the form of reported profanity.

Not often has a document come from an official church committee which approaches in statesmanlike vision and emotional power the statement of the General Conference Commission on Peace, summoning American Methodism to a celebration of Armistice Day in the interest of international good-will and understanding.

The contrast which is drawn between August 1 and November 11 is one which will be deeply impressed on the mind and hearts of multitudes of people. This call is one which will be universally responded to with enthusiasm and gratitude for such leadership.

Indications are at hand that Sunday, November 9, may prove to be one of the great red letter days of the recent history of American Christianity.

Mr. Albert D. Lasker, former chairman of the Shipping Board, raises his voice in another plaintive wail over the fact that the United States Government is not officially in the boot-legging business. He sings a requiem over the fact that "The American merchant marine was sunk when liquor was abolished." "The ships", he says, "especially the Leviathan could make money if they could serve alcoholic beverages. Mr. Lasker has been singing this song for some time, and apparently never wearies of it, although he has not succeeded in making it a popular ballad. The American people regard with some affection the Leviathan which carried over to France, during the war, one hundred thousand soldiers in safety. They do not care to see it close its career as a floating barroom. Uncle Sam is a pretty poor sailor if he has to become a bartender to make the business pay.

It is interesting to note that on the same day Mr. Lasker gave vent to his grief, Congressman Fred. R. Lehlbach of New Jersey, acting chairman of the Select Committee to investigate the activities of the United States Shipping Board and Emergency Fleet Corporation, returned from Europe optimistic over the outlook for the American Merchant Marine and said that "it would remain on the seven seas no matter what happened." Evidently to his mind boot-legging is not an essential element in the art of navigation.

The New York Herald Tribune by discharging the reporter who perpetrated in its columns the hoax about a "17,000 Ton Floating Cafe at Anchor off Fire Island", has established a precedent in the newspaper business of distinctly alarming possibilities. Suppose the inventors of all the newspaper stories without foundation should suffer the same fate! One could go into any newspaper office and be re-

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THY SUN shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.—Isaiah 60:20.

minded of that touching line of poetry of Charles Lamb

"All, all are gone, the old familiar faces"

How about the correspondents who furnished the daily stories of the successive victories of Admiral Kolchak and General Waganel in Russia a few years ago, stories that were later shown to be unrivalled outside of the Memoirs of Baron Munchausen, or the Arabian Nights. Were the reporters of the Chicago Tribune who wrote up the mendacious reports of certain meetings in Evanston last spring dismissed with any such flourish of outraged veracity? We have not heard of it. We hold no brief for the reporter who drew on his imagination for the floating palace story but we feel that his is not the only imagination in the newspaper business, and that a rigid application of this drastic policy would be one of the most wholesome things that could happen in America.

Recent reports from New London, Connecticut, describe a proposed celebration of Defense Test Naval Manoeuvers which will make every patriotic American throw his hat into the air in applause. We are told that the breaking up of "rum row" off Block Island has become the major objective of the Federal Government's first large offensive at sea against rum, drugs and immigration smuggling off the coast from Fisher's Island at Nantucket. Re-conditioned torpedo boat destroyers taken from the Navy are included in the dry fleet.

Here is a chance for a defense test which is a challenge to all the ingenuity and efficiency which can be developed. It is not stage-play but a real defense of the Constitution of the United States. It is a mobilization which is timely and necessary, and which will be followed with the enthusiastic support of the American people.

AMONG OTHER THINGS

200 Per Cent!

Dr. Frederick W. Shannon recently told a story in Central Church. Chicago, of a man somewhat the worse from drink who was boasting of his patriotism. "I'm no 100 per cent American. I want the world to know," said he. "The 100 per cent man just hates Japs, and Jews, and Dagoes, and a few like that. I'm a 200 per cent American. I hate everybody!"

A doctor in John Hopkins University has just completed a successful operation to stiffen up a man's vertebral column by putting new bones in it. A part of the shin bone was transferred to the back bone. If the operation could be made compulsory on nomination by the community,—what a boon to mankind!

Rescue Missions for the Strong

We have long been familiar with rescue missions for the week. They have done a thrilling and notable work in every great city. But a great many people have come to suspect that the church has given too much of its attention to lifting men out of the gutter and not enough to destroying the gutter. The pressing task of to-day is to rescue, not only the weak, but the strong—the dominating forces of the world. Now comes a daily newspaper, the New York Evening Telegram and Mail, and suggests that very thing:

"Our Christianity has been directed toward mopping up the floor instead of turning off the spigot. We have used our Christianity in taking care of the weak. We have built homes and hospitals. We have done all sorts of philanthropic things. We have made many people more comfortable.

"What this world needs now is rescue missions in the offices of our leading men.

"What this world needs is rescue missions in the foreign offices of the cabinets of the great nations of the earth.

"What this world needs is rescue missions at the doors of women's clubs and men's clubs.

"The world needs Christianity for the strong. It needs new motives and new purposes, new intentions and new performances for the leaders of thought and the leaders of men.

"There is such a thing, though it has a forbidding sound, as 'social compunction.'

"It means a feeling of guilt for the ills of the earth. It means a feeling of responsibility. Let's have Christianity in the form of 'social compunction' for the strong.

"Rescue missions for leaders are far more important than rescue missions for the fallen."

That kind of a rescue mission will need all of contagious enthusiasm and emotional force which the Salvation Army has brought so gloriously to its task. Unless the church can conquer at the top of society as well as at the bottom, unless it can Christianize the basic structure of society itself, it will become in time little more than a small group of people off on a side street, singing ditties about Heaven.

Overlooked Arguments for Child Labor

An organization boasting the high sounding title of the National Association of Manufacturers has delivered a Papal Bull against the proposed Child Labor Amendment to the Constitution, now before the State Legislature. We sincerely hope the other stuff these gentlemen manufacture holds together a little better than the arguments set forth by their counsel, Mr. James A. Emery. Mr. Emery's brief strongly brings to mind the classic three rules for conducting a law suit: first, make all the arguments you can; second, when the arguments fails, substitute epithets; third, lambast the opposing counsel. These tried and proved methods Mr. Emery has applied vigorously. He argues that the states have not neglected to protect their children. Then, seeking refuge from this doubtful position in epithets—he calls the amendment socialistic and communistic and, concludes by solemnly drawing a parallel between the downtrodden manufacturers and the American colonists rebelling against the tyranny of King George III. He claims that the following charge against King George is equally applicable to the Twentieth Amendment. "He has sent hither swarms of officers to harass our people and eat out their substance." In that last phrase "eat out their substance," is the milk in the cocoanut. Protecting the children against exploitation would doubtless eat out a bit of the profit of the exploiters of childhood.

The climax of the argument, however, is a real masterpiece. The learned counsel triumphantly proclaims, "On the day Calvin Coolidge became President of the United States his fourteen year old son received $3.50 a week for his labor in a neighboring tobacco field." This is evidently supposed to have some bearing on the labor of children in cotton mills and agriculture under vastly different conditions. To compare the voluntary vacation work of the son of a comparatively rich man, with the enforced labor of thousands of children, under conditions depriving them of school, play and health is puerile.

But if the Association is going in for that sort of argument we venture to suggest that they are missing some weighty examples to bolster up their case. Here are a few instances, all the more valuable in that some of them come from Scripture, showing the beneficial results of child labor:

Samuel, at a very early age, worked as a caretaker in the temple.

David worked effectively with a sling shot while still a tender youth, and no one, except Goliath, took any harm from it.

A little girl worked in Naaman's kitchen and splendid results came from it. (Of course, this could be used as an argument for slavery, but skillful suppression of a few facts will make it serviceable.)

The infant Hercules strangled serpents

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THE INSTITUTE SEASON IN OUR COLORED CONFERENCES

By F. H. Butler, Secretary Colored Work, Epworth League

We have had a summer crowded with action. The Institutes have been the best yet. The interest in this high spot of League work continues to grow. Requests continue to come in from districts as well as conferences anxious to take on this big feature of our young people's program.

You might get a line on our interest in the Institute if you knew the distances some of the Instituters travel. At Morgan College near Baltimore they came from as far west at Wheeling, W. Va., Charleston, W. Va., and Pittsburgh and Washington, Pa. As far north as White Plains, N. Y. At George R. Smith College, Sedalia, Missouri, they came from as far south as Oklahoma City, and west as Denver, Col. At Wiley "U" in Texas, they came from the extreme borders of the great Lone Star State. And ther are others I haven't time to mention. The Institute is truly a magnet.

This season our institutes have been held at Sam Huston College, Austin, Texas; Walden College, Nashville, Tenn.; George R. Smith College, Sedalia, Mo.; Bluefield, W. Va.; Chicago, Ill.; Wiley College, Marshall, Texas; Clark University, Atlanta, Ga.; Morgan College, Baltimore, Md.; Bennet College, Greensboro, N. C. Three others will probably be held at Little Rock, Ark.; Holly Springs, Miss., and New Orleans, La.

In our personnel we have had a larger number of the younger group. This is a most hopeful aspect. These young people standing on the threshold of manhood and woman hood need just what the institute has—to encourage and develope self-initiative, self-direction and self-discovery.

Gradually the standard is being raised in our work. This year Morgan, Clark, Wiley and George R. Smith have sent forth graduates. These classes have been organized into alumni associations to further promote institute activity. More of our institutes will have graduating classes next year. It is a fine thing to be able to say that some of the most cultured of both races have considered it a privilege to teach in our institutes. We do not know of a single instance where there has been a flat refusal. We do know of several instances where schedules have been changed, vacations cut short and other inconveniences endured cheerfully to serve institute interests. There is an increasing desire on the part of many well trained people to serve the coming crowd. We have found the members of our faculties patient, pains-taking and devoted.

More young men of high school and college grade have registered. This has increased the pep and added to the interest. It has also given given a better working base from which to recruit for life service.

The spiritual note has been emphasized. The morning watch has been almost as well attended as the periods of Bible Study and General Methods. We have had a larger number of definite responses to appeals for life service. Our World Service opportunity challenges the heroic and red blooded youth accept the challenge.

Our institutes have had the splendid support and encouragement of pastors, district superintendents, bishops, college presidents and district and conference league and Sunday School officers. Outstanding leaders in the church have given us sermons and inspirational addresses. One of the leading bishops of the church, a man whose name is a household word in all Methodism, cut short his vacation and made an extra journey involving over six hundred miles of travel to be with us and preach the Sunday morning sermon at one of our institutes.

In addition to our Institute program this summer, in accordance with a recommendation adopted by the General Conference, we had the opportunity to present the League Methods in the Summer Schools of Theology. At Princess Anne Academy, Princess Anne, Md., for the Washington and Delaware Conferences and at Waveland, Miss., for the six conferences of the New Orleans Area in the two largest of these schools for our group, lectures were given on General Methods to our under graduate pastors. These future leaders of the church will do their bit to further the program of our institutes.

DELAWARE-WASHINGTON CONFERENCES SUMMER SCHOOL

The Delaware and Washington Conferences Summer School of Theology, under the direction of the Commission on Conference Courses of Study, was held at Princess Ann Academy, Princess Ann, Md., August 4-11, 1924.

This institution, one of the best for the education of Negroes and operated by the Board of Education of the Methodist Episcopal Church, is beautifully located on the Eastern Shore of Maryland, and well adapted as a place for study, prayer and meditation.

The Board of Examiners of these two conferences conducted here their second annual session. There were 80 persons present, including faculty and students.

The work embraced the entire four-year course of study for the undergraduates, to which was devoted in the forenoon five (5) forty-five minute periods each day for written work and class room recitations; and in the afternoon lectures related to the work of the morning. In the evening inspirational addresses were delivered by Dr. Ernest Lyon, of Baltimore; Dr. John Reed, returned missionary from Liberia; Dr. P. O'Connell, professor in Morgan College, Baltimore, Md., and Dr. F. H. Butler, of Chicago. A course for graduate ministers and others was given in homiletics by Dr. W. C. Jason of the Dover State School for Colored Youths, the Psychology of Prophecy, by Dr. W. B. Berry, of Philadelphia, the Prophecy of Jeremiah, by Dr. Jas. H. Scott, of Philadelphia, and the Gospel of St. John by Dr. J. W. E. Bowen, of Gammon Theological Seminary.

A noteworthy feature of the session was an hymn contest given by the student body, a prize being given to the person reciting correctly the largest number of hymns from our Common Hymnal—the two successful contestants, Brothers Vivian T. Key the first prize winner, and Napoleon B. Carrington the second prize winner, were both from the Washington Conference, and among the large number either recited, neither selected the same hymn, Bro. J. F. Monroe was promoter of the Hymn contest.

The entire work of the school was conducted on high academic standards by the examiners.

The spiritual note was dominant throughout the entire period Dr. George Curry, a veteran minister of 40 years, conducted the morning devotions and delivered short addresses prior to the work of the day. These messages were filled with thought and apostolic fervor.

Early Sunday morning a great consecration service was held by faculty and student body, and at 11 o'clock Dr. D. H. Hargis, of Philadelphia, preached. This sermon was a fitting climax to the week's work. It was a veritable Pentecost. Rev. C. Y. Trigg preached a wonderful sermon on Sunday night.

The school was more largely attended than last year and a keener interest manifested. Both faculty and students voiced the feeling of appreciation to the Commission for establishing and operating these schools—and especially to Dr. Allan MacRossie for his fine contact and personal interest.—F. J. Handy, Dean; Ernest Lyon, Manager.

A UNITED CHURCH ATTENDANCE PROGRAM

For the guidance of Methodist churches cooperating in the interdenominational Church Attendance Campaign, to begin with a united "Come-to-Church" day on October 5th and to close at Easter Time, the Department of Evangelism has prepared the following suggestions:

A. THE PERIOD OF PREPARATION. Every charge should devote the necessary time for the deepening of the spiritual life of its membership. Any type of evangelism engaged in without this preparation is futile.

An up-to-date survey of the community should be made and the results tabulated on cards that may be used in the Personal Visitation Campaign.

Personal workers should be selected and made to feel their responsibility to win the unsaved of their community to Christ and His church.

B. THE PERSONAL VISITATION CAMPAIGN. One or two weeks should be given to this phase of the program under the direction of the pastor. No person on the constituency roll should be overlooked or neglected.

C. THE PUBLIC EVANGELISTIC MEETINGS. All persons visited during the Personal Visitation Campaign should be pledged to attend their public evangelistic meetings, which may be for one or two weeks as may best fit the local conditions.

The following suggestive program for a one week's evangelistic meeting following the Personal Visitation Campaign has proven most fruitful. The idea is that of taking forward steps in the Christian life.

Monday—The pastor should present to the

(Continued on Page 9)

TRAILING THE CAUSES OF CRIME

Judge Olson of Chicago Hunts Crime With a Laboratory

By Carroll Binder, of the Chicago Daily News

When Cain slew his brother he created a problem for his fellow humans which has not been satisfactorily solved to this day: why do men rob, assault, cheat, kill or do other anti-social acts to their brother? The preachers, teachers, magistrates, and the physicians of every generation have pondered this problem and sought ways to make men live together in peace and mutual aid.

Some foes of crime have sought to suppress it with fearful punishments to confessed or suspected wrongdoers. Death penalties were visited for what we now deem petty crimes. There was a time when clubs and other inanimate objects instrumental in killing men were destroyed in the war on crime. Criminals have been forgiven and treated with exceeding kindness in the hope that returning good for evil would alter their lives. Bad home surroundings have been held responsible for crime by others and philanthropists have fought poverty and filth to help man live better. Devout Christians have labored to bring about an emotional experience which should nauseate criminals with their past and give them a will to live a decent life.

Repressionistic methods are now generally conceded to be complete failures in combatting crime. It is admitted that well fed, busy people in clean, happy homes show less tendency to crime than poverty stricken slum dwellers. Religious literature abounds in instances of wrongdoers won to a better life by a deep personal experience.

Yet with all our advances in general well being and all the zeal of socially minded friends of the weaker brothers crimes of violence and of cupidity occur with depressing regularity in rich as well as in your communities. At this writing the entire country is following the trial of two well educated sons of public spirited millionaires for the brutal murder of their friend, the young son of another millionaire. Clearly society has not yet found the way out of crime.

The Chicago Municipal Court which probably listens to more sordid crime stories than any court in the world challenges the attention of socially minded people with a new explanation and a new cure for crime. Out of its experience with 40,000 cases in the last ten years the court has come to these conclusions:

Certain people can't help becoming criminals . Subject them to the most painful torture and on their release they may do the same thing over again. Forgive them seventy-seven times and they may commit the same crime over again. Place them in the most loving home with the best food, clothes, books, amusements and the most congenial work and still some of them will go wrong.

Permit these people to marry and have children and there is the strongest possibility that their children will show the same anti-social tendencies they manifested.

It is possible to predict that within a given



JUDGE HARRY OLSON
Of the Chicago Municipal Court

time certain of these unfortunates will murder some one whom they consider annoying; that others will rob, assault or forge.

Most people could not commit a crime of violence no matter what temptation be placed in their way.

Are Criminals "Defective"?

In other words, the court believes that criminals are defective, a class apart from the normal being, and that their defectiveness is hereditary. Hanging, the electric chair or long jail sentences punctuated by intervals of freedom do nothing to reduce crime in the opinion of the court. The one way to abolish crime is to cull out from normal society the men, women and children who simply cannot help going wrong. Abandon the barbarous methods of executing those convicted of murder and locking in narrow cells those convicted of lesser crimes, the court pleads. Your criminal is a sick man who must be cared for with tenderness and understanding. But for his own good and for the protection of society do not let him mingle with normal people and face the problems of normal people. He cannot bear such a burden and the very challenge to do so may bring tragedy to innocent people. Place these defectives on pleasant farms where they may engage in useful work and live as wholesome lives as possible and see that they do not go back into the world or have children. In a generation crime will have been markedly reduced and in a few generations you can practically banish crime by rigorous adherence to this policy, the court asserts.

This radical theory strikes at a great many widely held convictions and calls for some very drastic changes in our public policy. What justification is there for the court's position?

The Basis in Experience for a Radical Theory

Chief Justice Harry Olson of the municipal court and Dr. William J. Hickson, director of the psychopathic laboratory of the court, base their views upon ten years experience with the most varied cases coming before the court. Before undertaking to study Chicago's criminals and keep records of the cases passing through the court Judge Olson had 10 years of experience as a prosecutor. He had studied psychiatry and criminology to learn the best thought on the subject. Dr. Hickson had rounded out his training as a physician by studying with Bleulcr and other psychiatrists in the laboratories of Berlin, Zurich and Munich . Judge Olson brought Dr. Hickson to Chicago to open the first psychopathic laboratory in connection with a court anywhere in the world because he was convinced that prisoners needed the attention of a specialist in diseases of the mind and emotion. It is the belief of Judge Olson and his fellow judges in the municipal court that the opening laboratory was one of the most notable steps in the history of crime.

Chicago does not spend time examining and diagnosing offenders brought in for violating traffic rules or boys playing ball in the streets. It brings its psychiatric powers to bear on men, women and children coming before it for petty or major crimes which show a definite anti-social character. It examines persons sent to the laboratory by friends or interested parties because a "queer streak" developed. From two to three hours is devoted to each person examined. He is given a physiological, neurological, psychological, anthropological examination and inquiry is made into his heredity and environment.

Crime Not Due to "Feeblemindedness"

Chicago does not accept the theory that crime is due to feeblemindedness. That much delinquency is due to low intelligence is admitted by the court but that feeblemindedness accounts for typical crime is denied. The feeble minded person is limited in coherence of thought; his judgment is unreliable and hence his dependence on others is increased. He is less resistent to environment than normal persons—a victim of suggestions, influence or threats and of his own appetites. Nevertheless there is nothing essentially criminal in the feebleminded person. Many good people who do useful work in the world and lead good lives would not rate highly in the so-called intelligence tests. Murderers, forgers, pickpockets and confidence men on the other hand often show a high or average degree of intelligence.

Defective affectivity or emotion or defective will is the real ear mark of the incurable criminal in the opinion of the Chicago authorities. Those defects may be present in men of great intellectual brilliance. Dr .Hickson says they are apparent in young Loeb and Leopold, the intellectual prodigies, who reveal such marked indifference to ordinary standards of conduct. "There is in the mind of every person of normal affectivity a controlling disposition to accord with standards of conscience; to accord with society's rules; to cling to good and to abhor evil," says Judge Olson. "The sum of these qualities is sometimes called soul, and sometimes called conscience. The person not abnormal in affectivity has no inherent tendency to do harm to others."

An emotionally normal person is unable to calculate and commit a brutal crime. He thinks of the suffering of the victim, of the wretchedness of the job, of the memories that would haunt him to the end of his days should he remain unapprehended and he dismisses the idea of such an act with a shudder. Crime is committed by persons with a physical defect of the mass of grey matter comprising the basal ganglia and nervous system according to the Chicagoans —a condition which they deem incurable and which is almost certain to appear in offspring of the afflicted persons. These unfortunates do not react to problems in the way normal people do. Phi Beta Kappas or morons, they are able to kill a person, ride about town with the body, drop in at a restaurant for a hearty meal and when the body has been buried remove the bloodstains from their hands and clothes and call on their girl friends to discuss the crime in the most disinterested fashion.

Emotional defects are divided into two classes by the Chicago school of psychiatry. Those persons who are keyed abnormally high in emotionality—whose conduct is too intense and excitable—are called hyperboulic. Those who lack all the social emotions registered in pity, gratitude, respect, love, obedience and kindness, who show hardness of sensibility, cruelty and selfishness are called dementia praecox. "When the dementia praecox victim has normal intelligence, he will ordinarily steer a safe course, breaking the law only when his environment imposes extreme pressure, or when temptation is specially severe," Judge Olson holds. "It is not that he has any great compunction to live a decent life, but that he realizes the danger of giving way to his appetites and passions. Of course this will depend not only on the degree of intelligence, and the nature of the environmental stresses, but also on the degree of emotional defect. The dementia praecox subject of low mentality living in a competitive environment has little chance, especially during adolescence, when appetites and passions are keen to avoid criminality. Ordinary avenue to comfort and luxury, even to bare necessities, are closed; the victim cannot hold a job long even if he tries. He takes the shortest course to satisfy his needs. This means some crime involving brutality. The choice of crime will depend largely upon the intilligence factor."

Predictable Crime

Chicago is not content to explain crime as the handiwork of defective. It contends that crime is predictable. A trained psychiatrist can examine a defective and determine whether or not he will commit crime given the slightest occasion. "Almost all murderers and most suicides give plenty of warning", Dr. Hickson says. As this is written there is on trial in an Illinois town a woman who murdered her husband some months ago after Dr. Hickson predicted she would do that very thing if not restrained. Well-to-do and seemingly intelligent she was sent to the psychopathic laboratory for examination because of erratic conduct. Dr. Hickson pronounced her a dangerous case and had her committed to an institution for the insane. Misguided friends brought her before several judges and one of them finally released her. Taking her children she boarded a train for the town where her husband was staying and without warning put a bullet through his heart.

There are more than two score cases in the Chicago court records which Dr. Hickson pronounced dangerous when they came before the court for minor offenses and which later appeared before the court guilty of murder. It is claimed that one could go into the index files of the boys' court and pick out, among more recent cases, a dozen in which this forbidding diagnosis has been made and say with assurance that within six months one or more of this little group would be arrested charged with murder; within a year, two or more and so on. The persons who will commit the two thousand or more murders due in the next twelve months and the other major crimes which occur every year may be spotted by the same tests it is declared.

That is why Chicago urges every court in the land to add a psychopathic laboratory to its facilities as soon as trained psychiatrists can be obtained to administer the tests. Aided by the right sort of examiner the court will be in a position to cull out the hopeless offenders and permanently isolate them. For several years the Illinois legislature has had before it a bill providing for a segregation colony where such offenders may be cared for in the most humane fashion and where society will secure protecion from the depredations of the defectives. Every state should have such a large farm colony, Judge Olson and his associates believe.

Isolating Defectives Before They Become Criminals

To rid society of crime and criminals psychopathic examinations should not be confined to those who run afoul of the law, the Chicagoans hold. "The way to stop crime is to isolate in their childhood those who disclose dementia praecox symptoms', Dr. Hickson declares. "Instead of allowing these unfortunates to become juvenile offenders we should remove them from school and put them in special colonies where they will have no temptation to commit crime. We examine our school children for bad teeth and for adenoids and tuberculosis but we pay no attention to diseased emotions and defective wills. I believe the day will come when every school system will have its children examined by a psychiatrist just as it has the children examined by physicians and dentists today.

There are many able scientists who do not accept the Chicago theory of crime in its entirety and others who reject it. That there is something defective about the person who commits a serious crime is coming to be more and more widely believed. There is still more agreement that the laws of reproduction which hold with regard to grain and the lower animals hold also for humans. Scrub horses do not breed Derby winners and poor wheat does not bring large kernels the next harvet. The family which gave Jonathan Edwards to the world produced countless other preachers, college presidents, judges, governors and men of service to the community. It has scarcely any criminals and degenerates and the Jukes family had no notable preachers, teachers or civic leaders. Environment may have a larger influence than Chicago jurists are willing to concede but heredity is clearly of greater influence than it has been reckoned in the past. One of the best ways of combatting crime is to see that the parents of the next generation are sound of body, mind and emotion. It was a wise man of old who warned against the fathers eating sour grapes lest the children's teeth be set on edge.

A NEW CHAPTER IN THE HISTORY OF THE AMERICAN NEGRO

By Rev. J. W. Golden, D.D.

It does not take a philosopher to see, nor a statesman to tell the progress of the Negro in America. The history of his life, habit, struggles and achievements is a magnificent, fascinating story, but incomplete and will be, even after many more full chapters shall have been written. The Negro history thus far has been made largely by his devotion to God, the assistance of his friends of other race groups, his educators, ministers and leaders. And leaving behind them, and with us their contributions which shall live. But as day follows day though night comes between, one great leader follows another, though between their times many years may intervene.

But alas! many heroes have fallen, but another star has risen in that wonderful personality Bishop Robert E. Jones, under whose leadership, plus the struggles, devotions and loyalty of this race group, the progress on all lines in the New Orleans Area has been made. The progress in this area does indicate the Negro's ability to do things by organization and co-operation.

Aside from the very remarkable way in which the Negroes have displayed their loyalty in Centenary givings, they have done and are doing other things worthy of national consideration. One of which is the purchase of a plot of land, with one and one-half mile beach front of the Gulf of Mexico, at Waveland, Mississippi, forty-eight miles east of New Orleans and on the L. & N. R. R., which is to be known as Gulfside Camp Meeting and Chautauqua Ground, where any respectable number of the race may go and spend his or her vacation, or to enjoy a splendid summer resort on the only beach front controlled by Negroes along the coast. Here the sea breezes are balmy the year round. The location is one of the most beautiful on the coast, with its great live oaks clothed in beautiful green moss some of which hang in hand reach of the hikers, an ideal place for bathing, boating, fishing, etc., with hotel, spacious rooms and large sleeping porches, electric lights, artesian well water, tennis court, croquet grounds and other park features. This is soon to become a national meeting place for our race group. Plans are already being drawn for the great Harry Hoosier Auditorium with seating capacity of three thousand or more, summer homes are being erected by some who have bought lots.

Already during this summer of 1924 the fol-

lowing meetings have been held at Gulfside Camp Meeting and Chautauqua Ground: The Y. M. C. A., Summer School for Rural Pastors; Summer School of Theology; Girl's Reserve of the Y. W. C. A., Camp Meeting; New Orleans Area World Service Council; Boy's Conference and nine excursion picnics from New Orleans and along the coast.

The attendance has been exceptionally good good during the entire season, and represented among them were the following states: Alabama, Arkansas, Georgia, Illinois, Louisiana, Mississippi, Nebraska, North Carolina, Pennsylvania, Texas and Washington, D. C. In order that the reader may have a slight knowledge of the class of attendance here, mention is here made of the vocations from which they came, which are as follows: Barbers, ministers, (Bishops included), farmers, teachers, physicians, stenographers, housekeepers, librarians, home economic agents, demonstrators, railway mail clerks, nurses, social workers, undertakers, editors and college presidents, and among them the following denominations were represented: Methodist Episcopal, African Methodist Episcopal, Episcopal, Congregational, Baptist and Catholic. The above were registered as hotel attendants, plus the Camp Meeting, picnic and excursion crowds which were more than two thousand in one day.

Many visitors of other race groups have been on the ground and expressed their appreciation of the Negro's progress and left their good wishes. Among whom were our own American white friends, Germans, Italians, French and Spaniards. There is no place in the south where the spirit is better between the races. Splendid service is given from the smallest retail dealer to the largest wholesale store, and from the taxi driver to the railroad system.

It will be well to think of Gulfside for the place for your future vacation, and in the next year plan for the great Camp Meeting season. Information will be furnished on request from the office 631 Baronne Street, New Orleans, Louisiana.

AMONG OTHER THINGS

(Continued from Page 4)

while a baby in a cradle. This is one of the finest pieces of child labor on record.

George Washington labored chopping down trees when still under ten. Had the Twentieth Amendment prevailed in his day, American education would have been deprived of its greatest moral lesson. How fortunate that our forefathers were not infected with the socialistic, communistic idea of interfering with the rights of children to an eight or ten hour working day!

We present these overlooked instances freely to the Manufacturers Association to be placed alongside of the Coolidge boy as equally smashing arguments.

The New York World comments very incisively on this whole matter:

"When any organization tagged with a label of National Association and claiming to represent an association of manufacturers continues to argue this way in the twentieth century, and simultaneously professes not to understand why there is a protest movement on the part of union labor, it is underestimating its own contribution to the times."

AN INTELLIGENCE TEST FOR SUNDAY SCHOOL TEACHERS

Try it on yourself and see whether the result is A or C

By Paul Morrison



From LIFE—Used by Permission

A Sunday School task is frequently a Battlefield. But it is one in which the world's most important victories are to be won and to which all the generalship possible should be brought.

One famous indoor sport has been in hiding. It has even avoided an appearance in current magazines. But no one has forgotten the Intelligence Test There is something extremely annoying about an Intelligence Test as many a college senior discovered after Mr. Edison published ie questionnaire which threatened to make the inventor famous. At the outset, there is scarcely a person who does not think the questions are easily answered, but before the list is half gone through they pronounce its author unfair.

The great army of workers known as Sunday School teachers have thus far been delivered from such a test. They too, ought to be "questionnaired" for the sake of their own wits as well as to let the rest of the world know that the task of the modern Sunday School Teacher is an important one. Not a single Sunday School craves a group of 'know-it-alls' as its teaching staff, neither does any school care to entrust incompetent people with the sacred task.

The average teacher (and the word average is not used in a dead-level sense) ought to be able to answer the questions following without difficulty.

1. What is the Sunday School Teacher called or Expected to Teach?

Is your answer the Bible or Religion? Is ity Christianity or Jesus Christ? Then your answer is wrong, for each teacher is specifically called to teach the PUPIL. The primary consideration in all of our work of reliigous education is LIFE. A teacher may be pious and learned, but if he or she does not know the boy or girl, the young man or young woman to whom they are endeavoring to impart knowledge, utter failure as a teacher is assured.

Subject matter must ever be made subordinate to the pupil. A careful perusal of next Sunday's lesson is worth no more to the teacher than a tour through the wonderland of the child's mind and imagination; the girl's tastes and emotions or the boy's favorite games and constant playmates. Jesus with his "How much better is a man than a sheep?" was seeking the assessed valuation of a life, which is the starting-point of the marriage ceremony between Class and Teacher. This automatically check off the list of teachers the people who have just promised to 'take' a class. A superintendent is justified by scripture in telling such a one whose interest is not in the pupil that "To him that hath, from him shall be taken away?"

2. What Is the Three-Fold Aim of Sunday School Teaching?

This is a direct test of what you are trying to do as a teacher. The primary aim is not to keep a class quiet during lesson study or to keep up either the attendance or collections, which sometimes seems to be the sole aim of certain classes. We may not be able to all state out aim as teachers alike. It ought to embody the same ideas. Dr. George H. Betts says the three-fold aim in teaching the pupils religion may be stated in three great requirements which life puts upon every individual.

Fruitful knowledge; knowledge of religious truths that can be set at work in the daily life.

Right Attitudes; giving a true sense of what is most worth while.

Skill in living; through the power and will to shape the acts and conduct.

We may state them in different terms but your meaning must be the same. You cannot escape this three-fold aim by hiding behind a Sunday School Orchestra or a class social or even through the annual Christmas gift to each scholar, formerly purchased at the "Five-and-Ten"; now at the "Five-to-Fifty" on Main Street. If there was such an institution as a Religious Educational hospital, there would be many an inmate Sunday School teacher in the observation ward awaiting examination as to their true purpose in teaching.

3. What Is The Bible?

Here is a question no teacher can satisfactorily answer saying "the word of God" or "God's Divine Book". The Bible is more than that, and ought to have a far greater meaning to folks who are attempting in one form or another to present it as a great literature and a library in itself. It is a treatise on morals as well as a repository of spiritual wisdom. "It is a handbook of inspiration and guidance to the highest life man has in any age conceived". Your definition of the Bible ought to reveal the fact that you have the background of the life and history of Bible times and that

for you it is a book living and throbbing with interest.

The minimum of Biblical knowledge perceives clearly a thread of redemption which runs through the entire book. Do not be misled by the person who boast of having 'read the Bible through twenty times'; that person is not necessarily a Bible scholar, any more than a man who reads a time-table is a traveler! The teacher capable of giving the questioning student a clear definition of the Bible must have an open mind to the best possible helps; a respect for the conclusions of the best Biblical schools of our day and a passion to make the book filled with living character trying to speak to our own day on matter of faith and conduct.

4 . What Does It Mean to Be a Christian?

We hardly seek a technical definition from the great corps of workers, but every last teacher ought to have an abiding experience which gives personal knowledge and understanding to the idea of being a follower of Jesus. According to parliamentary law, we can move the previous question on all before us relating to Sunday School work and have nothing before us but the main proposition. What is the main business of the school? To make Christ-men for this the Christ's day. How are we to help others along the Christward way unless we ourselves have traveled it? How can we speak of accepting Him unless we have quietly and unpretentiously surrendered ourselves?

To have a teacher in the Sunday School without Christian experience or knowing simply what it means to be a Christian is like inviting a carpenter to occupy the chair of Therapeutic in a Medical college or asking a plumber to become head of a millinery department.

5. When Did the Protestant Reformation Begin and What Was Its Significance?

The great religious and intellectual revolution which marks the boundary line between the Middle Ages and the modern period, and which history records as the great Reformation, must be a part of a teacher's mental equipment. It was a time when the call of regeneration was loud and long; a time for the re-digging of wells to bring forth springs of New Testament standards of thought and simplicity. Out of the struggle came Protestantism with a vital message and a sound interpretation of Christian life with the place the Church has in the world today without the Reformation for a background and such characters as Luther to give it color. There is a needed stress upon sacred history in order that we may develop a consciousness that Protestant Christianity has made and can make a distinct contribution to the religious thought and life of the world.

6. What Are The Types and Methods of Teaching?

Do not be alarmed . We are not asking for your certificate from a Normal School. We are endeavoring to discover your intimacy with the ways of the Master Teacher. He was not called Rabbi as most ministerial brethren are called 'Doctor.' They called him Teacher because he taught. Jesus was first of all a teacher, rather than a preacher. He supplied the model which anticipated modern psychology and pedagogy and added in his example and method a standard not easily attained.

Jesus had the ability to adapt his instruction to his hearers; he knew full well how to present the subject matter and adapt it to the occasion. Sometimes he used the topical method; now and then he used the lecture method ,but least of all. He loved the question-and-answer method as in the parable of the Good Samaritan and his conversation with the young lawyer following. His favorite method of teaching was the story method, used very pudiciously. "And he spake to them in parables." He was forever doing it, that hearing they might understand.

In this day when the urge is for trained Sunday School teachers there is no excuse for being ignorant of the most approved methods of teaching so long as we can readily learn the technique of Jesus' methods. We have his example as well as all the helps of the present which rushed us into a great land where we may roam through gardens of information and instruction without the limits of time or talent.

The supreme word for the teacher is from the Master who said: "Go and do thou likewise." He himself was an embodiment of the truths and ideals he taught to others. This is the final test: is the teacher a doer of the word she proclaims to others?

Emerson in his essay on Self-reliance said, "An institution is the lengthened shadow of one man." Cannot the same be said of religious institutions: it is the lengthened shadow of the teacher.

St. James Church, Cohoes, New York.

OPELIKA DISTRICT EPWORTH LEAGUE SUNDAY SCHOOL AND WOMAN'S HOME MISSIONARY CONVENTION

The Opelika District Conference, Epworth League, Sunday School and Woman's Home Missionary Society Conventions of the Central Alabama Annual Conference, convened with the Roanoke Methodist Episcopal Church, Roanoke Alabama, August 10, 1924.

The Woman's Home Missionary Society Convention convened, Tuesday 10:30 a. m., with the District President, Mrs. J. R. Russell in the chair. The devotional services were conducted by Mrs. Colquet, after whcih the Woman's Missionary Society State president delivered an inspiring address, touching the effective work being done by the women through the state.

It was encouraging to see so many auxiliary presidents present with their excellent reports, showing the efficient leadership through the District president, Mrs. J. P. Russell.

The opening sermon was preached by the Rev. F. E. Darkins, who took Luke 24:32 for his text. His sermon was full of pathos and was very interesting.

Introduction: Mrs. Ousley of the M. E. Church, South; Mrs. Ousley, emphasized the essential points that help men and women to reach the best ends. The solo by Mrs. Homes of the M. E. Church, South, was enjoyed by all.

The Convention opened at 3:30 p. m., with Mrs. J. P. Russel in the chair. "The ways to make our Mission Society interesting," was discussed by Mrs. G. M. D. Points, Mrs. Texas Cook, Mrs. Gates, Mrs Johnson, Mrs. Shealy. This discussion brought out many vital thoughts, which were appreciated by all. The Mother's Jewels and Queen Esther Circle rendered interesting programs.

7:30 p. m., the devotional services were conducted by the missionary ladies. Dr. J. N. Wallace District Superintendent of the Opelika District, introduced Mrs. J. B. Russell, who delivered her annual address, which showed marked progress of the Missionary Society on the Opelika District.

Then Rev. C. P. Sumter was introduced who preached from Roman 12:1, "I beseech you therefore, brethren by the mercies of God to present your bodies a living sacrifice." The Rev. Sumter's sermon was clear and forceful. The Missionary Society raised $114.35.

A UNITED CHURCH ATTENDANCE PROGRAM

(Continued from Page 5)

people his conception of what is to be a Christian. Let all present take a forward step.

Tuesday—Set up the missionary obligations of the Christian. To be a Christian is to qualify to help the Lord save the world. All take a forward step.

Wednesday—Emphasis on the social phases of the Gospel. Our relations with our fellow men. Another forward step.

Thursday—Stewardship. Not all can go to the ends of the world but every Christian can and should help his Lord finance the program that seeks to carry out His will in this regard.

A forward step here should be the signing of the Stewardship Card.

Friday—Life Service. All present should be made to see that to be a Christian is to be willing to give their sons and daughters to God that He may use them as He will in the furtherance of His Kingdom. Young people of high school and college age should be made to see that they are Christians only as they willingly and cheerfully lay their lives in the hands of their Lord and be ready to answer His call to any task, anywhere.

Sunday—Ingathering Day. The "Stand By" program set up. A training class for young converts in the doctrines and government of the church.

The personal workers should be organized for continuous service throughout the year. Every week should have its accessions to the Kingdom and the church.

It is urged that an hour at each annual conference session be devoted to a discussion of this important campaign and that, wherever possible, the campaign be promoted simultaneoulsy in an entire conference, district or group of churches.

Further information, leaflets for the use of workers and other materials may be secured by addressing the Department of Evangelism, Board of Home Missions, and Church Extension, 1701 Arch Street, Philadelphia, Pennsylvania.

REPORT OF DISTRICT CONFERENCES

GREENVILLE

The spirit of progress had taken possession of the people and when the District Conference convened it found all preparations for building a new structure of brick in evidence.

The session of the conference was convened promptly at Liberty, South Carolina. Its organization was perfected by the election of Rev. E. C. Wright, secretary. The District Superintendent, Rev. W. S. Thompson, D.D., is nothing if not full of enthusiasm for the cause of Christ. "Business in earnest for the Master" seemed to be his slogan. The subjects discussed were timely. The importance of eduеational Evangelism by Rev. J. W. Taylor, was ably discussed.

"Infant Baptism" and the best method of conducting revivals were discussed. The subjeet "Should the plan of Unification as adopted by the General Conference be confirmed by the Annual and Lay Conferences?" was discussed by E. B. Holloway for, and Rev. J. F. Green against. The feelings of the conference were ruffled when a welcome address was delivered by one of the white pastors of Liberty. An expression used by him excited the ire of the conference and he was replied to by Rev. J. W. Taylor in no uncertain terms.

There seems to have been a noticebale reaction from the five-year strain of the Centenary activities of the preceding five years. The ministerial support for the district was ahead of last year. Rev. J. W. Moultrie, D.D., Area Secretary, was present and spoke in his usual convincing manner. Rev. M. M.Mouzon, representing the Conference Claimants Fund. was present and spoke in the interest of that fund. Mr. C. W. Caldwell, president of the Laymen's Association, was on hand to represent that cause.

The mid-day sermons preached by Revs. A. Knox, J. P. Robinson, S. M. Brown, T. R. Robinson, were full of the spirit. The Rev. D. F. Tillman in preaching the opening sermon set a high mark. Each participant on the program endeavored to do his best and consequently this conference was voted the best to date.

The people always look forward to the Sunday services with great anticipation. The 10 o'clock love feast is always a source of great edification to the congregation. The District Superintendent, the Rev. W. S. Thompson, D.D., had his weapons whetted for conquest. His sermons are always fresh and soul-stirring. The people enjoyed his discourse. At 3:30 o'clock, the Rev. A. H. Hayes, pastor at Seneca, preached, and one person came forward and united with the church.

Rev. F. A. Connelly preached at night. His discourse was in keeping with the spiritual plane that had been reached during the day. The amount raised for World Service was $822.00. The ministers returned from the conference with the determination that the World Service fund will not suffer at their hands. This district conference can boast of having the oldest active member of the South Carolina Conference, as one of its members. Dr. D. M. Minus, has spent fifty-five years in the ministry and is still going some. He has recently established a new church at Greenville, S. C. It made a splendid report at the last annual conference.—E. B. Holloway, reporter.

ORANGEBURG

The Orangeburg District Conference convened in Prospect M .E. Church, Rowesville, S. C., July 24th to 27th., Rev. A. J. Pogue, Pastor. At the appointed hour on Thursday morning, Rev. B. S. Jackson, D. D., District Superintendent of the Orangeburg District read hymn 392, "Workman of God, O lose not heart", after which a wonderful prayer was offered by Rev. I. E. Lowery, D. D.

Rev. J. A. Summers was elected Secretary, Revs. R. G. Lawrence and A. W. Wright, assistant secretaries, Rev. D. J. Sanders was made Treasurer, Revs. A. J. Pogue and J. E. Goins assistants. The Rev. M. M. Mouzon, D.D., was then presented to the Conference, and made an urgent appeal for the Conferenee Claimant Fund. Reporters were then appointed for the papers.

At noon Rev. A. W. Wright preached an excellent sermon which was enjoyed by the congregation, and at the evening session Rev M. M. Mouzon, D.D., brought a great message which stirred the hearts of the people.

On Friday, Rev. R. F. Freeman, D.D., read a paper which gave us much information about the Centenary and World Service Movement. Rev. W. M. Hanna, D.D., was on program for a sermon at the noon hour, but the hour was kindly granted to hear Dr. J. B. Randolph, President of Claflin College. This address was a great one.

At the afternoon session instructive papers were read by Revs. J. A. Summers and D. Sanders. Then for the evening session a soul-stirring sermon which was gladly received was preached by Rev. L. A. Thomas. Rev. R. H. Cunningham gave the Conference a great message at the noon hour on Saturday.

Sunday was a High Day in Zion; the Love Feast was conducted by Dr. Lowery and Brother Phelps. The noon sermon was preached by the man whom the South Carolina Conference loves to honor, Dr. L. M. Dunton, President Emeritus of Claflin College. Suffice it to say that it was a wonderful message of good tidings and good news. At 3 o'clock Rev. J. S .Miller, who prays, sings and preaches until you are happy brought us the message.

During the District Conference a District Ladies Aid was organized with Mrs. Lumax of Columbia, as President; Mrs. Alma McPherson of Orangeburg, Vice-President; Miss Rembrant, Secretary, and Mrs. E. B. McTeer, Treasurer.

We congratulate Rev. Pogue, "the Church Builder" and his faithful members and friends on the royal entertainment given us at this, which was one of the best Conferences of the Orangeburg District—C. H. Dangerfield, Reporter.

SAN ANTONIO

The Forty-Fourth Session of the San Antonio District Conference Epworth League and Sunday School Institute, with other auxiliaries and a Missionary World Service Assembly met in Henson's Chapel Methodist Episcopal Church, Gonzales, Texas, August 12-17, 1924, Rev. A. L. Carper, District Superintendent presiding.

At 8:30 a. m., Rev. M. Majors conducted devotions, after which Rev. J. H. Swann delivered a morning message, full of logic and thought. The Sacrament of the Lord's Supper was administered by the District Superintendent assisted by the Elders. The organization of the District Conference was effected as follows: Secretary, Rev. Samuel N. Harvey; assistants, Rev. Thomas Moore aud Mrs. N. M .Harmon; Treasurer, Rev. L. H. Richardson,; Rev. J. W. Weakly; Statistician, Rev. J. S. Medlock; assistants Mrs. V. M. Porter and Miss Tena Waiters. The reporter to the local papers, Mr. J. C. Brumboy; Southwestern Christian Advocate, Mrs. J. H. Swann.

The various committees were appointed and began their work promptly. The Secretary called the roll of pastors and each responded by paying their assessments.

The welcome address on behalf of the various churches was delivered by Rev. F. D. Holloway, pastor of the African Methodist Church. Response by Rev. L. H. Richardson. The District Superintendent made his first report which was very good indeed and showed that he is wide awake to the needs of his District He is determined to succeed with the help of the pastors. His recommendations were readily adopted.

The Laymen's Association was organized with Mr. J. C .Brumbry, President and Mrs. E. L. B. Richardson, Secretary.

We were highly honored with the following visitors who cheered us on our way: Rev . J. G. Browne, District Superintendent of the Victoria District, Rev. A. D. Jacques, District Superintendent of the Austin District, Rev. J. E. Holden, Prof. R. A. Adkinson, Rev. and Mrs. George Waters, Rev. H. Jackson, Rev. and Mrs. G .F. Alexander, Mrs. Nellie Jones, Mrs. M. M. Sanford, Conference Treasurer of the Woman's Home Missions, Mrs. F. L. Kirkpatrick, Conference Corresponding Secretary of the Woman's Home Mission. Rev. J. W. V. Hutchins, Rev. C. W. Franklin, Rev. and Mrs. M. W. Stevens. Prof. N. B. Edwards, Professor and Mrs. I. K. Edmondson, Rev. D. C. Lacy, Conference Claimant Field Secretary, and Rev. A. Browne.

Rev. Moses Smith the fraternal delegate of the Victoria District brought to us hearty greetings from the Victoria District. The Sunday School, Epworth and Junior Leagues, and Woman's Home Mission Society, were presided over by their respective District Officers.: Prof. O. V. Walker, Mrs. V. M. Porter and Mrs. J. A. Pope. All made good reports. The discussions and papers daily were of a high order, as well as inspiring and informing.

The World Service Class was instructed one period each day by Revs. L. H. Rich-

ardson, J. W. Weakley and J. S. Medlock.

The following ministers preached with eloquence and power, Rev. M. Majors, Rev. C. N. Strait, Rev. Newton W. Stevens, Rev. J. N. Weakley, Rev. J. W. Stone, Rev. A. Mason, Rev. Samuel N. Harvey, and Rev. Joc Priestly, Rev. L. H. Richardson ministerial delegate to the General Conference held in Springfield, Mass., spoke on the legislation of the General Conference imparting many useful facts.

The students and alumni of Samuel Huston College rendered a very excellent program on Friday night. Dean Greene of Samuel Huston College addressed the vast audience picturing to us the marvelous growth of Samuel Huston College within twenty-four years. The Conference is justly proud of our College and the recent state recognition which she has won upon her merit.

Prof. O .V. Walker, District Sunday School Superintendent conducted a model Sunday School at 9:30 a. m., Sunday. The banner was won by Gonzales School, Cuero held second place.

Annual Love Feast was conducted by Revs. J. W. Stone and J. H. Swann. The morning message filled with fire and the Holy Ghost was delivered by Rev. A. L. Carper. He used for his theme, "The Life and the Light." At 3:00 p. m. Rev. L. H. Richardson pictured to us the "Open Door," Rev. 38. The closing sermon was preached by Rev. J. H. Napier.

The conference was a success in every way being one of the best ever held on the San Antonio District. Rev. D. C. Lacy is working hard in the interest of the retired ministers.. Too much praise cannot be given Rev. Wm. Ellison, his members and the various churches for the royal way in which they entertained the large delegation and visitors.

The amount of money raised was over $1250.00. The next session of the District Conference will be held in Corpus Christi, Texas.—Mrs. J. H. Swann, Reporter.

EASTON

The Epworth League and Sunday School Convention of the Easton District Delaware Conference, held its second annual convention June 23, 24, 25, 1924, in the Historic Waugh M. E. Church, Cainbridge, Md. Dr. Moses A. Thompson, Pastor.

The visitors were joyfully met, by the pastor and the local entertaining committee in a church tastefully decorated with choice flowers and beautiful plants. Our District Superintendent, members and friends planned wisely and worked successfully to make the convention a grand triumph. It was great.

Rev. J. O. Stanley, president of the District Chapter of the Epworth League, opened the League Convention with songs of spiritual power and presided over the sessions with dignity.

The musical and Literary entertainment rendered by the local and District talent, reflected credit upon all concerned Dr. J. W. Jefferson, District Superintendent, delivered a strong eloquent address, which showed he had a firm grasp upon the problems before the church today and pled earnestly for the **conservation of the youth, Prepared Leadership and the World Program of Life Service.**

The six o'clock morning watch services were of real spiritual value and largely attended by pastors and delegates.

Mrs. Helen C. Waters delivered a strong soul stirring "welcome address," which was ably responded to by W. A. T. Miles. Dr. T. H. Woodley District Superintendent of the Wilmington District, was introduced before the convention and delivered a delightful message.

Drs. J. L. Taylor and D. H. Henry, Fraternal Messengers from the Wilmington and Salisbury Districts brought us thoughtful fraternal utterances, full of love and sunshine. Drs. T. H. Kiah, Principal of Princess Anne Academy, C. W. Pullett and F. O. T. Laws were present and introduced to the Convention.

Mrs. M. V. Waters president of the District Junior Epworth work, brought an excellent report which showed marvelous improvement in the Junior League work. Other strong and eloquent addresses were delivered by Drs. L. B. Buchanan and J. H. Reed.

The recreation work was under the skillfull management of F. H. Quinn, the fourth Vice-President of the District Epworth League Chapter.

The Boys and Girls Conference was a remarkable feature, showing that the church has not lost its hold upon youth. This conference of Boys and Girls of the Adolescent Period was full of enthusiasm during the whole session. Twenty three boys and three times as many girls together with fifty-five adults were in attendance. J. H. Blake, Directed the Boys and Mrs. L. V. Matthews was Directress for the Girls.

The following subjects were for thought and action before the Conference of the morning session held at 10:30 in the A. M. E. Church: 1. Conservation of the Youth; 2. Development of Leaders for uplift; 3. How to reach and save the boys and girls? 4. Personal Evangelism and what is it. An evangelism seed sowing service was conducted by the Director J. H. Blake assisted by strong Christian workers.

A personal canvass was made for Christ and definite forms of Christian work, among unsaved boys and girls. The result was as follows: Boys stood for Christ, 8; Girls stood for Christ, 23, total. 31. 2:30 p. m., the boys and girls who were members of the Boys and Girls Conference and Christian Workers formed a line and marched to Waugh M. E. Church, singing, "Onward Christian Soldiers", and "My Country tis of Thee." 2:45 p. m., the Big Program was on every boy and girl was on "tip toe" ready for the fray. It was an inspiring sight to see the youth marching in the church filling the middle block, being led by these intreped leaders advancing the Kingdom of God.

The Pastor of the A. M. E. Church and the Pastor of Waugh M. E. Church, Cambridge, Md., also District Superintendent Dr. J. W. Jefferson and Dr. F. H. Butler Secretary of Colored work of the Epworth League, Director and Directress of the Boys and Girls Conference, J. H. Blake and Mrs. L. V. Matthews, bearing large American flags, followed by the army of boys and girls marching with firm and steady steps under the command of F. H. Quinn assisted by M. C. Anderson and F. A. Fassett.

The congregation stood and sang "Beloved now are we the sons of God." This was the supreme moment of the Convention. This scene was a great boost for the church and advanced Kingdom of God in leaps and bounds.

Several members of the conference took prominent parts in the program and caused much praise to be given, of course of the natural ability shown in the boys and girls who were members of this third annual conference held by the boys and girls.

Dr. F. H. Butler was at home and held the great audience spell bound, he was at his best. The tide of enthusiasm rose to a great height. Dr. Butler had a great message and it was burning upon his heart.

Consecration Service: Thirty-one names of those, who accepted the leadership of the Lord Jesus were called and they came forward kneeling at the altar for prayer and consecration. This was an impressive service and J. N. Butler led in fervent prayer.

Dr. W. C. Jason, President Emeritus of the State College at Dover, Delaware, delivered a delightful address, subject: "That boy and that girl." This address was helpful to all who heard it. W. C. Bowland preached a wonderful sermon, subject: "What think ye of Christ?"

The Holy Communion was effectively served by Dr. J. W. Jefferson, District Superintendent, assisted by several pastors of the District. A keen interest was taken in the activities of the District through all it sessions and the pastors and delegates went home happy because they were helped to be better churchmen.—J. H. Blake, Reporter.

ALEXANDRIA

The Thirty-Seventh Annual Session of the Alexandria District Conference convened August 6-110, 1924, at Kynet M. E. Church, Boyce, Louisiana.

The Conference opened Wednesday morning at 9:00 a. m., with the District Superintendent Rev. Cornelius Johnson, A.B., in the chair. Devotional exercises conducted by the district superintendent. After which the Sacrament was administered by the District Superintendent, Rev. Cornelius Johnson, assisted by Revs. D. G. Williams, R. A. Warmsley, J. A. Landry, M. C. Harrison, B. R. Jackson and O. J. Harney. The Conference roll was called and nearly all the ministers on the district answered present. Rev. R. A. Warmsley was elected Secretary. He chose for his assistants Rev. B. R. Jackson and W. R. London. Rev. M. C. Harrison was eleeted statistician, he chose for his assistants, Mrs, J. E. Brown and Rev. William Jarrell. Rev. B. R. Jackson was elected conference treasurer, Rev. J. E. Brown was elected reporter to the Southwestern Christian Advocate. Rev. B. R.

Jackson was elected reporter to the local paper, and Rev. G. G. Williams was elected post master for the Conference.

The Welcome Addresses were delivered on behalf of the Kynet M. E. Church by Miss Cordelia Armstead; it was a master piece. On behalf of the city by the Honorable Mayor. Of all welcomes delivered by the Mayor of any city or town, no matter where they were ever, or ever will be delivered, none has ever or ever will surpass the masterly address delivered at that hour by this Mayor. On behalf of the Baptist Church by Rev. C. H. McGener,, his, as the others, was well delivered. In well chosen words Rev. R. A. Warmsley responded to the address of the Mayor. And on behalf of the churches the response was made by Rev. A. M. Taylor, which was a master piece.

The District Superintendent opened the discussion of Unification and the following spoke very briefly on the subject: Revs. R. A. Warmsley. M. C. Harrison, Mrs. Edith Boweman and J. E. Brown.

One among the greatest features of the Conference was that we were favored each day with a morning message by the following Pastors: Revs. M. C .Harrison, J. A. Landry and G. M. Garner. These messages will long be remembered by all who heard them.

Another outstanding feature of the Conference was a spiritual sermon each morning and evening by the following pastors: J. E. Brown, Zachariah Smalley, William Jarrell, T. J. Bridgett and Alfred Hall.

The introductory sermon was delivered by Rev. I. W. Lodge, Text: Heb. 10-35, Theme: "Confidence in Christ". The missionary sermon was delivered by Rev. Garfield Roberson, Texas: "Thy Kingdom Come," Matt. 10. The Educational Sermon by Rev. A. M. Taylor, Text: Matt. 3-10, Subject: "Preparation for Life." The Doctrinal Sermon by Rev. B. R. Jackson, Text: Act. 2:37-38. "Repent ye every one of you". These Brothers were indeed at their best. The Conference was graced with the presence of Rev. Hamilton of the Lake Charles District who brought fraternal greetings. Rev. Long. A.B., B.D., was also present and spoke to the delight of all. Among the many visitors that were present was Mrs. Turner, a return missionary from Africa.

The Literary Program was one among the best. The following delivered papers, which were very inspiring: Miss Louise Balthaza, Subject: "What the Epworth League can do in the uplift of our young people." Mrs. Samuell Brown,, Subject: "Twelve Reasons, why Girls Go Wrong." Rev. J. C. Brown, Subject: "Stewardship as a Basis for our giving."

The report of the pastors showed a great increase along all lines, each pastor's report also showed much interest in the World Service Program.

Our Sunday service was one of a lasting impression. The model Sunday School was conducted at 9:30 by Revs. G. M. Garner, J. E. Brown and the Pastor Rev. G. C. Williams. The District Conference Love Feast was conducted by Revs. O. J. Harvey, J. A. Landry and A. W. Goins. The annual sermon by the District Superintendent, Rev. Cornelius Johnson, A.B., was one among the greatest sermons ever listened to by the Alexandria District Conference. He chose for his text, Gen. 9-13, Theme: "There is a Rainbow in the Cloud." It was a master piece. Brother Johnson is indeed a preacher and a philosopher.

Sunday evening was field day and the following ministers preached: Revs. I. W. Lodge, Garfield Roberson, W. B. London and T. J. Bridgett, these was a spiritual feast.

At 8:45 p. m. the closing sermon of the conference was delivered by Rev. R. A. Warmsley. He chose for his text, Isaiah, 9:5-6, Theme: "The Wonderful God." His was a powerful sermon that will never be forgotten. Following this was the District Superintendent's reports andt the reading of resolutions, after a brief exhortation given the entire conference by the District Superintendent, the Doxology was sung, and benediction was pronounced by the District Superintendent. The Conference then closed without date to meet next year at Pleasant Hills, La. Thus closes one of the greatest Conferences in the history of the Alexandria District.—J. E. Brown, reporter.

LOUISVILLE

One of the most far-reaching and inspiring conferences of the Louisville District convened at Anchorage, Ky., August 12-17, 1924, Rev. R. F. Broaddus, the District Superintendent, Presiding. The conference was called to order in a very pleasing manner. He gave us a wonderful address: Subject "A Charge to Keep I Have."

Communion was administered at 11:00 a m., by Revs. H. M. Carroll and J. H .Ross in a very solemn and impressive manner. Many partook of the Lord's Supper

Organization was perfected with Rev. J A. Bowen, Recording Secretary; Rev. L. W. E. Watson, Assistant Secretary; Mrs. Maggie Slaughter, Statistical Secretary; Rev. J. S. Henry Treasurer; Rev. L. R. Starks, Assistant Treasurer; Rev. Eugene Flounoy, Reporter of the Southwestern Subscriptions; Mrs. Ome Dow, Reporter to the Southwestern Christian Advocate.

Reports of the pastors were grand, showing increase in membership and efficiency in the work. The Ladies Aid reported having raised $1000. The ministers' wives raised over $700, for the conference claimant; Hobbs Chapel reported, raised $438 public collection during conference session.

Many inspiring papers were read, which were followed by helpful general discussions. Miss Henrietta Sanders delivered a fine welcome address on behalf of the Local Church; Miss Lucy Brown and Mrs. Irene Milligan delivered splendid addresses on behalf of the young people. Rev. I. G. Penn, Jr., of Jones' Temple made a stirring address in response, on the part of the conference.

Bishop M. W. Clair, our resident Bishop, visited the Conference, also Area Secretary of Chicago, Ill., in behalf of "World Service", Mrs. Bulkley, representing the Woman's Home Missionary Society; Rev. H. M. Carroll, Superintendent o the Lexington District; Mrs. H. A. Foreman, President of the Home Missionary Society of the Lexington Conference; Rev. H. W. Tate, Conference Claimant Agent; Rev. I. F. White, Pastor, Jeffersonville, Ind .

Wednesday night Rev. E. E. Crawford delivered an interesting discourse on Christian Baptism; Friday night Rev. J. H. Ross preached a wonderful sermon; Rev. I. F. White also delivered a soul stirring address on Christian Baptism.

Sunday was a high day in Zion. Three powerful sermons were preached by Mrs. Elizabeth Wilson an Evangelist; Rev. R. D. Hines, Rev. I. G. Penn, Jr. Plenty of good music was rendered by R. E. Jones Temple Male Chorus; New Coke Chapel Male Chorus and Calvary Male Chorus

Rev. Love and his good members and friends spared no pains to make every thing pleasant for us. Thus ended a most profitable session of the Louisville District Conference under our beloved Superintendent and loyal members.—Mrs. Ome Dow, Reporter.

WACO

The Forty-ninth Session of the Waco District Conference was held in Chilton, Texas, Aug. 12 to 17, 1924, with Rev. T. H. Wyatt, district superintendent, presiding. After the opening remarks by the superintendent, the Sacramental sermon was preached by Rev. C. E. Whitaker of Groesbeck, Texas. The sacramental service was administered by Rev. Wyatt and Elders of the district to 252 communicants.

Sunday School Convention opened with Prof. A. C. Wilson, presiding. Good reports, raising over $300. Epworth League and Junior League met, with Rev. J. L. S. Edmundson of Waco, Mt. Zion, presiding, and being assisted by Mrs. H. B. Evans, superintendent of the Junior League. Over $100 was raised.

Great sermons were preached by Revs. R. S. Mosby, J. L. S. Edmundson, J. J. Hardemon, C. S. Williams, J. B. Eggleston, and H. A. Jones, of the district; also by Revs. K. W. McMillian, and S. E. Blacknell of the Dallas District, and Rev. M. C. Gillispie of the Texas Conference. The examining and other committees were appointed and approved by the conference.

The Morning Watch and round table talk, led by Revs. J. J. Hardemon and H. O. McCutcheon, was of great inspiration, both to pastors and laymen. The Institute work was taught by Rev. T. H. Wyatt, district superintendent. Recreation was led by Rev. J. J. Hardemon. Mrs. M. E. Burkley of Gammon Theological Seminary of Atlanta, Georgia, was the representative of the recreational and social life work.

The Woman's Home Missionary Society work was well looked after by Mrs. H. B. Kirkpatrick, corresponding secretary of the Woman's Home Missionary Society of the West Texas Conference. The Model Sunday School was a source of inspiration, with a financial school. Results of the conference: a great revival, one accession, two converts; raised more than $700, and a source of inspiration. We adjourned to meet next June in Marlin in a Sunday School, Epworth League Convention, and in Waco, at Mt. Zion in the next District Conference.—R. A. Appling, reporter.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College

Missionary Interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Review:--Opening Period of Christ's Ministry.

SEPTEMBER 28, 1924

Our first four lessons of the quarter dealt with the life of Jesus before the beginning of his public ministry —bis birth, early training, decision for his life's work, and his choice of tbe principles which He would follow ia the prosecution of this work. The last eight lessons covered a number of important and significant events ia his early ministry.

His outstanding problem during this period. as, indeed, it will be through out his ministry on earth, was getting himself accepted by his people as the Messiah. Our first three Gospels give the impression that during this period he did not publicly declare in unequivocal terms that he was the Messiah, but only made statements which could be but did not necessarily have to be interpreted in that way. But according to the fourth Gospel he began his ministry by declaring himself publicly to be the Messiah. There will always be more or less personal uncertainty concerning the policy which he actually followed. But all four Gospels agree in either stating clearly or implying that his chief problem was in getting himself accepted as the Messiah.

And that was but natural. For it was only by such an acceptance that he could be of the greatest service and blessing to his people and the world. His was no purely selfish motive as is characteristic of many men to-day who seek national, international, or world recognition. He did not desire to be regarded as the Messiah for the glory and honor which would by that recognition come to him. But he desired it, first, because that was who he actually was, and, secondly, because it was only by such a regard that he would become the Savior of his people and, through them, of the world. It was only by such a regard that his teachings could be considered to have the ultimate authority necessary to make them accepted as universally binding. With this regard his teachings would be considered as the very truth of God. But without this regard they would at best be but personal beliefs.

And that is also true to-day. To destroy the Divinity of Christ would be to destroy the ultimate authority of his teaching for mankind in general. There are some, of course, to whom his moral teachings in general would appeal as authoritative because of the rational soundness of these teachings. But I think men judge them as rationally sound, not because of any moral insight which belongs to the reason as such, but because of the very influence of these teachings on their way of rational thinking. There are men to whom they do not appeal as rationally sound except in theory, or for a stage in the development of human society which the world has even not yet reached and which it may never reach. Our Whittier wrote that "Really the convincing reason why we believe the Bible as the Word of God is because it accords with our highest institutions. We find the law and the prophets in our own souls. Our hearts burn within us as we walk with Jesus through the New Testament." But, strictly speaking, the burning of our hearts is more a result of than a cause for our belief in the Divinity of Jesus. The belief in the Divinity of Jesus is, as it was at first, necessary to give his teachings the final authority required to make them absolutely and universally binding.

If Jesus' proble mwas to get himself accepted as the Messiah so that the new life which he offered would come to be considered absolutely indispensable for salvation, then he could not have hoped to get himself accepted as the Messiah only because of the authority of his teachings. His Messiahship, if one accepted, would do more to add the necessary authority than the teachings by themselves would do to convince of his Messiahship. Therefore he must needs supplement his teachings hy the working of miracles. God sent him to save the world. And therefore it was necessary for God to equip him with all necessary power to convince men as they actually were and not as they might or should have been. It may be that many of us can believe in the Divinity of Jesus to-day without believing in the miracles reported of him. But in our mind it is an unjustifiable mistake summarily to dispense with these miracles as a mistake on the part of the people who reported them. Even if our belief in miracles to-day were not necessary for the belief of all of us in the Divinity and Saviorhood of Jesus, still the working of miracles in Jesus' day was a necessary adjunct to help convince the people then of his Divinty. Certainly Jesus could not save the world only by working miracles. He could only relieve a little suffering and sorrow, add a few physical comforts to the life of a few, and save a few men's physical life. But equally as certainly he could not have established his program for world salvation in that day by teaching and preaching only. We take it that his ministry was two-fold. It was a ministry of miracles and a ministry of teaching and preaching. The former was an integral but a subsidiary part of his ministry in general. And this two-fold ministry had as its purpose the salvation of the world by getting men to accept him as their Savior, his teaching as authoritatively binding, and the new life which he was offering as absolutely indispensable for their salvation.

God sent Jesus, not into a kingdom already prepared for his inheritance but he sent his Son into the world which contained the rough material out of which a great spiritual world-kingdom could be built. And He equipped and ever sustained him spiritually for the building up of that kingdom. It was not a mere man's task, but only a God-man's. And the fact that he has succeeded so far beyond any other man who has attempted it is, to my mind, one of the most unquestionable evidences of his Divinity.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, September 28, 1924. "He that doeth the will of God abideth forever."

By D. D. Martin, D.D.

The lessons of this quarter have revealed the Missionary Christ. No one has followed them carefully without noting the whole significance of his life in the world was missionary. He came to show us how to save the world. This is now our work. "He that doeth the will of God abideth forever."

We noted the silent years of Christ as the years of his preparation. He has left the example of how to grow and nature the divine likeness and character. Each life needs such a period of development. The Christ child life was necessary to the active ministry of later years. O holy child life is the best preparation for service. The distorted notion, coming from the wrong interpretation of evangelism, that a child must sow their wild oats and become a child of the Devil in order to recommend saving grace, is now a forgotten theory. Children should be kept always ready for the Master's call and service.

We noted the beginnings of the public ministry of Jesus. He moved with caution but determination. He gathered about him those who were in sympathy with him, and ministered in the homes of his acquaintances. He had prejudice to overcome but did not fail. He created a type of faith that made the members of his own family and the people of his own community his permanent friends and supporters in the work. Every Christian should be honored at home for their holy living and constant interest and care for those about them.

We noted lastly in these lessons the more public ministry and service of Christ. Jesus made missionary tours through the land of his nativity and went everywhere preaching. His message stirred the people; his healings drew the people. Doing good was his business and his ministry made a lasting impression on the world. W e shall study more of his public ministry in the next quarter and the missionary interpretation of his life and message will he more full of interest. His work abides. If we do his will we shall abide forever.

Gammon Seminary.



District Rounds

VICKSBURG DISTRICT
Fourth Round

Cary, October 4-5; Balton, 11-12; Clinton, 18-19; Harriston, 25-26; Vicksburg, Nov. 1-2; Vicksburg South Side. 1-2; Fayette, 8-9; Centreville, 15-16. McNair, 22-23; Kirby, 25-26; Edwards, 29-30; Union Church, Dec. 6-7; Natchez, 13-14; Bude, 19-21; Meadville, 20-21.

Dear Brothers:— It was noted at the area meeting at Waveland, September 2-4, that our district report this year our quotas was somewhat in advance of the last year's report. Please take due note of Victory Day, October 12, and push the hattle to the gate. Again, may I ask you do not fail in your other claims and the *Southwestern Christian Advocate*. Make haste, the time is short. Yours, brotherly, J C. Hibbler, District Superintendent.

ST. LOUIS DISTRICT
Third Round

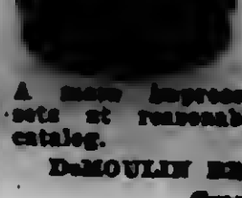
Clarksville, October 5-7; Buffalo, 11-12; Springfield, 12-13; Elsberry, 14-15; Peoria, 18-19; Jacksonville, 25-26; St. Charles, 25-26; Webster Groves, November 1-2; Kinlock Park, 2-3; Howard Place, 8-9; East St. Louis, 15-16; Poular Bluff, 19-20 Betrand, 21-22; Sikeston, 23-24; Netherland, 29-30; Farmington, 29-30; Union Memorial, December 7-9; Gratiot, 6-7; Fredericktown, 11-12; DeSoto, 13-14; Festus, 21-22; Samaritan, 27-28; Asbury, January 3-4, 1925; Lasalle, 10-11; Brooklyn, 1011; Quincy, 13-14.

Dear Brethren: This is the third quarter and yon are expected to have at least half of your Episcopal funds and also the conference claimants; especially if you have received one half of your claim, and one half of the District Superintendents claim. Remember this is pro-rating time Have your every member canvass. Do not wait. Now is the time. Do team work. Begin your revival. Get three or four ministers rather than the professional evangelist; and above all take Jesus with you and you will be sure of success. Make the Southwestern Christain Advocate your assistant pastor. Yours for success.—Leroy Woolrich, District Superintendent.

BROOKHAVEN DISTRICT
Fourth Round

Lampton, October, 4-5; Brookhaven and Carlos, 11-12; Hazlehurst, 17-19; Crystal Springs Circuit, 18-19; New Home Mission, 22; Cheraw and Tildon, 25-26 Hnb, November 1-2; Crystal Springs, 8-9; China Grove, 15-6; Summit and Magnolia, 18-19; Kenolia, 22-23; Bridgeville, 29-30; Barlow, December, 5; Wesson, 6-7; Brookhaven

(Coutinued on Page 14)



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WHAT THE CHURCHES ARE DOING

COVINGTON, GA.—Union Grove M. E. Church: The work on this charge is in full bloom, the Sunday School has been graded and is doing great work. Departmental work in the Epworth League is of such that it gives us a place second to none on the district in League standing. Young Men's Club has heen organized and is the pride of our community. The Young Women's Leisure Hour Cluh is also a new thing under the sun in these parts. They have a treasure of $16. Repair work has been done on the church to the amount of $255. In every way the Church has taken on new life, great crowds throng our Church Sahbath after Sahhath. On Sunday, September 7th we had with us Dr. H. W. B. Wilson of the American Bible Society, who preached a heart thrilling sermon that lifted our souls to God. May be come again to add to the dignity of our Church worship. Rev. L. W. Strickland, pastor.

ZEBULON, GA.—Roberts, and Fuller Chapel have enjoyed glorious revivals and Philadelphia a splendid camp meeting. The Zebulon charge is increasing numericaliy. We have thirty-six for baptism. Our league is improving. Our pastor, Rev. Maddux, a man of muscle in every way has tried to hustle to make everything look decent and neat. He is ever busy on his feet struggling and praying for God's guidance, and his wife is by his side.—Reporter.

COTTON PLANT, ARK.—We have just closed a glorious revival in this charge with 19 conversions. The District Snperintendent, Rev. J. H. Hatchett, divided the district into two groups. We belong to group 1. Brother Hatchett and Brother M. F. Scott came to us August 26, Brother Hatchett preaching with great power. Brother Scott conducting daily Bible reading. The people got right into the service for 6 days. We can say, now, that the church is spiritually a live and in a working condition for our fall work. We just closed our Mid-Summer Rally, which netted us $314.75. We are going to put the Southwestern Christian Advocate in every home in our charge. Pray for our success.—A. T. Stephens, P. C.

LOVELADY, TEX.—On Thursday, Angust 14, just after the pastor of Lovelady Circuit returned home from the District Conference. A storm struck the parsonage. It came from Pleasant Hill Church on Lovelady Circuit. It was lead by Mrs. Myrtle Normon, Sarah Brooks, J. Roberts, followed by the members and friends of Pleasanthille Church. They left $4.35 in cash, 67 pounds of choice groceries and six chickens, on the tahle. You have a standing invitation. —G. W. Gili, Pastor.

MADISON, ALA.—On August the 12th a great revival started on the Triana Circuit and lasted 15 days. This revival was conducted by the tbe Pastor, Rev. R. H. Cox, which made a lasting impression on all who heard him old and young, saint and sinner. The services at hoth churches were largely attended and resulted in a great spiritual awakening throughout tbe entire circuit. Thirty-three precious souls were led to Christ. The pastor manifested the greatest interest by putting his very heart in tbe work. He demanded the respect and confidence of white and colored as they all hear him gladly. May he continue the good work. We pray tbat he may live long to do the work of the Master.—Reporter.

BRANDON, MISS.—We have just closed a one week's glorious revival here at Taylorsville M. E. Church, with 8 souls added to the church. The revival was conducted by the Rev. J. B. Brooks. We also have just finished putting hrick pillows under our church, and in our Trustee rally on the 5th Sunday in August, we raised a nice sum of money to continue the work on the church, under the leadersbip of our beloved pastor, Rev. Frank Smith, we are marching onward.—Mrs. Sallie M. Smith, Reporter.

ROCKY MOUNT, ALA.—Rocky Mount and Mt. Olive Circuit: A one week revival was held at Rocky Monnt, beginning August 16tb, and ran until Friday night, August 22nd. On Monday, Angust 18th, our District Superintendent, Rev. J. N. Wallace, preached at 11:00 o'clock, a very striking and heartfelt sermon. On Tnesday the Rev. B. J. Williams pastor of Ashland, came to us and labored very hard nntil the close. We feel that we were greatly benefitted by his being with ns. Two souls were added to the Church. One accession and one convert.—Addie M. Pinkard, Reporter

KEITHVILLE, LA.—The members and friends of Fairview and McDonald Chapel M. E. Church, on a recent date gave a storm, which struck the parsonage about 10:30 p. m. Something like 175 pounds of choice groceries and a cash purse were laid on the table. The pastor Rev. H. W. Gray, was away attending the Preacher's meeting at Mansfield. But Mrs. Gray and children received them nicely. Brother A. A. Jackson, made the presentation speech. Response by Mrs. H. W. Gray. This effort was lead by the Ladies Aid and officers of the Church. Rev. and Mrs. H. W. Gray invite you to come again.—Rev. H. W. Gray, Reporter.

DISTRICT ROUNDS

(Continned from Page 13.)

Circuit, 13-14; Fernwood and Liberty, 17-18; Columbia, 20-21; Florence, 23.

Dear Brethren: The 12th of October is Victory Day at which time you are expected to go over the top with your World Service Quota; and I trust that you will begin at once to organize and plan to that end. The Bishop expects to hear from you on Monday, October 13, whatever is done, notify him at once; and make report to Dr. E. M. Jones, Area Secretary. Sincerely yours. G. W. Smith, District Superintendent.

HANNIBAL DISTRICT

Third Round

Hannihal, Octoher 4-5; Fort Madisn, 7-8; Moberly, 11-12; Mexico, 18-19; Troy, 25-26; Moscow, 27; Sturgeon, Novemher 1-2; Columbia, 1-2; Curryville, 8-9; Fayette, 15-16; Foristell, 22-23; Louisiana, 29-30; Bowling Green, Decemher 6-7; Montgomery, 12-13; Wellsville, 12-13; Truesdale, 19-20; New Bloomfield, 26-27; Fulton, January 3-4, 1925.

Dear Brethren: Half of the conference year has passed, let us turn our attention to the one 'Big Thing', that is, making your charge 100 per cent, nothing less will suffice. There are two charges in this District that are 100 per cent now on World Service and several for the Southwestern Christian Advocate. Ask this question 'Is my name written there.'—C. S. Webster, District Superintendent.

ROME DISTRICT

Fourth Round

Villa Rica Circuit, August 23-24; Austell Circuit, 30-31; Douglasville Circuit, September 6-7; Carrollton Circuit, 12-14; Adairsville Circuit, 20 Cave Spring Circuit, 27-28; Palmetto Circuit, Octoher 4-5; Bremen Circuit, 11-12; Chicamangua Circuit, 18-19; Summerville Circuit, 25-26; Floyd Circuit, Novemher 12; Rome First Church, 2-3; South Rome Circuit, 8-9; Carterville Circuit, 15-16; Cedartown Circuit, 22-23; Franklin Circuit, 29-30.

Dear Brethren: Here we are near the Annual Conference with our World Service Claims not raised. We have a few more weeks to raise this claim. Let us pnsh every claim of the church and come to the Conference with a full report. The Clark Endowment Rally will be October 29th. Collect one dollar from each member for this cause. I am yours, R. T. Jackson, District Superintendent.

GREENVILLE DISTRICT

Fourth Round

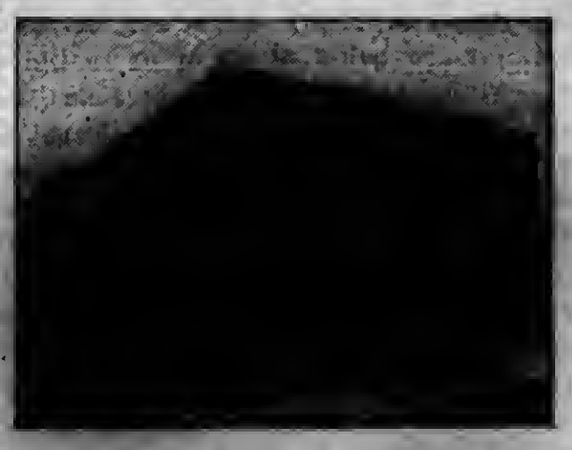
Walhalia, Septemher 13-14; Seneca, 14-15; South Greenville, 20-21; September 1821; Sunday School and Epworth League Convention Bethlehem Church, South Greenville Charge, Bradley and McCormick, 27-28; Greenwood, 28-29; Pickens, Octoher 4-5; Easley, 11-12; St. Andrews, 12-13; North Greenville, 18-19; Belton, 25-26; Williamston, Sovember 1-2; Ninety Six, 8-9; Newberry, 9; Groves and St. Luke, 11; Rock Mill, 15-16; Pendleton, 20; Mt. Zion, 22; Greenville: John Wesley, 23-24; Mission, 23; West Anderson, 29-30; Anderson, 30-December 1.

Dear Brethren: We mnst pull for the goal. The conference year hastens to a close. What must he done must he done in earnest and quickly. The World Service Program is before us, and we expect every mandate to be carried out to the letter. We must do as well this the first year of the World Service as we did the last year of the Centenary. Evangelism must be stressed. The material interest of each change must he improved. You can do it. I am depending upon you, and expect your fullest co-operation. We are proud to hear of the revivals that are heing successfully carried on upon the charges of the district, and the great number that is heing saved and bronght into the church. Dont forge to bring up a large list of subscriptions to theSouthwestern Christian Advocate. Ministerial snpport is not what it should be, and I am ready to help you improve this feature of your program. Command me when you need me to help in any work you are carrying on. With best wishes, W. S. Thompson.

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J. O. STOKES,
Mohawk, Florida.



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21 Baths to Pythians and Calantheans, $8.50

Quarterly Conferences

KEITHVILLE, LA.—Our second quarterly conference convoned July 26-27, 1924, at Fairview M. E. Church, Rev. J. E. Rolax, District Superintendent, presiding. All officers were present with written reports. Reports showed improvements along all lines. The District Superintendent spoke words of encouragement, which were appreciated by all. On Sunday at the eleven o'clock service, the District Superintendent preached a sermon to the delight of all who heard him from Christ's Temptation in the Wildcrness.. Also on Sunday night at McDonald. A great message was brought to us by him.—Henry Henderson, Reporter.

OXFORD, MISS.—Aiesville Circuit: Our quarterly conference at Elijah Chapel was a success. A goodly number of the brethren was present with good reports, which showed the work on the upward march. Paid the pastor during qnarter $128; district superintendent $31; received into church 6; revivals held as follows: Hammitt Hill, 8 conversions; Salem 7, Elijah Chapel 6; Beverly 1. Total conversions and accessions, 27. The District Superintendent's address to the conference was instructive. He preached a soul stirring sermon at eleven o'clock Sunday and administered the Lord's Supper to 58.—W. S. Leake. P. C.

MAYSFIELD, TEX.—Our fourth and lsst quarterly conference for the year convened August 30-31, with Rev. T. H. Wyatt, In the chalr. The business session was grand, Rev. Wyatt gavo some brief and encouraging remarks. All of the officers were present with good reports. We paid Rev. Wyatt, $40.60; also our beloved pastor $26.65. Rev. Jno. Coe, is bringing things to pass. Total for the quarter, $67.25. Rev. Coe is trying to go over the top Pray for our success.—Reporter.

VICKSBURG, MISS.—Wesley Methodist Episcopal Church has reached the third base of her quarterly conference years successfully with a splendid fighting chance to win the game. Our third quarterly conference was acknowledged the greatest in the history of the Church for quite a number of years. The business session was held Friday night, August the 22, 1924, with the Rev. Dr. J. C. Hlbbler, our most efficient District Superintendent, presiding . Quite a few of the quarterly conference members were present in fine spirit, and read splendid reports. On Sunday, August 24th, Dr. J. C. Hlbbler seemed to have been at his best, and with his usual fervor preached two most powerful sermons from the subject "God's Hero and the Devil's Coward." Five were received into the Church. The total raised $59.19. Paid the District Superintendent in full $28, and had some to spare. Professor R. H. McAllister, Business Manager of the Southwestern Christian Advocate, enroute from the District Conference, stopped over in the city to take a peep at his wife and little daughter and was at the eleven o'clock service Sunday. We are always delighted to have Professor McAllister with us Come again. M. P. Johnson, P. C.

MARRIAGES

STALLWORTH-THOMAS— On tho 14th lnst. was performed one of the most beautiful wedding ceremonies ever held in Franklin, La. The bride was Miss Nena Thomas of Franklin, and the groom was Mr. Johnnie Stallworth of New Orleans. Miss Bessie Young sang "At Dawning I Love You." Then entered the bridal party to the strains of Mendelsshon's Wedding March played by Miss Wildred DeFils. First entered Miss Ellis Tackwood, attired in turqnoise blue georgette crepe and satin slippers; then Miss Fannie Johnson, green crepe de chene and gold slippers; Miss C. N. Fetters, attired in canopy colored chiffon crepe and gold slippers; Miss Nela Malino entered wearing pink georgette crepe and gold slippers; Miss W. Stanfield wore a dress of orchid and brocaded gold slippers. Mrs. Viola Thomas, the maid of honor, wore a dress of grey Spanish lace lightly draped at the sides with slippers and accessories to match. Little Christina Simmons and Lucile Trowbridge were flower girls. Little Louis Msson was ring bearer. The bride, Miss Thomas, wore a dress of fish scales and satin with a lovely veil and white kid slipeprs. She was met near the alter by the groom, Mr. Stallworth, and was given away by Mr. Johnson. After the ceremony the party was given given a reception at the home of the bride. It was estimated that more than 600 people witnessed the ceremony, including 75 of the leading white citizens of the city and the white ministers of the Methodist Episcopal and Prebyterisn Churches of the city.—(Mrs.) Maggie Young. reporter.

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Yes, you can make $100 a week. Yon can make $5,000 a yoar and not work half as hard as you do now. You can do as well as H. T. Pearl, of Oklahoma, who made $750 in one month. You can begin like R. L. Marshall, of New Jersey, who made $80 in five hours. You don't have to wait. You don't have to invest any money. You don't have to take any course or do any studying. You can start right in next week. You can begin at once to make a really big income. Tho opportunity is waiting. The money is there for you to get. Do you want it? Then read this ad carefully and answer it, for this offer is meant for you.

Your Profits Will Begin At Once

These records show you how our Representatives make large profits the first day. You can easily do as well.

$16 Profit First Day

That's the record of Alyse Leblanc, of Massachusetts.

$32 Profit in 8 Hours

is the result of the first day's work of Adolph Montoya, of New Mexico.

$4 in One Evening

is pretty good pay for 2 hours' spare time. That is what Samuel Miles, of Arkansas, made his first day.

$13 Profit First Afternoon

Jacob Myron, of Connecticut, started in the afternoon and cleared over $13 before evening.

$4 an Hour

was what Margaret La Roux, of Michigan, averaged her first afternoon.

$40 in 24 Hours

was the result of the first work of B. Collander, of Massachusetts.

700 Men and Women Wanted At Once

We are now ready to appoint 700 more Representatives in all parts of the country. You can be one of them, and by simply doing what we snggest yon can make a net, clear, cold profit for yonrself of anywhere from $50 to $100 a week with very little effort. Yonr first day will bring you big money. W. A. Webster, of Virginia, made $6 in 1½ honrs; Leonard Lemay, of Michigan, made $15 his first afternoon; W. P. Stone, of Maine, made $24 in 4½ honrs. All without experience or training and yon can do as well, or better.

Amazing Profits For Easy Work

We are the originators and manufacturers of "ZANOL" Prodncts—the nationally advertised line of pnre food prodncts, toilet preparations, soaps, perfumes, honsehold and anndry necessities—over 350 different kinds. Four million dollars worth were bonght last year hnt none of these prodncts are sold in stores.

We sell direct from foctory to cnstomer. By this means we give greater valnes and lower prices than could be secnred in stores. We have thonsands and thonsands of customers in overy section of the United States. But instead of sending their orders direct to us we appoint a Representative in each locality throngh whom onr cnstomers send us their orders.

Exclusive Territory

We offer to assign you an exclnsive territory and let yon handle all onr dealings with onr customers in that territory. You will simply introdnce onr prodncts and let the people know that you have become the "ZANOL" Representative. The rest is easy. Onr products are nationally advertised and well known in every locality. We have been in business for 16 years and have resources of more than a million dollars. The local man or woman who becomes onr Representative is given complete instructions, fnll eqnipment and everything necessary for success.

More Than A Million Dollars Made By Our Representatives In 8 Months

If yon want your share of these big profits all you need do now is write. Yon won't believe how easy it is nor what wonderful profits yon can make until yon get started and the money begins to roll in.

We furnish all of onr people with complete eqnipment for doing business. We furnish it free. We tell yon in detail exactly what to do. We make it easy for yon. We help yon in every way to get started qnick and to make big profits without waiting or delay. Yon will be given the same proposition that has hronght thonsands of dollars in cash to E. S. Shelly, of Pennsylvania; Mrs. Nona Kerns, of Mississippi; Edgar Banville, of Massachnsetts and dozens of others. It has enabled G. C. Henry to make fonr times as mnch money as he ever did on a farm and G. A. Becker, of Iowa, to earn more than he did in 22 years in the grocery bnsiness.

Send No Money

Jnst send me your name and I will tell yon how to get started. I will give yon all the details. I will show yon how yon can make $100 a week and even in your spare time $8 to $10 a day for a few honrs' work. I will show yon how you can have a permanent, profitable, honorable, pleasant and fascinating bnsiness that will bring in a bigger income than you ever thonght possible. It is the one opportnnity that yon have been waiting for. It is yonr chance to get ahead. It means thonsands of dollars for yon. And yon are not risking a penny. Yon are not agreeing to pay anything or do anything.

So mail the conpon. Don't wait nntil someone else gets in ahead of you. Don't delay nntil it is too late. Write now.

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We want you to realize that this is a high-grade proposition. We want to help you in every way to make large profits and we offer to provide a car without any expense to you whatever. Jnst write for onr proposition. Mail the coupon for details of the plan that will give yon this automobile without expense and from $10 to $50 a day in cash.

Mail This NOW

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Please send me, without one cent of cost and without any obligation, complete details of your new plan by means of which I can make from $50 to $100 a week.

Name.....

Address.....

.....
(Write Plainly)

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Philadelphia	Frankford, Pa.	Sept. 23-25	J. T. Fletchsr
Columbus	Elyria, Ohio	October 7-12	T. L. Ferguson
New York	Montclair, N. J.	October 8-9	J. R. Brown
Salisbury	Snow-Hill, Md.	Oct. 14-16	J. E. A. Johns

SPECIAL NOTICE

Lexington Conference School of Theology, will hold the session for 1924, on October 28-39, in Calvary M. E. Church, Louisville, Ky., Rev. L. R. Starks, pastor. Our General Conference Commission through Dr. Allan MacRossie, Educational Director is doing all it can to make the school just what it should be. This session will be the most instructive and helpful of any in the history of the school. Such prominent educators as Dr. L. H. King of The Southwestern Christian Advocate, all the District Superintendents and possibly Bishop Clair will appear on the program. All students and members of the faculty are earnestly requested to be on hand the first day and at the opening session. Watch for the regular program.

W. H. RILEY,
President of the Faculty.

LEXINGTON, KY.—The Lexington District meeting of the Woman's Foreign Missionary Society will convene in Cynthiana, Ky., September 25-26. All officers and delegates are asked to be in time Thursday morning at 8 o'clock. Bishop M. W. Clair, D.D., LL.D., of Lexington Conference will lecture for us on Friday evening. Rev. H. M. Carroll, District Superintendent will preach on Thursday evening. A good attendance is expected. Mrs. J. T. Leggett, Conference Coresponding Secretary.

CRESCENT CITY NOTES

THOMPSON M. E. CHURCH.—Our Club Rally which took place Sunday, August 17, 1924, was a remarkable success. We wish to thank all the ministers, their congregations and friends for their co-operation and good wishes. The following is a report of the respective Companies. Company No. 1, $105.53; No. 2, $74.30; No. 3, $142.74; No. 4, $54.05; No. 5, $177.55; No. 6, $150; No. 7, $113.73; No. 8, $48.27; No. 9, $85.53; Rev. L. H. King, $2. Total, $953.70.—A. Hagan, Reporter, Rev. W. H. Lang. P. C.

WILLIAMS M. E. CHURCH—Sunday, September 7th, was a great day at Williams Church. The church was packed at the night service. Rev. C. W. Reeves the District Superintendent of the Lake Charles District and Mrs. Reeves, were with us. Rev. Reeves preached a great sermon. Collection for the day was $52.00. Our Stewards and Trustees rally will come off on the fourth Sunday in September. We are planning to raise $500.00. If you want to enjoy a good old time religious service and and old time songs, come to Williams Church, Cherokee and Pearl Streets.—John W. Turner, Pastor.

The Woman's Home Missionary Society will meet at Mt. Zion Methodist Episcopal Church, September 24, instead of September 17, as stated in the report of last week.—Mrs. Lucy D. Walker, corresponding secretary.

TRINITY METHODIST EPISCOPAL CHURCH—The work for the advancement of the Kingdom is moving forward; Bro. B. R. Hayes made the communion tables for individual service. It is impressive to see the Christians go forward and partake of the Lord's Supper. Pastor G. C. Hayward deserves credit for organizing some auxiliaries that are actively at work for improvement. Sunday night, September 21, the Brotherhood is to have a pageant, "Jesus and the Cross." Trinity's live wire is a new auxiliary that will make its initial appearence October 27. Miss Eola Graves is the wide awake president of the King's Sons and Daughters. This auxiliary is to give the church a new pulpit. The parsonage is being painted and renovated. Class services are putting on new life. Nineteen leaders have been selected and are at work. The members realize that class meetings are essential for the spiritual growth of the church. The leaders were encouraged to see so many present and to know that the collection was $25.00. After class the Ushers' Club, under the leadership of Miss Jennie Gould, served delicious refreshments. Mr. S. L. Dean, the social service worker, was with us and gave an interesting talk. On Tuesday, September 2, the members and friends came to attend the funeral of Sister Mary Brown, one of the oldest members of Trinity; Rev. Valcour Chapman, who had been her district superintendent spoke in his instructive way. Rev. G. C. Hayward chose for his subject, "Good Works." Truly Sister Brown's life was filled with service. Her last days were spent in helping others. On Friday she assisted in getting Sister E. P. Damon in the Old Folks Home. She came back and reported her work to the pastor, went home and was taken to the hospital Saturday and she died the next day. We can say that a life of Christian service is the only life that pays.—S. A. Jones.

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CARD OF THANKS.

We wish to thank the members and friends of Weem's Chapel Methodist Episcopal Church, Picayune, Miss., for the great storm that reached the parsonage Thursday night, August 4th. After meeting was over a crowd of people were seen marching from the church towards the parsonage singing, "I Wonder If the Light Will Shine On Me," leaving many pounds of choice groceries on the table. Words cannot express the gratitude and appreciation that we wish to show these good people for this move, taken by the Christian workers. The party was led by Sisters, L. Abram, M. Weems, F. Walley, S. Kennedy, E. Abram, B. Burns, S. Abram, and Bro. Adams of the Baptist Church and many others. We thank you all. Come again, you are welcome.—Paralee Ford, reporter.

INQUIRY

I wish to inquire for my son, John Henry Collins. He has been gone 27 years. His mother's name is Aggie Collins, his father's name is Eddie Collins. Any information concerning him will be highly appreciated. Mrs. Aggie Collins, Little Rock, S. C., Care P. O. Box 63.

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Next Session begins September 17, 1924.

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Leete Hall is one of the finest school buildings to be found anywhere in the Southland. New Science equipment is being added this year making it possible to give the full Premedical Course.

The dormitories are being thoroughly repaired.

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OPENING DAY, SEPTEMBER 17, 1924

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M. S. DAVAGE, President.

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Southwestern Christian Advocate

LORENZO H. KING, Editor | Vol. 51 New Orleans, September 25, 1924. No. 40. | THE METHODIST BOOK CONCERN, Publishers

THE great human duties are PRAYER and WORK: prayer for every needed blessing, and work to realize it; prayer, as though God must do the whole, and work, as though we must do it all ourselves. These are the two poles of the great galvanic battery. But who that waits to know the philosophy of answered prayer will ever pray? And who that waits to be sure there shall be no mistake will ever work? The hand that beckons us to glory waves at us out of impenetrable clouds. We walk in a way that we know not. We labor for our Master, but never know beforehand which shall prosper, whether this or that. We lay wise plans, and they miscarry. We commit gross blunders, and they are overruled for good. We run toward the light, and it goes out in darkness. We sink shivering into the darkness, and find it light. We pray for joys, and they mildew into griefs. We accept the griefs, and they blossom into joys. Today the apple turns to ashes, and tomorrow the stones to bread. We exult in some prosperity, and get leanness with it. We murmur at some adversity, and find it big with blessings. We run toward open doors, and dash our heads against a granite wall. We move against that wall at the call of duty, and it opens to let us through. The lines of our lives are all in God's hands. What shall befall us we cannot know. What is expedient we cannot tell. Only this we know, that God would shape us to Himself, whether it be by the discipline of joy or the discipline of sorrow. To make us perfect as He is perfect, this is the choice of our Heavenly Father, this the end of all His revelations; while everything not helpful to this He hides away out of our sight. Verily, "the secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Partial revelation, then, is the method, and obedience the end.

Roswell Dwight Hitchcock, LL.D.

FIRE PREVENTION WEEK

When we of America reflect upon the fire record of our country during the past twelve-month period we must admit that it is a measure of real national economy that at least once a year there should be set apart for national observance what has become generally known as **Fire Prevention Week.**

$508,000,000.00 was the nation's loss by fire last year. The economic consequences of that loss, if considered in bulk, would be staggering. Naturally we turn to the numermous causes of such a drain on the resources of the nation. By far the largest contributing causes were defective chimneys and flues in dwellings. Lightning proved the next most frequent originating source; careless smoking, and throwing of matches ranks as the next cause. The average number of fires daily were found to be 359 from dwellings alone, 96 from lightning and 15 from matches carclessly thrown aside chiefly in hotels.

This destructiveness from fire is in excess of that of last year, but only slightly so. In fact the increase is far smaller than in any year during the past ten. Evidently this low increase is due to the incessant campaign waged during the past few years against the causes of this needless waste. Large service in this direction has been rendered by the public press in educating the people to see and realize their duty in the situation. In the final analysis the payment of the enormous fire losses is made chiefly from the pockets of the individual who is least able to afford it. It is the poor man who finally pays the bills which are imposed upon him through the higher cost of commodities that must be assessed to pay the losses sustained by the owners of the fire-ravaged properties. Whether the ownership be vested in the corporate community as such in the individual, this fact remains.

Great as is the economic loss thus indicated it can by no means overshadow the terrible suffering and terrific toll upon life occasioned by these fires. While during the past year no great calamities have been reported entailing loss of life on the wholesale scale, yet a score of lives or even one life is too much to be recorded as the result of preventable fires. A total of 15,000 was last year's toll. Here is entailed upon society the inaleniable responsibility of conserving the lives of groups and of the individual. Failure here is a public evil, a social crime. Life is sacred and must be kept secure by society.

Education in fire-prevention is the most promising means of relief from the fire evil. The task belong to public officials and institutions primarily. Following the splendid proclamation of our Chief Executive let governors and mayors issue similar proclamations urging the populace to cooperate as a community measure in the task of fire-prevention which is a common interest. There should also be state and municipal fire codes and regulations strictly observed and rigidly enforced in the interest of the common weal. School authorities should devote time to instruction and actual drilling of pupils in this important matter. In New York City during Fire Prevention Week one hour is taken from the regular work and at eleven o'clock the entire school is directed in intensive study of common fire dangers. All schools could well afford such a program.

Directly related to such a community program of fire prevention is the work and mission of the Church. One Sunday near **Fire Prevention Week**, October 5-11, could be profitably used by pastors to preach a sermon on needless economic waste, or on the conservation of material and human resources of the community. All working together under the sense of a common community responsibility can materially reduce fire damage and loss of next year over the present year.

Personal and General

Rev. and Mrs. Wm. Jarrell our pastor and his wife at Cheneyville, La., are rejoicing over the latest arrival of a fine baby girl in their home on August 26, 1924. The little newcomer has already started a savings-account with the bank.

Bishop W. P. Thirkield informs us that the date of the North Carolina Annual Conference is October 29th. and the East Tennessee Conference, October 1st.

Bishop and Mrs. Fred B. Fisher, sailed on the Empress of Canada from Vancouver, August 14, and will visit Japan, China, and Malayia en route, and will arrive in Burma and India about October first. Bishop and Mrs. Fisher's address in India will be 3 Middleton Street, Calcutta.

Bishop M. W. Clair, resident Bishop of the Covington Area, was much in evidence at the World Service Council of the New Orleans Area, held at Waveland, Mississippi. The Bishop's presence, and addresses on World Service and on the Challenge of the Liberian field were a distinct contribution to the splendid results of the Council.

Doctor Williams Wirt King, on September 25th, 1924, will be formally installed as the new president of Ozark Wesleyan College on the new and beautiful college site at Carthage, Missouri. A splendid program has been announced for this occasion which will take place during the annual session of the St. Louis Conference.

Word has reached us, as our last form goes to press, of the death of Miss Mamie Johnson, daughter of Rev. Cornelius Johnson, District Superintendent, at Alexandria, La., on Saturday, September 20. Miss Johnson was for considerable time, employed at our office here, and the Southwestern force extends to the bereaved family their heartfelt sympathy.

Mrs. I. H. Leigh, a wealthy resident of Grantville, Georgia, and a member of the Methodist Episcopal Church, South, has given to that church an institution to be utilized as a Home for retired ministers of that church. She has also donated to the Atlanta Conference of our Church a commodious site for a Home for retired preachers of the Atlanta Conference. Not merely these benefactions but the humanitarian spirit of Mrs. Leigh are highly commendable and evoke the genuine gratitude of all thoughtful folk.

Corner-stone laying of the new Saint Marks Methodist Episcopal Church, Corner St. Nicholas and Edgecomb Avenue, New York City, was held Sunday, September 14th, 1924, at 2:30 o'clock p. m. The exercises were featured by addresses from Secretary F. H. Butler of the Epworth League, and Dr. Ralph W. Sackman, Pastor of the Madison Avenue Methodist Episcopal Church. Prince Hall Grand Lodge of Mason laid the corner-stone. The previous week from the 7th to the 14th had been designated by Pastor John W. Robinson as Home Coming Week which added to the effectiveness and success of the crowning exercises.

Rev. Harry Farmer, for many years connected with the Board of Foreign Missions of the Methodist Episcopal Church, has been elected Secretary of the American Mission to Lepers, and began his work on September 1st. Dr. Farmer was for twelve years a missionary in the Philippines, and for the past eight years has been associate secretary of the Board in New York City, having charge of correspondence for Latin-America and Europe. The American Mission to the Lepers has had an unusual growth in the extent of its work under the able direction of Mr. W. M. Danner during the past twelve years. Beginning in the United States it has spread until work for lepers is being supported and protected in all parts of the world.

SAID IN PART

Whether we sit at home with the radio or go abroad with the daily newspaper we are reminded when reading the political utterances, of the man who boasted that he could give the longitude, latitude and platitude of every United States Senator.

Last year at this time in nearly every Methodist Episcopal Church in the country there was displayed a clock and the question was asked, "What time it is in the World Service of the Methodist Episcopal Church?" This year there is no need to ask what time it is in our benevolent work. It is the last half of the ninth inning and time for the home team to rally.

The Milk Bottle and the Sunday Paper—As one travels through almost any American city on Sunday morning he will see two things on the front steps of nearly every home—a bottle of milk and a Sunday newspaper. Those two things are worth more than a passing thought. Parents insist that milk for their children be pure. The bottle of milk is Grade A. But the Sunday newspaper for the most part is Grade C minus—or worse. What goes into the child's stomach must be sterilized; *anything* is good enough for the child's mind! The milk is absolutely pure; but the newspaper is frequently filled with germs that infect the

(Continued on Page 3)

LATE, BUT RICHLY DESERVED TRIBUTES

A fitting tribute was paid to the high worth and excellent character of Mrs. Martha V. Martin, wife of the Rev. Dr. A. L. Martin, our Pastor at Atlantic City, N. J., recently by the striking funeral obsequies which were held at the time of her sad demise in the month of May.

She was ill only about two weeks before her sad death shocked the entire Atlantic City community and their thousands of friends throughout the church. Mrs. Martin was only 55 years of age but during her brief lifetime she had crowded a notable period of numerous and varied activites as teacher, as mistress of the parsonage and as a most faithful domestic companion to her beloved husband in his strenuous work as Pastor since the year 1895. Before her marriage she had graduated from Princess Ann Academy and had taught for several years in her native state.

The people thronged in thousands at the place of her funeral, packing the audience room for hours before the time of the service which began at seven o'clock in the evening continuing until after midnight. Funeral guards in uniform were necessary to restrain the pressing surging crowds eager to pay their tribute of respect and love to an individual and a family whose lives and services for years had been so beneficial to the community. Floral offerings were piled from the floor to the ceiling telling the tale of love from hundreds of bereaved hearts. Morgan College sent an official representative, Mrs. Pezavia O'Connell, to attend the funeral. Dr. Martin is an alumnus of that institution of which Princess Ann, Mrs. Martin's Alma Mater, is a part, and where before her marriage Mr. Martin taught. The family were recipients of hundreds of letters, telegrams and communication from interested friends.

A most beautiful and appropriate funeral address was delivered by District Superintendent J. T. Fletcher, assisted by District Superintendent J. R. Brown of the New York District. Other ministers present and assisting in this ministry of love were the Reverends T. W. Cooper, J. J. Peco, J. E. A. Johns, J. T. Wallace, William Hughes, Doctors Dare, Cross, and others. Only absence at the General Conference kept scores of members of the Delaware Conference of which Dr. Martin is member, from being present at the ceremonies of this tenderly esteemed wife of one of their most prominent and beloved fellow ministers and comrades in Kingdom service. Accompanied by Asbury Senior Choir to the grave, by other administering hearts and tender hands Mrs. Martin was laid to rest in the family plot at Pensauken, ever to be cherished in the fond memory of appreciating thousands who knew and loved her because of her sterling qualities and abundant labors.

[redacted]

THE REV. G. C. BUCKNER

It was on June 30th, that the Rev. Greence C. Buckner passed quietly from labor to reward after scarcely a week's illness at the New England Deaconess Hospital in Boston, Mass., where he was serving as Pastor of our Fourth Methodist Episcopal Church, having been assigned that pastorate just a few months prior to his death.

Brother Buckner was a young man of large promise of future usefulness in the Church. To his age advantage was his educational preparation. From public schools of Lexington he had gone to Walden University, and finishing there, to Gammon Theological Seminary where he graduated with high credit in 1913. With him, he carried to Gammon his amiable wife whom he had married in 1906. She was Miss Dora Merrit of Falmouth, Ky., and to that union were born three admirable boys, Merrit, Roy, and Paul. The family survives him.

During his all too brief ministerial career, the following places had ben richly benefited by his devoted ministry: West Point, Leesburg, Owenboro, in Kentucky; Madisonville and Oberlin, Ohio; Detroit, Michigan, and finally Boston, where his physical collapse came. At Fourth Church, though his career was brief, he is reported to have brought that church greater progress, closer and more efficient organization and surer harmony than at any previous period in its history.

At the neighboring Winthrop Methodist Episcopal Church the funeral service was held, the Rev. Dr. Joseph M. Shelper, District Superintendent, officiating. Dr. John W. Robinson of St. Marks, New York delivered an eulogy of splendid appropriateness. Dr. A. F. Reimer, Superintendent, Boston Missionary Society also paid fitting tribute to the fine qualities of the deceased. Others co-operating were the Reverends J. A. Thomas, D. S. Klugh, Winthrop and Chisholm. Touching solos were sung by Mesdames Armes, Scruggs and Flowers. Choral music was furnished by the Combined Senior and unior Choirs of Fourth Church supported by the Vespers Quartette.

Back to his native soil, then, they bore him, this faithful Methodist minister, to sleep under the sod of his "Old Kentucky Home." But wherever he has lived and labored his life will be a perpetual inspiration to those who observed him and sat under his messages. And Methodism will follow the widow and children with our prayers.

[redacted]

THE REV. C. G. CUMMINGS

Methodism has hardly produced a more conscientious, devoted and faithful minister within our ranks than was the late Dr. Charles Gilmore Cummings of the Washington Conference.

Born in Baltimore in 1870, other important dates of his life were his conversion at the age of fifteen years, his graduation from Lincoln University in 1895, and from Drew Theological Seminary in 1898. With this thorough educational and spiritual equipment for the ministry he entered the Washington Conference on trial in 1898, and two years later was admitted therein to full membership and ordained elder on completion of the Conference course of study for travelling preachers.

During his ministry Dr. Cummings administered a number of leading pastorates in his conference and held the office of District Superintendent at two successive periods. In which trust he was always thorough and efficient. He held a dignified conception of the Christian ministry and believed thoroughly in conversion as a requisite to success as a minister. Not only was he a Christian minister of this high order but he was also a writer on religious and social theme, making frequent contributions to papers and magazines.

In fraternal circles he held high rank as a Mason, an Odd Fellow, and an Elk. He was also founder and promoter of the Reindeer organization.

Amid his varied and exacting duties as a faithful minister of Jesus Christ, he passed away suddenly some months ago at Lutherville, Md., his latest pastorate. To bemoan him, he left a devoted wife and daughter, one sister and two brothers. For his genuine worth and fine christian integrity he will always be remembered by his ministerial colleagues and the thousands of others whose lives he enriched thro faithful service.

SAID IN PART

(Continued from Page 2)

mind. The case for religious education today is simply that we treat the mind and heart of the child with at least as much reverence and care that we give to his stomach!

Are you a Silent H?—A glittering ornament to this age of statistics has been figuring out the cost of the silent letters in the language. An unsuspected field for economy is pointed out in the fact that silent letters cost as much to print as those that are heard. This statistician tells us that if we strike out these idle letters the cost of the yearly printing bills of both France and England would be reduced by other jobs have computed that in France alone $40,000,00. Statisticians not very busy on 108,000,000,000 letters are used, 13 per cent of which are useless. If a further radical step might be taken and superfluous words as well as superfluous letters eliminated doubtless enough saving would be effected to pay the French debt to America!

The eliminaton of mutes is not only a printer's problem. A good field for investigation by statisticians would be the cost of the silent church members who play the part of an unsounded letter on the printed page. There are probably not 108,000,000,00 of them but there are enough to make them a major problem in the spread of the Kingdom of God. There are, unfortunately, a great many members of the church who contribute just about as much as a final unsounded "e" or a merely decorative "h". God's word to the world cannot be suonded with silent letters. The life of every disciple must be made vocal if the divine message is to be made clear.

Gypsy Smith is still in form as a vivid and picturesque preacher of the gospel, as witness the following sentences from a recent evangel-

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WHOSOEVER WILL COME AFTER ME, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall save it.—Mark 8:34, 35.

istic address given on his return to England this summer:

"I am neither a sectarian-nor an insectarian.

"God never meant any man to be a stick—not even an ecclesiastick.

"I am a Methodist, but I know plenty of people who are all 'ist' and no method.

"I understand baby talk. When babies interrupt me in my meetings I always know they are asking for fresh air.

"On the boat coming from America a man said to me: 'My church is *the* Church.' I replied: 'Go and fill your bath tub with salt water and say, 'This is *the* ocean.'

"Some people have souls so small that if you put them in a nut-shell they would rattle.

"Some folk hang on to a three-penny bit until the head on it aches."

The present Assembly of the League of Nations makes a notable step toward world cooperation. As never before the League gripped the attention of the world. At the time of the opening there were more than 15,000 visitors in Geneva. Fifty-four nations were represented. Mr. Arthur Sweetzer who holds the position of Asistant Director of the Information Section of the Secretariat at Geneva, sums up the accomplishments of the League thus far in a report just published:

"The League has become a centre of conference, co-operation and conciliation among soveriegn States working together through a common mechanism in certain admittedly international interests. It has settled several serious disputes, the Alands, Albania, Upper Silesia, Memel; has admittedly saved Austroa and Hungary; has created a world court of law; has helped toward world reconstruction in matters of finance, economics, transit and health; has created a new kind of international administration in mandates, the Sarre, Danzig; has sheafed together many existing but languishing international efforts such as control of the opium and white slave traffics; has co-ordinated many isolated and struggling international acitvities, has repatriated half a million prisoners, has aided thousands of Greck and Russian refugees, and so on through many branches of common international effort."

DOES THIS APPLY TO YOU?

The attention of our subscribers is called to the fact that the mailing list of the Southwestern Christian Advocate is being revised this month and we have retained your name on our mailing list these months with the hope that you would renew your subscription long before this time.

Have you noticed opposite your name the date of expiration printed there? Haven't you already received the Southwestern two or three months over time without renewing?

N O W BRETHREN, SISTERS, FRIENDS, AND LOYAL SUPPORTERS OF THE SOUTHWESTERN HEAR US! Our printing bills and current expenses must be met. If you are a delinquent, if your subscription has expired thirty, sixty, or ninety days past, we sincerely hope that you will send us a money order covering your renewal in the next mail.

ONE KINDNESS DESERVES ANOTHER. We have been kind to you. Whose turn is it now? Do you really mean to stand by the Southwestern? Get a post office money order, fill out your blank, giving name and address, and we will continue to send your Southwestern. $1.50 will renew you for one year. We will appreciate immensely having our pastors remind you of your renewal at both services, Sunday, September 28th.

With all good wishes, I am
Cordially yours,
R. H. McALLISTER,
Business Manager.

It would seem to an ordinary mind that the busy officials of the War Department, while staging such an unprecedented fiasco as Defense Day, would have felt themselves sufficiently occupied. But apparently a number of them had plenty of time on hand in which to pursue their studies of national psychology. Consequently, we have the case of Captain Paxton Hibben in which a reserve officer of the army was tried before an army court, not on account of any crime with which he had been charged but merely for the expression of political opinion.

The trial should prove interesting to the thousands of reserve officers in this country. many of whom are ministers, newspapermen, merchants and members of Congress. Have these men any right to opinions of their own or does the holding of a reserve officer's commission put the holder under the censorship of the War Department or of any bureau head to which it assigns such power? The question at issue—what ever the result of the Hibben trial will be— is whether the War Department claims to own completely the minds of officers on its reserve. This is an aspect of the larger question,—To what extent is America a free country?

President Coolidge deserves high praise for the appointment of Mr. Bancroft of Chicago as Ambassador to Japan. It is fortunate that the occupant of this critical post at the present time should be one so eminently fitted by spirit and experience for dealing with the complex problems of race relationship. Mr. Bancroft was the chairman of the commission which studied the Negro problems of Chicago, following the race riots there in 1919. That report was an outstanding piece of investigation. This appointment is in line with the statesmanlike attitude of the President in his veto of the Japanese Exclusion Bill.

A Message from Earth.

During this very neighborly moods of Mars a number of persons have been listening for a message. The din of the radio has been muffled on several nights and hopeful antennae have stretched out to catch a sound from our next door neighbor, now passing our front porch barely 34 million miles away.

But no message from Mars. Such a message would be wonderfully thrilling but not half so important as that a few million people should really get a message from earth. For the real cosmic question is not "What sort of life do they have on Mars"? but "What sort do we have on earth and why do we have it?" Star gazing is fine business if we only gaze long enough and closely enough at the particular star on which we are riding at present. It may be a disappointment not to get a message from Mars. But it is tragic, in a very literal sense, not to get a clear message from earth. Many a man will put in four hours under his automobile on a Sunday morning trying to discover what is the matter with the engine who has never given fifteen consecutive minutes to studying what may be the matter with the world. To listen patiently enough to the confused voices of earth, to catch the still, said music of humanity, to perceive the plight of a world whose mechanical inventions have far outrun the moral and spiritual progress necessary to control them—here is a task for all the powers of hearing and sympathetic understanding we have or may grow, by the Grace of God.

We have already received, long before the age of radio, the only message from another star that really matters. And that message from a star, strangely enough had to do with life on this planet. It ran,—To whom it may concern—"Glory to God in the highest and on earth peace, good will toward men."

MORGAN MEMORIAL CHURCH OF ALL NATIONS AND GOOD-WILL INDUSTRIES AND ITS WORK

By the Rev. J. W. Thomas, Pastor of Colored Congregation

For some time I have been planning to write of the work of Morgan Memorial Goodwill Industries and church of all Nations in the city of Boston, Massachusetts, but so far I have failed. Several reasons have prompted me to write at this time the article which follows. First, I think an institution doing the unique piece of work which Morgan is doing ought to be thoroughly known and understood all over the country. Secondly, I should like for our people in particular to know that there is at least one place in the country where the spirit of brotherhood is lived out is actual life.

If you will come to Boston, the great city of culture and refinement, and if you would have a touch of real brotherhood, not that patronizing air which so many call brotherhood, but real, sincere, practical brotherhood, the kind which Jesus taught and lived, I invite you to make your way any Sunday morning at ten-thirty or evening at seven-thirty to 81 Shawmut Avenue, where you will find the Church of All Nations nestled in the bosom of the South End where there is much darkness, shedding forth the sunlight of God's love to all people. There you will find perhaps ten or fifteen different nationalities represented with their different backgrounds, training, and their different colors and traditions, but with one and the same purpose, that of serving God, and so carried away are they with this one purpose, that all of the differences which have been mentioned which have the tendency to divide men are blended, and one feels the unity and solidarity of the human race. Or, if you please, you may visit the four o'clock services which are supposed to be separate for the Colored congregation, and hardly any Sunday will you find a strictly Colored group, for others invariably visit these services. After you shall have done this, then tell me where else in the whole world you can find the same Christ-like spirit, not talked about as so many churches and other organizations do, but actually lived out. Perhaps I should mention here that not only do the Colored group hold seperate services, but all of the other groups or races have their individual pastor and hold their separate services, coming together as I have stated above in the regular morning and evening services.

Then I should like to have you look into the kindergarten, primary, and junior departments of our daily vacation Bible classes and see here a little Jewish boy, and there a little Italian, and then a little Negro, or Syrian, or Portugese, in fact, almost any nation you can think of, all happy and cheerful as they study or play together. There, I am sure, you can find no evidences of that spectre which we call the color line. It seems to me that if Christianity is to really conquer the world and make the proper progress towards the ushering in of the Kingdom of God among men, there shall have to grow up among us more of that spirit which we find at the Morgan Memorial which places humanity above the color of the skin or the texture of the hair. The writer for the last two summers has had the privilege and joy of teaching in this school, having in his charge fifteen boys of several nationalities, with only an average of about three colored boys. All of the other teachers were white except my wife, who had a similar class of girls, and at no time have the classes ever been divided according to race or nationalities, but according to age and ability. I should like also to have you visit the Industrial Buildings. There you will see the same boys and girls learning useful things, the girls to make homes, cook, and sew, and the boys cabinet making, shoe repairing, carpentry, sloyd, etc., and above all these things, they are building character.

Now we come to our Goodwill Industries. To explain this piece of work in detail would take too much time and space. I therefore pass over it, by simply saying that from one hundred and fifty to two hundred people are employed every day, men and women who are handicapped or poor, or because of other conditions have been refused employment elsewhere. They are not employed according to race; rather their cases are taken up separately by those in charge and investigated thoroughly and reported to the employment office, and they receive work according to their need. Our motto for the Goodwill Industries is "Not Charity, but a Chance", and hundreds of men of all races have found themselves again and have been transformed into good citizens because of the chance for an honest living which has been provided for them by Morgan. It seems that the great industrial plants of the nation might well visit Morgan's Goodwill Industries and see how well and thoroughly men of all races, forgetting their differences, work together in peace and harmony.

Finally, let us visit the camp at South Athol. Here we will find one hundred and fifty boys and girls or more of all ages and races, away from the noise and hubdub and dangers of city life, out where God can be heard, and seen, and felt. There, in their work as well as in their play, they are being taught the beautiful lessons of goodwill and brotherhood. In connection with the children's work at South Athol there will be found boys' camps, girls' camps, a camp for the men, and one for the women.

Incidentally, the young lady who is taking this dictation is a colored girl who is well prepared and who has received her position in recognition of her worth, not because of her color, but because of her efficiency. In fact, all of the stenographers at Morgan Memorial are members of our group, and many others of our group hold responsible positions in all the departments of this wonderful institution.

The writer's neighbors are all white, but never has he had cause to complain of any unjust or unbrotherly treatment, and he claims to be reasonably sensitive to such.

All honor to Dr. Helms, our Superintendent, who had a vision of a real church of all nations, in which there should be unity and brotherhood, and has had the daring to work towards the fulfillment of that vision, and now that the vision has been realized, is uncompromisingly working for and fostering the Kingdom of Heaven on earth as taught by our Master, and to those also who have worked with him and helped him to realize his dreams. I say this not with any hope of reward, but simply that I might give honor to those to whom honor is due. If there is a great-hearted Christian gentleman who is determined to do all in his power for mankind regardless to race, color, or creed, or previous conditions, that man is Dr. Edgar J. Helms.

"THE POOR LITTLE CITY CHURCH"

By Prof William L. Bailey

Until recent investigations of the Institute of Social and Religious Surveys, little was known in detail of the character of the average church in the larger cities. Though many officers of Church Boards and Commissions had wide knowledge of conditions, it was necessarily empirical rather than systematic or analytic. The special Reports of the United States Census on Religious Bodies running back for almost a generation, together with the skeleton reports of churches in the various denominational Year books, were the best available sources of information.

There was, however, a growing body of literature, both in books and in the periodicals, growing out of local experience or knowledge, and more or less impressionistic in type. The burden of it was negative—mainly lamenting the elimination of the churches from the downtowns, and challenging the churches to meet the problem of the cities.

The Interchurch surveys of the cities were not correspondingly fruitful as compared with those of Town and Country. Their net results also were salvaged much later than those of the rural sphere.

Nationwide investigations within the last two years now bring the matter into focus. The churches of the cities over 100,000 in population have been adequately sampled, and the net proceeds of the study may be summed up as in the caption of this article: "The poor little city church."

The type of church (Protestant) which is most common in the large cities is by no means as commensurate to its task as the church of the town or country community. This in spite of the fact that it is two or three times as large in membership, and in most other cardinal phases, such as salary, property value, and in variety of activities. For the proportion of churches to population is four-fold in the city to what it is in the town and country.

This fact alone, however, should not be taken too seriously, for the average American City is still in the stage of pioneering corresponding to a much earlier stage of provisions of churches in the town and country sphere.

The most common church in the cities over 100,000 today is one which has a membership of two to three hundred; a pastor as its only staff, at a salary of between one and two thousand dollars; a budget of some $5000; a building worth about $3000; and carrying on worship and Sunday School, Ladies Aid, Woman's Missionary work, and activities for Young People.

Lamentable as this necessary characterization may be when one thinks of the sizeableness of the city things, it does nevertheless represent a considerable adaptation to the urban environment.

And when the extremes of which this is the model are considered a wide variety of adaptations to different strata of city needs appears. There are cases of adaptation to many different phases of downtown conditions, all the more significant because they are so striking. Very special cases occur in such instances as The Chicago Temple, Trinity in New York City with its chapel system: institutional churches in needy slummed areas; and in the elaborated residential and suburban church. But these cases are wholly exceptional and are essentially prophetic. They are as it were straws which tell the way the winds are blowing. They represent experimentation which has not as yet become assured leadership.

A number of pretty well-defined types of adaptation are, moreover, appearing, and are indicative of the general drift toward expansion in all lines. Only a relatively small percentage of all city churches have failed to respond to this urge. The leaven of adaptation is beginning to leaven the mass. How far the lump is as yet leavened has been indicated above. The gigantic and intense problems of city life still are faced by a "poor little city church"!

The failure of the churches to respond and adapt to city conditions has brought into existence a wide variety of special service institutions of much more nearly city calibre. The Salvation Army, the Christian Associations, the Settlements, the Sunday Afternoon and Evening Clubs, Missions, and the like, arose to perform specialized service generally of religious motivation. Their units of co-operation are much more sizable in the city environment than any except a very few cases of strictly church agency. Strictly secularized agencies of education, charities, hospital service, have also appeared on a true city scale, to take up ancient, but recently relinquished functions, of the Protestant Churches.

The contrast between the units and services of the average Protestant church and those of the Roman Catholics is very apparent. Maintaining tradition from days of power in city centres and in society in general they are adequate to city conditions in a wholly different measure, than the "poor little city church" of the Protestants.

Protestant work among foreign elements in areas where the population is most massed where great institutions and agencies of various sorts naturally are concentrated, combined with the above contrast, has not been very successful.

It is not unlikely that the hitherto insignificant Protestant Church of the large cities will first strike a city stride in the heart of the downtown and in the outlying residence sections, particularly the suburbs. There are many signs that this is occurring. Its very genius for denominationalism, and its attraction to the bourgeoisie element, will favor it in these locations, as will also its traditional scope of program.

But in these very residential areas it will face competition with highly developed recreational and amusement and semi-educational and cultural agencies of truly city size, which have appeared under exceptionally favoring conditions.

The city church is still but little more than entered upon the paths which may lead to the conquest of the city. There is as yet no clearly evident main-travelled road. Tremendous expansion in some line or lines and with the utmost haste is, however, required. The Protestant Churches having abandoned ancient tradition of prestige and power, faces the very great task of reentering fields now preempted by other service agencies or the still greater task of developing a quite new sphere of activities of as vital human service for itself.

Whatever is to be done to remove the stigma of the "poor little city church" must be done quickly if it is to be done at all. City life is rapidly taking form. The church must find its place.

Northwestern University.

FROM THE HEART OF INDIA

A Plain Word for a Critical Hour

By E. Stanley Jones

I am writing this entirely on my own initiative and responsibility. The reasons that impel me to write will or ought to be plain as I share my anxiety.

I am told that the understanding has been passed down the line that there are to be no more scares precipitated on the church With this I have a good deal of sympathy. The Church and its benevolent work must not he run on periodic alarms. It is unhealthy and becomes as finally effective as the classic cry of, "Wolf, Wolf". Not hy periodic alarms, but by a persistent consecration to the programme of Jesus must our work be carried on.

In spite of the above I confess myself alarmed—thoroughly alarmed. There is no necessity to spring a scare on the Church this time. Merely state the facts and face them. The facts themselves are the alarm. When I returned from India in April Bishop Warne took me aside into a little room at the Foreign Board offices in New York, and with trembling lip said: "Stanley, the Missionary Society is two millions in debt, two millions in deficit over last year, so that an actual shortage of four millions faces us. Unless there is some miracle of giving before the Fall Conerences and the Fall Meeting of the Foreign Board we will have to recall missionaries, keep some from returning who are now on furlough, and will have to order a twenty-five per cent retrenchment of all our work." I could scarcely believe it. I had just come out of the greatest missionary situation that the world has ever seen. I had seen whole nations turning in thought toward Jesus Christ. Lines that we had sapped for decades actually giving way in the greater spiritual movement toward Christ of the centuries. I speak the sober truth when I say it. In India from national leader to outcaste there is a facing toward Christ all along the line. And yet we are being compelled to face entrenchment at an hour like this. And at our moment of greatest material wealth. Please do not speak to me of hard times and poverty. I am not impressed. I have seen them both—stalking before me with gaunt figures. No, we are blessed with material resources as no other people of any age has been blessed. During this time of our falling income, that is during 1923, the Savings Bank deposits increased $1,140,000,000 or at the rate of $30,000,000 a day; one of the great banks of the country estimated that during 1923 the total gain in the invested wealth of the country was approximately $12,000,000,000.

This is no mere scarce about paralyzing the foreign work—it has actually begun. Word from the field this week tells me that the Finance Committee of one of the Conferences seeing impending disaster and in order to soften the coming blow had already voted reduction. The District Superintendent who wrote had already been compelled to dismiss workers. And this in the Meerut District, the ripest mission field of the world, the center of the Mass Movement where tens of thousands have come into the Christian Church and tens of thousands more await instruction.

Are We Sleepily Drifting?

I would not be alarmed if I felt the Church was realizing the situation and intended to meet it. But I see no wide spread determination to do so. I have been in many places and in many sections this spring and summer and if I have sensed the situation at all I am correct when I say that there is little or no movement to meet it. We are drifting. I know the general reasons given for the sag and slump—a general tiredness in the Church, the discontent about overhead expense, the unwise use of Centenary Funds, the questions in the minds of some as to whether our missionaries are standing true to Christ and His gospel—these are some of the reasons given.

Concerning some of the items it is my personal view that there are some grounds for discontent. I think there has been too much overhead and also some unwise use of Centenary funds. The only attitude to take is to face the facts and acknowledge where we have been wrong and right them. Let the Church through its leaders clearly and unmistakably say so. It is saying so. In the budget of the World Service Commission for the coming year there is a saving in overhead expense of $165,366 over last year This is in the right direction. Further, and this I consider most important, let the membership of the Church understand that when it gives money for a certain purpose it is going to that purpose and to that purpose alone.

A Call to Prayer

We may have our discontents and our fault to find with things, but brothers, the question that faces us is this: What ever our discontents, whether reasonable or unreasonable, are we willing to see the Foreign Missionary work of the Methodist Church paralyzed? Are we willing to recall missionaries from that already thin line? Are you ready to say to some of us now at home that you cannot go back to your field? Are we willing to sound the order to retreat at the moment of immanent triumph? These are the questions that really count. Other things are trivial compared to this compelling issue.

In Christ's name, we must not retreat. But let no false sense of security keep us from facing the fact that we have never faced a situation like this.

Methodism, to your knees! Let the Methodist Church face in prayer this situation. Let every congregation in Methodism clearly understand the situation and just what will be involved if we fail at this hour and then let it give itself to prayer. If we will, then we shall rise up in Christ's name take care of the deficit and more, we shall order advance into these dead ripe harvest fields. The Presbyterian Church faced a similiar situation, went to prayer, rose up and gloriously met the deficit.

Baltimore, Md.

THE CONTENTMENT ENGINEER.

By Lloyd C. Douglas.

"Make a place for yourself in the world!" shouted the tall man in the checked suit. "Cut loose from your hated drudgeries! Face a new future with this little black cow!" So quoth the auctioneer.

It was my first sight of a pedigreed stock sale. With a few uncharted hours on my hands, in central Iowa, I had accepted a friend's invitation to sit in at an auction of Angus cattle. We had been permitted to stroll through the barns of the Stock Breeders' Association, adjacent to "the arena." Many hundreds of interested people were inspecting the "offerings" presently to be led, one by one, before the auctioneer; and when the bell rang, summoning the crowd to the amphitheatre, we joined in the scurry for ring-side seats.

Having been always more or less observant of the technique of public speakers, I found myself fascinated by the forensic genius of this fine-looking fellow who conducted the sale. I supposed he would introduce us, at once, to one of these little black cows, assure us of her merits, acquaint us with her family history, and give us a chance to place a value upon her. But this man was in no hurry to sell cattle. He apparently wanted first to sell us an idea.

Mounting his pulpit, in the empty arena, he began to address us, in chaste and felicitous English, concerning general economic conditions of the country, particularly as related to men in the open; more particularly of interest to the Iowan. Many men of Iowa had been wasting their time and talents in the pursuit of fads. For example, they had gone daft on soy beans, for a few seasons. They had listened to the siren voice of exploiters who urged them to forsake their standard productions to experiment with uncertainties; where as, it had been clearly demonstrated that Iowa's business was stock-raising in conjunction with such agriculture as is imperative to that enterprise.

"Stock-raising is our business!" he declared, impressively. "And if that is our business, we cannot afford to waste our time and energy on any stock but the best!" I felt that soon we would be learning something in detail about the best; and we were not disappointed. It began to appear that Angus cattle had been specially devised to suit Iowa's climate and vegetation.

So, before a single cow had appeared in the arena, we were strongly prejudiced in favor of the particular strain of cattle about to be presented to our admiring gaze. I grew impatient to see them come. Many a time I have heard a more noble cause set forth in less convincing tones than the story of the patient and costly development of a breed of cattle whose racial history this man knew all the way back to the hills of Scotland—a story he loved with the ardent passion of the connoiseur.

Enter—The Cow.

It was a dramatic moment, therefore, when the door opened to admit the first specimen. It was impossible not to view her as a beautiful creation—now that our minds had been prepared for the sight. Having been obliged, as a youth, to become the custodian of a cow, one summer, I had failed to observe what a superb creature she was. Nobody had spoken to me of her honorable lineage. perhaps no such boast could truthfully have been made concerning her. To my mind, she was the least beloved of all God's creatures; and no cow, since that time, had ever excited my admiration. But the autioneer had made ready my mind to appreciate this particular cow, and I saw her and all her sort in a new light.

The auctioneer descended from his box, laid a hand caressingly upon the cow's glossy neck, and spoke of her as if she and he had been schoolmates. He had known her mother, of whom he talked in terms of deep regard. I feared he spoke of the departed, for there seemed to be an elegiac note in his eulogy of her—a sadness dispelled later, however, when that worthy, herself, was exhibited before us.

The owner of the herd stood by silent, thoughtful, perhaps regretful. I found myself wondering how he must feel about letting these treasures slip out of his hand for mere money; albeit, the recompense was not to be sniffed at, for some of his beauties brought fancy prices. He could have started around the world with the cash consideration for little Lillie Bell, No. 36485, and made the trip without being required to practice any petty economies. But, how could he let them go? I tried to fathom his probable mood, while the little black cattle came and went, apparently unaffected by the fact that they were breaking home ties.

Presently I was dreaming of a new vocation, a by-product of auctioneering. There seemed to be possibilities for salesmanship in a fresh field. I decided that there should be a group of high-powered, well-informed, eloquent men, accessible to the depressed and discouraged, who have lost faith in the reality and value of their own holdings in life. So many people are poor because they have never been shown the worth of their own possessions. Under the hypnotic influence of a skilled salesman, one might easily forsake one's poverty and become rich in an hour.

Wanted—A Salesman To Show Me My Own Stuff.

As a client, I could call this man in, at a time of discouragement, and invite him to show me my own stuff. Doubtless—if he were very adroit in his profession—the event would not begin with an invoice of my goods, item by item. He would first commit me to the conditions under which my particular life must be lived. If I happen to be a stock-breeder, in Iowa, then I must have Angus cattle. If I have mercantile talents, I must be a merchant. There will come drab days; but I must stick to my merchandising. If I am trained to be a lawyer, I must remain a lawyer. No good can come of my fitful experiments in other fields than that of my "manifest destiny"—even if on rainy Monday mornings, I hate my work, and am envious of some other fellow's job.

When I had becomc more plastic in his hands, the auctionecr would probably show me my own possessions. He would lead me to my little rose-arbor, and let me see these wonderful flowers in the light of a new appreciation. Doubtless he would fondle my books and speak of the joy they had brought into my life, until I could no longer refrain from taking them out of his arms into mine. He would ask me to set a price upon the pictures which adorn my walls. Some of them are symbolic of rare experiences of mine, brimming with delightful memories. Maybe he would want to sell me the quaint old quilt that represents the tender affection of a saint who gave to it the last of her patient toil and dimming light.

Sometimes we had smiled at the ancient photograph album, containing the stiff and frowning pictures of grandparents and great grandparents and uncles and aunts, fixedly staring into space, under the vigilant eye of the photographer who had cautioned them not to move for three whole minutes. No, these pictures were not very pretty. But, when the auctioneer points to the essential worthiness of these sacrificial folk who provide me with my ancestral background, I realize the priceless value of them.

As if this were not enough, he would call the roll of my friends, who ever stand ready to be with men and for me, through thick and thin. I had forgotten how much they meant, and do men, to me. He would help me to see my family in the light of a new appraisal of their devotion. Perhaps he would ask me

to place a valuation upon the faith that holds me up, and the hope that lures me on. And I would become rich.

Perhaps some man may see the possibilities of such a profession. He could open an office and call himself a "Contentment Engineer," engaged in handling that jewel "which no chemical art can counterfeit; giving men riches in their poverty; making water wine, and turning wooden cups to gold." Or, if he didn't care to open up an office, and give his whole time to it, he might quietly resolve to practice this profession as an avocation. There would be much joy in it. I dare say, one might rub the torturing memory of many a sorry blunder by covering it deep with the recollection of having helped some friend to arrive at a new appreciation of life's meaning and value. Just to say to one's neighbor, laid up with a broken leg, and impatient over the tedious convalescence, "Jim, it's surely a great lesson in poise, for us all, to see the fine sportsmanship you have been showing in your trouble!"—is to have made an excellent start in the business of becoming a "Contentment Engineer." Try it, sometime, and see if it isn't worth doing.

Akron, Ohio.

REPORT OF DISTRICT CONFERENCES

WAYCROSS

The 24th. Annual Session of the Way-Cross District Conference, Sunday School and Epworth League Convention, North End, was held at John Wesley M. E. Church, Barnesville, Ga., July 31, August 3. 1924, Rev. J. B. Simkins, Pastor. On Wednesday night, July 31, the introductory sermon was preached by Rev. T. A. South, Text, Luke 2:40. The session opened with the best attendance in its history.

Thursday morning at 8:30 devotions were conducted by the District Superintendent, Rev. J. H. Pinkney; Scripture lesson was read and commended upon, after which the Sacrament of the Lord's Supper was administered by the District Superintendent assisted by the pastors. The Conference then began its business. D. L. Clark was elected Secretary, assisted by Miss Janie M. Bush. All of the committees were appointed. The conference was favored with the presence of a number of visitors.

Rev. A. Lee, of the C. M. E. Church, and Rev. Washington of the A. M. E. Church, brought to us greetings. Rev. S. D. Banks-ton, pastor of Greenville charge, and former pastor of Barnsville charge, was with us and preached a strong sermon from the 12th Chapter of St. Matthew. Rev. E. D. Gidden. Distriet Superintendent of the LaGrange District was introduced and brought to us greetings from the LaGrange District and gave us a great message which will long linger in our minds The chair responded to this great message with fitting words. Sister Gresham of the C. M. E. Church, and Sister James one of the leading members of our church at Forsyth, were introduced and brought us words of greetings.

Rev. T. A. South, occupied the chair while the District Superintendent read his report which showed marked advancement along all lines of the work on the north end of the District both spiritual and temporal. All of the pastors rendered good reports, which showed earnest toil. At 8:30 Thursday evening D. L. Clark, pastor of Macon Station preached the Annual Missionary Sermon, text St. Mark, 15-15. Friday morning the reports of local preachers, exhorters and Sunday School Superintendents, District Stewards, Class Leaders were read and adopted. At 11:30 Rev. S. T. Simmons preached from Matt. 13-44. The sermon was very thoughtful. The character of Local preachers and exhorters was passed and their license renewed. Reports from all committees were read and adopted. At 4:30 p. m., the Anniversary of the Woman's Home Missionary Society was conducted by the District president, Mrs. M. V. Jackson.

Welcome address on behalf of the city was delivered by Mr. A. B. Dover, who represented the Mayor. The address was responded to by Rev. R. E. L. Beasley, in appropriate language. Rev. T. M. Bush, pastor of New Zion preached an interesting sermon from St. John, 3-7. Welcome addresses were read on behalf of the following churches. Bethel A. M. E. Church, Miss Gussie Hall; the C. M. E. Church, Mrs. Lena Hayes; Green Mt. M. E. Church, Miss Bertha Bush; John Wesley M. E. Church, Mrs. Armana Harvey. They all were timely and were responded to by Rev. R. E. L. Beasley.

The literary program was taken up on Saturday morning after devotion and introduction of the wife of the District Superintendent and others. All papers read were excellent. The financial report on World Service for the conference year was very encouraging. Money collected during the session reported by delegates for local expense $32.58. Other collections reported $49.00. Saturday evening at 8:30 p. m., Rev. G. W. Washington of the A. M. E. Church preached. On Sunday morning at 11:30 a. m., the District Superintendent preached; at 3:30 the pastor preached, and at 8:30 p. m., Rev. R. E. L. Beasley, pastor of Liberty Hill charge preached, and all of the sermons were very helpful. The next session of the conference will be held at Warren Chapel, Macon, Ga.—D. L. Clark, Reporter.

OPELIKA

The Opelika District Conference convened Wednesday morning 8:30 a. m., with District Superintendent J. N. Wallace presiding. The devotional services were conducted by the Rev. E. Frazer. Rev. J. R. Houser was elected Secretary with Mr. J. G. Howell, and Miss Willie May Adams his assistants. The Rev. H. H. Dunn, was elected Statistician, with Rev. F. E. Darkins his assistant Dr. J. N. Wallace delivered a forceful address touching the work of the district, and assisted by the Elders, administered the Lord's Supper. The morning message was delivered by the Rev. G. W. Brownlee, whose words were as burning coals.

The Sunday School and Epworth League Convention met at 2:30 p. m., with Mrs. W. M. Reese presiding. The devotional services were conducted by Mrs. T. J. Trammell, W. C. Cato, and C. H. Cato, and C. H. Jonhson. "The successful Sunday School Teacher," discussed by Mrs. A. J. Herring. "The Nature and Characteristics of Developing the Youth," discussed by Revs. P. H. Kelly, H. N. Brown and Miss Lula Tolbert. Solo, Miss Estella Brown. Miss Eddie Flowers, Mr. W. M. Roneston, Mr. Joseph Callahan, Mrs. M. A. Toney read interesting papers on the Epworth League. The same officers were re-elected: Mr. W. M. Reese, President; Mrs. G. M. Points, Secretary, Mrs, H. E. Brown, Treasurer.

The Conference opened at 7:30 p. m., with Dr. J. N. Wallace, presiding. The devotional services were conducted by the Rev. G. W. Brownlee. Welcome addresses: On behalf of the City, by Pastor of the M. E. Church South, Prof. L. M. Stevenson. He emphasized that his life is centered in the things that will bring the two races together. We must work things out together; we must join the army of the Lord: On behalf of Educational Interest; Prof. J. P. Russell ,on behalf of the Baptist Church, A. J. Green, on behalf of the local Church, Miss Agnes Mooty, Miss Mooty's paper was to the point. Response, Rev. J. A. Holiday. Dr. Holiday said: The intelligent colored man is thinking on high lines like the trained white man; that the best white folks are making possible every opportunity in their power for the colored man.

The Conference opened Thursday at 8:30 a. m., with Dr. J. N. Wallace presiding. Reports of Pastors showed that the work of the district is going forwad. During the Conference able and beneficial sermons and addresses were delivered by the Reverends J. C. Chuman, L. S. Rice, P. H. Kelley, who preached the Missionary sermon, H. N. Brown, B. S. Kirk, Prof. R. H. McAllister, representing the Southwestern Christian Advocate and Area Secretary E. M. Jones. The Baptist Choir aided greatly in the music rendered.

The Layman's Convention convened Friday at 2:30 p. m., with Prof. D. D. Crawford, presiding. Devotions were led by Mr. J. H. Howell, "What the Layman Can Do to Help Young Men to Enter the Ministry." discussed by Dr. H. N. Brown, Mr. William Reese, Mr. J. G. Howell, Mrs. Texana Poole, Prof. A. J. Herring. "How the Community may be made vitally related to the people," discussed by Prof. Frank Manly Farm Demonstrator of Elmore County, Mr. J. B. McPherson, County Demonstrator of Randolph County. This subject was well discussed which raised the standard of the ministry in the minds of all who heard it. "The moral and physical value of recreation" ably discussed by Mrs. Points.

Sunday—Sunday School opened at 9:30 a. m., with Superintendent C. A. Johnson, presiding. 12:00 a. m. Rev. J. N. Wallace introduced Rev. H. H. Dunn who preached

from John 1-11, and the word was made flesh and dwelt among us. He preached a powerful sermon.

Sunday afternoon services were conducted by Brother W. C. Cato. Rev. G. P. Sumter preached from Matt. 22:42, "What think ye of Christ." Rev. Sumter prcached a most excellent sermon.

Sunday night after praise service the choir rendered a selection after which Rev. G. Callahan prcsented Rev. J. N. Wallace who preached from Mark 10:21, "One thing thou lackest." His sermon was enjoyed by all.

The Rev. A. Callahan had every thing arranged so that he royally entertained the conference. We have never been in better hands. We arc grateful to our Pastor and the good people at Roanoke.—Rev. J. R. Houser, Reporter

CHARLESTON

International eyes were turned toward Clarksburg, West Virginia, August 3-11th. The city was filled with agog crowds from every nook and corner of this country, in the home of four political leaders, three of whom are nominees of their parties seeking political preferments in the November election.

Rather coincidentally the Charleston District Conference, Sunday School and Epworth League Convention convened at Trinity M. E. Church, of which the Rev. E. L. Lofton is pastor, during this week.

Tuesday evening, August 5th, the Epworth League held its anniversary, Miss Florence K. Williams, District President, presiding. In the absence of Dr. F. H. Butler, Dr. D. D. Turpeau, pastor of Warren M. E. Church, Pittsburgh, delivered an able address.

Wednesday morning, August 6th, the conference proper started. The Rev. Walter Alexander English, our able and aggressive District Superintendent called the session to order. The Rev. I. R. Berry preached the communion sermon which was an intellectual and homilectic gem. Following the sermon the District Superintendent, assisted by Rev. Berry and others, administered the Holy Communion. The conference was then organized. The District Superintendent and pastors read their reports which showcd a remarkable progress over last year.

The Welcome Service was held in the evening. Speeches were made by G. D. Theleen, secretary of the Chamber of Commerce and Rev. J. M. Patterson on behalf of the Ministerial Alliance. Dr. W .A. English gave an able response.

Some of the able Topics discussed during this session were: "Does It Really Make Any Difference Whether the World Service Program is Carried Through or Not"? This Topic was opened and ably discussed by the Rev. A. H. Whitefield, B.D. "Why Should the World Service Program of the Methodist Episcopal Church be in the Home of Every Member"? was opened and discussed very thoroughly by Dr. C. S. Harper, A.M. "What are Some of the Essentials of a Good Local Preacher"? "Conference Claimants, or Should the Laity Support the Endowment Fund of the Washington Annual Conference"? "How can the Rural Church More Effectively Serve the Community"? were among the other topics discussed.

Rev. John H. Peters, a Missionary to Africa, addressed the conference Thursday evening from the subject, "The Present Need of Africa and the Future Outlook." The Woman's Home Missionary Society held a very interesting session Friday afternoon. Friday evening Dr. L. H. King was present and gave one of his able addresses. Dr. C. S. Harper headed a delegation which bore fraternal greetings to the West Virginia Baptist Association which was in session.

Prof. Byrd Prillerman, secretary of the State Sunday School Association, addressed the conference Saturday morning from the subject, "The Relation of the State Sunday School Association to the Local Church." In his address Prof. Prillerman said, "Logan Memorial of Parkersburg has the best graded Negro Sunday School in the State of West Virginia." This is a signal honor for this district when we realize that Dr. Mordecia Johnson is a pastor in this State.

Sunday morning Dr. English delivered a soul stirring sermon which will linger long in the memories of thosc who heard it. Rev. J. M. Bean preached the afternoon sermon and Rev. E. M .Dent the closing sermon. This District, though small and young, showed its aggressiveness by giving the District Superintendent a purse to takc a vacation and voted to purchase a $6000.00 District Parsonage for Dr. English and his worthy wife. Mrs. English had charge of the Recreational Periods throughout the session.

On to Harpers Ferry for the next session. —Robert M. Williams, Reporter.

JACKSONVILLE

The Jacksonville District Conference, Sunday School and Epworth League Convention convened in regular session Thursday morning at 9:30, Rev. W. R. Stephens, D.D., presiding. The devotional exercise was conducted by the District Superintendent. Holy Communion was administered and the following named pastors assisted: Rev. Scott Bartley, D.D., L. C. Foster, Rev. Z. D. Limbric, Rev. J. B. Wilson, Rev. N. R. Armstrong, and Rev. S. E. Grant, pastor. Quite a large body of pastors, delegates and friends partook of the glorious memorial repass.

Dr. W. R. Stephens called the conference to order. The writer was chosen and elected Secretary; Miss Livingston, Assistant; Rev. Z. D. Limbric, Treasurer; Mr. D. A. Boyd, his Assistant; Mrs. Hester Bartley Harper was chosen and elected Organist; Rev. L C. Foster was elected Chorister. The various delegates were enrolled, and reported. The Churches on the District, Sunday School and Leagues made most excellent reports. Dr. Scott Bartley, pastor of our leading church lead the entire convention, reporting the number of delegates in attendance, and finance reported. The District Superintendent appointed various committees and the working forces of the conference and convention got down to regular business.

Dr. J. Gardner Ross, one of the pioneer Baptist prcachers, a special guest of the District Superintendent's was introduced and delivered a most timely address. The World Service Program was taken up and great was the marvelous amount of information come to all.

Dr. W. R. Stephens, District Superintendent liftcd a mighty train of world thought and in a very very short while took us around the world in his flight. He introduced his hearers to forty-two nations telling of their conditions and their need, the mighty host of young people declared that World Service Program is the biggest thing in the world today. Those that took most active parts in all discussions are: Revs. Z. D. Limbric, S. E. Grant, Scott Bartley, N. R. Strong, L. C. Foster, S. B. Wilson, W. A. Mitchell, T. W. Williams, and the writer.

Thursday evening was an evening of welcome. The pastors and officers from the various churches took part. Dr. S. Bartley presidcd and presented Brother T. Stevens, leading officer of the M. E. Church, chairman of the local committee, who presided with pleasure and delight to all. Rev. L. C. Foster responded to the delight of the convention. Rev. S. Bartley introduced the Rev. J. M. Trammell who delivered a most eloquent lecture on his famous subject, "The American Negro, His Relation to the American Government"

Friday evening was a rccord breaking hour in our convention. Mrs. Hester Bartley Harper was the organist. The choir rendered many fine selections. Mrs. Col. Muse of Ebenezer M. E. Church read a most excellent paper. Dr. W. R. Stephens, District Superintendent, in a most masterly manner introduced Mrs. M. M. Bethune, president of Daytona-Cookman Collegiate Institute. The speaker came forward in the midst of great cheering. She delivered the greatest address of her history. She held her large audience spell bound dealing with the leading problems of education. Daytona-Cookman Collegiate Institute is to be one of the greatest schools in Methodism. She paid very high respect to the Board of Education and of the greatest church on earth. She went to her seat loudly cheered.

Friday Dr. L. W. Moultrie, the Area Secretary for the Atlanta Area came. His lecture on World Service was indeed inspiring. He also delivered one of his great sermons before leaving. He is a welcome visitor to our fair State. Dr. T. H. B. Walker just returned from a splendid trip out in the New England States visiting many of the large cities on his way back. He came just in time to preach one of his famous sermons. He gladdened the hearts of his hearers. Rev. W. A. Mitchell preached a lovely sermon at 3 o'clock on Sunday. Miss Agnes Henderson our official recreation and physical culture trainer was in great demand. She is a graduate of Hampton Institute.

This closed one of the best District conferences and conventions that was ever held on this District. Dr. W. R. Stephens is one of the model men, pleasant and kind to everyone, a man of great business tact. Long

may he live to lead our young people to the higher standards. The pastor Rev. S. E. Grant, good members and friends are thanked for kindness shown.

Parting words by the pastors, much hand shaking, God be with you till we meet again was sung. Benediction by Dr. J. W. Moultrie—Rev. J. M. Trammell, Reporter

MERIDIAN

The Meridian District Mississippi Conference convened in Hopewell Methodist Episcopal Church, August 1-17, 1924. At 8:30 o'clock devotional services were conducted by the Rev. R. L. Tate, and Dr. B. T. McEwen delivered his opening message to the Conference which was very timely and full of spiritual information to all.

Rev. E. A. Wilson was elected secretary: A. L. Morgan, treasurer, and R. L. Tate, reporter to the Southwestern Christian Advocate. Reports were called for and pastors and other members made their reports showing increase in the spiritual and temporal work of the church.

Introductions—The District Superintendent introduced Mrs. L. P. May and to the conference she made a very interesting address on the work of the Woman's Home Missions.

The following ministers preached during the conference: Revs. E. J. Millsap, G. W. Williams, A. Nelson, R. L. Tate, W. P. Ward, H. K. Roberts and F. L. Woods. Drs. J. B. F. Shaw and Dean Reynolds, were also introduced and delighted the conference with their speeches upon the subjects of education and the relation of Haven Institute and Conservatory of Music to the Meridian District.

The District Superintendent stressed the World Service program and the benevolent causes of the church. The following resolutions were offered to the good people, members and friends of Philadelphia for courtesy. Second, to the secretaries. Third, to the district superintendent for untiring patience in presiding over the conference.

Sunday sermons were good; 10 o'clock a. m., Love Feast; 11 a. m., Dr. B. T. McEwen preached a strong and eloquent sermon,and at 8 o'clock was brought to a close one of the greatest district conferences ever held in the Meridian District, which closed sine die. to meet in 1925 at DeKalb, Miss.—R. L. Tate, reporter.

DURANT

The Durant District Conference in connection with the Epworth League, Junior League, and Woman's Home Missionary Convention, convened with the Lenora Methodist Episcopal Church, at Ethel, Mississippi, August 19-24, 1924.

Promptly at 9:30 o'clock the District Superintendent, the Rev. J. M. Walton, took the chair and conducted the devotions, prayer offered by the Rev. D. M. P. Hazely, after which Scripture lesson was read from the 8th Chapter of the Acts, 1-13 verses by the chairman, and prayer again by the Rev. D. Green.

Organization—Rev. J. H. Wesley was elected secretary of the conference; D. M. P. Hazely and Mrs. Rubie Coleman, assistants; Rev. C. V. Heffner, was elected statistician; Rev. F. J. Talbert and G. W. Weatherly, assistants.

Dr. J. M. Walton, District Superintendent, then yielded the chair and made his report, which was very interesting, and showed that he had been a busy man on the field this half conference year. Most of the pastors were present and rendered the report of the work of their respective charges which showed signs of advancement along all lines.

Dr. N. H. Williams, while rendering his report made mention of the death of his son, Earl, who had suffered a long attack of illness, and recently passed to his final reward. The Durant District Conference then appointed a committee on Memorial.

One among the many features of the District Conference which seemed to have given inspiration to the hearts of the people was, that each morning the program provided for one of its pastors to bring the morning message, based uopn some portion of the Scripture. The ministers who brought the messages were as follows: District Superintendent, J. M. Walton, and Revs. F. J. Talbert, D. E. McNair, and C. V. Heffner.

Visitors—Rev. C. H. Rhodes of the Baptist Church; Prof. W. W. Phillips, Principal, Kosciusko City School; Doctor Farmer, Dean of Rust College; Prof. R. H. McAllister, Business Manager of the Southwestern Christian Advocate, and the Rev. Wayne Alliston, D.D., an Evangelist of the Baptist Church. Each of these brethren were introduced and made impromptu speeches which proved helpful to the entire congregation. Doctor Wayne Alliston of the Baptist Church (white), who was conducting an evangelistic meeting in the town, took advantage of the opportunity, and brought with him a goodly number of the leading citizens, and preached a great sermon from the subject: "God Will set Your Barley Field on Fire."

Southwestern Christian Advocate — The Southwestern Committee with the help of Prof. R. H. McAllister, put forth a special effort to secure subscriptions, which resulted in forty subscriptions, which was considered a creditable showing for the Durant District in its infancy.

The Epworth League was organized by electing the Rev. D. Green as president; A. S. Gardland, secretary; Mrs. S. A. Cain, treasurer; Miss D. Green, first vice; Mrs. L. I. Brown, second vice. Financial Committee, F. J. Talbert, Mrs. S. A. Cain and J. T. Cannon.

We were attentive to the kind words of welcome delivered us by Prof. S. D. Dodd, and were made to feel at home as he assured us that his home was our home, his town our town, and the citizens made us welcome.

The Junior League was under the same supervision as the Senior, and was represented by the delegates of the home chapters.

The Woman's Home Missionary Society was organized by electing Mrs. Nettie Rooney as president, and Mrs. S. E. Simmons, secretary; the Financial Committees of the Epworth League served as treasurer for the convention. Splendid reports were read by the several delegates which showed that the societies were alive at home, and too much praise can not be given our young women for the excellent papers read on the topics. Some of the young women were very explicit in saying that the one-room church was adequate for social, recreational, and religious training of our young people.

Indications of progress were shown when the district superintendent made a suggestion to divide the district into groups; the same was heeded, and resulted in three groups, namely: East End, Central, and West End. The object in so doing is to aid in bringing up the delinquency of the World Service quotas.

On Saturday, August 23, was Laymen's Day when the President, I. P. Presley, took the chair and introduced the work of the convention, in that they sought to find out whether it was the lack of skill or the lack of labor that impoverished the farmer. Out of this subject we were made to see many things which we would not have seen had not the farmer emptied his thoughts and expressed views to us.

The spiritual tide was kept high during the conference session and many hearts were delighted by feasting on the hidden manna of God's word as it was preached by the following brethren: S. S. Brown, R. L. Howard, G. W. Hunt, J. H. Wesley, O. W. Crump, D. M. Hazely, N. H. Williams, W. M. R. Lester, C. V. Heffner, D. E. McNair, J. M. Walton.

Total amount collected for all causes ,$850. Thus the proceedings of the Durant District's first conference enters into history.—J. M. Walton, District Superintendent; D. E. McNair, recorder.

LE TECHE

The Eleventh Session of the Le Teche District Conference was held at Donaldsonville, La., August 6-10, 1924, in the St. Peter Methodist Episcopal Church, Rev. Arthur Robinson, pastor. Rev. W. G. Alston, D.D., B.D., District Superintendent, presided.

Wednesday, August 6th, 10:30 a. m., the district superintendent opened the service, and was assisted in the devotionals by Revs. M. L. Baldwin and F. D. Bowers. The opening address was delivered, followed by the organization of the conference, which was as follows: Rev. J. C. Calvin, secretary; Misses Elizabeth Garrett and Maud Wilson, assistants; Rev. L. H. Smith, treasurer; Rev. A. W. Johnson, postmaster; Revs. W. L. Davidson and Arthur Robinson, reporters to the Southwestern; Rev. H. H. Dunn, reporter to the public press.

The afternoon session was featured by the practical and forceful address of Rev. J. D. David of the "World Service Program and Its Meaning to the People". The night session was graced by the presence of His Honor, Mayor Joseph Gisclard, who welcomed the conference to the City of Donaldsonville; Rev. E. J. Ellis on behalf of the Baptist Churches; Rev. J. M. Ellis of the A. M. E. Church; and Miss Mabel Dugas on behalf of the Methodist Episcopal church delivered timely addresses, which were of a high order. An able response was delivered by Rev. J. C. Calvin. The educational sermon was preached by Rev. L. H. Smith.

The following ministers preached spiritual sermons during the session: Revs. J. M. Ellis, D. A. Landry, T. B. Cooper, Wm. Cato, J. B. Johnson, A. W. M. Obee, A. C. M. Obee, A. C. Wells, J. H. Thompson, Washington Nelson, and J. C. Canvin. The discussion of "Christian Stewardship" by Andrew Welch and and J. B. Cooper was an outstanding contribution to the Conference.

The district superintendent was at his best and his leadership was manifested by the ease and dignity in which he presided over this conference. The splendid reports that were read in the face of the economic conditions are conclusive arguments of his matchless leadership

and the loyalty of his followers. He has the district in a class by itself, but took another progressive step when he organized the Le Teche District Preachers' Alliance, which is to meet monthly, with the following officers elected: Rev. Arthur Robinson, president; Rev. J. D. David, vice-president; Rev. W. H. Davis, secretary; Rev. A. W. M. Obee, treasurer; Rev. J. H. Thompson, critic; Rev. D. L. Davidson, sergeant.

The conference was favored with splendid addresses from the following distinguished visitors: Rev. B. J. Reddix, District Superintendent of the Baton Rouge District; Rev. J. O. Brown, Rev. D. L. Sloan and Rev. Robert Wilkins, of the same district; Rev. G. C. Haywood, Rev. J. W. Wells, Rcv. T. B. Cooper, Rev. J. B. Johnson of New Orleans; Rev. J. W. Tharpe of Jonesboro, Ga.; Rev. W. H. Jones, Fraternal Delegate Lake Charles District; Rev. H. H. Dunn, Field Secretary of Education of the A. M. A. of thc Congregational Church; Prof. Joseph Reddix, Editor of the Herald; Revs. J. M. Ellis and A. C. Wells, A. M. E. ministers; Revs. E. J. Ellis and J. L. Jones, Baptist ministers, and Prof J. D. Brown, G. R. C. of the Knights of Pythias.

The following distinguished visitors were presented to the conference: Mrs. T. B. Cooper, General Conference Delegate; J. S. Brazier, pharmacist; Mrs. P. J. Wright, Principal, Leland Academy; Mrs. E. R. Davenport, Principal, Donaldsonville Public School; Rev. Emile Johnson, Rev. C. B. Brommer, Rev. A. Cummings, Rev. A. B. Williams, Rev. J. L. Jones, Baptist ministers; and Mr. Zeno Ayo, druggist.

The splendid music was one of thc outstanding features. The choirs of St. Peter Methodist Episcopal Church, Pilgrim Baptist Church, Napoleonville Methodist Episcopal Church, and Mt. Zion Baptist Church, vied in giving first class selections. The following persons made outstanding musical contributions: Miss Ethel Turner, Mrs. A. H. Nelson, Mrs. P. J. Wright, Miss E. J. Ellis, Misses Helen Williams and Maud Wilson; Mesdames. R. Gaudin, Estelle Debatto, and Dr. L. C. Speight

The Pastor, Rev. Arthur Robinson and his good people and the neighboring pastors and churches left no stone unturned in helping to make this the greatest district conference on record. The annual sermon was preached Sunday at 11:00 a. m. in our beautiful church at Darrow, La., by the Rev. J. W. Tharpe of Jonesboro, Ga., this sermon and service was indeed a mount of vision. The closing sermon was preached by Rev. Allen Robinson in his usual masterful way. The next session to be held in Plaquemine, La., in 1925.

The Ladies' Meeting was held Saturday afternoon with Miss Maud Wilson presiding. Mrs. A. H. Nelson of Napoleonville, La., delivered the principal address on the subject: "Christian Education". The program was a creditable one. Mrs. W. G. Alston, District President of the Woman's Home Missionary Society, gave an informing and inspiring address notwithstanding she was convalescent. All of the officers of the District Woman's Foreign Missionary Society were re-elected; Miss Maud Wilson is the President. The following officers were elected by the district Woman's Home Missionary Society: Mrs. W. G. Alston, president; Mrs. E. R. Davenport, recording secretary; Mrs. A. H. Nelson, corresponding secretary; Mrs. E. M. Baldwin, treasurer. Dr. W. G. Alston, district superintendent, gave his famous illustrated lecture of Africa Saturday night to a capacity house that was enthusiastic and attentive throughout this oratorical treat. —D. L. Davidson and A. Robinson, reporters.

FLORENCE

The Florence District Conference, Sunday School Institute and Epworth League Convention convened in regular annual session in St. Paul Methodist Episcopal Church, Kingstree, South Carolina, August 13-17, 1924, with Rev. J. F. Page, D.D., District Superintendent, presiding.

Devotional service was conducted by the princely district superintendent. Organization was affected as follows: Secretary, Rev. S. F. Harrington; assistants, Revs. S. M. McCollom, and H. H. Cooper; Treasurer, Dr. C. R. Brown; Reporter for the papers were appointed as follows: The Watchman and Defender, Rev. E. C. McLeod and the writer for the Southwestern Christian Advocate. Editor L. H. King was not present, therefore the Rev. S. M. McCollom was appointed to represent the Southwestern Christian Advocate. The examining and other committees were duly appointed and approved.

The reports from the pastors were excellent They showed among other things, that many persons were truly and happily converted to God during the year. The reports from the presidents of the church auxiliaries were gratifying.

The conference was thrilled by the gospel message which was delivered by the following brethren: Rev. F. Marcus, Rev. W. M. R. Eaddy, Rev. I. H. Richardson, Rev. N. J. Brown, Rev. H. J. Kirk, Rev. M. C. Newman, Rev. J. F. Page, D.D., Rev. S. M. McCollom and Rev. J. A. Glenn. The papers and discussions were of a high order, as well as a source of great inspiration and helpfulness.

The presence of the following visitors to our conference was encouraging and helpful: Dr. J. W. Moultrie, Area Secretary; Dr. M. M. Mouzon, field agent for the Conference Claimants' Endowment Fund; Dr. A. G. Townsend, District Superintendent of he Sumter district; Dr. A. R. Howard, District Superintendent of the Charleston District, and a number of ministers and friends from Kingstree and other places.

The following persons subscribed for the Southwestern Christian Advocate during the conference: Mr. S. T. Singletary, Mr. H. Singletary, Mr. H. W. Chandler, Mrs. Laura Hammond, Rev. T. J. Robinson, Mr. Jerry Wade, Mr. Alex McCleary, Mr. Sidney Marcus, Mr. William R. McClary, Mr. Washington James, Mr. S. S. Burroughs, Mr. J. H. Hamlet.

Too much praise cannot be given to pastor J. A. Harrall and his loyal members for the able and hospitable manner in which they cared for the conference. The District Superintendent, Dr. J. F. Page, presided over our deliberations in his usual dignified manner.—H. H. Cooper, reporter.

SAN ANGELO

Promptly at 9:30 the Fifteenth Session of this, the baby district of the West Texas Conference convened at Alice Chapel Methodist Episcopal Church, Lampases, Texas, with Dr. S. E. Jones, district superintendent in the chair. After a very fervent devotional service conducted by the district superintendent, the Rev. M. L. Wyatt, our effecient pastor at San Angelo, was introduced who, after introduction preached the Sacramental Sermon. Bro. Wyatt was at his best and filled with God's grace, which caused all of his hearers to grasp inspiration for thc Master's work. Thc conference proper was organized, Rev. W. B. Lott was elected secretary, he chose as assistants, Mrs .Ruby Flowers orders, Prof. S. L. Burton; Mr. M. F. Henson, statistician; Prof. Burton was elected reporter to the Southwestern Christian Advocate and other papers; Rev. D. B. Baker was elected treasurer. Every pastor answered the roll call with thc exception of Revs. Dudley and Reed.

Afternoon session was featured by the Epworth League Institute using the World Service volume as a text book. At 7:30 Rev. Thos. Foy of Belton, preached the annual sermon. His subject was the "Rejected Stone". It was indeed, a burning message; Bro. Foy is a great preacher.

The second day was given to work of the Sunday School, with Mrs. S. E. Jones, wife of the district superintendent in thc chair. The 11:30 message was brought to us by one of our young preachers, Rev. J. H. Brown, speaking from the power of the Holy Spirit as given in the Acts of Apostles. Bro. Brown is a very fitting Gospel preacher. At 7:30 the Rev. W. B. Lott, our intcresting pastor at Temple, delivercd the Missionary Sermon. It was a masterpiece.

Wednesday morning thc District Conference proper, opened with Dr. S. E. Jones, district superintendent in the chair. After thc devotional the district superintendent introduced Rev. Simmons of the Methodist Episcopal Church, South, who brought us words of welcome greetings, and concluded with his views on Unification of the church, which he discussed at length. Dr. S. E. Jones, district superintendent, then introduced Dr. D. C. Lacey, Field Secretary of the Conference Claimants, West Texas Conference, who responded in his usual way. Rev. J. W. V. Hutchinson delivered thc morning message. He used as a subject, "Migrating Heavenward."

On Sunday we began the day with a model Sunday School, in attendance as well as interest, with a collection of $28.00. Love Feast was conducted by Revs. Foy, Graham and Sims. These splendid Christian brothers entered into this service with such fullness of spirit until all present felt that it was a modern pentecost. At the close of which the District Superintendent, S. E. Jones, was presented and preached from Matt. 24:18-19, subject: "The Gospel Message." Rev. P. H. Moore delivered the afternoon message..

At 7:30 Rev. S. G. Graham preached the closing sermon to the joy of all.. The conference adjourned to meet at San Angelo in its next annual session. Thus went into history one of the greatest, if not the best conferences ever held in the history of the West Texas Conference. Long live Rev. J. E. Brown, his splendid wife, and the entire membership of Alice Chapel, Lampases Methodist Episcopal Church, for their splendid effort in every way to bring about the success of this great meeting.—Reporter.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College

Missionary interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--The Choice of the Twelve.

(Matt. 10:1-8)

OCTOBER 5, 1924

Perhaps the subject of this lesson ought rather be the Choice and Commission of the Twelve, as it is concerned as much with the commission of the Apostles as it is with the choosing of them. According to Saint Luke the choice of these twelve as a group took place during the missionary tour Jesus had already chosen four of them before beginning the tour. During the tour he added eight more to the group.

We do not know as much about the personal characteristics of these men when they attached themselves permanently to the Master as could be desired. Probably Peter's characteristics are better known than the characteristics of any of the others. But, judging from the scanty information which we have, it seems that they were of very diverse characteristics—about as any twieve men today selected at random. It seems quite evident that Jesus did not select his Apostles upon the basis of their known characteristics; he did not select them because of what they were so much as because of what he expected to make out of them. Had He selected them because of what they were known to be, in all probability he would not have selected Matthew at all. And yet had he not chosen Matthew, we would not have that wonderful Gospel of his. But, as if it was a carefully thought out plan, he did choose all young men as He Himself was in his humanity. He probably did this because of the greater possibility of molding their character than if they were older men. They were not so firmly established in the old way of thinking and doing that they could not, except with the greatest difficulty, be converted to the new way both in their thinking and in their life. Besides, young men are usually more vigorous, optimistic, and ambitious to do something worth while in life.

Now one of the most remarkable things about Jesus' ministry is what he made out of the men whom he chose to be his permanent disciples, and the shortness of the time which he used in the making of them. He did not make them great mathematicians, or scientists, or linguists, or historians, and the like. He did not make them great scholars at all. But He did mold their character aright. He did establish them in the true attitude toward God, man, and life in general. He did instill in them high ideals of service, and inspire within them a tremendous passion for sacrificial service. Before they came to him they were, as other men, looking longingly for some great benefactor to come and do something for them in their pitiable condition. But after they had been with him a little while they forgot about their condition and needs, and thought only of how they might bless others' lives. They no longer prayed, Lord, bless me, but prayed instead, Lord, make me a blessing. And they did what they could to realize the petitions of their prayer. And they found—I suppose to their surprise—their needs satisfied in helping to satisfy the needs of others. All this was done, we think, not merely by the character and forcefulness of Jesus' teaching, but also by the forcefulness and impressiveness of His personality—but the influence of His life upon them. If the successful teacher is to be judged, not merely by his pedagogical ability, but by the type of character he molds out of his disciples or students, then, aside from Jesus' Divinity, He was one of the most remarkable teachers the world has ever seen. One who succeeds as well as He with eleven-twelfth of his students selected at random is an extraordinary teacher.

An important question to raise here is: Does Jesus have the same influence in molding the character of those who follow Him as disciples today as He had on those first disciples? Do eleven out of every twelve taken at random of His present day disciples show the impress of his personality as strongly as eleven of His first twelve? The answer to this question will be much a matter of personal opinion supported by examples taken at random. Accordingly, some will answer one thing, and some another. But if the answer should be No, then the further question arises, Why is there this difference between the influence of Jesus on our life today and on the life of those other disciples? There may be a difference in answers here. But I think that the more fundamental reasons are (1) that in general we today lack the consciousness of that close personal contact with Jesus so characteristic of those disciples back there; and (2) that, as Dr. Fosdick would say, we lack the disposition to take Jesus in earnest. I could wish that everyone who studies this lesson had read the extract from the sermon by Dr. Fosdick on "Taking Jesus in Earnest" in the Southwestern Christian Advocate for July 17, 1924. There are Christians today who are ever conscious of the presence of the Master, though unseen, just as keenly as those original eleven. And there are Christians today who believe just as truly as those original eleven that they must reproduce in their lives the life of their Master, and who are just as diligent in their endeavors. The influence of Jesus on the character of these Christians is just as great today as it was on the character of those first eleven. For let us remember a goodly part of the making of those men took place after the death of Jesus through His continued influence on their life. Such disciples of His Jesus wants us all to be.

In sending these disciples out Jesus enjoined upon them to confine their ministry to their own people. This was necessary, of course, because this was their trial effort, and they were not yet prepared to venture among foreigners. Besides, His ministry was to be first to the Jews, then through them to the Gentiles. Jesus was interested in the salvation of all men. And on a later occasion when he commissioned them, He bade them go into all the world and take the Gospel.

J. LEONARD FARMER.
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, October 5, 1924.
"The Kingdom of Heaven is at Hand"
(By Rev. D. D. Martin, D.D.)

This is the great New Testament text. When John the Baptist began his ministry he took this text saying, "The Kingdom of Heaven it at Hand". When Jesus began His ministry, he began by saying "The Kingdom of Heaven is at Hand." When Jesus sent forth His disciples, he said: "As ye go, preach, saying, "The Kingdom of Heaven is at Hand." This has been the text adapted to each generation of Christian workers, and to all the peoples to whom the message has been brought.

Jesus came to establish His Kingdom in the world. It was an event of great import when the disciples were first sent forth without the Master to make this announcement. Would the people hear? Would they believe the message they brought? Would the disciples be well treated? Maybe they would meet rebuffs and persecution. They had not been long in training, and did not well understand the significance of their own message; but the Master sent them. He had confidence in His message. He knew the Kingdom was to be established in the earth, and that it was to come through preaching; so he sent these young disciples out.

The most of missionaries who go to the field are in their youth when sent. They are without experience, many have gone without extended preparation, but they have been sent by the church and the Master to bring the Kingdom of Heaven on the earth. How wonderfully God has blessed the work. We have recently been in conference with a man from South Africa; one who knows thoroughly the progress of the Kingdom there. These days of enlightened civilization covering so large a territory, where until recently all the people were savage, indicates how the Kingdom is coming in the Dark Continent. What is true there is true in all the lisands of the sea, and in every continent. Jesus understands His own work when He sends His disciples forth in every land charging them "as ye go, preach, saying' 'the Kingdom of Heaven is at Hand.' "

GAMMON SEMINARY.

District Rounds

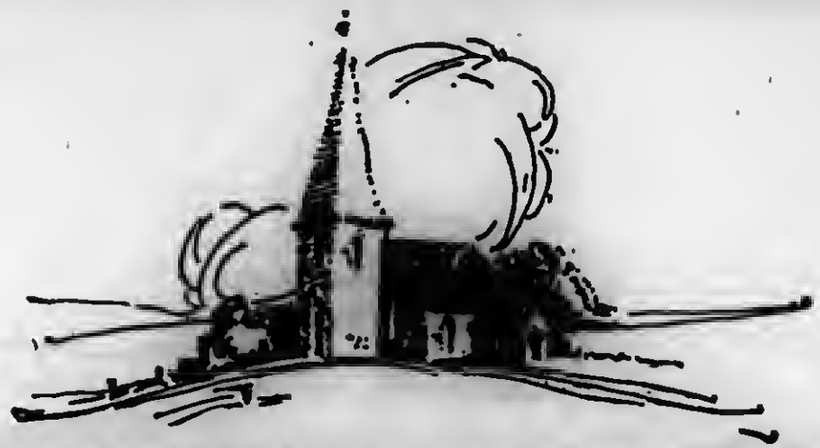
MERIDIAN DISTRICT
Fourth Round

Hickory Circuit, October 10-12; Lake Circuit, 11-12; Chunkey Circuit, 8-9; Dekaib Circuit, 25-26; Prestoa Circuit, 29-31; Lauderdale Circuit, November 1-2; Electric Mills Mission, 4-5; Union Circuit, 6-7; Rose Hill Circuit, 8-9; Montrose Circuit, 11-12; Garlandville Circuit, 13-14; Scooba Circuit, 15-16; Fort Stevens Circuit, 19-20; Philadelphia, 21-23; Philadelphia Circuit, 22-23; Burnside Mission, 26-27; Daleville Circuit, 29-30; Meridian Circuit, Dec. 6-7; Rose Hill, Meridian, 13-14; North Side, Meridian, 17-18; Haven Chapel, Meridian, 21-22; Southside Meridian, 26-28; St. Paul, Meridian, Jan. 3-4, 1915. Dear Brother Pastors—October 12th is Victory Day. On that day every charge is asked to finish its quota for the World Service program. Please see to it that you do not fail our Lord on that day. I am calling our pastors' and Laymen's Council on the 22-23 of October, at Southside Church in Meridian, Miss., at 1 o'clock. Let each pastor select a layman and bring along with him, is the way I suggest that we get our lay members of the council. Push every interest of the Kingdom. —B. T. McEwen, District Superintendent, 2716 12th Street, Meridian, Miss.

Woman's Column

MARSHALL, TEX.—The Marshall District meeting of the Woman's Home Missionary Society held its annual district meeting at Quitman Methodist Episcopal Church July 25 in connection with the District Conference. A large number of delegates and visitors attended. The devotions were in charge of Mrs. P. Holiman. Each district officer responded to the roll call with a short talk on how to create more interest in the work. Many interesting reports were given by the delegates of the various charges. Mrs. M. D. Hollins, corresponding District Secretary, mado a very nice annual report; Mrs. M. J. Reeseman the District President, made a very wonderful report and address which was enjoyed by all present. Mrs. L. C. Crow, Recording Secretary, made a nice report. Our financial report was not as good as we would have liked to have had it; we hope to do better next year. The Woman's Home Missionary hour was especially favored in having all pastors present to be in the meeting speaking encouraging words, in going to their different charges and arouse interest in their auxiliary. Mrs. M. J. Reeseman was re-elected president; Mrs. M. D. Holiim, corresponding secretary; Mrs. L. C. Crow, recording secretary. The president took very ill on Saturday morning of the session.—Reporter.

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WHAT THE CHURCHES ARE DOING

LEXINGTON, MISS.—Galilee M. E. Church: Our Church is getting along splendidly. We have a great man for pastor. It seems like the more he preaches the hetter he preaches. We hope that Rev. Z J. Tolbert will always pastor for us, because he is all right. We have just closed our revival at Galilee M. E. Church; 11 persons joined and were baplised on Sunday. Collections for the day $48.00.—R. N. Redmond, Reporter.

MORTON, MISS.—On August 30th, at 7 p. m., a grand hox social was given by our young ladies and young men supporters. Miss Willie Bates, president; Miss Willie M. Page, secretary, and others. The results of their social was $16.00 for the pastor. God bless these young people who are leading in New Chapel Methodist Episcopal Church—J. A. Williams, Pastor.

GADSDEN, ALA.—The New Sweet Home Methodist Episcopal Church at this place is alive and yet on the map. Sunday, September 7th, was a high day in Zion with an energetic pastor leading and a faithful membership following. The amount on the new church building was $610.00. The Rev. Chas. Coleman, the pastor, is leaving no stone unturned in hringing ahout the completion of the $15,000 church which we hope to have completed hy January 1, 1925.—J. H. Reddick, reporter.

BOLTON, MISS.—Mt. Zion Methodist Episcopal Church, Edwards Charge, under the leadership of Rev. J. B. Brooks, experienced a great revival lasting five days. The pastor was assisted hy the Rev. A. Crocker of Meridian, Miss. More than four years had elapsed since we had any revival meeting at this place. The church services were well attended every night. The mourner's seat was crowded every night. The people, Methodist and Baptist vied in attending and caring for the meeting. The Rev. Mr. Crocker is a great revivalist. We bade him come again. We pray God's hlessings upon him. Seven souls were added to the church. The pastor during the meeting, constructed a nice bay window to the church which when completed, will cost about one hundred dollars. Total collection raised during the meeting $30.01.—Cornelia Thompson, reporter.

MONTGOMERY, TEXAS — Our church at Montgomery, Tex., is coming to the front under the leadership of our pastor, the Rev. James Clark. When our pastor arrived our church was in a bad shape; our members were not loyal to the chuch; we were out of doors, hut our Pastor, the Rev. James Clark was on the job. We now have a nice church building at Montgomery, Texas., a meeting house that I am not ashamed of. Rev. Clark is worthy of any place in our great church to pastor. We pray the Bishop will return him to us again.—Jessie Henry, reporter.

MEMPHIS, TENN.—Warren Chapel Methodist Episcopal Church: August 19, 1924, President Davis and wife visited in Memphis, heing the guest of Rev. and Mrs. J. W. Satterfield and co-workers. The Warren Chapel Sunday School was honored with his presonce. President Davis talked concerning Waiden University and complimented the church and the splendid effort Rev. J. W. Satterfield was putting forth. A $1,000.00 rally was launched for the benefit and remodeling of the church and other minor expenses. The congregation was divided into sections, each section had its own captains, who gave splendid service. On August 24, the rally ended with great success, the whole congregation and friends were over whelmed with joy. During the month of the rally we were honored by Mrs. Vaughter, who gave us a surprise visit, she is the church reporter of Gorden Memorial, Nashville, Tenn. Rev. Saterfield is doing a splendid work and we are proud of him. We wish to thank the memhers and friends for loyal support given us, both spiritually and financially, during the month of our struggle—(Miss) Eva Wiley, reporter; Rov. J. W. Satterfield, pastor.

NATCHITOCHES, LA. — Ashury Methodist Episcopal Church: On Wednesday night, Septemher 10, the Brotherhood organization of Ashury Methodist Episcopal Church, pulled off a stunt hy giving the pastor a grand surprise party which consisted of 275 pounds and some cash money. Both memhers and friends from the different denominations participated in this grand affair. It was promoted bv the president, Brother D. J. Thompson. It was highly appreciated by the pastor and family. The church is growing financially as well as spiritually. We thank both members and friends for their loyalty to this cause. We ask the prayers of the memhors and friends that we may do more in the future than we have heen able to do in the past.—J. A. Landry, reporter.

HUFSMITH, TEXAS—On September 7, 1924, an ice cream social was given at Salem Methodist Episcopal Church hy the superintendent and teachers. Number of scholars particiipating of Senior Class, twenty-five. Bro. O. A. Thompson, teacher; of intermediate class, twenty; Sister M. A. Pryor teacher. Primary class, fifteen; Sister M. Edwards, teacher; total sixty. All present enjoyed the affair, among whom were several visitors. Walter Page, Superintendent; M. Edwards, reporter.

BUNKIE, LA.—Marshall Methodist Episcopal Church: Sunday, September 7th, was indeed a high day. At 10:30 a. m. we had a lively Sunday School; at 11:30 a. m. our pastor preached a wonderful sermon, then Sunday night he mounted the pulpit with another strong sermon. There were many hearts made to rejoice. A large number communed at the Lord's Supper. The choir furnished excellent music. Collections also were good. It gives us pleasure to say that this church is growing hy leaps and bounds under the leadership of our pastor, Rev. D. J. Harvey—Mrs. Mary E. Jones, reporter.

DUBLIN, VA.—I want to thank the members and friends for their interest in the Tribe rally which was held at Mt. Pleasant Methodist Episcopal Church, August 24, 1024. The rally was a success; the following sisters represented the tribes: Mary Rollet, $7.65; Mary Overstreet, $11.25; Elizabeth Morrison, $18.00; Bessie Eaves, $18.18; Hattie Johnson, $21.60; Mattie Eaves, $25.35; Ida Hendrick, $51.95. Annie B. Ponindexter, $42.25; public collection, $28.26. Total, $229.35. I thank one and all. Dublin is marching on.—H. G. Harrison, P. C.

COUNTY LINE, GA.—The County Line Circuit of the Atlanta Conference has just closed out a very successful revival with Rev. W. B. Wood. Rev. B. F. Barkley and Rev. W. C. Von Schultz helping so ably. We brought 31 precious souls to Christ. Rev. J. W. Queen dropped in and while he preached the Holy Ghost fell upon us. Too much praise cannot be given these God fearing men. Total amount raised $184.50.—Rev. I. C. Rucker, Jr., pastor.

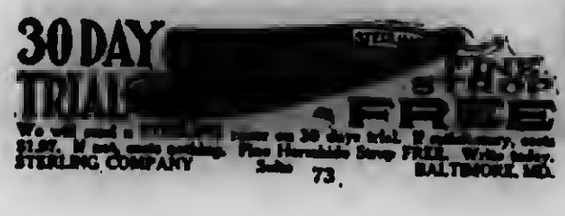
MEMPHIS, TENN.—Sunday, September 7, 1924, was a high day at Centenary. Our Pastor, Rev. E. J. Cox, D.D., was at his best. He used Matthew 25th Chapter 14-19 verses for a text. He preached a wonderful sermon; 5 joined the church; 229 communed. Raised $69.00 for pastor; $8 for the sick. We are praying that Bishop Jones will send him back for another year. He is the man for Centenary.—R. W. Baker, district steward.

NEWNAN, GA.—We, as a group of Christians, laboring and toiling for Jesus, feel it our duty to speak of the progress of our church, and our dear Shepherd, who in his never tiring attitude is safely leading his flock and upbuilding the church in no small way. He has heen our pastor for only two years, but he has so walked and talked that his influence and gospels have spread far and near, thus causing the unrighteous to repent of their sins, and turn to righteousness. We have had a glorious revival. It was largely attended hy people from neighboring churches and communities. There were eight converted and received into the church. The financial part of the week's revival was also a success, the total amount raised being $76.05. Our church is also belug beautified by being painted on the inside and outside, hy the Ladies' Aid Society. We hope that our church will continue to grow and our beloved pastor will, at all times enjoy the very best of health. We also hope, that he will be our pastor tho remainder of his life—Minno Tompkins, reporter.

LEITCHFIELD, KY.—Taylor Methodist Episcopal Church: The work has gone on steadily since conference; we have raised $510.50; the pastor is paid up in full to date. The Indiana and Kentucky clubs have raised $181.98 thru the aid of picnics. The church has been plastered in places where it leaked and the roof painted and a nice fence placed between the church and parsonage. On Aug. 7, 1924, the Woman's Home Missionary Society met at the home of Sister Mary F. Kinsey and the ladies of the Catholic and Baptist churches were invited. Roll was called and each responded with quotations and dues, which amounted to $2.65. The Taylor Quartette sang, "When Death Shall Take This Race." We enjoyed next a reading by Sister Janie Bruce, and an address by Sister Idella White and Sister Bettie Murray. Solo, "Jesus Doeth All Things Well", Sister Mattie Rhodes; Sister Braxton read a paper on the subject of "Desire and Purposes". We next enjoyed a delightful repast of pine apple icing, ice cream, cake and chicken sandwiches. The Woman's Home Missionary Society has been doing much good work. On Saturday, August 16, 1924, the Ladies' Aid had a bazzar on the church lawn at which time they cleared $24.50. The pastor is pleased with the work done by these two societies. The Epworth League served lemon icing and ice cream at 5:00 p. m. Sunday evening under the direction of Bro. H. K. Willis director of the social department, after which they had a very profitable devotional hour. To much praise cannot be given these young people, lead on by the wise and efficient leadership of Bro. L. R. Bruce the president. We are praying that God will give us a prosperous year both spiritually and materially.—Robt. Braxton, Pastor; L. B. Rhodes, reporter.

GREENWOOD, MISS—Saint Paul Methodist Episcopal Church: Our revival just closed August 24th. For the space of 12 days we had a soul stirring revival. During these days, 23 souls wore saved, eleven were haptised. We had with us Rev. Z. T. Powell. He brought soul stirring messages. Our pastor, Rev. R. H. Jackson knows how to win souls for Christ. We are thankful for our pastor, Rev. P. H. Jackson.—A. Burns, Reporter.

(Continued on Page 15





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OBITUARY

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

HUGHES—Brother Sump Hughes of Steens, Miss., members of Military Chapel M. E. Church, after several months of illness, passed away into the sweet haven of rest. He was a devout Christian, prompt to duty. Born June 5, 1857, died July 22nd. He leaves to mourn his loss a wife, several children, many relatives and friends. Funeral was conducted by the pastor, Rev. C. A. George.

SMITH—Brother Smith, one of the best Church workers in Military Chapel M. E. Church, passed out of this life into the life eternal. The life that he lived will long live after him. His place as a class leader can not be filled in this church. He was prompt to every call. Andrew Smith died May 30. He leavea to mourn his loss a wife and a host of friends. Funeral was conducted by the pastor, Rev. C. A. George.

CARTER—Sister Caroline Carter, a member of Edgefield Baptist Church, Chenneyville, La., was called from labor to reward August 17, 1924. She was a faithful member a devoted Christian and a loving friend. She leaves one son, four daughter, one brother and 18 grand children, and a host of friends to mourn her loss. Funeral services was held at Marshall M. E. Church, Bunkie, La., by the pastor, Rev. O. J. Harvey, assisted by Rev. J. W. White of Rose of Sharon B. C. Alexandria, La. Many beautiful floral offerings were given by her many friends. Her remains were laid to rest in M. E. Cemetery.—Mary E. Jones, reporter.

BRADLEY—Sister Eva Bradley, a member of St. Paul M. E. Church, Triana, Ala., died August 30th, after a brief illness of a few weeks. She was a faithful member of St. Paul. She leaves several friends and acquaintances to mourn her departure. The pastor conducted the funeral.—Reporter.

AYERS—Sister Lue Ayers, a member of St. Paul M. E. Church, Triana, Ala., died on August 28th, after an illness of several months. She died in full triumph of faith. Age 60 years; a member of the Church for 35 years. She leaves a loving husband, three brothers, two sisters, three sons, and five daughters to mourn her passing. She was a model woman. The Revs. L. G. Fields and R. H. Cox conducted the funeral.—R. H. Cox, reporter.

VICE—Mrs. Rebecca Vice, died at Zebnion, Ga., September 1, 1924. She was a member of Fuller Chapel M. E. Church for forty years.. She leaves one son, a daughter, many relatives and friends to mourn her loss—Reporter.

DAVIS—Miss Abie Gertrude Davis was born July 11, 1924, at Breman, Georgia, and departed this life August 22nd, 1924, at Douglasville, Ga. She was the daughter of Rev. and Mrs. J. H. Davis. She professed faith in the love of Jesus Christ and joined the Methodist Episcopal Church at the age of twelve and was a faithful and consistant member of the same up until her death. She was a close student of books, having been educated in the public schools, thence to Clark University, where she graduated with honors. She was a charming young woman, lovable and admired by every body, and made friends, wherever she went. The funeral services were conducted by Revs. E. J. Kight and W .C. Williams. She leaves to mourn their loss a father, mother, five sisters, five brothers and a host of relatives and friends.—Rev. M. M. Leak, Reporter.

GUYTON—Mrs. Alice Guyton, beloved wife of Rev. J. C. Guyton, departed this life Monday morning, September 1, 1924, at her home in St. Charles, Mo., after an illness of nearly five months and bed fast only one week. She was converted and joined the St. Paul M. E. Church in Farmington, Mo., in the year of 1889, under the pastorate of Rev. Bariah McCain, and lived a consistent Christian life to the end. She carried sunshine and good cheer wherever she went. She was united in holy wedlock to Rev. J. C. Guyton, February 5, 1908, Dr. B. F. Abbott, officiating. In this home were four motherless children who needed a mother'a care, and sister Guyton filled this place so well that these children love her as dearly as if she was their real mother. Sister Guyton enjoyed the confidence and the respect of all who knew her. The citizens of St. Charles, irrespective of color joined in paying a tribute to the memory of this good woman. The funeral services were conducted by the District Superintendent, and assisted by Rev. A. L. Reynolds of the Samaritan M. E .Church. S he leaves to mourn their loss, a loving husband, one sister, one brother, one grandson, two step daughtera, two step sons and a host of relativea and friends.—Reporter.

BUCHANNON—Mailelieu Methodist Episcopal Church, New Albany, Miss.. has lost one of its best members, Mrs. Delia Buchannon. She was a true member, a good class leader. Mrs. Buchannon was a member of the White Rose Club of the Ladies' Aid and the Home Missionary Society. She leaves a devoted husband, a mother and two brothers and a host of friends to mourn her loss. Mrs. Buchannon never complained. All was done for her that loved ones, friends and physicians could do, but when God calls all our efforts fail. After the funeral services by Rev. A. G. Marshall, her body was laid to rest in the New Albany cemetery.—Miss Helen Bradley, reporter.

WILEY—Mrs. Callie Wiley died at her home in Troy, Ala., Sunday morning, August 10, 1924, at 10:30 o'clock. She was the wife of A. A. Wiley, who is a trustee and steward of the Methodist Episcopal Church of Troy. Mrs. Wiley was a good friend of the Methodist Epescopal Church. The funeral was conducted at her home August 13, at 3:30, by Rev. J. B. Brock of First Baptist Church. She leaves a husband, son, father, sister and brother and a host of relatives—Will Hobdy, reporter.

POSEY—Sunday, the 7th, was the day of crepe at Brook Grove Methodist Episcopal Church, Laytonsville, Md., of which Rev. E. P. Moon, D.D., is pastor, caused by the death of Sister Sallie Posey, a member of Brook Grove Church for quite 40 years, and one of the outstanding charactera of womanhood of Montgomery County, Maryland. She was always in demand as a female nurse, by both white and colored. Her work in the church for about forty years was one of conscientious duty, from which she never shirked even under the most trying circumstances. Her husband, Bro. John Posey, preceded her in Judgment, eighteen months ago. They were the parents of thirteen children, twelve of whom survive. All were fortunate to be at the bedside on Thursday night the 5th, when death claimed her. Her funeral was at 11 o'clock, at the famous old Brook Grove Chapel, of which Dr. Moon is pastor. Dr. Moon took for his text: Act 9-36," This woman was full of good works, etc." He spoke of her good worka as a woman, wife and mother.—Reporter.

BASS—The Rev. John Bass, Jr., was born in Covington, Ga., March 13, 1872, of Mr. and Mrs. John Bass, Sr. He joined the Grace Methodist Episcopal Church when a child, and grew up in the Sunday School, prayer and class meetings. He was a local preacher, class leader and trustee for many years; a devout Christian, and always did his best to advance the cause of Christ. He died August 2, 1924, at home in Covington, where he lived with his mother, who is one of the faithful mothers of Grace Church. His father preceded him having departed this life several years ago. "Johnny", as he was called by those who knew him well, shouldered the responsibilities of the home after his father'a death, and with the love and devotion of a true son, was always near mother to cheer her and to remind her of her sainted husband. He died in the full triumph of the faith. His last words were: "Don't worry, I have fought the battle to the gates and I am ready to meet my God." He leaves a loving mother and a host of relatives and friends who mourn his departure. In the absence of the pastor, the Rev. N. A. Bridges, the Rev. L. W. Strickland and District Superintendent J. F. Demery officiated. Interment was in old cemetery.—J. Alexander Williams, reporter.

ROUNSVILLE—Sister Lula Rounsville, departed this life July 16th, 1924, at the age of 63 years. She joined the M. E. Church in 1884 and lived a consistant christian until her death. She was one who always stood up and was counted faithful when duty called her. The funeral services were conducted at Wesley Chapel M. E. Church, Caldwell, Arkanaas, by the Rev. B. F. Scott, Pastor of Kynett Chapel M. E. Church, Forrest City, Ark. She leaves a husband, two daughters and one son and a host of grand children and other relatives and friends to mourn their loss.—M. Velma Peeples, reporter.

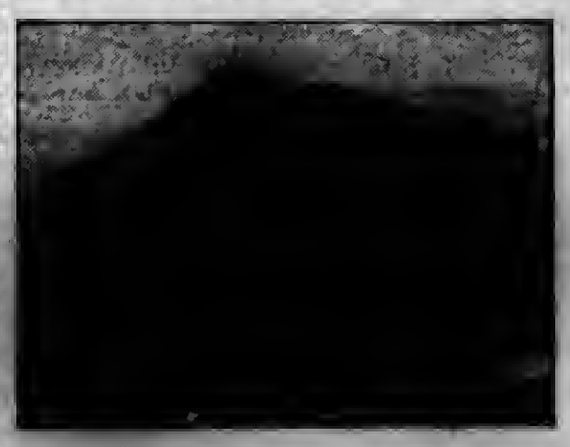
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MARRIAGES

WARE-ALLEN—On September 16, Mr. Earl E. Ware of Fairmount Heights, Maryland, and Miss Celeste Lithea Allen of Galveston, Texas, were quietly married at the residence of Rev. J. S. Chestnut, 1913 11th street, Washington, D. C. Mr. Ware was graduated in June from Bates College with honors and was one of the only two members of our group in his class. He has accepted a place as Professor of Science in Bishop College in Texas. Miss Allen is a junior in Howard University and enjoys a wide circle of friends among the student body and faculty as well as in the city and in Fairmount Heights, where she made her home with her aunt, Mrs. Lillian Pearl Fonville. Both of the young people are members of the Methodist Episcopal church and are of the type that bespeaks success in life. They have our prayers.—J. H. Woods, reporter.

PIERCE — BURRELL — Mr. Paul Pierce and Mrs. Anna Frances Burrell were married September 15, 1924. The bride is a faithful member of Williams M. E. Church. Rev. J. W. Turner, officiated.

WHAT THE CHURCHES ARE DOING

(Continued from Page 13.)

THIBODEAUX, LA.—The Stewards Gold Contest took place at Calvary M. E. Church, August 31, 1924; contestants Kings Daughters and Sons, $8.85; Conference Daughters and Sons, $10.10; Ladies Aid, $5.10. The Conference Daughters and Sons received the Gold piece as a reward; Mrs. Lillie Ruth President. Steward Sisters as a token of appreciation raised for the Stewards $12.00. Many thanks. On Sunday, September 7, was a High Day. Speaking meeting at 11. Communion at 7 p. m., at which time Pastor Smith, delivered his sermon with much power. Text, "I am the way." September 14th at 11 a. m., one joined the church, at 7 p. m., the wise women and men of America held their annual selvice at Calvary. Welcome address by Mrs. Ella Vee Wilson, response by Mrs. Anna Gingold, sermon by the Pastor, Rev. L. H. Smith, which was a benediction to all present. We are always glad to have such visitors.—Miss L. P .Wilson, reporter.

CARD OF THANKS

We take this method of thanking the members of Jerusalem Methodist Episcopal Church for a recent storm when they laid on the table twenty-five pounds of choice groceries. This storm was given by Mr. Pat Johnson, Mary A. Johnson, L. Forest, Mrs. L. Anderson, S. Singertey, H. Jenkins, M. Jenkins and others. We cannot say too many good things about the faithful ones. May God bless them. Come again soon, you are welcome—Reporter.

I take great pleasure in sincerely thanking Sisters C. Louding, E. Lafayette, Mary Scott and S. Mitchell. These led a host of friends in the rear end of the church and laid on the table many choice pounds of groceries and very neat purse, as a surprise on my return from the district conference at Donaldsonville, La. Many thanks to my dear ones. May the God of Peace bless you all with a successful life.—D. A. Landry, Pastor, Maringouin, La.

I take this method of thanking Tribes Nos. 1, 2, 3, 4 and 5 for amount given me for a suit of clothes for District Conference, Miss Eliza Riley, Miss Millions and Co., $19.00; Mrs. Archie Gordon and Co., $3.65; Mrs. J. C. Woods and Co., $4.50; Mrs. Allx Gilman and Co., $9.00; Miss Theodosia Page and Co., $5.50. Total $41.65. We pray that they may live long and continue to do good. M. C. Harrison, Pastor, Pineville, La. (

Mrs. Amelia A. Cameron and family of Brunswick, Ga., acknowledge with grateful appreciation the kind expression of sympathy from their friends during their recent bereavement in the loss of their beloved husband and father.

DISTRICT MANAGER

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Atlanta, Georgia

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Philadelphia	Frankford, Pa.	Sept. 30-Oct. 2	J. T. Fletcher
Columbus	Elyria, Ohio	October 7-12	T. L. Ferguson
New York	Montclair, N. J.	October 8-9	J. R. Brown
Salisbury	Snow-Hill, Md.	Oct. 14-16	J. E. A. Johns

SPECIAL NOTICE

To the Mississippi and Upper Mississippi Conferences:

At a joint meeting held at Waveland, Miss., September 3rd. by the District Superintendents and Pastors present, the following named persons were elected to carry out plans of establishing an Old Folks and Retired Ministers Home to be located at Waveland, Miss. This is in accord with the action of both Annual Conferences. Committee on Incorporation: P. H. Rembert, B. F. Woolfolk, E. R. Miller, G. W. Smith, W. H. Smith, Edward F. Scarborough Chairman, J. M. Shumpert, Secretary, N. R. Clay, Treasurer. Each District is asked to raise $100.00 for the same this year and forward same to the Treasurer, Rev. N. R. Clay, Armory, Miss.—E. F. Scarborough, reporter.

CRESCENT CITY NOTES

MOUNT ZION—Record breaking attendance still prevails; aside from the merits of our services itself, no small portion of credit is due to the genial personality of our pastor Dr. Wells, likewise the officers of our church, as it is our custom to make one feel at home, that the church is theirs, though tempered with just the right deference and tact that never become obtrusive. It was a joyous day on Sunday the 24th, when we had his Eminence, Bishop R. E. Jones, to preach for us at 11 o'clock, he captivated the audience and filled the hearts virtually of all present; at 7:30 we had our district superintendent, W. R. Walker, to preach, and he acquitted himself as he had never before. A beautiful bouquet of American beauties was presented to Bishop Jones, by our little Miss Marguerite Ducker, in a few well chosen words. Claiming great interest in the social work, was the wedding Thursday evening of Miss Charlotte Anderson, charming danghter of Mr. and Mrs. B. Anderson of 2228 S. Robertson St., to Mr. Robt. Williams. The bride was particularly lovely and charmingly gowned. Dr. Wells officiated. A revue that is a revue, is to subscribe for the Sonthwestern Christian Advocate, and get the news of yonr church first hand and be posted. Our choir had a very pleasant onting having accepted a very cordial invitation of St. James Methodist Episcopal Church, Ocean Springs, Miss., Rev. Marshall, P. C. Was royally entertained, nothing being overlooked, and an enjoyable and pleasant time was spent by all. Through the choir $31.50 was realized; Mr. H. J. Carter pleads guilty for the success of the whole affair.—E. J. Lacals, reporter.

The choir wishes to thank the officers and members of our Mt. Zion Church for contributing to our much deserved outing, which was enjoyed by all, August 31st, at Ocean Springs, Miss. We epent the time in God's house helping and being helped. We were received most cordially by Rev. Marshall, Bro. Carter and the members. We are very, very thankful to our Bro. J. D. Butler and Mrs. M. T. Franklin for their zealous work to bring about our outing. We thank all for our delightful outing.—Mt. Zion Choir, Mrs. B. E. Charles, president; O. A. Smith, secretary.

LA HARPE M. E. CHURCH—La-Harpe Street Methodist Episcopal Church is progressing nicely. The contracter thinks he can let us in the basement by the last of September, or the first of October. We pulled off our rally last Sunday and raised $780.45. The members are still hard at work. The public is invited to attend our services.—Miss Edna Mitchell, reporter.

MALLALIEU M. E. CHURCH—On Tuesday night, September the 9th. at the close of our class meeting we were presented with 175 pounds of choice groceries. This party was led by the Woman's Home Missionary Society, Mrs. Adelle Lonon and The Ladies Aid, Mrs. Jane Mitchell and Mary Williams .The following members presented pounds: A. Lonon, I. Lonon, J. Mitchell, M. Williams, M. Chin, S. Gray, A. Dietrige, R. Johnson, S. Turner, M. Dietrige, Annettie Taylor, M. Monroe ,S. Monroe, V. Tason, J. B. Mazes, Will Turner, F. Vanmetter, E .Givens, F. Harvey, L. Turner, A. D. Williams, J. Taylor, J. Bradley, M. Combs, O. Lonon, E. Robinson, M. Cary, C. Shelby, A. Johnson, M. Turner, R. Hayden, J. Mason, F. Mason, and others too numerous to mention in this note. This is the third pound party this year given by these members and friends to the pastor and family. We have here a great people. Not many, but, mighty, faithful and loyal. The pounds presented by Mrs. Sedonia Gray, the money by Mrs. A. Lonon. The pastor responded.—J. O. Richards, pastor.

GRACE M. E. CHURCH—Rev. and Mrs. F. W. Brown and the Senior choir of Grace were tendered a reception by Brother and Sister Powells at their home on Wednesday, September 17, 1924. Without a doubt it was one of the grandest church socials ever given to the song-birds of onr church, each one of us was happy and filled with joy at knowing Brother and Sister Powells loved us enough to entertain us at their home on Bertrand, between Gravier and Perdido streets. Rev. and Mrs. Brown had several other engagements, so they were entertained while the choir was rehearsing at the church for our revival services which began Tuesday, September 23. There were several distingulshed invited guests, friends of Bro. and Sister Powells and members of Wesley, St. James and Grace. The presence of these guests made the evening more enjoyable for us. We were asked to sing several hymns, which we rendered willing and cheerfully. After which we were led to a large yard, which was beautifully decorated with lighted lanterns and bright red crepe paper. We were all seatod at an oblong table and served with delicious refreshments by Sister Powells and her assistant Sister Murphy. The toast of the evening was given by Bro. R. Boyd, our tenor sololst. Everything was in tune, and God sent a quiet, cool breeze over the table to make the evening more comfortable for us. We are all elated over this reception and wish to thank Brother and Sister Powell for their kindness to us. We enjoyed ourselves until 11:15 p. m., then left for our individual homes with sweet thoughts of Brother and Sister Powells. May God's richest blessings rest upon them always.—Vernetta D. Nunez, secretary of the Senior Choir.

INQUIRY

I wish to inquire for my mother's brothers, Green Jackson, and Frank Jackson. When last heard of were at Baton Rouge, La. My mother's name is Ellen Williams. Any information concerning their whereabouts will be greatly appreciated. Notify Maggie Edwards, Hufsmith, Texas.

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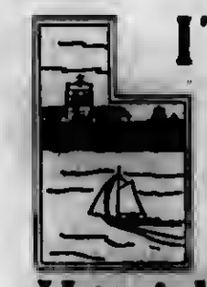
M. S. DAVAGE, President.

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Christian Advocate

LORENZO H. KING, Editor | Vol. 51 | New Orleans, October 2, 1924. | No. 41. | THE METHODIST BOOK CONCERN, Publishers

"The Way of Christ in Race Relations"



IT IS SAID that an African savage, summoned to launch his boat and save a man drowning in mid-stream, calmly refused with the words, "He is not of my village." How inhuman and shocking, we think! Yet such attitudes are being taken and expressed by thousands of men and women—many of them leaders in the life of the various nations—who would scorn to be classed with the African savage. Holding that the barriers of language, of culture, of race, insuperably divide the human species, they deny that "God hath made of one blood all nations of men," and set up for themselves separate groups, superior—in their own thought—to all other groups and having thereby the right of mastery over all others. It is of this spirit—and some other elements—that race prejudice is engendered.

Almost within this generation the clash of color and of culture has become widespread and intense. White Australia has set up barriers against Japanese. The Turk drives out the Armenian and the Greek. In South Africa the native Negro struggles with the suppressive measures of the invading white, while on the east coast native born Indians are deprived of rights and respect by white men who brought their fathers there to labor. Japanese look with distrust on Koreans. In Europe and America social prejudice between Jew and Gentile smoulders and flares and smoulders again.

In our own United States one has but to say "California and the Japanese," "Negro and White," "Henry Ford and the Jews," "K. K. K." and to run over the epithets vulgarly applied to the various foreign-born folk—and even to their native-born children to become conscious of the acute racial antipathies here. The Missionary Education Movement and the Council of Women for Home Missions have been most timely in fixing as the subject for the year, "The Way of Christ in Race Relations."

Surely here the way of Christ is needed. It is needed to humble racial pride, to soften bitterness, to make our approach to difficult problems, patient and unselfish, to suppress the hatreds that seem so easily to break out. But the way of Christ is meant to be more than a fire-extinguisher. It will not not only suppress the evil, but by uncovering to us all—black, white, yellow and brown and red—the wonderful qualities of each, it will build a great and marvelously enriched humanity—the kingdom of God on earth.

To American Christians the opportunity for demonstrating the power of God in Christ Jesus in racial relations is superb. Right in our own land are a score of problems, typical in their way for all the world. Then in our relations with the lands where other colors predominate our international influence may be very strong for good or evil. But the possibility of all this rests back on the adoption of Christ's way by as many of us as possible—business men, city officials, policemen, club leaders, housekeepers, skilled workers, teachers, scientists, church members, voters—and the learning of this way by our children and young people. Let us study the home mission topic for the year with thoughtfulness, bringing ourselves and as many others as possible into influence of Christ's way.

From WORLD NEIGHBORS.

FACING DISASTER

Whether it be regarded as good psychology or not it certainly is common sense, and we believe it will result in a more favorable response from all of our Methodist constituency if our Methodist Pulpit and Press will state in plain blunt language to the members of the Methodist Episcopal Church that their Church is now in the worst financial situation perhaps in the whole history of our Church. The situation is desperate. In the whole benevolent enterprise of the Church we are face to face with disaster unless within the next thirty days (30) our powerful Methodist millions shall be moved to contribute as never before to the world-wide benevolent enterprises of their denomination.

Our embarrassment lies in two positive facts. Already there is a large acccumulation of debt in various departments of the general Church. This is notably true of the Board of Foreign Missions whose debt already has overreached the two million mark, with no assured means of an early check upon its upward mounting. Similarly the present Administration Staff of the World Service Council of the Church as confronted with a falling income from benevolent returns, which is not favorable to early liquidation of existing debt but which means reducing apportionments to the several constituent boards and serious cutting of missionary appropriations to the foreign fields. This means retrenchment in the task of the world's evangelization as well as discomfiture and suffering to thousands of consecrated self-sacrificing missionaries and native Christians and workers on all the foreign fields wherever the Methodist Episcopal Church ministers.

Every legitimate device and expediency of moral and financial value has been tried; from the stupendous pageant of early Centenary days to the less pretentious but more desperate "I will maintain" campaign, and clock and watch devices. Returns from all of which have been gratifying but not adequate enough to arrest and stay the evident ebbing financial tide in the throws of which the Church finds itself today $1,679,000 is the fall off in receipts from the amount reported up to August 31st 1924, as against the corresponding ten months in 1923, or a decrease of 25 per cent. June, July and August alone of 1924 showed a loss of $785,000 over the same three months of 1923, a loss of 45 per cent. Bank deposits for the first seventeen days of September 1924, show a falling off of one third from bank deposits for the same period in September 1923. Until recently we had centered much of our hope of recovered loss in the Fall Conferences but these, large and small, together have shown up to date a decrease of thirty per cent over the same group of conferences last year and their remittances to the Central Treasury are at present thirty-seven per cent. below that of last year.

Which means that throughout our whole scheme of benevolent activity there rings a disconcerting note. Frankly Methodism with its ambitious program of World Service to humanity is on the breakers. This story is written admittedly in desperation. We face the facts appealingly as our beloved Church faces certain disaster, and embarrassment before the world's gaze. Such must not be. Colored members of the Church, you who have made the ears of the world tingle with your generous giving to lighten burdens and alleviate the ills of your suffering brothers of every clime and color throughout the world, you can, if you decide it shall be done, with your accustomed spirit of self-denial, you can pull the Church we love out of the slough of despondency.

Our loyalties to our Church are put severely to the test at this very hour. Conceived as a corporate body, the Church as an organization, is Christ's and as such should be fostered by us. Are we playing in fairness the game of corporate co-operative service if we fail to do our utmost to further the ideals of that Church to which we have, by personal choice, committed our spiritual nurture. It is a serious, binding contract into which we enter when we formally join the Church. "To her my cares and toils be given, till toils and cares shall end" has been sung by some Church members a thousand times, thoughtlessly. Church membership, ours, means loyalty to the organization. Methodism's present situation is the pressing period for a new testing and evaluation of our church membership, a reappraisal of our personal loyalty to our denomination. Nor is this a time for criticising the Church's program. If any member of the Methodist Church had a better program to offer, long ago he was at liberty to bring it forth for consideration by the Church in her councils. Methodism has always shown itself ready and flexible enough to adopt any plan that would meet the spiritual needs of the world. With that task she has striven to get somewhere, even despite those who essayed to criticise her.

Herein lies the chief loyalties of every member of the Methodist Church to be tested at this decisive hour in the Church: Have we no adequate vision of the terrible and wide-spread destruction which is being wrought at the present time by sin in the world? If we have, our duty is clear and imperative. If we have not such a vision, God grant our eyes shall be opened that we may behold what sin is doing in politics and in governments; how it corrupts the industrial, the economics, the national, the international affairs of men; how sin is wrecking individual life, how it is impairing our most sacred institutions; how it is debasing our noblest sentiments and demoralizing our high ideals. Under the sway of sin countless millions of our fellow mortals are living in ignorance of those high spiritual values which are the fruits of the Spirit and in which the glory of God is reflected. Such values alone make life worth living and yet multiplied millions of men are living in notorious ignorance of these and of the Christ in whom such virtues center. In the final analysis our loyalty to these interests reflects itself in our attitude to the call and claims of the church upon our giving.

Sacrifice may be required of some of us to attest our loyalty to the Church and to the claims of the world's needy millions. But what of that! One sure manifestation of vital piety is the buoyant spirit of sacrifice. Piety and parsimony are not congenial comrades. It is hardly a Christian grace not to be willing to put at the disposal of the Great Head of the Church what is His and for which He will one day require an accounting of our stewardship. It is barely possible that Jesus' warning against heaping up riches was uttered in anticipation of the coming period of world history when for its work the Church needing funds would find men's purses, tightly closed against the world's suffering and crying need. No man should venture to present himself for admission at the gate of heaven with a bag of gold around his neck as long as there is left in the world a crying spiritual need which his amassed fortune could have relieved but was not released to serve. May there not be many Methodists who are robbing God of a just proportion of what we call our wealth or possessions, preferring therewith to satiate our selfish wants rather than release it to go for God on an errand of mercy and grace around the earth? Would it not be more beautiful and withal more profitable to let God use our possessions now when He needs them seeing we shall part with them at the grave?

Such a sense of denominational loyalty and of responsibility for meeting the world's need through Christian stewardship of our possessions is all that can save the Church of our choice and the task allotted to her in world evangelization from galling disaster. Facing up to such claims upon us it is imperative, that

Every local Methodist Episcopal Church and Conference send in to Chicago at once every dollar collected to date for World Service, that

Victory Day, October 12th, be religiously observed and a special sacrificial offering be taken in every congregation for World Service; that

Every Church secure and send in the full amount due on its apportionment for World Service up to and including October 31, 1924.

Only by doing these things and making their report to Chicago by October 31st can local Methodist Churches avert the sure disaster confronting their denomination. After October 31st, it will be too late.

A larger universal response than ever is expected of all Methodists throughout the world. Our colored membership are herein put on their church pride. We certainly will respond as we have always done. **Remember Victory Day!**

A TWENTIETH CENTURY PENTECOST

The wonder story of missions is not all contained in the record of the missionary heroes of the past. Romance and thrills are the portion of every ardent Christian who follows the news of the spread of the Kingdom of God around the world. To Methodists, in particular, is given a large share of the glorious task of world evangelization. What heart throbs are in store when such a report as the following comes from World Service frontiers! Surely it makes glad Our Lord and His people.

One must read between the lines of the simple statement sent to the Central German Conference at Detroit by one of its missionaries—Rev. Ernest W. Baumans, Junin, Calle Alem 231, F. C. P., Argentine—to get the full significance of what has been achieved on a single one of our many mission fields. Yet the story can be told no more clearly than in the words of this soldier of the cross:

"God has greatly blessed us in this circuit during the last four years; we have been permitted, through His grace to organize three Epworth Leagues, two Junior Leagues, two Ladies' Aid Societies, three new Sunday Schools, and five new preaching points. . . . Our full members have increased 400 per cent, and our self-support about 400 per cent.

"The East South America Conference, to which I belong, has received so far from the Centenary funds the sum of about $360,000 U. S. gold to which we have added from our local resources the sum of about $170,000 U. S. gold. Besides this, our local **contributions have increased from $65,000 per year to $120,000** per year U. S .gold.

"The Centenary has helped us acquire 13 building lots for churches and parsonages; 1 for schools; 1 for a theological Seminary; it has helped us erect a fine orphanage, 3 schools, 11 parsonages, and 23 churches. There has also been a notable increase in members of our Leagues, churches and Sunday schools: **Our schools are also among the very best, not only in the country, but in the whole continent of South America.**

My desire is that God may richly bless you in your Conference session and help you go ahead 'conquering and to conquer.' May the Church of God in all this wide world awaken and ever remember that 'He will not fail nor be discouraged till he have set justice in the earth; and the isles shall wait for His law.'"

To maintain this fruithful labor in South America as well as elsewhere around the world—all represented in World Service—the World Service Commission has designated Sunday, October 12, as VICTORY DAY, for the telling of the story of missions and for the laying on the altar of sacrifice of the gifts of 4,000,000 Methodist members, 5,000,000 Methodist Sunday School pupils, and 700,000 Epworth Leaguers, as a token of love for Christ and of the desire to see His Kingdom advanced around the world.

SUPER-POWER

One summer night, a few weeks ago, a company of men and women were gathered around a large fire place in the mountains earnestly engaged in discussing the Christian way of life. The editor of one of the best know liberal weeklies in the United States was a member of the group and at one stage caller a halt in the discussion. The themes which had been discussed were the complex and engaging ones of the application of Christian principles to our modern civilization. In the midst of this, the man who called the halt raised the question whether there was not a deeper, more preliminary and fundamental question that the application of Christianity. "That question," said he, "is the deeper problem of the *production* of Christianity. It is all very well," he went on, "to plan for reconstructing life on Christian principles. We do need a new technique of justice and of fraternity. But what good is all the technique in the world if men do not want it? How are we to produce the motive power for bringing about the new social order?"

Just that, after all, is the deepest question in the world. And it is one which is frequently lost sight of in the busy whirl of plans and organizations. Whenever the church or the world loses sight of that question, so fundamental to every hope for a better world, the result is fatal. In a striking figure of speech, Dr. Henry Sloane Coffin in his Yale lectures, a few years ago, pointed out this peril. He said:

"We are busy today directing the flow of Christian motives into many trenches to irrigate tracts of life which hitherto have been desert. And this must be done. But digging such ditches is for the church a minor task; her main concern is the supply of the spiritual stream. An earlier generation often had a copious river confined within far too few ditches; *we may find ourselves with a vast stream of trenches and only a trickle in them.* The living water is the Spirit of God who enters and fruitifies the spirit of men."

The primary business of the church is to bring this quickening spiritual experience into the hearts of men and thus make available spiritual power for a thousand different uses. Many people today seem to think that everything will be all right if enough plans for betterment are discussed and launched. But that, after all, is not the previous question. Are we producing enough hunger and thirst after righteousness to insure *any* plan being carried through?

It is just the same with spiritual resources as with financial. It is easy enough to make plans for spending the family income. You can include in your yearly budget items for painting the house, a new suite of parlor furniture, and a dozen other necessary and wise expenditures. But there is no use bothering about arranging the most perfect budget until you face this question: Have you got the money to buy these things—and how are you going to get it?

So with the spiritual resources of the world. We must face with a new energy and thoroughness the whole problem of awakening in men the spiritual experiences and enlarging them with the spiritual knowledge that will furnish an adequate motive power. Christian character cannot be produced in factories under quantity production methods! But a machine-dominated age quickly forgets that truth.

When Napoleon was Emperor of France, the complaint was made to him that under the Empire France was not producing any great literature. This greatly irritated him and he snapped out the reply, "I will speak to the Minister of the Interior about it right away." As though the Department of the Interior could produce literature on order! Can we order a "Hamlet" or a "Paradise Lost" for spring delivery by the Department of the Interior, F. O. B. $10,000? Great literature can only be produced by a heart which has felt deeply and a mind which has seen clearly. Spiritual motive power can only come from a deep experience, from a man's entrance into new life through surrender to the divine forces which play around him and upon him.

Oh yes, we need a new international framework, but we will never get it until we have a new international mind and a new international conscience. Nothing less than a renaissance of the Spirit of God in the hearts of men will bring that. To lead men into that new life is the contribution which the church can make, without which the world stands before all its waiting tasks helpless!

If we ever forget that in all of our pell mell rush, it does not make much difference how much else we remember!—H. E. L.

TO SAY THE LEAST

Trippingly on the Tongue

If the ladies can practice what they preach, Daniel Webster will have to look to his laurels. Never have we seen more brisk common sense packed into so short a space than is contained in the Ten Dont's for Women Political Speakers, promulgated by the chairman of the speakers committee of the Woman's National Republican Club, Mrs. William Van Namee. There is not a seasoned orator in the United States who could not profit by this little set of ten commandments:

"Don't apologize for your speech. Don't tell your audience that you are not going to make a long speech and then proceed to make one. Don't be a repeater. Say what you have to say at once. Don't lead up to a point and forget to make it. Don't use long sentences, and don't omit your verb. Don't use statistics unless you know they are correct. Don't attempt to discuss in detail all the issues of the campaign in a ten-minute speech. Don't tell some other speaker's pet story. Play fair. Don't encroach upon the time of the other speakers. Don't be childish as to your part of the program; do what your Chairman wants you when he wants it. In five minutes you may win or lose your audience."

Some one in the publishing house of Dutton's has a queer sense of humor. The firm has just issued a new edition of Phillips Brooks' essay on "Tolerance" with an introduction (hold your breath) by Nicholas Murray Butler. The publishing business as well as politics make

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I HAVE FOUGHT A GOOD FIGHT, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness.—2 Timothy 4:7.

strange bedfellows. If there were an annual Pulitzer or Bok prize offered for the distinction of having the most intolerant mind in America, Dr. Butler's chances would have to be rated high. The only stranger combination in a book that we can think of at present, would be a new edition of Darwin's "Origin of the Species" with an introduction by William J. Bryan.

The Chemist as Evangelist

"The greatest danger that is threatening civilization today is materialism. The growth of material has far out-distanced the national and spiritual development of man."

The hardened Advocate reader will readily place the origin of the above sentences. They unquestionably belong in the report of the committee on the State of the Church at one of the recent annual conferences. They belong there, and probably they and similar ones were there. But it happens that these particular sentences did not originate in an ecclesiastical convention. They are from the opening address of Sir Arthur Muspratt, one of the world's leading chemists, former lord mayor of Liverpool, in his opening address to the American Chemical Society at Ithica. We are more accustomed to look to the chemists for the production of engines of destruction rather than for a searching analysis of the spiritual deficiencies of our present-day world. In this case, the convention of the Chemical Society has, through the publication of Sir Arthur's address, made a notable contribution to the spiritual life of the nation. Sir Arthur declared that he was not anxious over food and raiment. "After all these things," he said, "the dismal economists seek. I am not worried," he went on, "by the problems of population. I fear lest the spirit of man shall not keep up with what it has creatively started on its way. Lest the curves of spiritual and intellectual development shall not ascend as fast as those of the material production of food, raiment and all the rest. Lest the flame die down and leave but the alkali ashes."

Another notable contribution of science to religion.

In the Aftermath of Defense Day

Our knowledge of the technical details of the radio stand at absolute zero. But we were greatly interested in the newspaper item describing the speech of Secretary Weeks on the evening o Defense Day. The report said that to insure the success of the undertaking, there was an emergency broadcasting circuit of 7,430 miles. And then followed the information that there was also two "talk-back" circuits, the first "talk-back" circuit of 3510 miles and a second "talk-back" circuit of 1,153 miles.

We are not exactly sure what a "talk-back" circuit is in radio circles, but we have a distinct impression that the *talk-back* was one of the principal features of Defense Day. There was more voluminous and effective "back talk" in connection with Defense Day than there has been in connection with anything proposed by the Government in a generation.

In this cast, the "back talk" circuit extended clear to Japan. Just at the time Secretary Weeks was making his childishly naive statement that the Defense Day celebation had had no evil effects on other countries (as though the effect could be guaged in a few minutes). Japan was beginning to operate the "back talk" circuit with such statements as this, which appeared in the Japan Times:

"What is America afraid of? If America, with her tremendous resources must depend on, and trust in, armaments and militarism, a small nation like Japan should not scrap even an old tub."

Professor Sawayanagi, a member of the Japanese House of Peers, was also declaring at the same time through a widely circulated pamphlet: "Following the enactment of the Japanese Exclusion Law comes the American observance of National Defense Day. We fail to understand the motive of the movement, although it has been denied that it is directed against Japan or any other power. The movement is harmful to the present interests of the American who has always stood for justice and humanity."

The "back talk" circuit was also working nearer home. When responsible government officials indulge in the kind of silly talk in which Major-General Robert Lee Bullard engaged on Defense Day, it is inevitable that there will be a volume of protest. Speaking in New York City, General Bullard identified all those who opposed the War Department's plans with those who had opposed the prosecution of the World War and went on to call them "the worst enemies the country ever had", according to newspaper reports. This is a typical symptom of the militaristic megalomania." The victim always identifies himself with the state, after the well known manner of Louis XIV. One in this state of mind says, "Anyone opposing my pet plans is an enemy of the country."

General Bullard has been revelling in this Prussian Field Marshal manner for the last few months.

We wonder what the date of his retirement is?

The Publican as a Pharisee—Our time has witnessed the growth of a new form of Phariseeism. It is not the familiar pretension of the man who pretends to be better than he is. It is rather the self-satisfied complacency of the person who makes no pretensions to moral or spiritual distinction a tall and who, strangely enough, glories in that every fact and looks down with contempt at his neighbor who is bound by obligation and conscience. Mrs. Alice Meyhell has recently satirized very keenly this new type of Pharisee in her modern variation of the old parable of the publican. She pictures the publican as praying:

"For I am tolerant, generous, keep no rules,
And the age honours me!
Thank God, I am not as these rigid fools,
Even as this Pharisee."

The Still Small Voice Sounds Through the World—The remark of Premier Ramsay MacDonald to the effect that this was "the day of the still, small voice" was quoted in this column a few weeks ago. Only a few days ago at the opening of the Assembly of the League of Nations the still small voice of prophesy was heard through the lips of Premier MacDonald himself and resounded through the earth. In words and in a spirit truly prophetic, he declared that the day for military alliances by groups of nations had passed. He declared definitely for arbitration agreements and pleaded with smaller nations to base their security on international arbitration agreements rather than on military pacts. "History," he said, is full of military pacts but always there have been invasions." The military alliance as a guarantee of peace shrould be placed in the historical museum of obsolete delusions and Premier MacDonald's noble and prophetic plea for that very thing is word of the highest statesmanship. It is the still small voice of wisdom which has come after the roar of the earthquake, the fire and wind of the last ten years.

FOREIGN MISSION BOARD TO MEET IN PITTSBURGH

The annual meeting of the Board of Foreign Missions of the Methodist Episcopal Church wil be held in Emory Church, Pittsburgh, on November 17, 18 and 19. The Rev. W. Mofford T. Duncan, D.D., is pastor of the church.

This will be the first annual meeting since the organization of the Board in 1907 to be held outside of New York City. The secretaries of the Board, Drs. Ralph E. Diffendorfer and John R. Edwards recommended Pittsburgh as a meeting place, and Emory Church extended the invitation which the Executive Committee accepted.

One hundred members of the Board, including bishops, pastors and laymen from all over the United States and a number from foreign fields will be present. A large number of church press editors, missionaries and visiting pastors will also attend.

Bishop Luther B. Wilson, of New York now ill in a Baltimore hospital, is president of the Board of Foreign Missions.

THE PERSPECTIVE OF DISTANCE

A Look at America From Overseas

By Lynn Harold Hough

Seven weeks does not seem a very long time. It is only a little over seven weeks since the big ship Leviathan carried me out of New York Harbor and only a few days over six weeks since the landing at Southampton. But three thousand miles of sea do make a great difference. Six weeks of intimate contact with life in England do suggest possibilities of comparison and standards of value which have their own interest.

Political Dilemmas

England, for instance, may have a general election this fall. America is sure to have a presidential election, as well as a mobilization day. Mr. Ramsay Macdonald has done surprisingly well in international affairs, and keeps the agile tongue of Mr. Lloyd George busy explaining why his conferences seemed less productive. The Labor Government has not ushered in the millenium. But it has found a responsible and not unskillful instrument of administration. Mr. Macdonald is doubtless grateful enough that his lack of a majority makes it easy for him to hold his more radical supporters in leash.

Of course "radical" has a rather different meaning in England from that which the word holds in America. The man we call a radical in the United States might turn out to be a Tory peer in England. But one keeps looking over the sea. And one asks oneself disconcerting questions: Is the liberal to vote for Mr. Coolidge because of his vetoes, or is he to refuse to vote for him because he was nominated by men who passed objectionable legislation over his veto and will continue to do just that? Is he to be allured by the Dawes of the European settlement or repulsed by the Dawes who does not understand the aspirations of labor?

Is he to give his vote to the former Ambassador to the Court of Saint James, rejoicing in his fine sense of word responsibility? Or is he to withdraw his enthusiasm from this gentleman because of his relations with forces which have not been distinguished for forward looking views and actions in matters social and economic?

Is Mr. Bryan the brother to give a democratic note to the campaign as a man who sees possibilities of socialization which suggest interesting experiment? Or, confronted by political exegencies, are his inhibitions more controlling than his sense of popular rights?

Is La Follette to be estimated by his political skill, or his social enthusiasm, or his attitude toward prohibition?

In these matters the perspective of distance is baffling rather than illuminating. I am rather glad that I am to be at home by the middle of September. Possibly I can answer some of these questions by the beginning of November.

How "Mobilization Day" Looked from Across the Sea

Then there is Mobilization Day. Nobody over here seems to understand it. And I confess myself quite baffled. Who wants it? What is it intended to do? Who is to be frightened by it? Who is to be reassured by it? Of course nobody in America would add fuel to the deep burning embers of anger in Japan. And nobody in America wants to play the part of an international bully, not even the beginning of such a part. We are a gentle and peace-loving people.

> Dr. Lynn Harold Hough, pastor of Central Methodist Episcopal Church, Detroit, has been in England for two months, preaching at the City Temple, London, and other churches. His frank and incisive comment on "The American scene" as viewed from abroad will be read with keen interest.

Our very international policy is peace. Then why the Mobilization Day? Why this "Der Tag"? The perspective of distance in this case also fails to set this subject in proper relations. I feel very humble when I think how little I understand the movements of the minds of some of my countrymen.

England Wonders at American Theological Controversy

Dr. Harry Emerson Fosdick has been in England and Scotland. And everybody has fallen in love with him. The British Weekly in its accounts of his preaching and its gracious editorial references only reflected the feeling of the multitudes of British people. The lightly and vigorously carried erudition, the passionate enthusiasm for the life of Christ has summoned men to live. The volume of words winged with energy and directness and singing hope—all this and much more than this has entered into the impression made by a preacher who has won a greater response from the British public than has characterized the reception of any man since Henry Ward Beecher. One thing profoundly confuses our British cousins. "Why should this man be called a heretic"? they creduously inquire. They are ready to confess that if he belonged to the British Isles he would be regarded as one of the greatest assets of the Christian religion in British life. Why should he be suspected in America?

Here again I am afraid that the perspective of distance does not help me. Do men have an incurable desire to stone the prophets? From this distance that religious phenomenon which is willing to appropriate the name Fundamentalism seems infinitely bizarre, and curious. And the Don Quixote who attacks windmills created out of his own fears seems not quite as amusing, not quite so human, and a little more menacing than the Spanish gentleman of that immortal piece of fiction—that gentleman who had so much heart and so little head.

The Ku Klux Klan—A witch's caldron of hatreds"

When English people ask me about the Ku Klux Klan—that witch's caldron of hatreds—hatred of color, hatred of race, hatred of religions—it is very difficult to know what to say. Imagine Abraham Lincoln shouting, "This is a white man's country," or George Washington declaring "Roman Catholics can die for us in time of war. They have no rights which we are bound to respect in time of peace." When a nightmare is turned into a grim reality, and that condensation of hatreds dominates men's waking hours, and the Cross of the Living Christ is made the symbol of the Delerium of hatred,—what can men say about it—in England or anywhere else?

The perspective of distance makes the colors stand out more vividly. But it does not suggest an apology for the Ku Klux Klan.

Does all this mean that one is discouraged? Not for a minute. There is confusion and perplexity enough. But the forces of good will are not idle.

Active Forces of Good Will

Mr. Sherwood Eddy has been the leader of a group of something like a hundred Americans—a social seminar studying conditions in England and Europe under the most unusual auspices. Leading citizens of various lands addressed them. They have looked and listened and thought and discussed. Any one feels as one touches this group that they represent a great body of Americans who want to get at the root of things and who are ready to take and hold difficult positions when once their minds are clear and the way is plain. The perspective of distance is good for them. They will take much back to America.

The American Spirit

There is such a thing as the American spirit. Its watchword is not "Treat 'em rough". It is not even that earlier conception "A government of gentlemen by gentlemen for the people." That is a superb benevolent despotism, but the benevolent does not quite take the sting out of the despotism. The American spirit is the spirit of the great co-operative commonwealth where everyone freely gives something and everyone receives something.

And somehow despite our follies and foibles and failures this spirit is so deep and so indigenous that one believes in its power and in the future it is to bring to the Republic, and the contribution which it is to enable the Republic to make to the world.

OPENING OF RUST COLLEGE

On September 17th Rust College began its Fifty-Ninth Session very auspiciously. The occasion was not only the opening of school but, so to speak, a great family reunion; an inauguration as president of the college, of one of Rust's most distinguished sons, Dr. L. M. McCoy. The writer does not recall ever seeing a larger number of trustees, pastors, patrons and students, and especially new students, present at opening exercises of the school.

The exercises were presided over by the vice-president of the trustee board, Professor Emritus E. H. McKissack. In a very informing and inspiring way be briefily reviewed the history of the college from its founding to the present. He emphasised especially that Rust leads the Negro schools of the great Methodist Episcopal Church in the production of outstanding leaders.

Brief addresses were given by many of the trustees, pastors and patrons, among whom may be mentioned the Reverends N. R. Clay, B. F. Woolfolk, D. L. Morgan, S. Watson, J. M. Marsh, S. T. Nero, E. R Miller, Misses Barbour and Becker, Mrs. Caruthers, and Prof. J. A. Q. Williams, who spoke especially of the recent prestige which Rust had acquired in the city of Memphis from which place we have this year a number of additions to our college department. All vied with each other in the attestation of their hearty interest in, and in the pledging of their continued loyalty to the school in every possible way.

The President's address was especially impressive because of its manifest sincerity, heart-to-heartness, and consciousness of sacred responsibility and trust. In it he stressed especially the mutual relations and obligations which should obtain between the faculty and students of a college, left no one present in doubt as to the ways in which one's loyalty to school will be expected to manifest itself, and convinced all that he is determined to give unselfishly the best in in him for the continued development of Rust upon the basis of sound, modern, educational principles.

All present indications are that this will be one of the best years of the school. And we are of this opinion that President McCoy is going to give Rust one of the best administrations in its history, because of his long and varied experience in educational work, because of his genuinely fiilial interest in his Alma Mater, and because of his democratic spirit and his ability to win the loyal support of the alumni, trustees, and his entire constitutency. —J. Leonard Farmer.

CHRIST AND TIME

Just Two Things That China Needs In Order to Solve Her Many Problems of To-Day

By Frederick M. Pyke

Many of you are discouraged with this human problem· christened thirteen years ago the Chinese Republic.

Bandits and soldiers continue to stalk through the front pages of our newspapers.

Steamships are pirated.

Missionaries are kidnapped.

Villages are looted.

Walled cities fall a prey to civil war.

Business is going bankrupt.

What is the solution?

I will not attempt to answer such a large order in this brief letter. I wish, however, to quote two men. The one is an Englishman in the "Challenge." He says: "The policy apparently advocated in this leading article (The London Times, December 20, 1923) is one of joint action by the Powers to inter-

(Continued on Page 9)

RURAL SCHOOLS FOR RURAL PASTORS UNDER REV. M. T. J. HOWARD

By the Rev. Dr. J. W. E. Bowen, Vice-Pres ident of Gammon Theological Seminary

Methodism is unique in spirit and method. She never waits or falters; she never fears to attack a problem or to rush forward into battle for humanity. The South is preeminently rural and the Negro race knows country life. We once had the College of the Saddle Bags. In that elder day our Ministry were the flying Evangels of Biblical truth, since that time, Methodism has forged to the front with Colleges and Universities and we are now putting emphasis upon Academic preparation for our Ministry. We shall never cease to cry aloud to young men who seek to enter our Ministry that they must go to college and then to the Theological Seminary.

But not every man can go to College. Conditions of life, age of entering into the ministry and the loud and pathetic Macedonian cry from our scattered hosts in the small towns, hamlets and even open country, have created a condition that outweighs theory. We stand now face to face with this burning question: What should we do for that class of Ministerial workers who did nat have the opportunity to attend College, but who, despite the inconveniences entailed by this very failure and handicap, are doing yeoman service for God and humanity, out in the hard fields of life? The answer is simple, direct and convincing, viz, Take the College to them.

The Board of Home Missions and Church Extension has been a long time contemplating larger work for its tremendous powers. Hence has some a more concrete visualization of this power and a projection of it into the new form of home Christianization in the form of rural schools that our farflung lives in the remote corners of our Republic may have the benefit of school training for our ministry.

These schools for Rural and Town Pastors have come to stay and the result of the teaching therein prove that they are a stern necessity. The Rev. M. T. J. Howard, B.D., D.D, was selected by the Board as Director for our Southern Conferences. Dr. Howard has had the co-operation of our able Corps of instructors and with these has given to the South seven rural schools for our rural pastors. Beginning at Morgan College, Baltimore, Md., where his success was phenominal in that it brought together pastors for four great States, two sessions were held in those far away parts. Then Gammon Theological Seminary, as the central Theological Institution of the race, claimed the next rural school. In this school were representatives on the Faculty, teachers, Social Service Workers, State Extension Workers. In addition the professors and Rural Directors from Boston University, Drew Theological Seminary, and other Northern Colleges, and local representatives in many phases of Christian work. The preachers came from Georgia, Alabama, Mississippi, South Carolina and Florida.

The Chapel of the Seminary was filled to overflow with earnest men and women who came to qualify themselves in religious knowledge and social service programs for their churches. The Faculty of the Seminary rendered efficient service, each in his department, so that the whole session was practically a school of technical knowledge as well as of approved methods for religious and social program.

The next school was held in Wiley College. Here also, Dr. Howard had the moral support of the Faculty of the College and of President Dogan who in a very effective way contributed to the success of the school.

The school of this present year was held at Gulfside Chautauqua at Waveland, Mississippi. Here Bishop Jones gave to all causes a most cordial welcome and contributed out of his practical wisdom and general knowledge much to make the school a success. The delegates came from two conferences in Texas, two in Mississippi, Louisiana, Alabama, Georgia and Florida.

The teaching faculty had been judiciously selected and the wide range of subjects was inspiring and instructive. Dr. Howard worked assiduously to make the rural school a real profit to the pastor. His enthusiasm in the work is always at high water ma and his faithful attention to the details of his work and the fine results achieved account for the confidence and support of the Board of Home Missions and Church Extension. This has won for the esteem of all the men who have ever attended these schools. With Bishop Jones at his side with wise and helpful counsel, the rural school at Gulfside Chautauqua marks a new era in this good work and it is the prayer of all these men that the schools should be continued upon even larger scales.

Honor to whom honor is due. Dr. Howard is our pioneer in his work. He has traveled extensively to reach and do constructive work in every conference and state in the South, and his addresses have ever been instructive and inspiring. He was prodigal in the use of his strength and gave himself to his work without stint. He did the work and did it in fine shape and his race believes in him and honors him for the same.

Gammon Theological Seminary.

THE FALL CONFERENCES

Conference	Place	Date	Bishop
East Tennessee	Abingdon, Va.,	Oct. 1,	Thirkield.
Tennessee	McMinnville, Tenn.,	Oct. 8.	Jones.
North Carolina	Marion, N. C.,	Oct. 29.	Thirkield.
Savannah	Savannah, Ga.,	Oct. 29.	Richardson.
Texas	Texarkana, Tex.,	Oct. 29.	Jones.
Central Ala.	Birmingham, Ala.	Nov. 6.	Jones.
S. Carolina	Bennettville, S. C.,	Dec. 3.	McDowell
Atlanta	Rome, Ga.,	December 3.	Richardson.
Little Rock	Fayetteville, Ark.,	Dec. 3.	Clair.
West Texas	Austin, Tex.,	December 10.	Jones.

FOREIGN MISSIONARY ACTIVITY MUST BE REDUCED IN 1925

Continued Falling off in Benevolent Income Means Reduction in National Force, Closing Schools and Churches—Many Centenary Gains Will Be Lost

The foreign mission enterprise of the Methodist Episcopal Church faces a direct cut of about 25% in finances commencing November 1.

It may be less than 25% in proportion as churches pay their benevolent moneys into the World Service treasury (740 Rush Street, Chicago,) before October 31, or it may be more in proportion as the churches fail to give as they gave even last pear during these months of September and October.

This cut in appropriation to the field—and a cut seems inevitable, the only thing to be determined being the exact percentage—is not to be considered merely as a temporary tightening of money, as a temporary discomfiture to our missionaries.

It means an actual cut in the work, a loss of much that was gained through five Centenary years, a set back in Christ's work not for a year but, for a decade or two decades.

This cut seems impersonal in terms of dollars and of percentages. But in China and in India and in Africa and in South America, wherever Methodist missionaries serve, it will have a very personal meaning. On every field it will mean—

—pastors must be withdrawn from hundreds of new communities.

—enquirers must be told no new pastors will be available for some years (in India it will drive whole villages to Mohammedanism!)

—from 25% to 50% of the 10,000 native pastors must be immediately dismissed (some to wander into government service, some to become the objects of unbelievers' jeers and torments).

—hundreds of village schools must be closed, and teachers dismissed.

—thousands of eager boys and girls must be refused admission to schools.

—hospitals must dismiss native assistants and nurses, patients must be turned away.

—there will be available no funds from America for new buildings—hospitals, churches or schools.

—candidates for mission service must be held back in America.

—missionaries on furlough may have to be held from returning to the field.

"But", you may ask, "will the church that has come up the mount of vision through these Centenary years suffer its foreign mission work to take such a backward step?" The figures of the church's giving must answer the question.

The gross income of the Centenary Treasurer each year (June 1 to May 31), during the past five years was:

1919-1920	$15,826,190.61
1920-1921	15,321,419.85
1921-1922	13,354,405.82
1922-1923	12,905,569.17
1923-1924	11,865,349.40

The income of the Board of Foreign Missions for each year (Nov. 1 to Oct. 31), during the past five years has been as follows:

1918-1919	$5,352,973
1919-1920	6,166,989
1920-1921	5,409,912
1921-1922	5,426,129
1922-1923	5,350,473
1923-1924 (estimated)	3,845,000

The income of the Board of Foreign Missions from November 1, 1923, *to July*, 1924, *is* $381,397. *Compared with the same nine months of the last fiscal year, this is a decrease in our income of* $544,783 *or* 28.28%.

Assuming that the total income of the World Service Commission for the months of August, September and October, 1924, *will be the same as the Centenary income for the same months of last year, namely,* $6,704,269, *the share of the Board of Foreign Missions of that total income will be* $2,463,819.

Adding this amount to the Board's income for the nine months of this year, we have a total estimated income for the fiscal year of $3,845,216. (And indications are that the amount will be even less because of falling off of income during August and September).

The disbursements of the Board of Foreign Missions for 1923-4 is therefore $624,784 more than the estimated income for the same period. This means—

—$624,000 added to the Board's debt.

—$624,000 less appropriations to the foreign field for 1924-5, than during 1923-4.

Under General Conference provision the Board cannot appropriate more for a year than it received the previous year. No money is now available for new buildings; fixed executive and promotional charges have been pared to the core; the cut of $624,000 (or more) must now be made upon direct appropriations to the several conferences for "maintenance." It will seriously effect the work on every conference, on every district, on every distant circuit.

Consider, for example, what it will mean on the Lahore District, Indus River Conference, India. Clyde B. Stuntz, son of the late Bishop Homer C. Stuntz, is the district superintendent in charge.

Lahore District has a Christian community of 20,000 under the direction of two missionary families: 3,000 in full membership, 8,000 in preparatory membership, 9,000 baptized children, it has 156 Sunday Schools with 6,300 pupils; out of their poverty the members are giving $2,100 (6,400 rupees) for Christian work.

With a budget of $15,650, Mr. Stuntz and his associate, Rev. W. C. Fawell, have been caring for these 20,000 people. Their budget is itemized thus:

Missionary salaries and rents:	
(2 families)	$ 3,650
Evangelistic Work:	
Salaries, 40 preachers	3,500
Rents, 40 preachers	300
Itinerating and moving	700
Medical and miscelianeous	400
Educational Work—Central Boarding School:	
150 scholarships ($25 each)	3,000
Teaching staff	1,000
Maintenance	600
Bible and Normal School:	
30 scholarships ($40 each)	$ 1,200
Teaching staff	600
Maintenance	200
Village Schools:	
Staff and maintenance	500
	$15,650

What would a cut of 25% or thereabouts mean to Lahore District? You cannot cut missionary salaries—they are too low for best living now. Would you call the missionaries home?—their passage would cost as much as a year's salary on the field. Obviously if Mr. Stuntz has to cut this budget by almost $4,000, he will have to choose between eliminating twenty or thirty of his pastors and some pupils, or closing down the Central Boarding School, or in withdrawing all scholarships—equivalent to closing both schools.

As a matter of fact, Mr. Stuntz does not now know where he would make the cut; any cut would reach the heart, would imperil the very life. How would you make the cut?

To dismiss a score of pastors or teachers is not like laying off so many "hands" in a mill. These men have been trained through the years, prayed for, and won to Christ. They represent years of the missionary's best life and effort. Rev. Lyman Hale writes from Wuhu, China:

"We are willing to cut our salaries, but we are distressed indeed, at the thought of having to close any of our schools or chapels, and turn good teachers and preachers out in the cold, and take the opportunity away from children to learn how to live."

Rev. S. Aldis writes from Basin, India: "Just now when I am getting the boys educated and trained (for I have others in industrial and normal schools and so have new men to put into the work) comes the cut in money and a threat of a greater cut next year. I have already turned off four workers and will have to turn off more.

"I wish that you would put yourselves in my position for awhile. I have been working here for nearly thirteen years. I have learned to love this district as my own child for I have built up most of what there is here, and when I see visions of so many of my prayers being answered, and having trained efficient workers all over the district, and have actually got the men ready, then just for the lack of *money* I have to turn them away and have to actually *lessen* the force on the district.

"Friends, how would *you* like that."

An average of less than One Dollar from each member of the Methodist Episcopal Church added to the amount which should come through regular contributions—provided prompt and full remittance is made, will give us a "Victory Day" on Sunday, October 12.

Will it be necessary to turn Victory Day into one of humiliation and prayer?

EVANGELISM IN THE MODERN WORLD

By Principal A. E. Garvie, M.A., D. D., Hackney and New Colleges, London

The modern world with which we here deal is the world as it is in 1924 in contrast with what it was even in 1914; for a decade has made a greater difference than centuries have sometimes seen. We have lived through one of the great crises of human history; one age found its judgment in the Great War, another has entered on its peril or its promise with the Peace. Not only have empires fallen, and thrones been overthrown; but even in the thought and life of man there has been a change. All attempts simply to recapture the past have failed and must needs fail. If the Christian Church is to fill its place in this modern world, it must first understand it, and then adapt its message and its methods to it. What are some of the signs of the times to which the Church must give earnest heed lest letting them slip, it lose its opportunity, and fail in its obligation?

New Depths of Sin

(1) There has surely been an exposure of the reality of human sin. The horrors, miseries and sufferings of the last war were on a scale and of a degree such as mankind has never yet experienced, because those who were waging it commanded material resources and physical forces for human destruction hitherto unknown. And in this respect the next war, if there be a next, will be even worse—immeasurably worse. We are not warranted in saying that those who waged war were more wicked than those who fought in days of old; to many who fought it was a hateful business for which they had no desire—one they even loathed utterly. What the war has shown is that man's progress in culture and civilization has not moralized and socialized him by subduing his appetites, prejudices and passions, so as to make the man of to-day safer for his fellows than were his ancestors. Nay, with this evil in him still unsubdued, he is as much more dangerous as his powers of mischief and injury have been increased. We must not depreciate culture or civilization, as though they were no restraint on sin, and constraints to goodness; but this we must judge, that of themselves they are not sufficient to ensure the victory of good over evil. Nay, more, the sin of to-day is no mere outbreak of the savage whom the civilized man holds imprisoned within him. The War was a calculated wickedness. The jealousies, suspicions and enmities of the nations were rooted in their culture and civilization. It was not a natural corruption that broke, but a falsification of national ideals which was responsible for the conditions which resulted in the war. Every observant person must be impressed with this, that culture and civilization do not eradicate human wickedness, but may even endow it with a much more destructive efficiency.

New Heights of Goodness

(2) There has also been a manifestation of the possibility of human goodness. The trenches were not a school for saints; the sins of the flesh overcame many a young life even amid the horrors of the battle-field; there is no ground for defending or commending war as a necessary means of moral discipline. But no aversion which we may feel to war—and what Christian can regard it as anything but abominable?—should hide from us the fact, or silence an acknowledgement of it, that unexplored and unexpected moral resources of humanity were then discovered. Cheerfulness, unselfishness and loyalty shone brightly amid all the shadows of the misery and suffering then being endured. The spirit of sacrifice was more widely spread throughout the community, and the interest of the community lifted many, as they had not been lifted before, above regard for personal safety and advantage. That there has been a moral reaction must be admitted. Class-prejudices and class-interests have again asserted themselves; selfishness in its many forms—individual, family, national, racial—has again displayed itself; released from the call of duty many have yielded to the allurements of pleasure and even lust. What this disillusionment should teach us, however, is not that these possibilities were not for a time actualised, but that human goodness needs an inspiration more enduring and effective than war can offer, an inspiration which is not mingled with so manifold inducements to evil as is that of war. That men can be changed into what we should never have expected of them, is surely a challenge to seek and find an inspiration more adequate and permanent for the thoroughness and endurance of the change than the war has proved to be.

(3) Further, there has been an evidence of the necessity of human salvation. Human complacency has been disturbed, human anxiety has been aroused. Men are living, they now realize, on the edge of a volcano, which may again by its eruption bring devastation and desolation. A world in which such a war as the last has been actual, and, owing to this moral reaction, seems again possible, is not a safe world. Men who can sink to such depths of wickedness, and yet rise to such heights of goodness, need some inward change which will make the relapse improbable and the recovery certain. Because the hopes of a better world, cherished during the War, are being disappointed by the Peace, men are asking, Who will show us any good? Even the League of Nations may appear impotent to prevent the outrage in the Ruhr, and seem an actual accomplice in the scandal of the Saar. More is needed than the best constructed machinery to regulate international relations. The nations must get a change of heart; mankind needs salvation.

This challenge of the modern world the Christian Church can and must meet. The Church has a great opportunity, if only it be great enough to seize it.

Individualism Not Christian Enough

(1) The love of God through the grace of the Lord Jesus Christ, in the working of His spirit in the hearts and lives of men, can restrain sin, constrain goodness, remake men, as neither culture nor civilization can, and that not in isolated individuals only but on a worldscale. While it must not be forgotten that a society can be changed only as its members are changed, and individual conversion is, therefore, a condition of social regeneration, yet it is not a matter of indifference how the Gospel is presented; for it has been so presented that individual conversion has had less effect than it might have had in bringing about social regeneration. The individualism in economics is being fast discredited by the abounding evils of the industrial system, and the resulting social relations; the individualism in morals and religion should no less be discredited. The Church to-day should not ask men to be primarily concerned about their own future destiny; they are concerned about what the world is coming to—chaos or cosmos. It would be a disaster if the Christian preacher tried to narrow the outlook of his hearers. Men do not want to be saved out of a damned world; that is not a genuinely Christian desire. Paul was more truly Christian when he was willing to be anathema from Christ for this brethren's sake. It is universal redemption which should be proclaimed as the condition of the coming of the Kingdom of God on earth, and individual salvation only

EVANGELISM IN THE MODERN WORLD

This article by Principal A. E. Garvie, one of the foremost Christian thinkers and leaders in the world, is the first of several articles dealing with this all important theme which the **Advocate** will publish from time to time during the coming year.

At the opening of a new year of church life in the fall, the church's supreme business of bringing the Christian gospel to men and communities in commanding fashion, ought to be first in the thinking of the churches.

The **Advocate** takes pleasure in announcing that the following articles on Present Day Evangelism will appear in early issues:

1. Evangelism and the Materialistic Spirit of the Age. By Rev. Frederick C. Spurr.
2. The Approach to the Modern Mind. By Dr. John Douglas Adam.
3. Sin in the Preaching of To-Day. By Rev. W. Mackintosh Mackay, D.D. Sherbrooke United Free Church, Glasgow.
4. The Preaching of the Cross. By Principal W. M. Clow, D.D., United Free Church College, Glasgow.
5. The Kingdom of God in Evangelism. By Rev. A. Herbert Gray, D. D., Student Christian Movement of Great Britain.

as part of, and a means to, that universal redemption.

(2) Such a presentation of the Gospel will be more thoroughly ethical than the individualist presentation has been, or indeed to be. On the strictly individualistic interpretation of human salvation, although many men were much better than their creed, men needed only to be good enough not to forfeit their title to heaven, which their faith in Christ as Saviour had secured to them. But if individual salvation is part of and a means to universal redemption, men must aim at, and strive for a goodness, which will be expansive as the mustard plant, permeative as the leaven, purifying as the salt. If the new man is to make the new earth, he must needs be very thoroughly renewed. I believe with all my heart that it is such a presentation of the Gospel for which the modern world calls.

(3) This does not mean, however, as some seem to me to assume, that we must substitute the Sermon on the Mount for the record of Gethsemane and Calvary, and the apostolic interpretation of the death of Christ. The saved man and the saved world must have the Sermon on the Mount as the ideal to be realized; but it is through the Cross that the salvation first of all, and most of all, comes. Individuals may be attracted to a better life by the teaching, example, and loving-kindness of Jesus, and we must not depreciate the value of such a life. But a universal redemption is assured to us only in that divine manifestation of service unto salvation which is focussed in the Cross.

Constant and Persistent Persuasion

I feel compelled to urge that this Gospel has not always had the prominence that should be given to it. The preacher must declare the whole counsel of God; he must recognize the variety of human interests and aspirations; his preaching must not be the wearisome iteration of a plan of salvation, or a theory of the atonement; but, nevertheless, I am persuaded that what the world needs is more concentration on the central themes of the divine revelation and the human redemption in Christ. We need social reconstruction and moral reformation, and these will come only by religious revival. It is the man who walks humbly with his God, as a sinner saved by grace. who will love mercy and do justly. Let us by no means ignore or neglect the moral and social implications of the Gospel, as without them it is an incomplete Gospel; but the word for today is the word of the Cross. It is in the regular ministry of the Gospel that we must first of all and most of all find a place for Evangelism. I do not depreciate such evangelistic efforts as special missions, but it would be an incalculable loss if these were to be regarded as an adequate substitute for the constant and persistent evangelism of the pulpit, at the regular meetings of the Church for worship. The congregation may have its appetite whetted for such evangelism by a mission; the minister may fit himself for it by doing the work of an evangelist in such special missions; but special missions will not have their full effect unless in churches where there is constant and persistent evangelism; and for this I do most earnestly plead.

London, England.

CHRIST AND TIME

(Continued from Page 6.)

fere by at least a demonstration of military force in the internal affairs of China. . . . The inevitable result would be . . . the unification of China at last on a militaristic basis against the interfering Powers." And he points to the results of such a policy in Russia. He might have included Turkey.

The other is a Chinese, the governor of China's model province. He says in the "Root of the Pacific Problem;" "where there is no inner driving power, individual or national activity becomes soulless. . . . . Here we have the root of crime, social unrest and war." He then makes a plea for education, ending by saying, "A country that is not given time or allowed to solve its own educational problems will very soon become a disturber of world peace."

Time, yes. But the only factor that can solve humanity's problems, educational or otherwise, China included, is the spirit of Christ. Education by the example of unselfish service, into the privilege of the Christ motive in living, into the hopefulness of a Kingdom of God here and now, education and **Time**, time to relieve present suffering, to fill the starving stomachs, carry the cup of boiled water (not cold in this country), heal the sightless eyes, fend off diptheria, typhus, kalarazar, syphlis, the white plague, break the power of opium, footbinding, traffic in women, superstition and fear. **Christian Education and Time**, we hope there will be time, these are the keys to a contented and safe China.

REPORT OF DISTRICT CONFERENCES

GRIFFIN

The Griffin District Conference of the Atlanta Conference convened at Wardwell M. E. Church, Hampton, Ga., July 31st., 1924, Dr. M. M. Alston, District Superintendent presiding.

The Conference was organized by the election of the following officers: Rev. W. B. Wood, secretary; Miss Mary Dixon, assistant secretary; Rev. R. T. Adams, reporter to the daily paper; Miss Willie Andrews, reporter to the Southwesern Christian Advocate.

The evening sermon was delivered by Rev. P. H. Travis. It was a wonderful sermon and enjoyed by all who heard it. The following elading divines delivered the other great sermons during the conference: Revs J. W. Queen, R. T. Weatherby, B. F. Barkley and J. H. Bridges.

The women's department was conducted by Mrs. J. W. Queen, the president of the Woman's Home Missionary Society of the Atlanta conference.

The welcome addresses were delivered by Miss Emma Thrasher, in behalf of the Wardwell M. E. Church, Miss Gussie Robinson in behalf of Bethel A. M. E. Church, and Miss Ruth Weems in behalf of Zion Baptist Church. His honor Mr. Augustus Mitcham, mayor in behalf of the city, the district superintendent, Dr. M. M. Ashton responded to these great addresses. He proved himself to be a great Brother to the men of the conference and we believe that under his wise leadership the Griffin District is destined to take its place among the great District of the Atlanta Conference.

The following visitors were present and made remarks: Rev. J. T. Jackson District Superintendent of Rome District, Rev. J. W. Queen, of the Grantville District, J. W. Swain, J. T. Demery, District Superintendent of Gainsville District, Drs. R. T. Weatherby, C. S. Johnson, N. J. Crolley, Revs. J. T. Wolf, J. T. Dorsey, R. R. Robinson, of the A. M. E. Church, Mrs. Weatherby, Mrs. Whitaker, Mrs. Crolley, Mrs. Swain and Mrs. Daniel, Dr. B. M. Sherard, M.D., of Griffin District, Rev. J. W. Langster of the A. M. E. Church of Grifin, Prof. Strictland, of McDonough, Rev. P. H. Kelley of Lanatto, Ala.

Rev. P. S. Inman and his good people spared no pains in making it pleasant for the District Conference. The beautiful church edifce shows the people of Hampton, iGa., are energetic and progressive.

Dr. Alston is to be commended for the excellent way the District Conference was handled. More than two hundred dollars were raised for Episcopal Fund. East Point was chosen as the next place—Willie Andrews, reporter.

GAINESVILLE

The Gainesville District Conference, Sunday School and Epworth League Convention convened in Atlanta, Ga., with the Fort Street M. E. Church August 13-17, 1924, the Rev. Dr. J. F. Demery, district superintendent, presiding. The conference was opened at ten thirty Wednesday morning by devotional exercises conducted by the chairman, and was followed by the administration of the Lord's Supper.

The conference was organized as follows: The Rev. J. M. Anderson was elected secretary, and chose N. A. Bridges for assistant, who was elected reporter to the Southwestern Christian Advocate. The Rev. J. W. Bowlin was elected reporter to the daily papers. Miss Eula Russell was elected secretary of the convention. The District Officers elected for the year are as follows: President, Mrs. E. V. Scott, Atlanta; Secretary, Miss Hilda Johnson, Commerce; Treasurer, Mrs. Mittie Haywood, Gainesville; Junior League Superintendent, Miss Eula Russell, Covington;; Corresponding Secretary, Miss Estella Williams, Nichol-

son; First Vice-President, Miss Sarah Wilkins, Elberton; Second Vice-President, Miss Lula May Jackson, Oxford; Third Vice President, Miss Carrie Lou Haywood. Gainesville; Fourth Vice-President, Miss Mozella Dorsey, Atlanta.

Wednesday afternoon Dr. J. C. McMorries, area director of religious education, addressed the convention on "Making World Christians." His address was instructive and inspiring. The subjects discussed by the convention delegates were lively and practical, and were presented in a manner that was helpful to all Sunday School and Epworth League workers. The mental growth and spiritual developments of the young people were very evident in the literary program which they rendered on Saturday night before a large and appreciative audience.

The district superintendent made his report Wednesday and the pastors reported Thursday. These reports were followed by reports from local preachers, exhorters, district stewards district class leaders, Sunday School and Junior League Superintendent and presidents of Epworth Leagues. The reports showed that the interests of the Kingdom are being well cared for. A total of $1,220, was reported for the General Claims of the Church and of the Conference, and several new church buildings completed and others in course of erection. Collection for the local church $160. Committees' reports were heard Saturday morning, and besides the usual passing of characters and the renewal of licenses of local preachers and exhorters, the conference recommended one young man for Admission on Trial into the Annual Conference and one was licensed to preach.

The conference was favored by the presence of general officers, distinguished preachers and laymen from the Atlanta and Griffen districts. Dr. J. W. Moultrie, Area Secretary, was present and delivered an inspiring address on World Service. Dr. J. N. C. Coggin, thrilled the conference by his address on temperance, prohibition and law enforcement. Dr. M .S. Davage, the new president of Clark University, made a strong and eloquent speech that aroused our love and devotion to dear old Clark University. Drs. J. W. E. Bowen and Willis J. King spoke on behalf of the ministry and Gammon Theological Seminary. Miss Anna Hall returned missionary from Africa, delivered a wonderful address on her work among the peoples in Africa. District Superintendents M. M. Alston and J. W. Queen were present. Dr. Alston spoke briefly but instructively on Wednesday, and Dr. Queen preached a thoughtful and inspiring sermon on Thursday night. Dr. C. L. Johnson delivered a helpful address as did also Prof. J. C. Arnold. Also the following distinguished persons were present: Drs. H. W. B. Wilson, D. H. Stanton, N. J. Crolley, H. E. Burns, Revs. N. J. Ross, K. D. Hough, I. C. Rucker, Warren Hill, Mr. Cosby, of the A. M. E. Church. Prof. W. C. Strickland, Dr. A. M. Wilkins, Bishop Fuller, of the Holiness Church, who spoke briefly, and officers of the Atlanta Conference, Woman's Home Missionary Society, led by Mrs. J. W. Queen, president.

The opening sermon was preached by the Rev. W. A. Neely on Wednesday night. The Rev. A. L. Haywood preached Thursday noon. The annual sermon was preached by the Rev. E. G. Newton on Thursday night. The Rev. Curington preached Saturday noon, and the Rev. E. A. Allison preached Sunday afternoon at three o'clock. The sermons of these brethren were a distinct benediction to the conference and helpful to all who were present, and kept aglow the evangelistic spirit.

We had often heard of the Fort Street M. E. Church and of her very efficient and progressive pastor, the Rev. J. F. Dorsey, and of the good people around and about this church, but the half had not been told. The church and pastor had spared no pains to make everything pleasant for the visitors. The music rendered by the choir, the Advance Club, and the Young People's chorus, was highly gratifying, and moved the audience to frequent applause. Dinner was served in the basement, where the good women vied with each other to make their delicious tables attractive and artistic. The Sunday School provided dinner on Friday, and it was inspiring to see the young people serve their grateful and delightful guests. The welcome that the conference received on Thursday night by friends represented Mount Zion and Wheat St. Baptist Churches and the local church, was more than fulfilled to their guests. Words fail us to express fully our sincere thanks and appreciation to the district superintendent, who so brotherly guided the conference deliberations, to the pastor and wife and their good people for what we believe was the best conference in the history of the Gainesville District.

Dr. R. T. Weatherby, our area evangelist, conducted the evangelistic services during the conference, and preached a powerful sermon on Sunday morning. His services on the opening day gave to the conference an evangelistic setting that ran through each service, and had its climax in a great altar consecration service that followed the closing sermon by the writer on Sunday night when the Spirit was manifested in great power. After the reading of resolutions on Sunday evening the conference adjourned to meet next year at Commerce, Ga.—N. A. Bridges, reporter.

SEDALIA

The Sedalia District Conference held its annual meeting in Appleton City, Mo., and in many ways it was unique in the history of this District. It was singular in that it was held in a park in the city where the union meetings of the white city churches are held. It was marked in that the white people outnumbered the colored about three to one. It was also unique in the number of conversions secured. This is to be noted because conversions at our conferences are rare. There were five conversions and the conference session at Appleton City, will long be remembered for the real tangible results obtained instead of talked about.

After the usual organization proceedings during which W. A. Payton, was elected Secretary and H. Overton and C. D. Hester were selected as assistants. Rev. D. M. Cole read a well thought out paper on "The Sacrament and its Significance."

The order of sermons was unusually good from the opening sermon by Rev. B. F. Bateman to the closing one on Sunday evening by Rev. W. A. Payton. Those who preached during the session and did it in a manner that would be acceptable anywhere were Revs. Bateman, Overton, Carrington, McAllister, D. J. Mitchell and Payton. Splendid papers were presented by Revs. Cole, James and Miss Smith and Mrs. Payton. These were timely, and marked a departure from the time worn stereotyped kind.

Rev. E. L. McAllister, District Superintendent holding his first District Conference, presided in a brotherly yet firm manner. His report showed a good many improvements and that the work was prospering under his hand in spite of the depression of the times.

He has introduced the gospel team idea dividing the district into three parts, to be covered by the gospel teams. These are to stir up the church to the spiritual side of its activities. Those composing the teams are as follows: No. 1. Revs. Mackay, Overton and James; No. 2. Revs. Payton, Scott and Hester; No. 3. Revs. Cole, Mitchell and Grant. These teams are to give an account of their stewardship at the World Service group meeting in Butler, October 12.

Mrs. Marie Miller was re-elected president of the Epworth League and Sunday School Convention. There was an increase of three Junior Leagues during the year. Mrs. Miller departed from the old time worn out method of reporting and discussing problems that often dont exist and introduced a practical program of pageantry and dramatizing, and Sunday School methods. It was enjoyed by all. The programs of the Woman's Aid and Foreign Missionary Society were good under the direction of the ardent workers, Sisters S. A. Abbott and M. Herndon.

Rev. S. A. Graves and his good people come in for a full share of praise for the manner in which they took care of the Conference.

About $400.00, was raised during the session of the Conference. The G. R. Smith College quota of $125.00, to be handed in at the conference was raised, Joplin was **100 per cent.**

The address of Rev. Grant on the General Conference survey was deserving of special mention, also the dramatization by Misses Rollins and Mackay.

Butler was selected as the next seat of the Conference and all left Appleton City, feeling that they had done much good.—M. L. Mackay, reporter.

ROME

The Rome District Conference Sunday School and Epworth League Convention met in Cedartown, Ga., in Marietta Street Church, August 13-17, 1924, Rev. R. T. Jackson, District Superintendent, presiding. The devotional exercises were conducted by

Rev. E. J. Knight and Rev. P. B. Gates. After which Prof. F. M. Gordon, was elected secretary, and he chose for his assistants, Rev. R. B. McPherson and Rev. E. J. Kight.

The District Superintendent made his report which showed marked increase on all lines. He was at his best, and deserves much credit for the business like way in which he dispatched the work of the Conference. Every item of business pertaining to the Conference was carefully looked after.

The Sunday School and Epworth League Convention was held every afternoon during the Conference, with Prof. W. A. Robinson, presiding. The Bible Institute was held in connection with the Sunday School and Epworth League Convention, conducted by Rev. Joseph Griffith.

The following visitors were present: Dr. M. M. Alston, District Superintendent of the Griffin District, Dr. J. W. Queen, District Superintendent of the Atlanta District, Dr. J. W. Moultrie, Secretary of the Atlanta Area, Dr. J. N. C. Coggin, Secretary of Prohibition and Public Morals, Rev. C. W. Adams, Pastor of Newnan Church, Rev. D. H. Stanton, Pastor Central Avenue Church, Dr. R. T. Weatherby, the Atlanta Area Evangelist, and Miss Annie E. Hall, our returned missionary from Africa, all of whom brought greetings from their different fields of labor, and spoke in high terms of the work being done on the Rome District.

The welcome addresses were delivered by the following persons: Mr. Goods, the honored Mayor of the town, Mr. W. F. Fisher, Miss Bulah Casbey and Rev. I. Hargrove on behalf of the A. M. E. Church. The response was made by Rev. Joseph Griffith, Dr. Davage, President of Clark University was present, and spoke in high terms of the educational work at Clark. He made a profound impression on all who heard him, and in closing his remarks, he made an urgent appeal to the young people to prepare themselves for life's work. Rev. S. B. Beauford was elected Agent for the Southwestern Christian Advocate, during the Conference.

Friday afternoon at 3:30, the Woman's Home Missionary Society met in the Baptist Church, with the President, Mrs. E. W. Barns, presiding. At which time a large number of the Presidents from the different auxiliaries made their reports, which showed some increase over that of last year. There was a Literary program rendered on Saturday night by the young people of the Conference, many inspiring papers were read and also solos sung.

Rev. Frederick and his good people together with the other denominations deserve much credit for the splendid way in which they cared for the Conference.

Sunday at 11 o'clock, Rev. R. T. Jackson, District Superintendent, preached a very helpful sermon which was inspiring to all who heard him. The Conference adjourned to meet next year in Carrollton, Ga.—Mrs. D. A. Griffith, reporter.

AUSTIN

The Austin District makes progress and builds a program for the future development of the young people, under the wise leadership of Rev. A. D. Jones, D.D., District Superintendent. He is brotherly, patient, clean, kind, and able, enjoying the love and respect of the men serving under him. We were entertained at Lockhart, Texas, the Rev. C. W. Franklin, the energetic pastor and his good people of all denominations vied with each other in making the delegates feel at home.

We organized the Convention by electing Miss V. O. Carrington, A.B., Secretary; Rev. J. W. Downs, A.B., Treasurer; Rev. W. W. Baker, Statistician; Mrs. L. M. Hall and E. McRea, assistants. The writer, reporter to the Southwestern Christian Advocate and other papers. Great questions affecting the kingdom were discussed: Departmentalizing the Sunday School as the Church has ordered; Building Adult Classes permanent; the Training of Beginners; the Home Department as an Asset to the Church. We had our note books and carried the information home. Tuesday night we were made welcome by the Pastor of the Baptist Church, Church of God, Protestant and Methodist, A. M. E. Church and the local Methodist Episcopal Church. The response was made by Rev. W. W. Baker and Mrs. L. M. Hall. Annual addresses were made by the following persons, who are District Convention officers: Prof. R. A. Atkinson, Mrs. C. S. Jacques, Mrs. L. M. Hall, Mrs. L. E. Grant, Mrs. Ida M. North and Rev. E. L. Gilmore.

The one outstanding feature of the District Conference was the spiritual side. Truly this was looked after, when the hour of 11 o'clock came, and the evening hour, the people were there waiting, hungry, expecting, concentrating and praying the manifestion of the Holy Spirit. The words of power and fervor which came from the men of God made the spot and the atmosphere around the seat of the Conference absolutely desirable for all the people. The following ministers preached as if Pentecost had returned: Revs. R. W. Allen, J. L. Whatley, L. Haynes, E. McRea, F. Hutchinson, W. W. Baker, G. F. Alexander, H. Saleford. On Sunday Rev. S. E. Jones, D.D., District Superintendent of the Temple District preached at 11 a. m., a sermon which will be remembered as long as any person lives who attended our conference.

The Rev. J. W. V. Hutchinson preached also a great sermon at 3 p. m. He is one of our coming young men, the son of an effective Methodist preacher, both of whose sons are pastoring now. The writer preached the closing sermon.

The singing was of unusual fervor, and grace. Congregational singing was encouraged. We had each day large attendance. At night all space under and around a large Tabernacle was covered. The white citizens stayed with us until the last Hymn was sung and made large contributions to the service.

The Sunday School, Epworth League, Junior Church, Social and Recreational, Religious Education and unior League were separated from the District Conference and will hold meetings each year at a separate place and different time from the District Conference.

Samuel Huston College

The pride of the West Texas Conference was given its rightful place in the Conference. The very fact that the state of Texas, because of its equipment, science buildings and equipment, library, physical appearance of its buildings, teaching force, etc., has caused this institution to be looked upon as one of the best schools in Texas and in our sytem. Our graduates are accepted in Texas as teachers upon the face of their certificate without examination. Friday night was her night, Samuel Houston Chorus rendered a splendid musical program, Prof. R. H. Caldwell, A.M., Professor in Samuel Houston delivered the address in interest of the same. His address won students for the school.

The Woman's Home Missionary Society under the leadership of Mrs. C. S. Jacques has taken on new life. Reports showed that the women who work on the District have read more literature than former years and knew more about the work. The Conference Corresponding Secretary was with us and was pleased with the work. The Woman's Foreign Missionary Society was on the grounds with splendid reports. Mrs. L. M. Hall of Austin, Texas, was elected District President.

On Epworth League Day great topics were discussed. The Social program, Recreations, The Spiritual Department, Sunday Base Ball, and other amusements, Dancing, etc. The Ladies Aid Society under the leadership of Mrs. L. E. Grant, from reports, is carrying its part of the local Church burden.

The Conference Claimants cause was looked after by Dr. D. C. Lacey. The Conference gave to this cause more than $80.00. He is pushing this cause to the front. His plea is "I am making a place for some able young man." The total Benevolent collection for the District for World Service, $2200, other collections not including ministerial support bring the amount to about $2800. The reports showed large increase in membership.

The District Conference closed out Sunday night, with Rev. W. W. Baker, Secretary of the District Conference and the officers elected by the Convention, and Dr. A. D. Jacques, District Superintendent. To meet next year at Georgetown, Texas, seat of District Conference and San Marcus, Convention.—R. M. Davis, reporter.

JACKSON

The annual session of the Jackson District Conference convened in Little Zion M. E. Church, Pelahatchie, Miss., August 27-31, 1924, Dr. L. W. Price, District Superintendent presiding. The following officers were elected: Rev. J. A. Williams, secretary; Mrs. Lillie O. Williams and Mrs. Ina Taper, assistants; Rev. J. W. Isabel, statistician; Miss M. L. Love, assistant; Mrs. Lillie O. Williams, reporter. Reports were made during the morning sessions followed by a sermon. Dr. L. W. Price, made a splendid report, he was given a vote of thanks for his report. The pastors' reports showed that they had been busy on the job.

The following distinguished visitors were with us: Dr. and Mrs. J. B. F. Shaw, president of Haven Institute and Conservatory of Music, Dr. W. L. Turner, Prof. R. H. McAllister, Business Manager of the Southwestern Christian Advocate, Prof. B. B. Dansby, Supervisor of Colored Schools of the State of Mississippi, Mrs. L. P. May, Field Secretary of the Woman's Home Missionary Society of the Mississippi Annual Conference, Mr. Lindsey of the Lindsey Studio, Merdian, Miss., Mrs. Bertha M. Carr of Brandon, Miss., Miss O. L. M. Price, daughter of Dr. L. W. Price. Rev. P. A Taylor, Rev. W. P. Ward, Mrs. M. L. Morrison. These persons rich in experience and wisdom royally entertained at each opportunity given to them. The welcome address was delivered by Miss C. A. Armond. Response by Rev. R. N. Jones. The address and response were masterpieces in well chosen words. The Southwestern Christian Advocate was represented by Prof. R. H. McAllister, Haven Institute and Conservatory of Music by Dr. J. B. F. Shaw.

The Woman's Home Missionary Society rendered the following program, Mrs. M. F. Wilson, presiding. "The Gulf-side Seashore at Waveland, The Vision of Bishop Jones," Mrs. L. P. May and Mrs. M. L. Morrison ably discussed this subject. These two ladies also gave much helpful information concerning the Woman's Home Missionary Society. Mrs. May organized the Woman's Foreign Missionary Society. The following are the officers: President, Mrs. Sophronia Moten, Vaughns, Miss.; First Vice-President, Mrs. Carrie Lamb Moome; Second Vice-President, Mrs. K. B. Jamison, Yazoo City, Miss.; Third Vice-President, Mrs. Emma L. Isabel; Recording Secretary, Miss Mamie Anderson, Forest, Miss.; Corresponding Secretary Miss O. L. M. Price, Jackson Miss.; Treasurer, Mrs. Ina Taper, Brandon, Miss. Strong sermons were preached by the following ministers: R. N. Jones, J. W. Isabel, W. P. Ward, H. Daniel, H. Roundtree, D. R. Bently, J. A. Williams, Frank Smith. A vote of thanks was tendered Dr. W. L. Turner for his great lecture "African Civilization," and his curio exhibit. A vote of thanks was given Dr. Turner and Dr. Shaw for their lectures on the Amusement Clause.

Morton choir received many congratulations for their singing in the Sunday afternoon service. Pelahatchie choirs rendered nice service. Rev. W. P. Ward had charge of the evangelistic services. Five conversions and accessions the result. Statisticians erport $7,370. Stewards reported during the conference $199.06. Dr. L. W. Price District Superintendent was tendered a vote of thanks for his wisdom and brotherly kindness in presiding.

The Rev. H. E. Morgan, members and friends royally entertained the conference. They are to be congratulated for their beautiful six room parsonage and the remodeling of their church. All of this has been accomplished since the Annual Conference. The Conference adjourned to meet in Morton, Miss, in 1925.—Lillie O. Williams, reporter.

SARDIS

The first semi-annual meeting of the Sardist District Conference met together with the Epworth League and Sunday School Conventions in Duberry Chapel Methodist Episcopal Church, Darling, Miss., August 19-24, 1924, Tuesday morning.

The Conference was opened with Rev. C. W. Butler, District Superintendent in the Chair. Organization of the Conference was perfected by electing the following officers: Secretary, Rev. B. S. Pegues; Assistant, Mrs. Odis, L. Ashew; Statistician, Rev. L. W. Washington; Assistant, Rev. N. C. Pegues; Committee on Finance, Revs D. D. Reid, N. E. Pegues, Mrs. B. A. Collins; Reporter to the Southwestern Christian Advocate, B. S. Pegues; Committee on Southwestern Christian Advocate, Mrs. B. A. Collins; and Rev. D. D. Reid. The following distinguished visitors graced the conference with their presence and left the echoes of their messages ringing in our minds: Prof. W. B. Baker, Dean of Bennett College, Greensboro, N. C., exhibited and spoke in the interest of a history of Rust College a book of his own write up. Rev. J. Leonard Farmer, Ph.D., Dean of Rust College, Holly Springs, Miss. in his usual way with weighty well directed and well chosen words placed Rust College in the proper light and upon hearts of the audience, all who heard him were delighted. Revs. Dunbar of the M. B. Church and Flowers of the C. M. E. Church, were introduced. Rev. Brewer, local preacher formerly of the Sardis District came from Missouri and spoke words of encouragement to the Conference. Rev. J. P .Watson, Pastor of Burns Chapel Methodist Episcopal Church, Oxford, Miss.. spoke in high terms of the heroic work done on the Sardis District. The Sardis District though small in number under the efficient and determined leadership of the Rev. C. W. Butler District Superintendent is being systematically looked after. A step forward is the slogan. Under such guidance victory is sure. Following in the wake of the evangelistic efforts during the conference eight person were saved to Christ . The good people of Darling, Miss., and surrounding communities of all faiths and creeds blendid their means in the interest of the conference. Rev. J. H. Herron, Postor of Darling and Falcon proved himself equal to the task. Much praise to him and his followers. The following preached during the conference. Rev. J. H. Herron, Pastor of W. S. Pulley, R. B. Westbrooks, W. H. McCarty, F. P. Thomas, W. T. Askew, W. M. Love, B. L. Lee, B. S. Pegues and L. W. Washington.

From beginning to the end the spiritual tide ran high. The social and instructive features were charming. Thus goes into history a conference that will continue to have a telling affect for Methodism.—B. S. Pegues, reporter.

TUPELO

The first session of the Tupelo District Conference, Epworth League, Ladies Aid Society, and Woman's Foreign Missionary Society Conventions, was held in Pleasant Grove Church, on the Nettleton Circuit, August 19th and 24th., 1924, with Dr. E. R. Miller, the District Superintendent in the chair.

The conference was organized by electing N. H. Cooperwood secretary, and W. H. H. Murrell, Statistician. Dr. Miller read a splendid report of the work of the district, which showed that the work is well organized, and that much advancement had been made. This is Dr. Millers' first year on the district, but he dispatched the business of the conference with all ease.

All the pastors were present except three. They made splendid reports of their work, The World Service Collection is in advance of any previous year. Revivals in some of the charges have been held with good results.

On Wednesday afternoon the Epworth League held a very interesting session with M. J. Shannon, president, and Mrs. W. D. Webb, secretary. Splendid reports were made from the different Chapters. $215, was raised for the World Service Collection. The following persons read splendid papers on the different topics: Miss Gertrude Scott, Mrs. Amy Johnson, Miss Louise Johnson, Miss Mary Word, Miss Iron Johnson, Miss Helen Hamilton, Mrs. Q. V. E. Crump, Miss Luciel Herbert, Miss Erma Daniel and Miss Laura Shumpert.

On Thursday afternoon the Ladies Aid Society, held its convention, with Mrs. Q. V. E. Crump, president, Mrs. A. B. Clay, secretary. The delegates made good reports of the work that is being done in the local charges. $160 were reported for the World Service Collection through the Ladies Aid Society. Splendid papers were read by Miss Odessa Moore, Mrs. A. E. Franklin, Mrs. A. B. Clay, Mrs. Sarah Dobbs, Miss Luciel Clay, and Miss Luciel Howell.

Friday in the afternoon the Woman's Foreign Missionary Convention was held, Mrs. B. C. Golden, president, Mrs. Elnora Arnold, secretary, while this work is not well organized among the women, yet splendid reports were made by some of the charges. $135.00, was raised for the World Service Collection.

Most edifying sermons were preached by P. R. Jenkins, W. B. Rogers, G. Spencer, R. B. Buchanan, W. H. H. Murrell, A. E. Franklin, N. R. Clay, N. H. Cooperwood, and J. W. Winbush. The conference was favored with the presence of Dr. J. L. Farmer, Dean of Rust College, Prof. R. H. McAllister, Business Manager of the Southwestern Christian Advocate, Mrs. M. E. Ferguson, President of the Annual Conference Woman's Foreign Missionary Society. Mrs. S. K. Phillips, President of the Annual Conference Woman's Home Missionary Society, each of them represented their cause. Prof. R. H. McAllister secured 75 subscribers for the Southwestern Christian Advocate. Total raised during the conference, $900. Resolution of thanks were offered to the good people of the neighborhood, and the pastor for the way they entertained the conference. T he next conference goes to Tupelo.—B. F. Woolfolk, reporter.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--The Sermon on the Mount.

(Matt. 5-7.)

OCTOBER 12, 1924

This sermon of Jesus was preached to a very large audience out in the open during his first missionary tour which we studied some weeks ago. Saint Matthew who reports the sermon was in the audience close at the feet of the Master when it was preachsd. He is, therefore, reporting things, not which he heard that Jesus said, hut which he himself heard Jesus say. But it is hardly to be supposed that he has given us a verhatim report of all that Jesus said in the sermon, hut the most outstanding things which fastened themselves to his memory the most tenaciously. As an ear-witness he has given us a much more satisfactory and extended report of the sermon than Saint Luke (Luke 6:20-49), who reports more of the miracles on the tour than does Saint Matthew.

In this sermon Jesus is speaking out of the fulness of his heart directly to the heart of the people in general, hut most especially to his disciples in particular. It is no carefully prepared sermon on a special suhject, but a heart-to-heart discourse on a variety of related themes. He is not preaching about, or praising Christian virtues in the presence of the people, hut is preaching Christian virtues directly to the people. There can he no doubt in their mnd as to what he wants them to do. The virtues which he preaches are fundamental to the Christian life, but they are so simply taught that they can be readily understood hy the most naive in his audience. And "he taught them as one having authority, and not as their scribes." Neither did he teach them as the prophets of the past. They said, "Thus" saith Jehovah, "thou shalt do thus and so." But Jesus gave the commands upon his own authority. He gave the impression that the authority with which he spoke was not mediated to him hut resided directly in him. He was very conscious of his oneness with the Father.

Therefore because of his conscious authority he felt himself under no obligation to prove that his teachings were essentially the same as those handed down hy the laws of Moses and the Mosaic tradition for the old age, even though he came not to destroy but to fuifiii the law. But, on the one hand, he modified some of thsse laws, first, hy attacking the source whence the overt act springs, whereas the old law had forhidden only the overt act. This is true of his law against anger and lust. Not only are men not to kill, hut they are not harbor anger in their bosom. Not only are they not to commit adultery, hut they are not to cherish the desire to do it. These new laws go to the quick, to the heart; they would regulate the thoughts and the emotions—the conative and not merely the volitional life of men. And, secondly, he modified some of the old laws by making them more rigid, by greatly reducing the number of the acts which one may legitimately do under the law. This is especially true of his law against divorce and swearing. The old law limited these acts, while the new law limited them more greatly. Under only one condition is divorce to be permitted. And swearing is to be completely eschewed. And, on the other hand, he ahrogated some of these laws by enjoining their opposite. This is true of the law of "an eye for an eye" and of hate for enemies. It is true, however, that wo know of no law in the Old Testament requiring hatred of enemies. This is only a possible implication of the law which requires love only for neighbors. Hatred for enemies was certainly not forbidden hy this law. Certainly no one would have dared to undertake a revision of Old Testament laws who was not very conscious of his divine authority, of his superiority over all of the Old Testament writers, and of his superior and perfect knowledge of the will of God for the new age. Jesus' Divinity is implied in the manner in which he delivered this sermon, though he does not distinctly declare it.

Not only did he correct some of the people's ideas concerning the laws of God, but also some of their ideas concerning the service of God—praying, fasting, charity, etc., etc. His regulations governing the place of prayer and the external attitude of the petitioner are to he understood as applying to private than to puhlic praying. Douhtless the hypocrites whom he condemned offered in puhlic what should have been their private prayers. But it is not so much the place of prayer and the externai attitude assumed while praying, as it is the spirit which should characterize the petitioner and the prayer that Jesus meant most to emphasize. And his regulatons governing ths spirit or internai attitude apply to public as well as to private prayer. And this is true, not only of praying, but of all our forms of service to God. Do we seek rewards of men or of God? According to Jesus we can seek reward of only one and not of both. If we seek it of man hy trying to make a good impression on him so as to win his commendation or praise, then God does not recognize us. And if we seek it of God, we are not concerned whether men see or hear us or not.

And then he gives us a model prayer. I am quite sure that it was not in Jesus' mind that his disciples should never pray any other hut this model prayer which he taught them. But this simple prayer (and it is simpler yet in Luke 11:2-4) would meet their present needs. If they should feel the need of making any further requests, the Holy Spirit would direct them what requests to make. The prayer is simple and hrief. And, at least according to Saint Luke's report of it, the people could without much difficulty, remember it from hearing it repeated once hy the Master. His disciples were to be a peculair people in their attitude toward God, and that peculiarity should show itself in their prayer as well as in everything else. They are to he neither as tho hypocrites nor as the Gentiles. Judging hy men's prayers, do you think we have any hypocrites or any Gentiles today?

MISSIONARY INTERPRETATION

Lesson for Sunday, Oct. 12, 1924.

"Thy Kingdom Come."

(By Rev. D. D. Martin, D.D.)

The prayer our Lord taught his disciples is a great missionary prayer. It is all emhracing in its opening with "Our Father," making the whole prayer a great social message, since the fatherhood of God always signifies the brotherhood of man. The text of this lesson is in keeping with last Sunday's lesson. "The Kingdom of Heaven is at hand," was the sublime announcement of last Sunday. "Thy Kingdom come" is the prayer which opens the door for the Kingdom of God to he estahlished in all the world.

None can pray this prayer without acknowledging their own obligation to the coming of the Kingdom. Jesus taught his disciples thus to pray, hecause he was sent into the world that the Kingdom might he estabiished among all men. He sent his disciples out with this prayer because they were to establish the Kingdom where ever they went in all the world. This is the universal prayer of the church today; and all the church is to work together to hasten the coming of the Kingdom. The kingdom law, the will of God, is to be done in all the earth even as it is done in Heaven.

The coming of the Kingdom means a new social ordsr in the world, the he Christian. That means that the outstanding feature of which shall dominant religions of all land must be Christian; it means that all governments shall be stableized and held hy Christian principles. To Christianize the world reqnires the Christlikeness exemplified before all people. They must see Him, and the only way to see him is in the lives of his followers. If there is enough holy living in every land the Kingdom will come to svery land and in all the world.

We can nevsr again pray the Lord's prayer so consistently as to be heard, unless it is made a real missionary prayer, and carries the conviction of personal duty to all the world such as will hasten the coming of the Kingdom. We are each Kingdom builders in the immsdiate sense that it is our life work. If we fail in this, we fail in the proper use of the Lord's prayer.

GAMMON SEMINARY.

District Rounds

TUPELO DISTRICT

Fourth Round

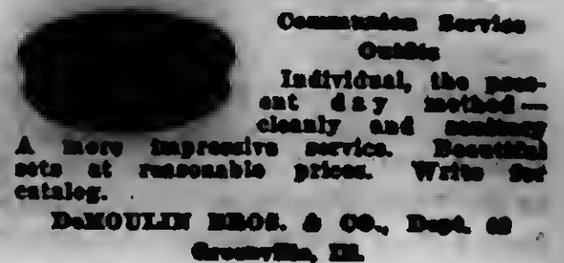
Amory, Sept. 26-28; Amory Circuit, 27-28; Aberdeen: First Church, Oct. 3-5; Athens, 4-5; Corinth, 10-12; Corinth Circuit, 11-12; Okolona, 17-19; Okolona Circuit, 18-19; Houston Circuit, 23-24; Houston, 25-26; Pyland Mission, 27; Aberdeen: Second Church, 31, Nov. 2; Strong, 1-2; Prairie, 8-9; Belifontaine, 15-16; Nettleton, 22-23; Wren, 29-30; Tupelo, Dec. 5-7; Verona, 6-7. Dear Brother: These are days of great opportunities. Seize them and round out your year's program. The destiny of the cause of Jesus Christ is in our hands and God is depending upon us; let us not disappoint Him. The church has set aside Oct. 12th, as Victory Day for World Service. Begin now to reorganize your forces and let us put it over on that date. Report cash to me Oct. 13th—cashier-clerk. The success of the revival gives me great joy. Saving souls is the key-note of our mission. May God continue to help us. The Southwestern is our official organ. We are expecting a large increase in subscriptions at our Fall District Conference; four at least from each charge. I am at your service in any helpful capacity. Yours with an eye single to the glory of God. E. R. Miller, D. S.

HATTIESBURG DISTRICT

Fourth Round

Bay Springs, Oct. 21; Stringer, 23; West Enterprise, 25-26; Paulding, 30-31; Heidelberg, Novemher 1-2; Collins, 4; Hattiesburg, 7-9; Hattiesburg Mission, 5; Bentisy Chapel, 11-12; Sumral, 15-16; Westiey Chapel, 21-23; Mallilue, 22-23; Eliisvilie, 28; Enterprise, 29-30; Quitman, Dec. 2-3; Margas Hili, 4; DeSoto, 5; State Line, 6-7; Salem Mission, 8; Shuhuta Charge, 11-12; Matherville, 13-14; Deman Grove, 15; Patchuta, 17; Shuhuta Circuit, Novemher 25-27; Laurel: St. Paul, Dec., 20-21. District convention, October 24-26.—W. H. Smith, D. S.









WHAT THE CHURCHES ARE DOING

MADISON, ALA.—Since we closed our revival St. Paul Methodist Episcopal Chnrch continues the reviving and remodeling spirit. We are working now trying to remodel our Zion, and make it attractive and a drawing card as a community center. We have the right man behind the gun in the person of Dr. Cox. Mt. Maria felt the remodeling spirit, so we are planning to remodel also.—J. M. Black, reporter.

BASIN, MISS. — Mount Pleasant Methodist Episcopal Church of Basin, Miss., appointed a rally for their pastor for the first Sunday in September; but on account of a funeral of one of our members, 11 o'clock service was postponed. But at night service, there was laid on the table an offering of $26.08. Our pastor was highly appreciative of this offering.—Charles Grant, reporter; Rev. N. Scott, pastor.

LAUREL, MISS.— St. Paul Church under the interpid leadership of the Rev. J. S. Williams, is still making history. At the recent district conference the financial report showed that more than $2,700.00 has been raised since the annual conference. The church is well organized and every department is functioning. They went over the top with the Centenary and the World Service program will not suffer defeat at their hands. Spiritnally, the life of the church has never been more vital. More than sixty conversions and accessions have already been secured, with another spiritnal feast pending for the near futnre. The city of Lanrel not only accorded the pastor of St. Paul, Rev. J. S. Williams, a cordial welcome, but during a recent visit of his brother, Rev. W. H. Williams, pastor of Simpson Memorial Methodist Episcopal Church, Washington, D. C., the members and well wishers of the church staged a parting reception to him and family, having for their honored out-of-town guest, Dr. Christian of Jackson, Miss., brother of Mr. P. A. Christian, one of Lanrel's outstanding business men; Dr. M. L. Brown, Lanrel's leading colored physician, was master of ceremonies and Prof. R. F. Greer brought fraternal greeting on behalf of the citizens. With the type of leadership St. Paul now enjoys, the district snperintendent, Bishop and conference may count on a membership one hnndred per cent loyal to the program sent down.—Reporter.

PEARLINGTON, MISS. — Our Holmes Chapel Methodist Episcopal Church had a glorious rally known as the Twelve Tribes of Israel. Tribes Nos. 1, 2, 3 and 6, raised $10 each; Tribe No. 4, $7.50; Tribe No. 7, $15.50; total by Tribes, $64. Total for rally, $25.64. The following divines rendered great service: Rev. Harris from Indian Village, La.; Rev. Thomas, Slidell, La.; Rev. Smith, Logtown, Miss.; Rev. Carter, Pearlington, Miss.—Rev. J A. Tatum, pastor; P. H. Tatum, reporter.

WICHITA FALLS, TEX.—When Rev. L. E. Muse, a Gammonite, came to Wichita Falls, we had no church, a two-room parsonage, not a penny paid on it; a $120.00 indebtedness on lot. But we are glad to say under his most heroic leadership, we are clear of debts on same. Now we have started a $3,000.00 church, hoping to complete it soon; asking all pastors and their members to send in their gifts. Windows for memorials are for sale, $10 each, for Bishops, preachers, members and lodges. Pray for Mt. Calvary's success. Send all checks to Rev. L. E. Muse, P. O. Box 1333 Wichita Falls, Texas.—Mrs. M. J. Sims, reporter.

JACKSON, MISS.—The Mississippi Mock Annual Conference convened at Mt. Pleasant Methodist Episcopal Church, Augnst 31, "Bishop" Joe Greer, presiding. The Conference was called to order by the "bishop." Soul-stirring sermons were preached by Revs. R. B. Anderson, Joe Greer of Mt. Bueiah Methodist Episcopal Church, G. A. Riley, Mt. Ollie Baptist Church and P. W. Baldwin of Clinton Methodist Episcopal Church, after which the six district snperintendents made their reports: Brookhaven, Sister Ida Scott, $42.00; Gulfport, Bro. E. H. Hopkins, $19.50; Hattiesburg, Sister Mary L. Coleman, $34.00; Jackson, Sister Maggie Jones, $36.65; Meridian, Sister Sallie Little, $34.24; Vicksburg, Bro. James Larry, $23.60; Holly Springs, Sister Lue Greer, $3. Public collection, $9.00. Total, $202.15. This rally was given for the purpose of rebuilding Mt. Pleasant Methodist Episcopal Chnrch and parsonage. Sunday was a grand day with us; plenty dinner on the grounds and we all went home rejoicing. Jackson Circuit is coming to the front, by earnest prayers.—R. B. Andsrson, P. C.

GREENWOOD, MISS.—The pastor and wife of Wesley Methodist Episcopal Church, Greenwood, Miss., are very grateful to a group of good woman who visited the parsonage Tuesday night, September 2nd, and laid on the table many pounds of groceries. Mrs. E. L. Nevils presented the pastor's wife with a purse containing a sum of money. This group was led by Mrs. A. J. Sims and Mrs. E. A. Hawkins. They came singing "Somebody is Knocking at Your Door." The pastor thanked the good women in appropriate words for their visit and what they brought, and assured them that the latch-string hangs on the outside of the door. They were invited to come at their pleasure.—B. W. Wynn, pastor.

MAPLE SPRINGS, MISS.—Louisville Circuit: On September 19, a band of young people led by Mrs. Mary Gage, Mrs. Harper, Mrs. Gardner, brought to the home of the pastor many choice groceries, fruits, chickens and other good things. When the pastor returned he was surprised. Come again.—Katy Gardner, secretary.

SHUQUALAK, MISS.—Prof. B. T. Teer, president of the Layman's Association of Starkville District, has begun making his lectnres to the layman on the Starkville district. He spoke to a nice andience at Macon, Miss., September 14. After the lectnre, the church decided to put on new life to do more for the World Service money, for the upbuilding of Christ's Kingdom. Dates of lectures: Shuqualak, Miss., Sept. 21; Macon Circuit, New Hope, Sept. 28; Starkville, Oct. 9; Columbus, St. James, Oct. 12.—Reporter.

RURAL RETREAT, VA.—The Mt. Olive Methodist Episcopal Church of Rural Retreat, Pa., was visited from September 3 to 7 by some of the race leaders when Rev. A. J. Kirk, pastor, rendered the World Service convocation programme. On Wednesday evening Miss Mary E. Russell read an interesting paper; snbject: "What the Social Church Can Do to Aid Foreign Mission," after which a noble sermon was preached by Rev. Authur King on "Missionary." Thursday evening an educational programme was rendered. The subject discnssed, "The Essentials of Education." Papers were read by Misses Jananie C. Sheffey and Nannie Russell, which were enjoyed by all present. A noble sermon was preached on "Education" by Rev. W. L. Sanders. All present felt the need of religion and education. On Friday evening, Rev. J. V. Balden preached an inspiring sermon. He showed the need of real Christians in the church. Saturday evening a banquet at the K. of P. hall, was a success. Sunday, a high day in Zion, Sunday School at 9 o'clock a. m.; 11 a. m. Rev. A. J. Kirk was at his best. He preached a wonderful sermon; 3 p. m., Rev. Frank Johnson preached the K. of P. sermon, which was enjoyed by all present. He is pastor of the Methodist Episcopal Church, Abingdon, Va.; 8:30 p. m., sermon by Rev. Johnson of Wythevilie. His subject was "Foxes" and he did discuss the topic wonderfully. The program proved a success financially and spiritually.—Miss Jananie Sheffey, reporter.

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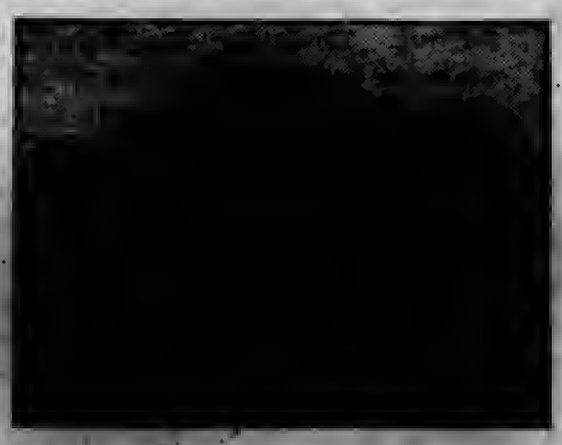
J. O. STOKES,
Mohawk, Florida.

CARD OF THANKS

The pastor and wife wish to thank the good people of Brewer's Chapel Methodist Episcopal Church for the one hundred pounds of choice groceries, and a nice hat, led by Mrs. Alma Eikins, Mrs. Ellen Johnson and Mr. Will Eikins. May God's choicest blessings rest on these good people. —W. C. Conner, P. C., Moorehead Circuit.

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OBITUARY

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

MORRIS—Edward Morris, the son of Alice Morris Linthecom, was born in Galveston, Tex., age 41 years, died in Okmulgee, Okla., at his sister's Mrs. R. L. Morris Nelson, 927 East 3rd Street, Saturday morning at 7:30 a. m., was taken to his home Sunday and was buried Monday evening at 2:30 p. m., from A. M. E. Church. Rev. J. D. Gipson of Okmulgee, Okla., preached the sermon. He leaves a mother, two brothers and two sisters, other relatives and a host of friends to mourn his loss. Edward Morris lived in Oklahoma twenty-five years and was well known by white and colored.—Reporter.

SCOTT—Alfred Booker T. Scott, of Mt. Pleasant Methodist Episcopal Church, Pelahatchie, Miss., passed away into the sweet haven of rest August 14, 1924, at the age of fifteen Many were his afflictions, but he endured them all without a murmur. People marveled at such faith in one so young as he. We miss this dear boy, but we know that he rests with our Saviour in Heaven. He leaves a father, one brother, two sisters and a host of relatives and friends to mourn. Funeral services were conducted by his pastor, Rev. H. E. Morgan and Rev. Frazier. —(Miss) Erie J. Scott, reporter.

POLLOCK—Sister Bettie Pollock, a member of Liberty Methodist Episcopal Church, Philadelphia, Miss., died June 4th, 1924. At her death she had been a member of the church for 34 years and lived a faithful member until death. She leaves a husband, eight children and many friends to mourn her loss. Funeral was conducted by the pastor, the Rev. F. L. Woods. Her remains rest in Liberty Cemetery.—H. B. Evens, reporter.

CLEMONS—Jane Clemons of Philadelphia died August 16, 1924, age 52 years. She was taken ill last September and bore her illness with patience. She leaves a husband, five sons, four daughters and many relatives and friends to mourn. The funeral was conducted by the pastor, Rev. F. L. Woods. Her remains were laid to rest in Mt. Nelson Cemetery.—Reporter.

RILEY—Will Riley, a faithful member of Liberty Methodist Episcopal Church, Philadelphia, Miss., died June 3. He was a trustee and a member of the church for 30 years. He leaves a wife, six children and many friends to mourn his passing. The funeral was conducted by the pastor Rev. F. L. Woods and Rev. Tom Anderson of the Baptist Church. Interment in Liberty Cemetery.—Reporter.

LEE—Bro. Lewis Lee, one of the oldest members of the Lauderdale charge, died Friday, September 5. He was a faithful member of Eliza- Methodist Episcopal Church, a steward and class leader. Bro. Lee was converted 31 years ago, under the Rev. Moses White. All these years he lived a faithful Christian. The funeral was attended by Rev. E. W. Rogers and W. P. Ward. His body was laid to rest in the Pack Cemetery.—Alter Hatter, reporter.

SAMPSON—The Rev. C. W. Sampson, of Marianna, Ark., departed this life September 1, 1924. He was born in 1862, age 62 years. He felt the call to the ministry and responded to the call and thereby gave many years of service to the Kingdom of the Christ. He became a member of the Little Rock Conference in 1907. He was treasurer of the conference steward board 14 years. His books were correctly kept and he leaves them the same. He was a lover of the church and an excellent pastor. He died at his post of duty and was loved by his members and citizens of Marianna. His life as a minister of the Gospel leaves a high mark in the conference. He was always on the alert and a good provider for his family to which he was much devoted. He leaves to mourn his loss a wife, four sons, two brothers, one sister and other relatives and friends. The funeral was conducted by the Rev. J. H. Hatchett, District Superintendent, and other members of the conference and associated ministers of the town.—J. H. Hatchett, reporter.

SPEED—Dr. T. E. Speed was born in Fulton County, Ga., February 4th, 1872. He attended Roger William's University in 1885, and graduated from Flint Medical College in 1894. He adopted Texas as his field of labor and first began the practice of medicine at Longview, Texas. A few years later he moved to Jefferson, where he gave thirty years of real service. In 1904 Dr. Speed was married to Miss Mable Young of this city. He will always live in the hearts of the people of this city. They went to him for counsel and advice, not only medically, but otherwise. He was a true friend, a loyal citizen, and was a great benefactor to all the churches of this city. He was a subscriber to the Southwestern Christian Advocate, and always loved the coming of this paper. He died in Colorado Springs, Colo., August 28th, his body was brought to Jefferson August 31 and shipped to Muldon, Miss., September 1st, there he was laid to rest by the side of his father. Truly a great man in Jefferson has fallen. He leaves to mourn his going a wife, two daughters and a host of friends.—Reporter.

CONEY—Sister Harriette Coney one of the oldest and the most faithful members of the Magnolia Methodist Episcopal Church, Jackson, La., departed this life September 14, 1924, at 4:15 p. m. Sister Coney was converted in her early days at the age of 9 years, and has ever since lived a consistent Christian life. Though 80 or more years of age, she was always ready to respond to any call for duty. To her now live three sets of grandchildren of whom she leaves to mourn her loss; also two daughters, a son and a large host of friends. The funeral was conducted by the Pastor, Rev. B. F. Branch, assisted by Rev. P. J. Haligan of the Baptist church. —B. F. Branch, P. C.

HACKETTE—On August 8th Mrs. Malinda Hackette fell asleep in Jesus. She was a faithful member of Mt. Olive Church at Magnolia, Miss. She left to mourn her loss two sisters and four brothers and eight children and a host of friends. Her death is our loss Heaven's gain, and we, her children take this method to thank Dr. M. R. Walker for officiating at the house and accompanying the body to the union station where it was shipped to Magnolia, Miss. The remains were laid to rest in the Magnolia Cemetery by her pastor Rev. P. S. Evans. Mrs. Hackette was the mother of Mrs. Effie Brantley of New Orleans.—D. Anderson, reporter.

Quarterly Conferences

BAY ST. LOUIS, MISS.—Our second quarterly conference closed in high spirit. The district superintendent, Rev. P. H. Rembert preached an excellent sermon Sunday morning to quite a nice crowd. The business of the conference was conducted with dignity and all officers were present with good reports. Not a stone of church work was left unturned by the district superintendent. We had a great spiritual treat in the way of a most wonderful sermon on the Lord's prayer delivered by Dr. R. G. Morris of North Carolina, Sunday night, the 7th inst. His sermons will long live in the memory and hearts of those who heard him. The stewards raised in the quarter $42; paid the district superintendent in full. One child was baptised in this service.—A. Bennett, district steward.

NEW ALBANY, MISS.—The third quarterly conference was held at Piney Grove, September 6-7, 1924, with Rev. W. N. Redmond, district superintendent in the chair. A splendid meeting indeed; nearly all officers were present with good reports. Dr. Redmond is a great leader; he is loved by every one on the circuit; our Pastor, Rev. A. E. Tyler, is an all round pastor. Bro. T. M. Foster, our only local preacher, is a live wire in our midst. Mrs. Sallie Ticer and Miss Mary Davis do not sleep on their jobs. The finances were as follows: $137.80 raised this meeting; $25.00 for the district superintendent. The balance to our pastor. Our fourth quarter goes to Adkins. The circuit is alive on all lines.—Mrs. S. H. Williams, reporter.

PASS CHRISTIAN, MISS. — The third quarterly conference for St. Paul Methodist Episcopal Church at Pass Christian, was held recently with our District Superintendent, Dr. P.

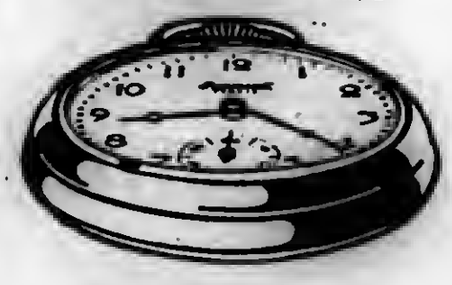
(Continued on Page 16)

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CLOSELY BOUND

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Philadelphia	Frankford, Pa.	Sept. 30-Oct. 2	J. T. Fletcher
New York	Montclair, N. J.	October 8-9	J. R. Brown
Salisbury	Snow-Hill, Md.	Oct. 14-16	J. E. A. Johns
Holly Springs	Holly Springs, Miss	Oct. 28-Nov. 2	W. N. Redmond
Durant	Durant, Miss..	Oct. 28-Nov. 2	J. M. Walton
Clarksdale	Gunnison, Miss.	Nov. 8-23	J. M. Marsh

Baton Rouge District—All pastors are called to Neely's Church, Baton Rouge, La., on Wednesday, October 8-9, to report deficiencies in World Service and to perfect plans by which to better the conditions for the future of our district. Come without failure. —B. J. Reddix, District Superintendent.

The Missionary Convention of the Hattiesburg District will convene at Quitman, Miss., October 24-26 inclusive and all pastors are urged to be present.—J. R. Ross, President; W. H. Smith, District Superintendent.

The Gulfport District Sunday School, Epworth League, Ladies' Aid, Woman's Home and Foreign Missionary Convention is in session this week at Moss Point, Miss.—G. W. Coleman, Pastor; P. H. Rembert, District Superintendent.

CRESCENT CITY NOTES

PECK MEMORIAL—Peck Memorial is moving on to perfection under the leadership of our beloved pastor, Rev. C. Spears. Sunday, September 6, was a day long to be remembered. The spiritual tide ran high throughout the day. Sunday night 74 communed. Collection for the day was $25.93. We are now putting an addition of four rooms to the parsonage; when completed will be one of the finest parsonages in the city. Too much praise cannot be given the young people of the church. They are very active and seem to take great interest in the welfare of the church. The Sunday School is getting along nicely. On Monday evening, September 7, a party was given for the children, and refreshments were served in abundance. A large number of children were present and all seemed to have enjoyed themselves.—Miss Lillian Robinson, reporter.

WESLEY M. E. CHURCH—The public is most cordially invited to witness the grand social and literary feast of the season. The live and timely subject will be debated: "Resolved, That Women Should be Admitted to the Pastorate of churches, or to Full Membership in Annual Conferences."

Prof. H. Theo. Tatum, and Prof. A. A. Edwards, will argue the affirmative. Prof. B. C. Neale and Lawyer F. B. Smith will argue the negative. Five competent judges will decide on the arguments. This was one of the great questions which was discussed before the recent general conference, and perhaps none caused a more lively debate. Come out and enjoy the evening Thursday, October 9th, 1924, at 8 p. m. Admission only 25 cents.

RICHARDS-BROWN—An event of special interest was the marriage of Mr. Clarence Richards to Miss Agnes Brown, which was solemnized at Thompson Methodist Episcopal Church, on Wednesday night, September 9, 1924, at 7:30 p. m. Rev. W. H. Lang officiated.—A. Hagan, reporter.

QUARTERLY CONFERENCE

(Continued from Page 15)

H. Rembert, presiding, who preached an excellent sermon. His lectures to quarterly conference and church were simply fine. Good reports were presented and the district steward paid the superintendent his quarterage, $32.50 in full, with esse. Then followed afterwards the final collection to pay our Centenary or World Service apportionment in full. The following paid $5.00 each: M. Covington, Prof. J. W. Randolph, J. M. Shumpert, Rev. P. H. Rembert, Base Rose, Mrs. E. J. Randolph, Katie Stewart, S. A. Rembert, Corinne Sinclair, Amelia Delany, Rosa D. Thompson, Henrietta Ferrell, Lucrecia Perry. The following paid $3.00 each: Mrs. Mary Daniel, Maning Coe. The following paid $2.00 each: Mrs. E. J. Raymond, Leontine Robinson, Aline Ware, Thomas Mason. The following paid $1.00 each: Mrs. Lucy Savage, Robert Colton. Collection, Mrs. Alice White, $1.50, and Mrs. Rebecca Saucier paid $6.50. Sunday, September 14, at 11 o'clock a. m., our church was favored with the presence of Bishop R. E. Jones and wife. T he Bishop preached an excellent sermon to the delight of our congregation.—J. M. S., reporter.

GILLSVILLE, GA.—September 14th was a high day at Rock Hill Methodist Episcopal Church. Our third quarterly conference was held on this date; the business session was largely attended by the members. Our District Superintendent, Dr. J. F. Demery preached Sunday morning at 11 o'clock to an overflowing congregation, not withstanding the down pour of rain. We were all made to rejoice because we were found at our post of duty. Paid our District Superintendent up-to-date. We were also in the midst of our camp meeting, onr Pastor, Rev. A. L. Haywood, was assisted by Rev. E. G. Newton, our pastor at Commerce, Ga. Snnday, at 3 o'clock p. m., Rev. G. P. Bowman, pastor of the Baptist Church and his congregation were with us; also at 8:30 p. m., our pastor filled the pulpit to the delight of all. The Rev. J. W. McMurty and other visting ministers were also with us during the week. Conversions, 16; total collection, $84.04. We are proud of our pastor, Rev. A. L. Haywood. He is loved here by everybody.—Reporter.

DREW, MISS.—Drew and Jones Circuit: Our third quarterly conference convened September 6-7; the Rev. J. M. Marsh, district superintendent in the chair; all the officers were present with written reports, which showed that the work of the church was in a state of progress. At 11:30 o'clock, the District Superintendent preached a great sermon which was received by all that heard it, as being wonderful; 65 partook of the Lord's Supper. We went to Jones in the afternoon, at 8 o'clock the superintendent preached another wonderful sermon which left the people rejoicing. The amount raised in the quarter was $33.50. We set the whole ... the World Service rally to roll... on the 5th of October. We are go... to raise $35 at Drew; at Jones on t... 12th of October, we are asked to ra... $60.00—A. Marsh, P. C.

WAVELAND, MISS.—Dr. P. ... Rembert, district superintendent, he... our third quarter at St. Rock Meth... dist Episcopal Church, Wavela... Miss., September 19, 1924. We are ... ways glad to have our able superi... tendent with us, as he brings info... mation, and his sermon was inspirin... as he preached from the 7th Cha... and 14th verse of St.Luke's Gosp... Rev. Dr. Reinbert was at his best. ... discnssed Faith in God in its fulle... sense. All of the officers had go... reports. Rev. Robert's report show... that the church was on an upwa... move and is striving to meet eve... obligation. The presiding elde... claim was raised in full—Rev. S. ... Roberts, Pastor; W. N. Richardso... reporter.

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AN APPEAL TO ALL COLORED AMERICANS

To the Colored Citizens of America: Greetings—I am writing you this open letter that you may know of the action that was taken at a recent meeting at Hampton, Va., and at Meharry, Nashville, by the Alumni Association of Meharry Medical College. It was agreed that the 2nd Sunday in November (9th day) 3:00 p. m., should be held as Memorial day, country wide, for our late Dr. Geo. W. Hubbard. In every STATE AND HAMLET where there is a colored church, regardless of denomination, as Meharry is not a denominational school, let there be held these Memorial exercises.

Dr. Hubbard built a "MONUMENT NOT MADE WITH HANDS"—We as a race of people could show our appreciation in no better way than to perpetuate Meharry as his Monument. In order to do the job, we must have money.

Let every minister of the gospel, lawyer, physician, dentist, pharmacist, nurse, man, woman, and child prepare to give on Memorial day, 2nd Sunday in November, his or part to raise the second $500,000, five hundred thousand dollars, that are so much needed to keep this institution in A-class. It should be made the Monument that its founder so much desired. Will you do it?

Sixty-five years ago our grand parents were slaves. Little more than sixty-one years ago the guns of General Lee, at Gettysburg mustered by Picket's brigade, shook the earth to its foundation as he made way for an onslaught on General Mead's forces at which the world wondered. It was this great battle that broke the back-bone of slavery, pierced the heart and sapped the strength of the south. Almost in the very mouth of Lee's or Picket's cannons, came forth men and women to teach an ignorant, down-trodden and poverty stricken race. Dr. Geo. W. Hubbard was one of this number. The principles taught by this—NOW SAINT, expanded as the years rolled on, until every state in the Union, Africa, South America, and the Islands of the sea have felt his influence and power.

Fellow Alumni and fellow patriots:—Open your hearts, and pockets on Memorial Day, and give largely and freely to the Meharry Endowment, so that we may be able to keep this our worthy institution in A-Class, where she deserves to be. Let us put it over. Don't forget the date, November 9, 1924. Thanking you in advance for the interest you may show,

I am yours respectfully,

J. A. McMILLAN,
President, Meharry Alumni Ass'n.

DR. GEORGE W. HUBBARD

George W. Hubbard, national benefactor and humanitarian is dead. His lengthened shadow lingers in the institution that bears that historic name, Meharry Medical College, and which was founded by him nearly a half century ago.

Among those giants in intellect and soul whom a love for humanity impelled in those early days to break away from friends, and home, and favorable environment, to face frowning, fickle, fortunes in a hostile section that they might lift a newly emancipated race with the sure leverage of Christian education, none have left their impression more indelibly stamped upon the civilization of their time and of all time than has Dr. George W. Hubbard.

The story of the work he did, of the sacrificial life he led, of the souls he inspired, of the lives he ennobled and enriched will read like a romance when it is written in the future by some one who is sufficiently far removed from the present to properly evaluate this man's contribution to society as seen in its perspective of total social uplift.

Meharry Medical College—the name is sacred, because born of a sacred impluse—is today the only Negro Medical College west of the Alleghenies, serving a Negro pouplation of 8,000,000 souls. What prophetic imagination conceived it; what social insight and need was its motivating cause! From the struggling school that it was at the beginning, bearing embarrassingly its pretentious name, this school has become the center for the training of Negroes in the art of medicine, dentistry, pharmacy and skilled nursing. Already more than 2800 persons have been trained and sent out in these professions. More than half of all educated colored physicians in the United States, and the same proportion of doctors who saw service in the recent war, came from the class-rooms of this foster-mother of physicians. And nearly all of its living graduates are engaged in successful practice. Some have attained high rank of distinction for rare skill in the knowledge and technique of their profession.

Dr. Hubbard lived moreover to see the institution which he founded rise to such towering proportions as to meet the most searching requirements of the largest educational foundations in the country. Having reached the half million dollar endowment mark in 1923, it was recognized as in the "A" grade of such schools acording to classification of the Council of Medical Education and Hospitals of the American Medical Association.

But to make it more efficient in its field, its needs, most pressing, must be met by its beneficiaries and its friends. $5,000,000.00 is needed as an adequate endowment to round out this project as a fitting monument to the pioneer labors of its illustrious founder. The name of George W. Hubbard must be kept perennial and fragrant ever among the Negroes of this country irrespective of group lines. On us, tis encumbent, imperative.

By patriotic white people, that name likewise should be cherished, for our hero was a benefactor to the whole social order; for the combating and prevention of disease is a social service of the highest type in the truest sense of the word. George W. Hubbard has done a monumental work in conserving the health of the nation, thus enhancing the nation's economic fortunes, and laying the nation under everlasting tribute.

On our front cover page, we are carrying an open letter, an appeal to the Negroes of the country—and patriotic white citizens should likewise respond—to assist in the highly appropriate undertaking of raising another $500,000 installment on a million dollar endowment by the second Sunday in **November, the 9th.** The power of this appeal lies in the sacredness of the cause as a fitting memorial and perpetuation of the humanitarian passion exhibited in the life and sterling character of the late Dr. Geo. W. Hubbard. The appeal is regularly signed by Dr. J. A. McMillan, President, and duly accredited solicitor, of the Meharry Alumni Association. We will build a Greater Meharry!

SAIL INTO IT!

It is a great thing to sail around the world. It is a greater thing to sail into it.

The zigzag black line with which we have become familiar in the last few weeks, tracing on the outline of the globe the route of the air navigators who have just completed their flight encircling the globe, marks a New International Date Line. That new circle around the earth not only catches the eye but touches the emotions as well. It places a new ring around the globe—a ring that should be in a very real sense a wedding ring; a new recognition of the fact that all the passengers on board the good ship Earth sailing through the skies are bound closer together by the very progress of invention " for richer, for poorer, for better or worse, in sickness and in health, as long as they shall live."

But looking at the route of the air Magellans stirs other emotions. There is a greater thing than sailing over the earth and that is to sail into the very midst of it. If we follow closely that map of the earth flight we will see that it runs directly above many of the great outposts of Christianity in a non-Christian world. We think, for instance, of those Magellans of the soul who had the high adventure of sailing into Japan. John F. Goucher, to name only one world adventurer, would probably have made a poor aeroplane pilot, but he had a great thrill plunging into the very midst of Japan. And through the Aoyama Gakuin and other enterprises he has left an impression which will never be lost.

Follow the pilots as their flight crosses China—Shanghai and Foochow. Think of the men and women who have penetrated the very midst of the life above which the whirling motors pass to leave no trace. So when we follow them with out imagination over Rangoon, Calcutta, Alahabad, Constantinople and other notable spots in the story of the expansion of Christianity. The man who puts himself, whether in the form of personal service or in that orm of compressed personality which we call money, into the transormation of life in a great foreign non-Christian civilization has a trip around the world more wonderful than the swooping eagle of an aeroplane or the Magic Carpet of Bagdad could give him.

In these days in the Methodist Episcopal Church as we face a quickened and aspiring world life the call to sail into that situation ought to come with a divine compulsion. In the 18th century early Methodism flung across the Atlantic the argosy of a great circle of experience. In the 20th century let us fling that same great experience out across the Pacific and across every one of the seven seas wherever men are waiting for it. During this month of October, when the total missionary work of the church faces what is unquestionably the severest eripp-ling in all its history, the appeal for swift help comes with peculiar weight.—H. E. L.

Personal and General

The Rev. John W. Thomas, former Pastor of the colored congregation of the unique Boston Church of All Nations, has been called thereto and has accepted a professorship in Walden College, Nashville, Tenn.

President L. H. Murlin of Boston University has been elected thereto, and has accepted the presidency of De Paw University to succeed President Grose who at the last General Conference was conecrated a bishop. De Paw is Dr. Murlin's Alma Mater and in accepting its Headship, President Murlin asked that his resignation from the Boston institution become effective December 1st.

On Sunday, September 21st, at 3 p. m., occurred the corner-stone laying of the Epworth Methodist Episcopal Church in the Bronx, New York City. The Rev. C. H. Matthews is the dauntless, successful pastor. Dr. J. W. Robinson of St. Marks was master-of-ceremonies. Grand Master Parker of the New York Most Worshipful Grand Lodge laid the stone of the new edifice which stands on the east side of Morris Avenue and South 160th St. The speakers for the day were the Revs. F. B. Newell of the New York City Missionary Society, R. A. Bolden, Assistant Pastor of St. Mark's, Dr. F. A. Cullen, Pastor of Salem, Dr. Wallace MacMullen, District Superintendent and Dr. Willard L. Robinson of the City Missionary and Church Extension Society. Resident Bishop Luther B. Wilson was unable to be present because of a long and eritieal illness in a Baltimore hospital, from which he recovers very slowly. The musie for the occasion was furnished by Lieutenant Porter with his Pullman Porter's Band

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SELLING WORLD SERVICE

"Centenary" is now a worn-out word. In our Methodist vocabulary, the newest term is **World Service**. Not only does it breathe out freshness, but it is more pregnant with meaning; it is more expressive of the real purpose and spirit of the Church as originally concieved. **"World Service"** means a thoroughly awakened church consecrated and concentrating all of its energies and means, material as well as spiritual, to the business of meeting the World's needs through unselfish and sacrificial service like that of her Lord.

The stupendousness of this task, because freshly conceived and apprehended with a fervor born of the intensity of modern demands on the church, makes necessary an extraordinary effort to prepare for its successful accomplishment by the Church. For successful salesmanship of her ideals for human advancement and uplift, or society's regeneration, the Church must train her workmen; her salesmen must be informed and equipped. Recognizing this, literal schools for inspiration and information, called Area Councils, are being held throughout the Church, to equip the leaders for their task.

Four of these Area Council meetings have already been held in our Southern work. The first was held by Bishop Clair heading up the World Service program of the Covington Area, to which reference has already been made in our colmuns. That meeting was held with the great Union Memorial Church, St. Louis, of which Dr. B. F. Abbott is the very resourceful and successful pastor. This meeting leading the others set a high mark in comprehension of the task and in the purpose and consecration to its accomplishment.

Later, in September, at Waveland, Miss., the place of unequalled facilities for such assemblies, Bishop R. E. Jones called together the New Orleans Area, which he had lead to such splendid achievement during the previous quadrennium, to confront the tasks of the new period. For three days in this retreat of Church and Area leaders there was hopeful and determined grappling with the new church program of **World Service** in all of its phases. Substantial objectives were set up: District Superintendents and pastors were asked to co-operate in special rallies throughout all the districts to raise extra offerings even beyond their regular quotas; personal letters are being directed by the resident Bishop and Area Secretary to all pastors and Key laymen to help in special October drives; local Church auxiliaries also are to be canvassed for sacrificial effort, and offerings that every charge may come up to its requirements for **World Service** claims.

Commendable steps were taken by the New Orleans Council to request the Board of Education of the Church to provide at Waveland adequate facilities including an auditorium in which to hold summer normals for the large group of teachers in our southern church schools who would find here ideal climate and other favorable surroundings adapted to a profitable summer's work and recreation. Several hundred dollars also was raised to erect an auditorium at Waveland known as Hoosier Hall to commemorate the labors of "Black Harry" the notable body-guard of Francis Asbury. Besides, a special fund was pledged Bishop Clair for his Liberian fields. In respect to the **World Service** program, this New Orleans Area Council gave marked assurance of successful future results throughout the Area.

Bishop Thirkield's Council of the Chattanooga Area, while not so large as the others, was remarkably successful from the start. It was convened at our Vine Street Church at Knoxville, Tenn., on Tuesday, September 23 and held over through the night of the 24th. The successful setting for the Council had been furnished by Secretary Sherrill and Pastor Manning. The Bishop's program was comprehensive, yet concise. Every phase of World Service was gone into and the men left with a grasp of their problems such as must insure very large success on every district of the Conference for the near future. Already District Superintendent Martin of the Bluefield District had made such a showing at the Chicago office as to elicit very warm commendation from Dr. R. J. Wade, who was present at this Council and brought several most helpful messages. When he said "We to-day, are standing at the cross-roads to determine whether the Church will go forward or backwards," it was a challenging appeal to Conference, Church and Kingdom loyalty that must register itself in progressive giving in the district of every Superintendent present.

Besides Dr. Wade, Secretary J. R. Edwards of the Board of Foreign Missions was present and made two illuminating and appealing addresses on behalf of his Board and the total benevolent enterprises of the Church. Including Bishop Thirkield, both Drs. Wade and Edwards gave popular addresses at night to appreciative audiences. These are picked groups representative of the masses. To reach these local leaders with addresses like these is to place the leaven in the lump. Bishop Thirkield's Area, we are confident, will do as much as any proportionally to carry the **World Service** program to unbounded success.

Terminating this interesting series of Area **World Service** Councils was that of Atlanta Area held by Bishop Richardson at Augusta, Ga. Of this historic old St. Mark's Church, the Rev. R. L. Nunnally is Pastor. Each item of business was on the Bishop's fingertips. He knew his program, his men, his committees, their tasks. No words, or time is wasted by Bishop Richardson anywhere. Despite the delay of the South Carolina Conference men, through belated trains, and despite the fact that he had been forbidden by his physicians to use his throat for speaking, the Bishop despatched the business of his council, including attention to every detail, within practically a half day. Yet he does not depend on high pressure expedients to bring results. His leadership is most effective in his method of appeal to those fundamental normal motives that lie not on the surface but are deep and lasting: the necessity of doing our best out of a desire for service to humanity, and that the Master may be pleased with us.

Under his leadership Atlanta Area's contribution to the financial interests of the general Church for the past three years has been on an ascending scale of increase. This year, it is expected will be still better than the best, which was last year. At this Council also, Dr. R. J. Wade was present and rendered valuable service in throwing light upon all angles of the **World Service** work which is so important a necessity throughout the whole territory.

A few highly significant facts were common to all the Area Councils. The discussions grouped themselves around such themes as the spiritual values of the **World Service** program of the church; the wisdom of utilizing the laymen more largely in all of our promotion projects; back to the normal church and machinery—the Bishops, District Superintendents and Pastors instead of multiplying numbers of extra field men and ponderous machinery; the appalling debt of the Foreign Missions Board; the indispensable service to be rendered by the Advocates, by the **Southwestern** in our own territory.

Except in detail, the methods adopted by the Councils for effecting results were quite similar. The $18,500,000 asking of the Church was formally approved by the groups, each annual Conference and district group acquiescing. Permanent Councils were provided for and their immediate organization urged for every Conference, district and local Church. Following the lead given by the General Conference regarding Area offices, without exception, such offices were discontinued, their encumbents released to give their valuable experiences in other forms of church service. The work of these offices will now be distributed among the regular Church agencies chiefly local.

It is worthy of remark how in every case in the distinctly colored Areas and those of predominantly colored membership the Bishops have, each of them, accepted the situation in the matter of abolishing Area offices in the spirit of hearty co-operation; one of them, Bishop Richardson referring to the increased facilities of his office made possible by a larger appropriation or clerical work made by the Book Committee at its recent meeting. Moreover not a single exception to this spirit of Area co-operation was to be found among the heads of the Schools. Presidents, Principals and deans of all our educational institutions seem to vie with each other for honors in the privilege of service to this cause.

These Area Councils must show their fruits in the results of the October days—only twenty of them—just ahead of us.

These must be the most strenuous, the

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THE LORD is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places: yea, I have a goodly heritage.—Psalm 16:5, 6.

PERSONAL AND GENERAL

(Continued from Page 2)

Cornerstone souvenirs were dispensed by the ladies of the Church, Miss Alice Williams, together with Messrs. B. Franklin, Jas. Skinner, W. H. Turner, T. R. Lofthouse, and A. T. Wood constituted the Building Fund Committee.

SELLING WORLD SERVICE

(Continued from Page 3)

most self-sacrificing, the most prolific of stewardship spirit, in the history of our daring Methodist projects for **World Service** and human uplift. Weighty and full of foreboding consequences for our entire missionary enterprise. We must not now retreat in our missionary efforts. Not only would it entail disaster upon our fields—home and foreign,—but it would impair our individual and group efficiency for Christian achievement should we retreat. Already the Foreign Board is facing a 30 per cent in its ministry on the field. Already the Home Board announces there will not be appropriated next year for Church extension a single dollar in the home field and a reduction of the present maintenance program of at least ten per cent. We assuredly must not retreat.

Aside from its value in information and inspiration, the Area Councils' most concrete result must be in their emphasis put upon the Every Member Canvass on every district and in every charge in the Methodist Church. Here is the point of contact that will yield richest returns for the work of the Kingdom. Urging the personal responsibility of every member of the Church is our hope. Face him with duty; inspire him with the sense of Christian privilege in **World Service**. Stewardship practised by the individual, is the magic formula, by which alone the pastor can sell **World Service** to the members of his flock. In this the Area Councils have made magnificent beginnings.

ST. MARK, NEW YORK, LAYS CORNER-STONE

By the Rev. J. W. Robinson, D.D.

St. Mark Methodist Episcopal Church now located at 231 West 53rd. street, New York City, Reverend John W. Robinson, pastor and Richard A. Bolden, Assistant pastor laid the corner-stone Sunday, September 14th. at 2:30 p. m., for their half million dollar, seamed-faced granite stone church, parish house, and parsonage now being erected on the block bounded by 137th and 138th. streets and Edgecombe and St .Nicholas Avenues in Harlem. The proposed building is of Gothic style and will give to St. Mark perhaps the finest and most imposing church building ever built by the members of their race.

The principal addresses were delivered by Dr. Ralph W. Sockman, popular pastor of Madison Avenue Methodist Episcopal Church and Rev. Frederick H. Butler, Assistant general secretary of the Epworth League in charge of the Colored Conferences, who was born in St. Mark parsonage during the pastorate of his father Rev. William H. Butler (deceased) under whose ministry St. Mark was organized more than fifty years ago.

Other speakers were Rev. Wallace MacMullen, District Superintendent, Rev. Millard L. Robinson, secretary of the New York City Missions Society, Miss Driscoll of the Epworth League and others.

The Grand Lodge of New York, F. and A. M. (Prince Hall) David W. Parker Grand Master, conducted the Ritual assisted by the night Templars. In the parade were to be seen the Monarch Lodge and band, Imperial Lodge, I. O. B. P. E., the Knights of Pythias uniformed rank and Ladies' Corp headed by their band, St. Mark church choir, auxiliaries and Sunday School followed by the Knights Templars and their band and the Eastern Star Chapters. The parade was escorted by mounted police, reserves and police women.

A beautiful memorial bouquet was presented by the church auxiliaries to the late Rev. Dr. W. H. Brooks. The Ladies Auxiliary of the Usher Board presented bouquets to the pastor and assistant pastor.

St. Mark and people are to be congratulated upon the success which seems to attend their labors.

The Officers report the collection to have been $5,700 which together with the Summer Campaign totals nearly $16,000 in cash.

New York City.

A WORD FROM HONOLULU

Out in Honolula, land of perpetual sunshine, ukuleles and pretty maidens, our enterprising superintendent of the Methodist Episcopal Mission, Dr. William H. Fry, gave to the minister of the Central Union Church, the Rev. Albert Palmer, a copy of the World Service Volume, whose circulation has reached almost the 500,000 mark. Dr. Palmer, who writes a weekly column "The Newspaper Pulpit" for the Honolulu Star-Bulletin, devotes his entire two-column wide, full page length space in one issue to a review of the World Service Volume. Methodists of the home land will read with interest his striking comments.

"I have on my desk before me a large, well-printed and profusely illustrated book of 700 pages. It is a book well worth borrowing. An evening spent with it would be a tonic to almost any one's faith and a stimulus to even a moron's imagination. If you are a Methodist you can buy this wonderful book for the absurd sum of fifty cents. If you are not a Methodist I advise you to look up some friend who is and borrow 'The World Service of the Methodist Episcopal Church' for an evening's perusal.

"Especially if you are not a Christian and are somewhat synical and contemptuous toward the church, I submit it to you as an evidence of what organized Christianity is doing in the world today. Each of a half dozen great denominations is doing a parallel kind of work and could assemble an equally remarkable set of facts and pictures, but the Methodists with characteristic energy and vision actually have put it all together in one great thrilling book where all their members can see the pageant of world-wide Methodism march before them. . . Here a great denomination which, with its World Service program, puts into the hands of every member for the sum of fifty cents a beautiful cloth-bound book which is more than a map, a picture gallery and a sympathetic story of the spiritual needs and aspirations of almost all nations on the earth. Such a denomination is not headed for provincial or selfish nationalism. It is training its members for world citizenship."

A small supply of World Service Volumes is still available and may be had at fifty cents per copy, postage prepaid, while they last. Order of the World Service Commission, 740 Rush Street, Chicago, Illinois, enclosing stamps or money order.

STAND BY THE PREACHERS

Ministers in every community are engaged in the work of solving moral and spiritual problems. They are engaged in the great work of helping humanity. Support them by church attendance. The ministers are working only for the good of the community. When they say "Let's do it", they deserve to be supported by all progressive citizens who desire constructive advance. Regular church attendance on the part of each family in the community will encourage the preachers in their work of helping the world. Whatsoever things are true—whatsoever things are honest. Think on these things.
—B. J. Easter, P. C.

STRAIGHT THINKING IN A CROOKED WORLD

Present Day Forces Which Make for Blurred Sight And Crooked Thinking

By Edward A. Steiner

When Robert Browning makes his Rabbi Ben Ezra say:

"Grow old along with me,
The best is yet to be,"

I think he was just whistling to keep up his courage. By itself old age is not the best, and we know it.

The search for the fountain of youth, the gland transplanting mania, the ever increasing number of beauty parlors, the wealth garnered by cosmetic makers, all testify to man's desire to escape old age or at least if one must grow old, not to seem aged.

Of course Browning meant that old age is necessary to the completion of life and that the whole is better than any part; just as I suppose cheese and crackers are the best part of a fine dinner, because they satisfy the whole of a gourmand's desires.

There are many reasons for one's dread of old age, among them the fear of that second childhood which, unlike the first, does not mark growth but decay, when one's chatter becomes reminiscent and the bane of young listeners, to whom the future beckons, and who care nothing for what happened when grandpa was a boy. Alas! I too have passed the meridian; for I remember how most clearly the things which filled my mind when I was a child: my first conscious suffering and sin, and also thank God, the first funny story I ever read.

I can see the pale blue cover of "The Almanac for the year 1872," presented to us by the letter carrier on New Year's day with his best wishes . . . . . for a good sized tip. Boy like, I turned to the funny page, for there was never an age so solemn but that it had the sense of humor, and there I read this anecdote:

The Earth Is Round on Sundays, Too

The village school teacher was trying to explain to his class that the earth is round (in spite of globes and numerous round-the-world trotters, still the greatest mystery to children and grown-ups). Having no other object which he could use for illustration he used his snuff box and said: "Children, remember that the earth is the shape of my snuff tobacco box."

Like most devotees to this unclean habit (now almost given up to make room for others) he had a very fine snuff tobacco box for Sundays, enamelled and painted with the image of his patron saint; but that box was square. So when the State School examiner made his periodic visit and asked: "Children, what is the shape of the earth?" they replied: "On week days it is round, and on Sundays it is square."

We know that the earth is round and always was, seven days a week; but it is important to realize that mankind through all the ages believed that it was flat and immovable, that the sun revolved around it, lifted from its bed in the east by the rosy fingered dawn . . . . . and going to sleep in the west "drawing the starry curtain of the night" after it.

What is still more important to remember is, that when the truth was established by scientific demonstration, it was regarded as heresy and punished as such.

In spite of himself, if Elijah the III or IV whatever number Mr. Volivia goes by, should go on board a ship holding its course, and sail straight to sea, he would come back to his starting point; though he is reported to believe that the earth is still flat, always was flat, and that the sun revolves around Zion, Illinois. Even if it does not revolve around the sinful city of Chicago.

Overcoming the Fear of Facts

Thus far we have come then, in straight thinking; that the earth is round, in many other things which concern man's material existence. Mankind has lost its fear of facts in that particular sphere, and all we know by the name of the exact sciences, is the result. More and more it is rewarded for this courage by mastering the forces of the universe, penetrating its mysteries, easing its burdens, healing its diseases and enriching its existence.

Man's courage, however, fails him when he enters in thought into the sphere of human relationships, where man touches man, rather than atom battles with atom; or electron with electron, to be more modern.

In the sphere of politics he is appealed to through his prejudices, and he accepts vaporous ravings, eloquent and meaningless phrases as facts, or at least he is governed in his voting as if they were facts. This is more or less true in economics and in sociology, certainly in history; for the scientific mind which can be trusted to be accurate when it studies bugs, fails utterly when it studies the behaviour or relationships of human beings.

When Mr. Henry Ford said that "all history is bunk", he came near the truth; for if all history is not bunk, we certainly are bunkoed by the historians.



EDWARD A. STEINER

Professor Steiner of Grinnell College, Iowa, has for a generation been one of the leading forces in America making for a Christian solution of race problems. Born in Austria, he came to the United States in boyhood as an immigrant. As pastor, professor, writer and lecturer he has been a mediator between the immigrant and the native born American and has taught both to do, what he here discusses, "Think Straight in a Crooked World." A second article, to be published soon, will deal with "Knocking Down the Fences or Prejudice."

Very recently a Mr. Hirsch, a Tammany Hall politician (needless to say in New York City) had certain standard American histories censored, because the English were not described as terrible oppressors of our forefathers, in harmony with a certain verse of the National Anthem. The histories were unpatriotic because they did not make the English hateful, as the Irish of New York say they should.

Far reaching action relating to our neighbors in the East . . . . the Japanese, was determined, not by the facts in the case, but by prejudices played upon by politicians. The Japanese were said to control all the farms in California, when they owned exactly two per cent of the cultivated soil. They were swarming in by the millions, and the white man's supremacy was threatened, when again they were two per cent of the population.

In the case of the Japanese in America, the facts, all the facts, were discovered or discoverable; yet we have rejected the facts and alienated our neighbors and friends, to live in dangerously frictional contact with a great people.

A Blind Prejudice in Action

Some time ago travelling toward Washington, I heard two men discussing the League of Nations. One said to the other: "I am going to vote against our entering the League of Nations."

"Why?" asked the other.

"Because I don't like the English."

"Why don't you like the English?"

"Because I once worked for an Englishman and he did me dirt Are you going to vote for it?"

"No," the other man replied, "We have no business mixing up with the Wops. We are white people."

Now these two men who discussed the League of Nations on this high intellectual level, were not morons . . . . they were legislators. (Though, of course, they might have been morons for all that). Their vote was cast against America's taking a timid step in the direction of political cooperaion with other nations, not by the facts in the case (though here the facts are disputable) but entirely by their petty prejudices.

Is it possible to think straight in this crooked world when the matter of relationships is involved? That it is desirable, that it should be done, there is no doubt. Whether we shall still settle, or rather unsettle national disputes by war, hinges upon our willingness and ability to think straight in our contacts with other peo-

ples. Also whether we shall be saved civil conflict or a religious war which would fling us back into the darkness of the middle ages; whether we shall have a Bolshevik revolution more bloody than that which swept over Russia, all depends upon our willingness to discover the facts, where they are discoverable, act with fealty to the facts rather than to be moved by our prejudices, however deeply seaed they are, and however they may curtail our interest.

When we come to act in the sphere of social intercourse, it is essential that we recognize first of all that we are biased, and when we are in the cocksure mood, which says that we are not biased, we ought to hold court with our own souls and bring them to the bar of justice; for we are so prejudiced, that the more biased we are, the less we know that we are biased.

It is also fair to state that it is easier to find the facts, to isolate the phenomenal in the chemical or biological laboratory, than it is in the hurly burly of life, where many things happen to confuse us, and where germs and elements cannot be isolated, or the results easily forecast. "We see in part," more now than in Paul's time, because there is so much more to see and to hear.

There may be a lesson in this story, well authenticated because it is a classic. In a certain household in which they indulged in that orthodox sport of criticising the minister over the chicken, and picking him to pieces with the same relish, one guest exclaimed that she "didn't like the minister nohow, he read his sermons", and horror of horrors, he wore red socks in the pulpit. Red socks were heresy.

Red Socks or Blue

A member of the family, more favourably inclined toward the minister, said that it was not true that he wore red socks, he wore blue ones. She saw them with her own eyes. So back and forth the verbal battle raged to the end of the meal. Red socks versus blue socks, and because each claimed to have seen the particular color of the minister's socks, which made him acceptable or unacceptable in the pulpit, the quarrel was carried beyond the dining room into the parish, and the minister's place was put in jeopardy. When the cause of the commotion reached the minister's wife, she confessed that in her haste to help her husband make ready on that particular morning, she gave him one red and one blue sock.

So then, in this world of many hued hosiery, it is well to remember that we may have seen only one sock, when we think we have seen both, and thus bear false witness against the minister.

While we see only in part, we also see what we want to see. President Butler of Columbia University wishes to see America enjoy near beer, nearer true beer, and its lightest wines heavier; so he sees the country drunk from moonshine, our youth defiant of law.

The wish here, is the father of President Butler's so called facts. and in that respect he runs true to form; for most of us go out to see what we want to see.

The unprejudiced observer is rare. Witness the fact that more travellers to Russia saw the Reds either scarlet or white; while in reality they are neither. The Bolsheviks are not devils crying: "I will have blood! I will have blood! As the "New York Herald" reporter saw them, neither are they altogether free from various lusts and desires, as most of the radicals who went to Moscow have found them.

We are also controlled in our social actions by phrases and slogans which sound well, which we accept as Gospel truth because they have been repeated so often.

The prime duty of every Christian man today is to get rid of his prejudices when they interfere with the right functioning of the laws which bind people together.

Grinnell College, Grinnell, Iowa.

WHY I SHALL VOTE FOR COOLIDGE

By Hon. Henry J. Allen, Ex-Governor of Kansas

It would be orthodox politically and in line with that, is sane enough reasoning, if I should answer the above query by saying that I shall vote for President Coolidge, because he is a Republican, and that by reason of his faith and works as a Republican he is entitled to my support.

However, he has so many personal claims which rise above his party claim, and are peculiar to him, that I should like to emphasize a few of the special reasons why, in my judgment, Calvin Coolidge fits exactly the need of this hour.

In common with many of his countrymen, I have witnessed the steady development of President Coolidge through the various places of trust that I have marked his advancement in public service. I think it a misfortune that his case is unusual in America. He has been one of the few men to reach the White House who has progressed steadily through a lifetime devoted to public service. He has served successfully in the judicial, the legislative, and the administrative branches of local and state government. The major portion of his life has been in public service, and at no time has he been classified as a political leader in the ordinary acceptance of the term. His record from city attorney of his home town, through the legislative branches of his state to the lieutenant governorship, and on to the governorship, has been a record of normal promotion on merit, which is unique in the political life of America.

The success of his public life in Massachusetts prepared men who knew of that record to expect his success at the White House.

He has met a difficult situation where the odds were against him, with a completeness that gratifies every man who had faith in him.

Coming into the office with a sentimental obligation to the memory of his predecessor, which restricted him as to policies and the official personnel, he has met difficult developments with good taste, and a self-possession in trying moments, which could have come from no personal source save native courage. In addition to unfortunate matters touching the official personnel which he had inherited from his predecessor, there was the waywardness of the clock-ridden sixty-seventh and sixty-eight congresses. I have a great desire to see what he will accomplish with his own cabinet, and a normally helpful congress.

An Independent Mind

When President Coolidge succeeded the late Warren G. Harding, he became, for the first time in his life of long service, a political accident. Every other office, small and great, that had to come to him was the result of frank seeking upon a basis of merit. A vice president promoted suddenly to the White House encounters a test of peculiar and unparalleled severity. He enters on a somber day, with no acclamation. He is a part of the national shadow, associated with the poignant grief of the nation. He is discounted as a sort of second-choice president, and the state of expectancy that waits upon his accomplishment is full of skepticism. This was all reduced to a minimum in the case of Calvin Coolidge, by reason of his effective service as governor of Massachusetts, and his known qualities. Nevertheless, he encountered almost at once unexpected moments when a man less calm less sure of himself, would have indicated bewilderment. He never did. During the hectic sensations that followed the Fall investigations and the Daugherty investigations he did not let those excited friends who were yelling at him, distract or confuse him. He alone kept poise, when about him everyone was showing a tendency to yield to the mob psychology aroused by partial findings of the political investigators. He said little, but when he spoke his common sense was at once apparent and unanswerable. He didn't utter an uncertain word, and every statement he issued ran level with the simplest understanding.

Met Difficult Tests

Few presidents have been given in a few short months so many tests that challenged personal qualifications. When congressmen were declaring for lower taxes and a bonus, he pointed out that we couldn't have both. He was frank and sensible, and he won the respect of the advocates of the bonus, because he was too sincere to employ cunning or hypocrisy. Whatever men said about the merits of the controversy over the bonus, there was no division of opinion as to good taste and the courage with which the president held to his point touching taxes.

No man may read his messages to congress or his addresses at this period, without being impressed with their very embodiment of common sense at an hour when so many pretended leaders are appealing for every reaction except common sense.

Finally, I'm for him because he is what he is, a simple Yankee who has always lived within his means, and who possesses the New England sense of self-preservation.

FORWARD WITH WORLD SERVICE

When Retreat Threatens, Then is the Time to Advance. Methodism never yet has turned its back on Opportunity—and, please God, it never will!

Right now is a critical time. The falling income of our benevolences, tabulated below, must be answered by a ringing advance all along the line of World Service.

Gifts to Apportioned Benevolences

Fiscal Year Ending October 21		Loss Compared with Preceding Year
1920	$15,489,000	
1921	14,290,000	$1,199,000
1922	13,907,000	383,000
1923	12,758,000	1,149,000

Ten Months Ending August 31	—	Loss Compared with Corresponding Ten Months, Last Year.
1923	$6,709,000	
1924	5,030,000	$1,679,000

This decrease of $1679,000 over last year represents a 25 per cent falling off. For the months of June, July and August, the loss is $785,000, a little more than forty-five per cent. Calm contemplation reveals a serious situation. One thing is certain: We must not imperil our program of Kingdom extension around the World.

The World Service Commission, intrusted with the task of carrying out the will of Methodism in World Service asks every Pastor, every church member, every contributor, to give earnest thought and prayer to this matter so close to the heart of our Lord, and then to

DO THESE THINGS:

1. Every church and every conference send in all benevolent moneys on hand at once.

2. Observe VICTORY DAY, October 12, universally with a real sacrificial offering for World Service.

3. Every church secure and remit full amount due on World Service apportionment for that part of current conference year up to and including October 31.

The field is white to the harvest. Opportunities are unprecedented. Millions are hungry for the Gospel. Never have our missionaries had such a response to their ministry. More has been done in five years than in the previous fifteen. Let there be no mortgaging of the future by borrowing to pay up current pledges, but let payments be made as full as possible on World Service apportionments week by week and month by month. Let Victory Day be a beginning and not an ending, and let all Methodism go

FORWARD WITH WORLD SERVICE

He appeals to something that was in the veins of our ancestors who landed at Plymouth Rock.

He doesn't conform. He doesn't pretend. His best proof of greatness is in the knowledge he has of his own limitations. He knows he isn't a political orator; therefore, he stays out of that field of activity.

A Personal Experience

I have a memory from the campaign four years ago which was revealing as an indication of his complete independence in method. I spoke with him for the Union League Club at Philadelphia, It was a political meeting, late in the campaign. Everything that could be said about the national ticket and the national issues had been said and reiterated. When it came President Coolidge's time to speak, he drew from his pocket a well prepared essay on Benjamin Franklin, and there on a ground that should hallow the memory of the great American, he bade us contemplate the homely virtues and the wisdom of a simple American who had left us a rich heritage, but had nothing to do directly with the campaign of 1920. Mr. Coolidge hadn't consulted a campaign hand-book for a single fact. He never mentioned the Democratic party, or the Republican party. He didn't ask anybody's advice about the subject of his address, and after it was over he didn't ask anybody what they thought of the speech. The audience went home somewhat mystified as to the political strategy of the candidate for vice president; they talked about it a lot. It was the only speech of that evening they did talk about, and therein was the strong strategy.

I would vote for Calvin Coolidge if he were less than he is, because of a peculiar peril which seems to me to menace us out of this campaign. That peril isn't John W. Davis. It's between Coolidge and the radical forces that follow La Follette. The La Follette candidacy is a plot, not to nominate La Follette, but to deadlock the electoral college and throw the selection of the president into the congress. With the lower house also deadlocked, as apparently now it is, it means a choice by the senate, which would have to confine its choosing to a selection between Dawes and Charles W. Bryan, who by nature and training, do not seem to possess equipment for the great office. The only safe and sane way to prevent this is to vote for Calvin Coolidge.

La Follette is not seeking to carry any of the tradition bound Democratic states. His hot attack is upon the Republican states of the Mid West, and the northwest, which if taken out of the Republican ranks would deprive the Republican party of a majority in the electoral college.

This is the second time within the history of the Republican party that it has been called upon to guide the nation through the reconstruction period. I do not believe that two leaders could have been chosen who represent within themselves so typically the need for constructive sanity and economy as do Calvin Coolidge and General Dawes.

THE LEXINGTON DISTRICT WOMAN'S HOME MISSIONARY SOCIETY

The Lexington District Woman's Home Missionary Society has just closed one of the best session in its history. Mrs. A. E Hickman is the District President. The session was held at Clark Chapel M. E. Church. Devotion was held before each meeting which had a great deal to do with the spiritual atmosphere of the occasion; at the close of these devotions the business of the society was resumed. Several topics of importance were discussed both by the good women and men of the District which showed significant signs that the Woman's Home Missionary Society of the Lexington District is in a progressive stage.

Our own beloved District Superintendent, Dr. Harry M. Carroll was present and preached a wonderful semon depicting mountains of encouragement to these good women He is always on the job, ready to contribute his influence towards making things move upward and onward.

Mrs. Daisy McLain Bulkley of Camden, S. C., Field Secretary of the Woman's Home Missionary Society was present and addressed the Society twice. She was at her best on Friday night, giving to each one much needed information relative to missionary work. The society reached its climax in that it advocated high christian character and a square deal both in church and state for womanhood.

Several of the pastors of the District were present. The program rendered by the local church was a rare treat. It was given under the supervision of Miss J. Mance one among the best talented young women of our church. She is now one of the teachers in Maysville High School. The welcome address was given by Miss Mildred Tyler, who is also a member of Clark Chapel and student in the College Department at Wilberforce. The program was excellent from an intellectual point of view. Mrs. C. D. C. McBane gave a brief synopsis of the recent General Conference.

The loyal members and friends of Clark Chapel deserve much credit for the way in which they so nobly entertained the gathering.

Dr. J. M. Hayden pastor in charge knows how to make it pleasant for such a gathering. —J. M. H. Reporter.

THE FALL CONFERENCES

Conference	Place	Date	Bishop
North Carolina	Marion, N. C.,	Oct. 29.	Thirkield.
Savannah	Savannah, Ga.,	Oct. 29.	Richardson.
Texas	Texarkana, Tex.,	Oct. 29.	Jones.
Central Ala.	Birmingham, Ala.	Nov. 6.	Jones.
S. Carolina	Bennettville, S. C.,	Dec. 3.	McDowell.
Atlanta	Rome, Ga.,	December 3.	Richardson.
Little Rock	Fayetteville, Ark.,	Dec. 3.	Clair.
West Texas	Austin, Tex.,	December 10.	Jones.

SIGNS OF THE TIMES ON THE COLLEGE CAMPUS

By James C. Baker, Pastor Trinity Church, Urbana, Illinois, Director Wesley Foundation, University of Illinois

In the life today on our American College campuses there are evidences both of the morning and the night, of light and of darkness.

This mixed quality in student life is vividly and picturesquely illustrated in two recent campus novels which are being widely read—Percy Marks' "The Plastic Age" and Albert Parker Fitch's "None So Blind." The former is written by an instructor in Brown University and is presumably a description of college life in an eastern college of some twelve hundred students. The latter is a Harvard story.

There are few signs of the morning in "The Plastic Age." It is a broad, coarse caricature of certain types of college men, and like so much "realistic" writing of today, is horribly out of proportion. The author has a blind spot to the idealisms of youth. His especial interest is in the vulgar and hopelessly secularized aspects of the student life of his campus. There are few gleams of brightness to relieve the gloom. He has been unfortunately limited in the students he has known. His book may be estimated by "the company he keeps." Anyone familiar with the college of today must acknowledge that there is much truth in his story, but it is so out of scale that the net result is lack of authenticity. It fails in ethical insight and moral sensitiveness.

Mr. Fitch achieves a far more accurate result in his picture of Harvard life. While the book, as a novel, does not fulfill its early promise, nevertheless, "None So Blind" has many pages of rare value as a description of university life. Mr. Fitch has none of the cynicism of the author of "The Plastic Age." Furthermore, he has enough imagination to appreciate the many and varied types of his campus. He sees the darkness but also the light. He does not obtrude the ugly and indecent things in student life because he knows these do not belong in the foreground but in the background of his picture. He is "realistic" but his realism is more adequate because more inclusive, revealing the lights as well as the baser men who people a campus. One of the wisest of university deans, who knows the inside of college men's lives beyond anyone of my acquaintance, told me that he thought Fitch's book showed a more accurate and appreciative understanding of the motives and purposes, as well as the deeds of college men, than any book he had ever read.

College Life a Complex Mixture of Darkness and Light

The "watchman" who is awake will see and report the mixed quality of student life. Otherwise his estimate of the signs of the time on the college campus will be without value. He knows full well that "the ocean of frivolity" threatens to gain upon "the shores of the curriculum"; that "the busy college student often loses himself in his college "activities"; that excessive deference to commonly accepted opinions and practices in college affairs crushes out individuality in a multitude of students; that all too many students do not achieve social mindedness nor the sense of social responsibilities; that the tragedy of moral disaster blackens the fair pages of many lives; and that many make shipwreck of religious faith. But he also knows that today to an absolutely unprecedented degree the fires of idealistic discontent are burning in the hearts of college students. Often this idealism is not fully self-conscious nor has it found the channel through which it may flow. It is the unspeakable privilege of the older comrades of youth in proportion as they are equal to their task, to help to bring to self-consciousness, true expression, and effective power the unrealized spiritual resources pulsing in the college students of today.

Signs of a Better Day

It is the purpose of this brief article to indicate some of the signs on the college campus which show that "the morning cometh". After many years of life with students I feel that the promise of day is richer than ever within my knowledge.

I. The most hopeful thing in campus life is the *intellectual regeneration* which is taking place in many students. Herbert Gray's indictment of American college students as "strangely docile in mind" is still too largely justified. But in increasing numbers they are seeking by an open minded facing of the great questions of life to achieve reality and integrity of conviction. Already many of their "elders" are filled with alarm because of what seems a too great readiness to discard authority, disdain accepted conventions, and question principles which have been thought of as sacred. Multitudes of our students are setting out on that "quest—which is the most necessary and the most perilous search the world has knowledge of—the quest of half-awakened youth for its own realities."

"Quickening the Instinct of Great Questions"



Lord Morley's tribute to his teacher, John Stuart-Mill, was that, — "He quickened the instinct of great questions, which is the truest service of all." So we may say of three great student gatherings of recent months—the Student Volunteer Convention at Indianapolis, the Conference of Methodist Students at Louisville, and the Men's College Conference at Lake Geneva— that their outstanding service was to "quicken the instinct of great questions." There is a new intellectual eagerness throughout the student world, without as well as within Christian student movements. Through the process of intelligent and open-minded discussion this generation of students is learning to revise its ideas, re-estimate its ideals, overhaul and critically study its controlling standards, understand its selfishnesses and parochialisms. All of which is full of beautiful promise.

One of the most searching passages in Lord Bryce's "Modern Democracy" is his description of the ancient Athenian assembly. "After the assembly," he says, "the voters walked away in groups talking over the speeches. They had been made to feel that there were two sides to every question and they argued these with one another. Socrates or some other youth who had been listening to Protogoras or Gorgias, overtook them on the way and started fresh points of discussion. This was political *education.*"

Here, in charming symbol, is the deepest need of our day. Our political, civil, and religious life depend for their integrity upon vitality of conviction, but this can only be achieved by a fair and sure chance for discussion based upon the recognition that we are to consider freely and openly all sides of the questions that each generation has to meet. This is the true educational progress by which we may hope to make headway against the alarming growth of bigotry of narrow ecclesiastics making war upon scientific knowledge, but the bigotry in our political and social life which seeks to make us all goose-step to the same tune.

II. The second note of hope in campus life is the *growth of the moral and spiritual life* of our students as they realize and accept responsibility for the "college education", that is, for the standards



The Graduate leaving the Campus frequently carries more with him than a suitcase of Kollege Kut Klothes. He has been exposed to a few new ideas

and customs prevailing in regard to athletics, the fraternities, student politics, social pleasures, class-room honor, race relationships and all other phases of campus life. Everywhere earnest students are studying and analyzing these social solidarities and asking how they can permeate them with the spirit of human brotherhood and make them contribute to a richer life.

Finding Ethical Standards

Many do not see that in this process of seeking to reorganize the campus life of which they are a part our students are developing their moral and spiritual character. Thus they are finding their ethical standards and their controlling ideals as they could not develop and find them in any other way.

It is almost impossible for the older generation to understand that it simply cannot hand over ready-made its own standards, customs and beliefs. These may be offered as a suggestion and help from the older to the younger but they cannot be accepted and repeated by note. The hard won achievements of the thinking of "troubled dead men" cannot be taken over without the toil and agony of experience by the "cocksure living:" Each succeeding generation must work out its own salvation with fear and trembling. It must achieve its own ideals, beliefs, and customs in the concrete terms of its own life if they are to have reality and power.

Because this process is going on in many of our college communities I name it as one of the tokens of the dawning day.

III. Another enheartening element in American student life is the growing *demand for personality* and a deep discontent with the environing conditions which hinder its development. In the last twelve months I have repeatedly heard this note sounded by many students, east and west and north and south.

Flouting the Tyranny of Tradition

Arnold of Rugby was much troubled over what he called the "moral childishness" of boys in the English public schools. He said that its cause was *excessive* deference to public opinion. Here is the great hinderance in the way of the development of moral manhood in our student groups, large and small. The standard of judging has been put into the hands of others and the individual has been immersed in the group. Thus his self identity has been lost. He has stood well with himself so long as he met the approval of his comrades. He has been uncomfortable only when they disapproved. Non-conformity has been the one inconceivable thing. Selfhood has been denied.

We rejoice, therefore, in the insistent yearning for inner strength and self mastery. I am happy to support my own judgment here with this forceful statement from Prof. Stuart Pratt Sherman in his "Genius of America": "Now, as I talk with the members of the beautiful younger generation which come through my classroom year after year, I find that the Freudians are profoundly mistaken in their analysis of human nature. The deepest craving of these average young men and women is not to be unbound and released, and to be given a license for a free and spontaneous doing as they please in all directions. They recognize that nature and environment and lax educational discipline have made them beings of sufficiently uncoordinated desires and scattering activities.

"What they deeply crave is a binding generalization of philosophy or religion or morals, which will give direction and purpose, which will give channel and speed to the languid diffusive drift of their lives. The suppressed desire which causes their unhappiness is a suppressed desire for a good life, for the perfection of their human possibilities."

Urbana, Illinois.

TRAVEL INFORMATION ANNUAL MEETING WOMAN'S FOREIGN MISSIONARY SOCIETY, EAST ORANGE, N. J., OCT. 16-NOV. 3, 1924

Going Dates of Sale and Territory:

From all points east of Chicago and from stations in Illinois, and from Hannibal, Mo. St. Louis, Mo., and Keoku, Ia., October 14-16 and October 21-23, inclusive.

From Iowa (except Keokuk), Kansas. Manitoba (On Great Northern and Northern Pacific Railways only), Minnesota, Missouri, (except Hannibal and St. Louis), Nebraska, Northern Michigan, North Dakota, South Dakota, Wisconsin, Arkansas, Kansas, Louisiana, Missouri, and also from Julesburg Colorado, October 13-15 and October 20-22, inclusive.

From Colorado (except Julesburg), Montana, New Mexico, Utah, Wyoming, Oklahoma and Texas, October 11-13 and October 18-20 inclusive.

From Arizona, British Columbia, California, Idaho, Nevada, Oregon and Washington, October 10-12 and October 17-19, inclusive.

DR. JONES' NEW BOOK READY

Dr. E. M. Jones' new book—*"Echoes From Last General Conference"* is now on the market.

It contains all of the wonderful sermons, brilliant addresses, and effective prayers which were delivered at the last General Conference of the Methodist Episcopal Church.

Send 60 cents for a copy to Dr. Jones, 631 Baronne Street, New Orleans, La.

REPORT OF DISTRICT CONFERENCES

WASHINGTON

The 33rd session of the Washington District Conference Epworth League and Sunday School Convention of the Methodist Episcopal Church met at Colesville, Md., September 2-7, the Rev. Joseph H. Jenkins, B.D., presiding.

In spite of a very rainy night the Epworth League opened its session at 8 p. m., on Tuesday, Mrs. Mary Griffin of Ebenezer Church, Washington, D. C., presiding. The address of the evening was delivered by the Rev. Mapson T. Hayling on the subject of a well rounded Personality, stressing the Threefold Nature of Man.

The conference opened its session on Wednesday at 9:30 a. m., the district superintendent presiding. The conference sermon was preached by Rev. J. M. Roan, the Sacrament of the Lord's Supper was administered by the District Superintendent assisted by the Revs. Wm. Brown and A. E. Haynes after which the business session of the conference was entered upon. The afternoon session was tawen up by the Epworth League with Junior Demonstration by Miss Martha E. Henderson of Mt. Zion Church, Georgetown, and election of officers for the ensuing year. The following persons were elected to office. President. Rev. W. H. Williams; First Vice President, Mr. T. E. Sims; Second Vice-President, Mrs. A. B. Sprague; Third Vice-President, Mr. W. R. Barnes; Fourth Vice-President, Mrs. Cora E. Doy; Secretary, Mrs. S. E. Adams; Treasurer, Mrs. Sadie Jenkins; Junior Superintendent, Miss Martha E. Henson. The evening session was presided over by the Rev. C. Y. Trigg. This hour was taken up with Sunday School demonstration and address by the Secretary of Sunday School work in the Washington Conference, the Rev. R. W. Stennett. The reports from the District Superintendent, Pastors, Epworth League and Sunday School and other officials of the churches of the district showed that the work of the district is developing under its new leader the Rev. J. H. Jenkins, appointed to the office by Bishop William Fraser McDowell at the last session of the Washington Conference.

The outstanding features of the Conference were the demonstrations of the Woman's Home and Foreign Missionary Societies, Epworth League and Sunday School Departments, particularly those of the Woman's Home and Foreign Missionary Societies as given by Mrs. Lula Miner of Asbury M. E. Church, Washington, D. C., and Mrs. Fannie Tyler of Central Church, Washington, D. C..

There were a number of outstanding addresses made by the Revs. C. Y. Trigg on Stewardship, R. W. Stennett on Religious Education, J. N. C. Coggins on Prohibition and Law Enforcement, H. J. Peters of the Native African. M. J. Naylor on General Conference Legislation, V. E. Johnson on World Service.

It is generally conceded that the Rev. J. H. Peters is in a class by himself when it comes to the interpretation of the Life of the Native African. The Conference elected its representatives to the Area Council on the ministerial side, the Rev. John W. Waters of Ebenezer Church, Washington, D. C., was elected. The Laymen elected. Mr. Thomas E. Simms of Haven Church, Washington, D. C., and Mr. James O. Campbell of Fairmont Heights M. E. Church. The Conference presented the District Superintendent with a check for $51.75 as vacation money and requested him to take a vacation. Crowds attended the Sunday services, able sermons were preached by the District Su-

perintendent in the morning. The Rev. H. A. Brooks in the afternoon and the Rev. Walter Dorsey in the evening many souls found their way to the mourner's bench. The Pastor, the Rev. Benjamin Cross and his devoted people did everything in their power to make the Conference comfortable, many were the outspoken appreciations for the inspiration brought by the Conference.

The committee on finance turned over to the officers of the church $160 or more as net proceeds from the Conference. The claim of the Southwestern Christian Advocate was ably presented by the Rev. C. Y. Trigg and a number of subscriptions taken. The Conference adjourned on Sunday night; it selected Upper Marlboro, Md., for the meeting place of its 1925 session. —Mapson F. Hayling, reporter.

ATLANTA

The Atlanta District of the Atlanta Annual Conference, held its recent session at Grantville, Ga., August 6-10th, Rev. J. W. Queen, D.D., presiding. After the morning devotion, the Conference was duly organized. Rev. H. E. Burns was elected secretary. The Organization of the conference, and all committees appointed, the work of the morning session was finished: At 11:00 a. m., Rev. N. J. Ross, our pastor at Marietta, Ga., preached a soul stirring sermon. The District Superintendent's report was well received, there being an increase along all lines of church activities on the district; all pastoral reports were very good. The World Service collection was reported by each pastor.

The question of systematic giving was discussed by Revs. N. J. Crolley, C. L. Johnson, J. W. Swain, E. D. Adams, and Prof. L. J. Price. Thursday night, the annual sermon was preached by the Rev. H. E. Burns; he was at his best and this sermon will long be remembered by the people of Grantville. Address of welcome were delivered by the following persons: His Honor, the Mayor of Grantville, Mr. William Banks, was presented, who with well chosen words welcomed the Conference and visitors to the city of Grantville. Mrs. Colly, a very wealthy white lady was next presented. Her welcome was inspiring and pleasing, which thrilled the audience to a high pitch of enthusiasm; Miss North of the Baptist Church; Mrs. Parks of the C. M. E. Church, and Mr. J. R. Miller of the M. E. Church, were presented and the welcome which they extended was well received by the Conference; Prof. L. J. Price, was presented, who in his own happy way responded, paying a high tribute to the kind words of welcome coming from the city of Grantville and her Churches. The following visitors were introduced to the Conference: Prof. M. S. Davage, President of Clark University; Prof. I. G. Penn, Secretary Board of Education; Rev. R. T. Jackson, District Superintendent Rome District; Rev. J. F. Demery, District Superintendent Gainesville District; Rev. R. T. Weatherby, Area Evangelist; Rev. J. B. Epperson, A. M. E. Church; Rev. M. M. Alston, D. D., District Superintendent Griffin District; Miss Annie E. Hall, returned Missionary from Africa. Prof. Davage was presented and after a strong and persuasive address, closed with an appeal for Clark University. The following resolution was unanimously adopted by the conference. Whereas, the coming of Dr. M. S. Davage to the Presidency of Clark University at this time, after the church has, during the presiding five years, spent nearly three hundred thousand dollars in buildings and equipment, and when, through her board of education it seems determined to make this institution a University in fact, as well as in name, brings the conference face to face with a challenge, more commanding than any that has faced it during the entire life of the school; and Whereas, we are deeply gratified at this additional evidence of our church's fairness to every group, and her willingness to advance individuals as rapidly as their fitness for larger position is discovered, and Whereas, as, we feel that upon us as parents, as well as upon Dr. Davage as President, rests responsibility for this new administration; Therefore, be it resolved: We pledge him our unstinted support, as he shoulders the responsibility of this new task. Resolve further, that we assure him that we are anxious to be used in any way that he may see fit, if by using us the policies of his administration be more easily carried out.

Dr. I. G. Penn was introduced and presented the work of the Board of Education, Centenary, and World Service. His address was well received. Rev. J. W. Moultrie, Area Secretary, was introduced, and in a brief address reviewed the work of the past year. His address was well received. Friday afternoon, the Woman's Home Missionary Society convened, Mrs. J. W. Queen, Conference president, and many of the district officers were present. Too much cannot be said in praise of the work that these Christian women are doing among our people. Some splendid reports were made: Miss Annie E. Hall, our Missionary to Africa, made a lasting appeal for the Fatherland, which met the spiritual and financial approval of all. The Evangelistic services were conducted daily by Rev. R. T. Weatherby. Evangelism was given a large place in our program, the following preached during the session: Rev. N. J. Ross, Rev. H. E. Burns, Rev. N. J. Crolly, and the writer. The Southwestern Christian Advocate had a place in our program, and several new subscribers were secured. After a strong plea for World Service by the District Superintendent, the pastors almost to a man, are heartily co-operating with the District Superintendent in an earnest effort to report a one hundred per cent collection for all claims of the church. Mr. White, the City Marshall entertained the conference with a very helpful exhortation, which was greatly enjoyed by all present. Many complimentary remarks were passed with reference to our District Superintendent; he has the co-operation of ministers laymen and all of the Atlanta District.

Too much cannot be said of Rev. Z. K. Gowens and his good people for the royal entertainment of the conference. The usual resolutions of thanks to church and people were offered, the usual Sunday services were held Sunday morning, the Rev. J. W. Queen preached to the delight of all present. Thus goes down into history, one of the most successful conferences that the Atlanta District has ever held.—C. W. Adams, reporter.

RICHMOND

The thirty-fourth District Conference, Epworth League and Sunday School Convention of the Richmond District, Washington Annual Conference, Methodist Episcopal Church, met at Lincoln, Loudoun, County Virginia August 26-31 with the District Superintendent Rev. W. S. Jackson in the chair. The pastor, Rev. R. J. Curtiss secured the spacious Lincoln Tabernacle, owned by the Lincoln Association of Loudoun County, a colored organization and all sessions were held there. Representative crowds were present throughout the Conference. The program Wednesday consisted of the Sacrament of the Lord's Supper administered by the District Superintendent assisted by Revs. G. E. Curry, P. R. Vauls and C. Y. Trigg.

The Conference was then organized as follows: Rev. E. Adolph Haynes re-elected Secretary and named as his assistants Rev. W. H. Polk, Miss Mary E. Dorsey. and Rev. P. R. Vauls. Rev. F. E. Nicholas was re-elected Treasurer; Rev. T. N. Austin was elected Statistician and named as his assistants Revs. B. P. Jordan John M. Carroll, Mrs. Mary R. Barrett and Miss Bettie Jackson. Rev. H. A. Parker was elected Postmaster, and the Secretary of the Conference to report to the press.

At the call of the roll twenty six out of thirty three answered. The District Superintendent read a clear, comprehensive, and encouraging report which showed that he had a grasp upon the work of the District. A novel feature of the report was an original ode composed by him which he sang as a solo at the close of his report to a long meter tune.

Addresses of welcome were delivered by the following: On behalf of Baptists, Rev. G. H. Powell; on behalf of the town, Mayor G. B. Nichols; on behalf of the local church, Rev. R. J. Curtis. The welcome addresses were healthy in tone, and the response by Rev. F. E. Nicholas eminently fitting. The afternoon session was devoted to League work with Miss Georgia Young in charge. At the evening session Rev. C. C. Gill preached a logical and forceful sermon. Thursday morning was "World Service" morning and very fine and real thought—provoking papers were read by Rev. C. C Gill, Mr. George Witherall, and Rev. T. A. Thomas on the subject, "the World Service volume, the basis for the world service program."

Friday morning was a business session. The District Superintendent announced World Service Group Meetings at the fol-

lowing Group Centers—Staunton, Virginia, October 1st: Speakers, Revs. T. N. Austin, B. P. Jordan, W. H. Polk, T. A. Thomas. Lynchburg, Virginia October 2nd: Speakers, Revs. C. C. Gill, G. E. Curry, M. M. Jefferson, P. G. Myers. Alexandria, Virginia, October 3rd: Speakers, Revs. E. A. Haynes, Eugene Williams, P. R. Vauls, J. W. Carroll.

The election of members of the Area Council resulted as follows: Rev. E. Adolph Haynes unanimously elected without opposition. Laymen—H. A. Barrett, 23; Godfrey Ttate, 18; C. M. Morton, 13; H. A. Barrett and Godfrey Tate were declared elected.

The afternoon session under the auspices of the Woman's Home Missionary ociety with Mrs. A. L. Jenkins, presiding with grace and dignity proved conclusively that women really know how to put things over The address of Mrs. Mamie E. Jones was result-compelling. Mrs. Rosa Jackson, the District President, who was absent on account of continued ill health was made honorary President and Mrs. Nellie B. Randolph elected President.

The evening Musical and Mass Meeting with Rev. Eugene Williams, Master of Ceremonies displayed to advantage the local and ministerial talent. The Secretary of the conference presented to the District Superintendent on behalf of the District a purse of $50 with the request that he take a ten day's vacation. The Superintendent responded in his usual novel way. Saturday morning the report of the examining board and the Statistical report were leading features. Columbus C. Wilson, John Ettues, and Russell B. Smith were recommended to the Annual Conference for Deacon's Orders. An organization of the District Woman's Foreign Missionary Society was effected by Mrs. W. T. Tyler and the District Officers announced. Letters of regret for inability to attend the District Conference were read from Bishop M. W. Clair and Rev. J. L. Brown.

Helpful addresses were delivered by the following visitors: Rev. Julius S. Carroll, District Superintendent, South Baltimore District; Rev. R. W. Stennett, Conference Director, Religious Education; Rev. A. J. Mitchell, manager, Epworth League Institute; Rev. C. H. Matthews, Field Agent, Board Conference Claimants; Rev. W. C. Thompson, dean, Epworth League Institute; Mrs. Fannie M. Clair, wife of Bishop Clair; Rev. J. H. Peters, of Liberia, Africa; Mrs. Laura Hoge, of Hamilton, Va., and Mr. Janney, field agent, World Peace Movement. Other visitors were: Revs. J. W. Waters, C. Y. Trigg, Victor E. Johnson, Mesdames J. H. Peters, C. A. Brady, V. E Johnson and C. A. Brady.

The Sunday services were spiritual feasts. The District Superintendent preached at 11 a. m., Rev. E. Adolph Haynes at 3 p. m., and George E. Curry at 8 p. m. Report of Treasurer showed a total receipt of $332.20. Truly a great District Conference closed to meet at Bridgewater, Virginia, date to be announced by the Executive Committee.—S. E. Adolph Haynes.

LAKE CHARLES

The Eighteenth Session of the Lake Charles District Conference met with the Trinity Methodist Episcopal Church, August 20-24, the Rev. J. C. Brown, pastor, and Rev. C. W. Reeves, district superintendent. The Sacrament of the Lord's Supper was administered by the Rev. W. J. M. Price, T. A. Brown and T. A. Hampton. After this the conference organized with W. H. Jones as secretary, and Mrs. M. T. Brown, assistant; W. M. Caldwell, statistical secretary, and W. J. Hampton and Sam Green assistants; T. A. Hampton, treasurer; R. F. Long, reporter, and J. C. Brown, postmaster.

Among the prominent vistors who addressed the conference were Rev. Alonzo Early, of the Methodist Episcopal Church, South, who did everything in his power to make the conference a success; Hon. L. A. Williams, a leading insurance agent, who represented the white business men of the city; Prof. C. H. Ross, Principal of the Public Schools; Revs. C. N. Williams, of the Baptist Church, also P. L. Lewis; J. A. Johnson of the C. M. E. Church; J. A. Garner, of the Alexandria District; Dr. Butler, of Lafayette; Mrs. Turner, returned missionary from Africa and many others. Prof. H. C. Ross made the welcome address on behalf of the Baptist Churches, which was responded to by Prof. R. F. Long.

Trinity Church had almost been abandoned and the members, few in number, had become discouraged, the pastor had written Supt. Reeves, that he would not be in a position to hold the conference there; but Rev. Reeves was determined to hold the conference in Crowley and in Trinity Methodist Episcopal Church, which, on account of the appearance of the church, was known as the rag church. He was determined that this property be put i nshape by the opening of the conference. Therefore, he went to work, as only a Reeves can work, and stayed on the ground for three weeks, remodeling the church, and by Wednesday, August 20th, noon, Trinity Methodist Episcopal Church had been remodeled, beautified, painted and decorated and was the prettiest church in Crowley.

This of course put new life into the membership, and now the church is on the up hill move. This was the largest attended district conference ever witnessed by the writer, and the same was expressed by many of the members of the conference. The crowds grew so very large until it was necessary to move out of the church under an arbor. At night, thousands were present to hear the wonderful sermons and addresses, and the most beautiful singing which was rendered by the choirs of the city. Too much credit cannot be given the Baptist ministers and their members who did everything possible to make the meeting a success. The Isrealite Baptist choir deserves its share of credit for the part it took in the services.

The report of Superintendent Reeves showed that each and every pastor on the district is doing his whole duty to put the program of the church over the top. Each pastor on the district was present and all but two stayed until the close of the sessions on Sunday night. The literary program proved quite helpful to the ministers and the delegates. The Rev. M. V. Harrison of the Alexandria District, who was fraternal delegate to the conference, sent the greetings by letter which was read to the conference. The District Woman's Home Missionary Society was organized with the following officers: President, Mrs. C. W. Reeves; First Vice-President, Mrs. Mary Simons; Second Vice-President, Mrs. Louise Thomas; Third Vice-President; Mrs. Eloisa Byus, Fourth Vice, Mrs. Alma Jones; Fifth Vice, Mrs. Mrs. Mary Carrie; Sixth Vice, Mrs. Octavia Williams; Seventh Vice, Mrs. Mattie E. Long; Secretary, Mrs. Mable Amos; Corresponding Secretary, Mrs. Effie Lee; Treasurer, Mrs. Terrance Marshall; Mite Box Secretary, Mrs. Ada Samuels.

All addresses made to the conference stressed the moral, religious and material up-lift of the Race. Dr. Reeves, each day lectured on some subject which was very helpful to the ministers and at night of home and its environments. These lectures proved quite helpful and were much appreciated by all who heard them.

The *Crowley Daily Signal*, the white daily newspaper of Crowley, gave unlimited space for the daily proceedings of the conference. Through the untiring efforts of Dr. Reeves, the white citizens and Baptist friends have taken a different view of the great Methodist Episcopal Church of which we are a part. The Rev. W. H. Jones preached the educational sermon, the Rev. T. A. Hampton preached the Missionary Sermon, and the Rev. L. L. Green preached the closing sermon. Each of these brethren preached very strong sermons, which left the fire burning in the hearts of the hearers.—R. F. Long, reporter.

CLARKSDALE

The Clarksdale District Conference Sunday School and Epworth League conventions met in Oak Grove Methodist Episcopal Church on the Clarksdale Circuit, Clarksdale, Miss., August 26-31st, 1924.

P. A. Lemon was elected secretary and reporter. The Conference was called to order by Dr. J. M. Marsh, District Superintendent, who presided with much ease and dignity, looking carefully into every phase of work. All the pastors were present and presented excellent reports of their charges except A. B. Bluett, who was detained for some cause, and Brother A. J. Halfacre, local deacon and pastor who had deceased during the year.

Fine papers of welcome were read in behalf of the various churches. A beautiful church edifice had just been erected with brilliant gas lights installed by the pastor, Rev. N. G. Crawford and his people and friends, which is quite a credit for Methodism in this section. We were royally entertained by these people, Rust College was ably represented by Dr. Farmer, the dean. He was at his best and made quite an impression for good, on those who heard him. Strong able sermons were preached by the following ministers: W. F. Anderson, A. Marsh, H. L. Jones, Z. T. Powell, C. W. Evans, J. H. Bynum, J. H. Everett, P. H. Jackson and the writer, strong evangelistic appeals were made and a few came forward for prayer.

Most of these workmen had wrought well under fire and trying circumstances, through faith in Jesus Christ they are trying

to put the job over. The fall conference will meet at Gunnison, Miss.—P. A. Lemon, reporter.

STARKVILLE

The Starkville District Conference, Ladies' Aid, Sunday School, Epworth and Junior League Conventions were held in Longview, Miss., at New Light Methodist Episcopal Church, August 12-17,1924, with Dr. J. H. Talbert, District Superintendent, presiding. Conference opened Wednesday morning at 10:30 a. m., Rev. J. H. Talbert administered the sacrament, assisted by Revs. Cole, Kinard and J. R. Nevils.

Organization of Conference—Rev. J. W. Byrd was elected secretary; assistants, J. L. King and C. H. George; J. R. Nevils, statistical secretary; assistants, Revs. Kinard and W. M. Brownridge; Mary Ashford, reporter. All pastors were present except one, and made splendid reports. Notwithstanding, the original Aberdeen District, because of the change, lost several of its strongest points, the report of the district superintendent showed that the conference is still holding its own. He emphasized that the Conference Claimant, Episcopal Fund, and other claims must be put over as well as World Service, if the Negro constituency is to be one hundred per cent.

Noble sermons were preached by the following pastors: E. D. Montgomery, A. Hill, W. M. Brownridge, L. V. Kinard, J. W. Byrd, C. W. Walton, A. G. Cole, M. C. Pulliam, J. R. Nevils, J. Burton and J. L. King. Dr. Leonard Farmer, Ph.D., Dean of Rust College, was present, and made a strong appeal in behalf of the school. His inspiring message will ever live in the hearts of his hearers.

The afternoons were given to the conventions. The delegates representing the various conventions came with well prepared papers on the subjects. The Sunday School was presided over by A. Hill; Epworth League, Mrs. M. E. Ferguson, and Ladies' Aid Mrs. Mahern. The conference was largely attended from first day until close of session. Total amount raised for World Service, $930.00.

The Colored people of Longview are very prosperous and progressive. The Pastor, Rev. J. J. Jackson, had his people well in hand, and all delegates and visitors were given first class accommodations. Too much cannot be said of the splendid way in which they cared for the conference. The next session will be held at Macon, Miss.—Mary Ashford, reporter.

ASBURY STATUE TO BE UNVEILED

Noble Bronze Memorial in Washington Ready for Ceremony October 15

By Rev. E. L. Watson

The spot on Which Augustus Lukeman's equestrian statute of Francis Asbury will be unveiled on October 15 is a beautiful and appropriate one.

It is a triangle at the Junction of Mt. Pleasant Street and Sixteenth Street, known as the Avenue of the Presidents. Providentially Roger Williams will stand in bronze on the lawn of the Immanuel Baptist Church just across Sixteenth Street. These two, founders of the most popular Protestant bodies, will remain in ageless fellowship, and gaze toward the White House as though keepers of its peace.

Providentially the man emerged whose genius should create the monument. Augustus Lukeman, Virginian, theological student, pupil of Daniel French, whose works prove his power, has lovingly collaborated with the Association to erect the group. Methodism is under vast obligation for his brotherly co-operation. Who's Who in America outlines his works. His latest, the Birdman, in memory of the Aviators, tends to increase his reputation for a creative imagination. It is the sculptor's task to use the Horse and His Rider to express an epoch. That militant spiritual evangelism that permeated the Colonial, Revolutional and early National periods of American history, must find adequate symbolism through this equestrian group. It is a mark of genius to catch the spirit of a past age and freeze it into bronze or embody it in poetry or architecture. This Lukeman has done.

How Secretary Daniels Saved the Horse

The Fine Arts Commission had decreed that there should be no more bronze horses. Washington was overpopulated in its equestrian monuments. The Commission would permit a fountain or some portrait memorial, but horses, none at all.

Secretary Daniels and the Committee on Design met the Fine Arts Commission for conference. The head of the Navy set forth in a masterul way how that Asbury without his horse was impossible. The horse was his only means of transportation. Through the wide reaches of forest and plain, through morass and brush, north, east, south, and west; in cities and towns, this ubiquitous person traveled the Long Road. For forty-four years (1771-1816) he averaged six thousand miles annually, a total of 250,000 miles.

The Man on Horseback

No man ever so thoroughly traveled its high ways and by ways. He was familiar on every road from Maine to Florida, and the Atlantic to the Mississippi. The Horse was his pullman, and his study, for he read many books as he rode. His journals record his ceaseless itinerations. Wet and dust, cold and heat, hunger and danger, with ceaseless privations were his lot. He wore a brimstone shirt as a protection from vermin He actually died on the road. At Spottsylvania, at the home of his friend Arnold, he breathed out his soul in the arms of his faithful Bond. He rode and rode and rode. He is the greatest Itinerant, the Prophet of the Long Road.

Of course the horse must be, and so the Commission agreed.

A horse, yes, but Behold Lukeman's horse! Much discussed this steed has been before Conferences, the Unification Commission and other gatherings. The Sculptor has not given us "Little Jane", or "Fox", or "Spark", favorites of Asbury. Nor yet is he of the breed of Traveler, Robert E. Lee's War Charger. Lukesman's first thought was to make of the horse a pulpit. The preacher as he rides unconsciously in his stirrups to address his audiences. Later the spell of the endless trail of the Long Road came upon him. One sees a weary horse, not a military charger. The dust is in his nostrils. He leans his head on his foreleg as tired horses do. Many miles lie behind him and the interminable trail stretches ahead. One senses the wilderness, and loneliness, and hears the hoot of the owl, the howl of the wolf, and the murmur of forest streams.

Lukeman's Horse is a distinct sculptural triumph. Colonel J. M. Moore, Chairman of the Fine Arts Commission of the United States, told Bishop McDowell: "You have the Equestrian of the Capital." The author of the noted Sculpture, the God-Pan, said: "Lukeman, your Asbury is the finest equestrian in the world."

The Nation Builder

The horse, however, is the instrument of the man. You forget the horse when you see the rider. He dominates and is not a mere figure on the horse, as in the case of many equestrians.

The sculptor has chosen a moment, when the lowered head of the animal brings the full figure of the prophet to view. There is majesty here. The saddlebags, the cloak and the hat denote an epoch, but an epic is written in the face of the preacher. One sees a consuming zeal which compels a feeble body and a weary steed to go on the errands of God. Grim determination, a holy consecration, and the love of a great heart are written there. The heavenly origin of his call is indicated by the Bible, which gives divine sanction to his work.

One sees empire throned in this personality. Here is the human shuttle that moves through the web and woof of the growing republic to give the spiritual life to America. Better than he knew, his Protestant Prophet built the greatness of the nation on the immutable principles of religion.

The funds which have created the group have been given by Methodists from all the world. Every branch of World Methodism is represented. On Wednesday, October 15th, at 3 p. m., the monument will be dedicated. President Coolidge and others will speak. It then becomes the property of the government and remains under its perpetual care.

The romance of the Bronze Asbury will not then have been told. Many Methodists through the years will make pilgrimages to this spot. They will stand reverent in the presence of this effigy, and will draw inspiration from the noble spirit, whose image they behold. The great epic will repeat itself in endless cycles. September 12, 1771, while at sea Asbury wrote: "Whither am I going? To the New World. What to do? To gain honor? No, if I know my own heart To get money? No, I am going to live to God and to bring other to do so." No man in the long list of great men has done more to bring God into the life of the American people.

May the Horse and His Rider, move on forever!

Baltimore, Md.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College

Missionary Interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--The Parable of the Sower.

OCTOBER 19, 1924

Teaching by parables was a favorite method of Jesus. During the earlier part of his ministry his parables were easily understood. The connection in which they were spoken made their meaning clear. But the parable of our lesson was spoken somewhere around the middle of his ministry, and was by no means easy to he understood by his hearere. Even his disciples did not understand it. It would eeem that this teaching on this occasion was couched in parables the most memorable of which was the parable of the sower. So this parable did not illustrate a truth, but itself taught a truth which the hearere did not get. The question naturally arises, why did Jesus on this occasion, speak in terms which he knew his hearers would not understand?

Saint Matthew suggests the answer to us in one word in which he differs from Saint Mark and Saint Luke: *because* seeing they see not, and hearing they hsar not (Matt. 13:13), while Mark and Luke say, in order *that* eeeing they may not see, and hearing they may not hear (Mk. 4:12; Lk. 8:10). There seems to he a difference here; but closer inspection shows that the meaning of these three authore ie essentially the same. Jeeus spoke in that way in order *that* the people may not understand his teaching *because* they were of a disposition to see and not see and hear and not hear. That is to say, this people has heard Jesus teach many a time, and his teaching has had no appreciable effect on them. They were good listeners—probably for some part out of curiosity—hut poor doers. They were good seers—had they not seen many a miracle of his?—bnt what they saw meant nothing beyond the astonishment and whatever physical comforts may have come to them. They saw lights, snd yet did not thereby gain any spiritual insight. Because of that disposition on their part not to take to heart the truth which they hear, it is hardly saying too much to say that Jesus' patience is about exhausted with them. So he teaches them in a way that they cannot take his teaching to heart bscause they would not take it to heart if they understood what he was saying.

And then there is another interesting fact here. In this parable Jeeus is not speaking about men in general, though the parable is certainly applicable to men in general. He ie speaking about this people to this people. It ie the disposition of the people who compose his audience that suggested the parable to him. He took a retrospect of his past ministry among this people; and it eeemed to have been entirely in vain except the influence which he has had on hie immediate disciples. So far as his popularity was concerned, he had no cause for dissatisfaction. He could always get large crowds of people around him, even when he wanted to be alone with his disciples. Many of them would follow him from place to place. They eagerly listened to his words. Nobody else could get an audience when he was around. They were doubtless loud enough in their praise of him. But he could not observe any appreciable psrmanent change in their life because of his ministry. And if he could not change men's life, he cared naught for popularity. He had been very popular in Capernaum; and yet he was caused to pronounce woes upon it for the same reason for which he has lost his patience with his present audience. There had heen some temporary change in the life of some; hut it had hesn only short-lived. Only in the spiritual development of his disciples could he see any reward for his labors. Hence his retrospect suggested to him this parable.

He himself had been tho sower. In his audience were some wayside folks, some stony-ground folks, some thorny folks, and a few good-soil folks—his disciples. Jesus has explained the meaning of the parable himself. So we do not need to say a word along that line. He probably would have explained it to the people, and not only to his disciples, if they had been interested enough to seek an explanation. But since they did not seek it, he left as he found them—in the dark with light shining all around. But let us apply the parable to men of today.

Remember now, in this parable Jesus is not coolly describing the disposition of people with ordinary regret that it is so. But his great heart of love literally pained within him as he thought of the spiritual reaction of this people to his self-sacrificing labors—of this people for whose spiritual welfare he wae so deeply concerned! But he le just as deeply concerned about our spiritual welfare today. So how do you think he feels about the spiritual reaction of men today to his Gospel and the sxtreme sacrifice which hs hae made for thsir spiritual and social redemption? Human nature is about the same from age to age. That fact makes the truths of the Gospel of eternal value and of perennial application to life. Do all Christians today belong to the good-soil class? Of courss there are many out of the Christian churches in the first three clasees. But ie there none in the churches in those classes? Do all bear fruit according to their capacities—thirty, sixty, and a hundred fold? And hy fruit Jesus does not mean only the porsuasion of others to accept his word. But he means the fruits of righteousness, of moral and social and spiritual righteousness in one's own life as a preparation for the cultivation of the ssed of the word in the life of others. Now and then today a minister may he found who finds sufficient satisfaction in his popularity ae a pastor and preacher without any bottom-of-heart concern for improvement in the moral, social, and spiritual life of the people whom he serves. But that is not the ideal type of ministers. And it was not and is not the disposition of our Lord. To what class of soil to you helong?

J. LEONARD FARMER.
Rust College.

MISSIONARY INTERPRETATION

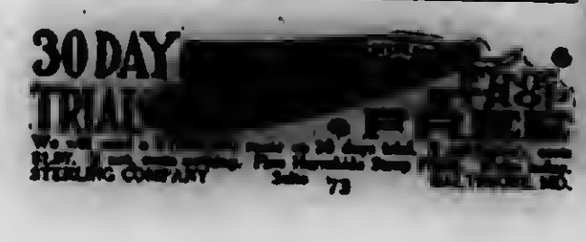
Lesson for Sunday, Oct, 19, 1924.
"The sower went forth to sow."
(By Rev. D. D. Martin, D.D.)

Both thc sower and the seed are essential to a world harvest. There is but one way to scatter seed, and that is to go forth. A little boy wae eent to plant pumkin seed in the corn, as is customary in many northern states. He soon became weary in his task and lifted a stoae and placed all the seed undsr it. Later the farmer looked for pumkin vines they were missing from the whole field of corn, and in looking about he found the stone with pumkin vines shooting out in every direction. The unfaithful lad was discovered in his sinful neglect, and the farmer was disappointed in that the vines could bear no frult.

Many Christians possessing all the good seed of the Kingdom with a knowledge of the word and of their duty to the world, hide the seed. Their lamp is under a bushel. Because they are cultured in religion there may be a fine appearance in the local church, but like the vines from under the etone, they bear no fruit. They do not go forth bearing precious seed that they may come from every field of Christian service bringing their sheaves with them. The going forth in some line of Christian service is the only way to scatter the seed.

Every true missionary is a sower going forth to eow. Not all in the fcreign field hut ia eome field. Not always in what eeems good soil, hut some will fall where thers seems no promise; but in every land there is some good soil. Whether in the cold North, on in the tropics of the equator there is always some good soil for the seed of the Kingdom; and it will grow and hring a harvest of reward to both the sower and the reaper. Christ, through his Gospel, has given us just what human hearts need; our part is to go forth with the seed, and if faithfully planted somewhere in eome way God will cause it to bring forth an increase that will mean great joy in the harvest day.

GAMMON SEMINARY.



District Rounds

NEW ORLEANS DISTRICT
Fourth Round.

Thompsou, Nov. 2-4; Scott Chinn, 2-6; Haven, 9-12; Mallalieu, 9-11; Angis, 14-16; Williams, 18-23; St. Phillips, 20; People's, 23-27; Aebury, 28; Peck, 25-30; Trinity, 30-Dec. 2; Hally Grove, 3; Franklinton, 5-7; St. Matthtws, 9-14; Gretna, 11-14; Grace, 16-28; Mandeville, 17; Bogalusa, 19-21; Mt. Zion, 23-28; First Street, 30, Jan. 4; Wesley, Dec. 31, Jan. 4; Slidell, 10-11; Lees Creek, Dec. 19-21. Dear Brother: We are on the last lap of the journey. Ths work that you have done will tell. I trust that you will bring up svery cent of your quota, with the Episcopal Fund and Conference Claimant, and make this a year of great achievement for Christ and the church. Yours truly, M. R. Walker, district superintendent.

BATON ROUGE DISTRICT.
Fourth Round.

St. Peter, Oct. 17-19; Rylander, 18-19; Wilson Norwood, 20-21; Hammond, 23; Independence, 24; Natalbany, 25; Springfield, 27; Andrews, Beech Grove, Oct. 31, Nov. 2; St. Luke, Denham Springs, 4-5; Lottie Wiley, 8-9; Maringouia, 11-12; Island Bachlor, 13-15; Lettsworth-Torris, 16-17; Mason, 18; Nsw Roads, 20; Port Allen, 23-24; Albert-Zachary, 25-26; Melville, 29-30; Wood Side, Dec. 1; Macedonia, 13-14; Mount Carmel, 14-15; St. Mark, 21-23; Jordan-Baker, 19-22; Wesley-Baton Rouge, Jan. 11-13, 1925. Dear Pastors and Membsrs—You have run well up to thie moment, let us not slack hut keep pace with the program of ths church; hring up every interest, make a full report at the fourth quarterly conference. Organize your church into local councils and have them t report in the quarterly conference. Report all conversions and accessions, and subscribers for the *Southwestern Christian Advocatc*. Much is expected of you as leaders, be a leader of men; clean up your church; put in all broken window panes, and heat up your church make it comfortable for the people. This is your field; keep the fence up and a rich harvest is sure. Your yoke fellow, B. J. Reddix, 347 Libsrty St., Baton Rouge.

LEXINGTON DISTRICT
Third Round

Winchester (Clark), Oct. 11-12; Dover, 14; Mincrva, 15; Germantown, 16; Mt. Olivet, 17· August 8 p. m., 11 a. m., 18-19; Washington, 3-8 p. m., 19-20; Mayslick, 21; Lewishurg, 22; Pleasantville, 23; Flemingshurg, 24-25; Aberdesn, Ohio, 27; Manchester, Ohio,

(Continued on Page 15

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WHAT THE CHURCHES ARE DOING

NASHVILLE, TENN.—Gordon Memorial Methodist Episcopal Church: Sunday School was opened at 9:30 a. m.; all teachers took charge of their classes and the lesson was well discussed. At 11 a. m. we were favored with the presence of our district superintendent, Rev. E. J. Guthrie, who preached a soul-stirring sermon. At 7:30 p. m., we were favored with Rev. W. M. McDowell of Memphis, Tenn., who preached a wonderful sermon which each and everyone enjoyed. On Monday night, September 15th, the district superintendent was with us and held his business session of the fourth quarter; all officers were present with good reports. We are wiading up a snccessful year's work.—Rev. H. P. Gordon, pastor; F. Vaughter, reporter.

NEWTON, MISS.—Our revival at Sylvester Methodist Episcopal Church was in every way a success; the pastor, Rev. E. A. Wilson, conducted one of the most systematic revival meetinge ever held in Sylvester Methodist Episcopal Church. He was ably assisted hy his brother Rev. E. W. Richardson, D.D., presiding elder of the Glenallen District, A. M. E. Church. Eleven precious souls were added to the church and the membership was greatly spiritualized. Collection $145.00 and on the night of the close of the meeting the membere and friends presented the preachers many presents ae tokens of their appreciation. God bless these good people.—Frank Cole, reporter.

WAVELAND, MISS.—We had with ne at the evening service St. Rock Methodist Episcopal Church, Sunday, September 21st, 1924, Mrs. Brown the mother-in-law of our beloved Bishop R. E. Jones, also Mr. and Mrs. Diggs, Bro. Brown and wife and Sister Emma Miles of St. Marks A. M. E. Church of Waveland. Our Pastor, Rev. S. G. Roberts, preached one of his most forceful sermons, entreating men and women to shun every appearance of evil, seek peace and persue it and to let their light shine. Mrs. Diggs is the teacher of the Waveland colored public school, and we see in her a teacher that will improve the moral, intellectual and spiritnal demeanor of the boys and girls of Waveland.—Rev. S. G. Roberts, P. C.; W. N. Richardson, reporter.

HAHNVILLE, LA. — St. James Methodist Episcopal Church, under the pastoral care of the Rev. T. Ned, has taken on new life. The great war woman of the church, Sister Nellie Darensbourg, daughter, Brother Bro. Pierre Darensbourg and Sister Amelia Taylor, Bro. C. Taylor, district steward; Rev. T. Ned, pastor, is that live committee. We have paid our district superintendent, Rev. G. W. Alston in full. Sister Darenshourg has faithfully worked and raised $15.00 for a very bright light for the church.—Reporter.

COUPARLE, MISS.—Our work has taken on new life under the leadership of our present pastor, the Rev. C. H. Hill. We put on a week's meeting, leading up to the 21st ; our third quarterly conference was grand; our church was greatly revived and three souls were happily converted and added to the church. The conference was a success; all officers were present with very good reports, showing the work advancing along all linos. Paid to the district superintendent $18.40; total collection for the quarter $43.60. Our present pastor has proved to he the right man in the right place. We are very proud of him. We believe the work will go forward again. Pray for our success.—N. J. Massey, reporter.

SMITHLAND, TEX.—We of Smithland Circuit are glad to state that we are spiritually alive under the efficient and effectual lesdership of our pastor and his sweet wife, Rev. and Mrs. J. E. Carraway. They are prepared both in head and heart. We were pleased to welcome into the parsonage on August 6th their little daughter, Ave Marie Carraway. James, Jr., who came to the parsonage on the 31st of Decemher, 1922, has a sister and playmate now. May the Lord hless them and their two children. We want to thank Rev. C. S. Williams of Waco, Texas, for conducting our revival services for a week Although he told us of our faults, he stirred our souls and we all got happy. We all love C. S., as we call him, and to him our doors stand open at any time. The meeting was a success; 10 accessions; baptized 8, and raised $100.00.—Minnie M. Luster, reporter.

LOUISVILLE, KY.—The Calvary Methodist Episcopal Church is still serving God and as a result they are receiving ehowers of blessings. Our Sunday School is improving financially as well as spiritually, and also in attendance. On Sunday, September 21st, we had with us throughout the day, Rev. H. M. Carroll, district superintendent of the Lexington Conference, who gave us some very encouraging words in the Sunday School, then preached a beautifnl and uplifting sermon at the eleven o'clock service. Rev. Carroll is a former pastor of Calvary congregation when they were at the old Lloyd St. Church. Rev. Carroll met many old friends and members of the old church. He expressed his pleasure, most heartily, on finding the old church moved to higher ground and still moving. We held our second quarterly communion Sunday afternoon with a good attendance. Rev. Carroll treated us again to a wonderful and soul-stirring sermon. Sunday, Septemher 21, was a special effort day for the Brotherhood and Ladies' Aid of Calvary Methodist Episcopal Church, to raise money for some expenscs; the Brotherhood rallying against the Ladies' Aid. The Ladies' Aid heat them as we always have done and always will do. The Ladies' Aid served dinner. The number taking communion Sunday was 75 adults and 13 children. On Sunday evening the Rev. Mrs. Mary McCann preached for us ending the services for the day. The total collection for the day was $129.56.—Rev. L. R. Stacks, Pastor; Della Simpson, reporter.

OCEAN SPRINGS, MISS.—The pastor, officers and members take this method of thank.ng the Pastor, Rev. J. W. Wells, D.D., of Mt. Zion Methodist Episcopal Church of New Orleans, La., also the organist and choir, officers and members of the above named church, for coming to Ocean Springs, Sunday, August 31, and assisting us in a trustee rally for the parsonage of the St. James Methodist Episcopal Church. Dr. J. W. Wells, was represented by Rev. Brother Chapman who preached a nice sermon; Mt. Zion's organist and choir rendered very choice music to the delight of all who heard them. Brother Butler, the great business man and chairman of trustee board and estimating committee, gave $5.00, many of the members of Mt. Zion gave $1 each. Brother Hilton Carter was the master of ceremonies and is held in the highest esteem by all the people of Ocean Springs, gave $10. Total collection for the day was $126, of which Mt. Zion paid $32. May God's choicest blessings be upon each of you is my prayer.—W. L. Marshall, pastor.

SEALY, TEXAS.—Our Pastor, Rev. B. E. Williams, got his back hnrt in a way that he could not hardly walk, hut, however, he succeeded in carrying out hie mock conference; we closed Sunday night, September 28. On Sunday at 3 o'clock, the pastor of the Methodist Episcopal Church, South, preached for us. He preached from first chapter of Jonah and 17th verse. He made a lasting impression on all who heard him, and on Sunday night our pastor preached from the Fourth Chapter of Nehemiah and the 6th verse. Text: For the People Had a Mind to Work. The spirit ran high; raised for World Service $75; total amount raised for the day, $89; total amount raised this conference year for all causee of the church, $212.36. —Mrs. Eula Mae Williams, reporter.

PLAQUEMINE, LA. — Rev. and Mrs. M. L. Baldwin of Hurst Methodist Episcopal Church, Plaquemine, La., were most agreeahly surprised recently, when their friends and a few loyal members entered the parsonage and poured upon them "showers of blessings;" raindrops of 75 pounds of choice groceries and hail stones of a multiplicity of "mighty dollars." This, indeed, was a "shower of blessings." Rev. Baldwin, being abseat from town, the editor of the Tabernacle Herald played the role of "Bishop Jones" and at once appointed Rev. S. Jackson, pastor of Bethel A. M. E. Church, as pastor of Hurst for the time being. Pastor Jackson led in singing "Blest he the Tie That Binds," after which he offered a fervent prayer. Brother P. McGruder introduced the leader of the project, who, in a happy strain, presented the purse to Pastor Jackson, who accepted it in the name of his colleague in the ministry and in return presented the same to Mrs. Baldwin. Sister Baldwin, in well chosen words, gracefully accepted it. After an hour of social intercourse, the benediction was pronounced and we went home rejoiciag, for the reason we had cheered the hearts of "God's annointed." Among those who gave their influence to make this enterprize a success were: Sisters Eloise Carter, Annie Williams and Bro. P. McGruder and Mr. Jim Easly. Sister Baldwin extended a standing invitation to the distruhers of her sleep, to call again.—Reporter.

CHURCH FURNITURE



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21 Baths to Pythians and Calantheans, $8.50

MARRIAGES

DOUGLAS-HAYWOOD— Prof. Walter C. Douglas, instructor at Hampton, Va., and Miss Harriet R. Haywood, teacher in Raliegh city schools, were united in marriage on Saturday morning at 10:30, at Wilson Temple Methodist Episcopal Church, Raleigh, N. C., Rev. J. M. Harris, D.D., pastor, officiated. A large host greeted the bride and groom.—Reporter.

TOWNSEND-ASHFORD— Mr. and Mrs. W. P. Ashford announce the marriage of their daughter, Bessie, to Mr. Allen Townsend of Chicago, Illinois, September 17, 1924, at the home of the bride. They are at their home, 4040 Dearborn Street, Chicago, Illinois, to the delight of their many friends.—Reporter.

SKINNER-GAVEN — The matrimonial ceremony of Miss Maggie Ree Gaven and Mr. Willie Skinner, Jr., was solemnized in Drake Hill Methodist Episcopal Church by Rev. J. W. Byrd at 4:30 p. m., August 31. At least 500 people were present to witness the ceremony. The bride was beautifully dressed, accompanied by flower girls and a maid of honor. Mrs. S. G. Layton of Youngstown, Ohio. arranged the marriage party. After the marriage, tea was served in the home of the bride. The couple will make their home in Youngstown, Ohio.—Reporter.

CARD OF THANKS

I take this method to thank the good people and members of Holmes Chapel Methodist Episcopal Church, Pearlington, Miss., for their hospitality shown us in a recent storm which visited the parsonage on September 1st and 2nd, leaving many pounds of groceries. The storm was led by Sister Wilder, Bro. Willie Howard, and Bro. E. Bowers. The pastor and family gave many thanks and a standing invitation to come again.—Rev. J. A. Tatum, Pastor.

DISTRICT ROUNDS

(Continued from Page 13.)

28; Orangeburg, 29; Maysville (Scotts), Oct. 31-Nov. 2; Cadentown, 4; Warrentown, 5; Pleasant Point, 6; St. Paul, Paris, 8-9; North Middeltown, 10-11; Monterey, 12; Jimtown, 13-14; Gunn Tabernacle, Lex., 15-16; Ravenna, 18; College Hill, 19; Richmon, 20-21; Hazard, 22-23; Cynthiana, 25-26; Falmouth, 27-28; 9th St. Covington, Nov. 29-Dec. 1; Oxford, 2; Leesburg, 3; Sherburne, 4-5; Moorefield, 11 a. m., 3 p. m.,6-7; Sharpsburg, 8 p. m., 7-8; Tram, 9-10; Louisa, 11-12; Versailles (Simpson), 14-15; Cleveland (River Hill), 16-17; Mt. Sterling, 18-19; Georgetown, 20-21; New Zion, 20-21; Asbury, Lexington, 28-29; Worthille, 30-31; Owenton, 31; Dear Brother—In the language of the very urgent appeal coming from Bishop Edwin H. Hughes and the World Service Commission, let us do three things quickly. 1. See that our Benevolent Funds in the treasury of ths local church are sent at once to Treasurer Orrin W. Auman, 740 Rush Street, Chicago, Ill. 2. Make advance preparation so that we may not be compelled to change the name of Victory Day on Sunday, October 12th to Defeat day. We can make it truly a Victory Day if we all work vigorously and unitedly. 3. Let every pastor confer with the heads of auxiliaries of the church and, if possible, send a personal letter to every member explaining the importance of Victory Day, October 12th. These three things carried out with real earnestness and with vital prayer, will save our dear church from a vast embarrassment for all our causes and especially from the catastrophe in our foreign missionary work. With the presence of our own Bishop M. W. Clair on the Lexington District at the District Conference, and special World Service meeting in Lexington, I am sure we are encouraged to maintain our record. Yours for success, Harry M. Carroll, district superintendent, 128 W. Fifth Street, Lexington, Ky.

GUTHRIE DISTRICT
Third Round

Hennessey and Truelight, Oct. 18-19; Oakgrove, 25-26; Chandler and Depew, Nov. 1-3; Luther and Weliston, 8-10; Seminole Circuit: Lima, Seminole, Esrisboro, Shawnee, 8-10; Davis Circuit, 15-16; Anadarko and Binger, 15-17; Waureka and Altus, 19-23; Chikasha and Purcell, 25-26; Ardmore, 28-30; Oklahoma City, Dec. 7-8; Meridian and Dudley, 9-11; Guthrie and Crescent, 12-14; Cleveland and Caldwell,.. 15-18; Wichita, 19-21. Dear Brother: The church is depending on every pastor and congregation in our district to do their whole duty this year. Keep the big task on your mind every day and follow up your plans to finish the quota for World Service and George R. Smith College. Do not forget the date of the district rally, October 26. Bring your money or vouchers to the retreat in Oklahoma City, October 28, at which time the roll will be called for the World Service and Educational money, at which time Bishop M. W. Clair will be present and speak words of commendation for what has been done, and tell of his plans for constructive work in the Covington area. Yours in the Master's Service, S. A. Stripling, 2538 Humboldt St., Denver, Colo.

MARSHALL DISTRICT
First Round

Ore City, Nov. 8-9; Ebenezer, 15-16; Mallalleu, 16-18; Jefferson, 22-23; Lassater, 29-30; Longview, 29-30; Hawkins, Dec. 6-7; Concordia, 6-7; Texarkana, 12-14; Texarkana Circuit, 13-14; Daingerfield, 20-21; Smithland, 27-28; St. James, 27-28; Woodlawn, Jan. 3-4; Harleton, 3.4; Lodi, 10-11; Queen City, 11-12; Pittsburg, 17-18; Marshall Circuit, 24-25. Dear Brothers: Let us begin the new year with Victory on our minds and work ceaseiessly towards that end. E. H. Holden, district superintendent.

LAKE CHARLES DISTRICT
Fourth Round

Eola, Oct. 16; Spring Creek, 18-19; Oakdale, 20-21; Leesville, 25-26; Waxia, 28; Briggs, Nov. 1-2; Crowley and Gueydan, 8-9; Jeanerette, 15-16; Olivia, 15-17; Lafayette, 18-19; St. Martinville, 22-23; New Iberia, 29-30; Washington, Dec. 6-8; Lake Charles, 13-16; Welsh, 20-22; Jennings and Lake Arthur, Jan. 10-11; Opelousas, 17-18. Brethren: I hope you will see to it, that all matters belonging to the fourth quarterly conference be ready. I wish you would secure the number of subscribers I asked you to get for the *Southwestern Christian Advocate* and be ready to report the same at the conference. Set your plans for a successful effort in putting over the World Service program. If you have not organized an auxiliary of the Woman's Home Missionary Society in your charge, do so at once, help the work, for you are helped by so doing. The Sunday School and Epworth League Convention will be held at Warren, Lake Charles, October 22-23, instead of October the 15th. Please be there. Bring your Sunday School superintendent and representatives of the Epworth League, and the Women Auxiliaries. I trust you have been able to add to your membership. I am yours for success, C. W. Reeves, district superintendent.

LE TECHE DISTRICT
Fourth Round

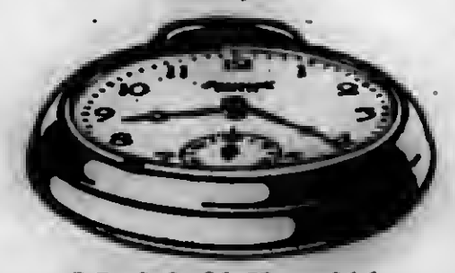
Union, Oct. 25-26; Crawford, 26-27; Franklin, 31-Nov. 2; Centerville, 1-2; Berwick, 8-9; Morgan City, 9-10; Viron, 14-16; Woodlawn, 15-16; Napoleonville, 16-17; Darrow, 22-23; Donaldsonville, 23-24; Schriever, 29-30; Beatieville, 30; Houma, 30-Dec. 1; Shiloh, 6-7; Rosedale, 7; Bayou Goula, 13-14; Plaquemine, 14-15; Whitehall, 20-21; Lutcher, 21-22: Laplace, 23; Hahnville, 27-28; Camp Parapet, 28; Kenner, 29; Thibodeaux, Jan. 6; Baldwin, 10-11; Godman, 11; St. Peter, 11. My Dear Brothers: We are now at the beginning of the fourth round of my fourth year on the Le Teche District. The previous years on the district have been full of sunshine and glory. You have stood by every interest of our great church. As you have done this in the past, I am quite sure that nothing other than this is in your mind for the future. I am expecting a full report from every pastor of his World Service collection. The appeals that have been sent to you by our own Bishop Jones and by Bishop Hughes, president of the World Service Commisson, cannot be overlooked. Brothers, let us not forget that we make our own way by our works. Thanksgiving Day, November 27, 1924, has been set aside as Open Surprise Day to every pastor on the district. Let each church present to her pastor on this day two hundred pounds of groceries. The church presenting the highest number of pounds above two hundred to its pastor will be presented a prize by the district superintendent. May the blessings of our Heavenly Father rest heavily upon you, I am, yours for Christ's cause, W. G. Alston, district superintendent.

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Street or Box .....

City and State .....

My Pastor .....

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any corrections or entriea where necessary. A poatcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Salisbury	Snow-Hill, Md.	Oct. 14-16	J. E. A. Johns
Easton	St. Michales, Md.	Octobsr 21-23	J. N. Jefferson
Wilmington	Milford, Delaware	October 28-30	T. H. Woodley
Holly Springs	Holly Springs, Miss	Oct. 28-Nov. 2	W. N. Redmond
Durant	Durant, Miss..	Oct. 28-Nov. 2	J. M. Walton
Starkville	Macon, Miss	November 4-9	J. H. Talbert
Tupelo	Tupelo, Miss.	November 4-9	E. R. Miller
Clarksdale	Gunnison, Miss.	Nov. 8-23	J. M. Marsh
Sardis	Hernando, Miss.	November 18-23	C. W. Butler

Woman's Column

Notice to the District Thanks Offering Presidents of the Woman's Home Missionary Society, Mississippi Conference.—The annual "Thanksgiving" season will soon be here. Pleass urge all auxiliaries to put forth special efforts in order that we may carry our dspartment over the top by the end of the year. We shall be glad to receive reports before December 15th. Yours for success, Mrs. Margaret Diggs, Waveland, Miss.

Report of Lexington Confersnce, Woman's Foreign Missionary Society for quarter ending September 15, 1924: Chicago district, $68.17; Columbus district, $134.76; Indianapolis district, $113.88; Lexington district, $147.87; Louisville district, $28.83; total, $493.51. Banner district is Lexington $147.87; second honor, Columbus, $134.76; third place, Indianapolis, $113.88. Banner auxiliary is Asbury, $80.40; second honor is Centenary, $36.50; third place is St. Mark, $35.00. Thia quarter closss our year. Let us each pray and work to double our reports for next quarter. —Mrs. C. D. C. Mebane, treasurer, 134 W. 8th St., Paris, Ky.

PARIS, KY.—The District Association of the Lexington District, Woman's Home Missionary Society, of which Mrs. A. E. Hickman is president, met in Clark Chapel Methodist Episcopal Church, Winchester, Ky., August 28-29, 1924. The pastor is Rev. J. M. Hayden. The communion service was conducted by the District Superintendent, Dr. H. M. Carroll, assisted by Revs. Hayden, Simmons, Riley, Saunders, Marbly and Breckridge. Mrs. Daisy M. Bnikley, National Field Secretary, made a very helpful address on "Methods Negative" and gave a vivid demonstration of a "Dying Auxiliary." The following churches reported their work: Paris, Flemingsburg, Asbury, Covington, Maysville and Gunn. It was decided to give a banner next year to the society showing the largest net increase in money. We are blessed with a wonderful sermon by Dr. Carroll on the subject, The Liberal Woman; also with helpful remarks by Rev. Fielding, Dra. Riley, Simmons, Jordan and others. Department secretaries made reports. The president made a splendid address setting forth the opportunity for service. The corresponding secretary reported and announced pledges for the year. The next meeting is to be held at Mt. Sterling, Ky., on invitation of ths Pastor Rev. Colsman. The convention was royally entertained by Rev. Hayden and his good peopls. Homes and food were both plentiful and delightful. The special program conducted Friday evening by Miss Juanita Mance was enjoyed by all present, and included an address by Mrs. Bulkley, who was a great help during the convention.—C. D. C. Mebane, reporter.

CRESCENT CITY NOTES

MOUNT ZION—On Sunday, Sept. 14th, we had 247 to commune with us. but the climax was reached dnring our revival the past week, when we were rewarded with 14 accessions which will go down in history as one of the greatest in the history of the church. The revival waa conducted by our Dr. J. W. Wells, P. C., ably assisted by his brother Rev. M. L. Wells, of Charlotte, N. C., who is without a peer; we are sorry indeed his stay was so short, for in this matter we are accustomed to many things that habit has rendered necessary in our lives, but in this class of aervice as rendered by Dr. M. L. Wells, we never tire. Come again. We gladly welcome home our Miss Gertrude Green, Superintendent of our Sunday School, after a sojourn of many montha spent in Washington, D. C., also Mrs. W. E. Robinson, who has taken np her abode in Chicago, Ill., who is on a ahort visit. We simply and prayerfnlly mean to win, as we have the confidence and ability. More anon.—E. J. Lacals, reporter.

NELSON.—Brother Minous Nelson, a faithful msmber of First Street Methodist Episcopal Church, died September 1, 1924, at his home, 2106 Seventh street, leaving a wife, a daughter and two boys to mourn hia loss.—Henry Guidry, reporter.

TRINITY M. E. CHURCH.—Sunday night the church was crowded to witness "Jesus and the Cross" rendered by the King's Sons and Daughters and the Brotherhood. The people were benefitted and expressed their apperciation. Miss Cecile Carter sang in her pleasing manner. The members and friends gave liberally. Miss Helen Edwards, the promoter of the swimming pool, waa with us. Rev. Hayward spoke of the unselfish work that is being done by Miss Edwards, and asked that the friends come and give to this good cause; $21.65 was given towards the pool. Rev. M. R. Walker, district superintendsnt, was with us in the class ssrvice and expressed his delight at the improvement that has been made with the classes. Members of the board mst and decided to begin a twenty-five hundred dollars drive. September 26, being Rev. Hayward's birthday, the choir and members went to the parsonage and were entertained by Rev. and Mrs. Hayward. The table was beautifully decorated and delicious refreshments were served. Tokens were presented and Rev. Hayward expressed his gratitude. Our prayer is that Trinity will stand where God will be well pleased.—S. A. Jones, reporter.

Quarterly Conferences

HANDSBORO, MISS.—Our third quarterly conference was held on August 2-3. The business session was held on Saturday night, whsn all officers were present with good reports. The superintendent highly recommended their work. On Sunday, at eleven o'clock, he preached a wonderful sermon which will long be remembered by all. At night, music was rendered by the Senior and Junior choirs; both together have purchased a $400 piano for the church. Our work is progressing nicely.—E. Smith, reporter.

MANCHESTER, TENN.— Stephen Methodist Episcopal Church Charge: The fourth quarterly conference was hsld August 30 and September 1, with Rev. F. N. Collier, district superintendent, presiding. The pastor, Rev. N. Smith and officers were present with good reports. The superintendent was paid out in full. Rev. G. R. Gray, pastor of Dilton Circuit, preached two soul-stirring sermons; everybody belisves Rev. Gray is a good spiritual preacher. On Wednesday evening, Sept. 10, at an early hour the church was neatly decorated with the brightest tints of Autumn colors by the yonng ladiea and at 8:30 p. m. the Ladies' Church Aid Cinb met with a spisndid banquet to show their hospitality to Rev. F. N. Collier, district superintendent and Rev. and Mrs. N. Smith. Everyone enjoyed the svening. We are well pleased with our district superintendent and beloved pastor and family and do hops they will return to us at the close of the annual conference.—Miss Clara E. Vannoy, reporter.

MORTON, MISS.—Our third quarterly conference was held at Christian Banner Methodist Episcopal Church. Our beloved district superintendent, Dr. L. W. Price presided. Most of the officers were present with good reports, showing improvements along all lines. Morton is on the upward march, the church being well organized in all departments under the leadership of Rev. J. S. Williams. The District Superintendent delivered a very helpful lecture to the Sunday School and preached a soul-stirring sermon at 11 a. m. Total raised in rally, together with amount paid district superntendent, $253.00. Raised this quarter for pastor, $177.85. Our people are willing to do their full duty. Dr. Price is always welcome at our church.—E. A. Moore, reporter; Rev. J. S. Williams, pastor.

BAXLEY, GA.—The fourth quarterly conference was held at New Hope Methodist Episcopal Church, on the Baxley Charge, August 30-31, with the district superintendent, Rev. C. W. Prothro, presiding. Officers from all over the charge were present with good reports, showing that the work was increasing along all lines. The Home Mission under the leadership of Mrs. E. B. Stripling, is one among the best on the charge. The district superintendent, Rev. C. W. Prothro, preached two soul-stirring sermons. At 3 o'clock, Rev. H. E. Formen preached to a packed house. New Hope choir furnished music under the leadership of A. E. Stripling. The district superintendent made a very strong appeal to the parents in behalf of their girls to attend Haven Home School, which was much enjoyed by all. Dinner was served on the grounds. Some nsw additions have been made on the church. They plan to raise the World Service quota. Owiug to the illness of the pastor's wife, he failed to be present. The good people sent him a cash purse. Paid the district superintendent in full. Total raised $29.15.—E. B. Stripling, reporter.

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Southwestern Christian Advocate

LORENZO H. KING, Editor | Vol. 51 | New Orleans, October 16, 1924. | No. 43. | THE METHODIST BOOK CONCERN, Publishers



New Administration Building, Gammon Theological Seminary, Atlanta, Ga.

MAKING PREACHERS FOR A RACE

Gammon Theological Seminary, the only distinctly theological seminary in the world for training Negro ministers, is heroically meeting the challenge offered by present day conditions for developing a more efficient type of ministry to lead and fit the race.

Within the past decade there has been widespread belief that there was a shortage of Protestant students in the theological seminaries of the country. An exhaustive survey conducted in one hundred and sixty American Seminaries reveals a total of more than 9,000 theological students therein, or about one for each 2,600 church members—a fairly adequate supply.

A striking discovery of this same survey was that many of these are students of mediocre ability. Practically fifty per cent have no college degrees, while many are reported as having not sufficient native ability to pursue the course creditably or to make efficient ministers. Equally as astonishing was the disclosure that many of the Seminaries themselves cannot qualify as educational institutions in the technical sense of that term.

Some of these, it is alleged, do not employ the modern scientific method and some do not even require High School qualification for entrance. While others still fail to recognize their obligation to the community as public service corporations.

Performing a large public service in the past, Gammon is promptly adapting itself to meet the requirements disclosed by these general conditions. President Watters' every effort during his able presidency has been bent toward the largest efficiency of this institution in its ministry to the race. Scholastic standards have been decidedly advanced; an enlarged and increasingly proficient teaching force has been selected representing the best in modern theological thought, and most gratifying progress has been made in additional equipment and buildings.

Besides Gammon Hall proper and the beautiful library building. Gammon now may boast a new Refectory, two new Professors' homes, beautiful and commodious on beautiful "magnolia row," where stand four other professors' homes of equal comfort and artistic beauty.

In the new Administration building costing $100,000.00 to be dedicated with classic ceremony on Tuesday, October 21st., the Seminary reaches a notable epoch in its honorable history. This building will house, besides ample office space, the class-rooms, and the Bowen Chapel. It is artistic and beautiful as well; and is a credit to the group of colored artisans who constructed it. President Watters deserves commendation from the entire church for the fine success he is evincing in approximating the Greater Gammon of all our dreams. Every advance of this institution adds to the proof that Elijah H. Gammon its original benefactor, builded more wisely than he knew.

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

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Salisbury	Snow-Hill, Md.	Oct. 14-16	J. E. A. Johns
Easton	St. Michales, Md.	October 21-23	J. N. Jefferson
Wilmington	Milford, Delaware	October 28-30	T. H. Woodley
Holly Springs	Holly Springs, Miss	Oct. 28-Nov. 2	W. N. Rodmond
Durant	Durant, Miss..	Oct. 28-Nov. 2	J. M. Walton
Starkville	Macon, Miss	November 4-9	J. H. Talbert
Tupelo	Tupelo, Miss.	November 4-9	E. R. Miller
Clarksdale	Gunnison, Miss.	Nov. 8-23	J. M. Marsh
Sardis	Hernando, Miss.	November 18-23	C. W. Butler

Woman's Column

Notice to the District Thanks Offering Presidents of the Woman's Home Missionary Society, Mississippi Conference.—The annual "Thanksgiving" season will soon be here. Please urge all auxillaries to put forth special efforts in order that we may carry our department over the top by the end of the year. We shall be glad to receive reports before December 15th. Yours for success, Mrs. Margaret Diggs, Waveland, Miss.

Report of Lexington Conference, Woman's Foreign Missionary Society for quarter ending September 15, 1924: Chicago district, $68.17; Columbus district, $134.76; Indianapolis district, $113.88; Lexington district, $147.87; Louisville district, $28.83; total, $493.51. Banner district is Lexington $147.87; second honor, Columbus, $134.76; third place, Indianapolis, $113.88. Banner auxiliary is Asbury, $80.40; second honor is Centenary, $36.50; third place is St. Mark, $35.00. This quarter closes our year. Let us each pray and work to double our reports for next quarter. —Mrs. C. D. C. Mebane, treasurer, 134 W. 8th St., Paris, Ky.

PARIS, KY.—The District Association of the Lexington District, Woman's Home Missionary Society, of which Mrs. A. E. Hickman is president, met in Clark Chapel Methodist Episcopal Church, Winchester, Ky., August 28-29, 1924. The pastor is Rev. J. M. Hayden. The communion service was conducted by the District Superintendent, Dr. H. M. Carroll, assisted by Revs. Hayden, Simmons, Riley, Saunders, Marbiy and Breckridge. Mrs. Daisy M. Bulkley, National Field Secretary, made a very helpful address on "Methods Negative" and gave a vivid demonstration of a "Dying Auxiliary." The following chnrches reported their work: Paris, Flemingsburg, Asbury, Covington, Maysville and Gunn. It was decided to give a banner next year to the society showing the largest net increase in money. We are blessed with a wonderful sermon by Dr. Carroll on the subject, The Liberal Woman; also with helpful remarks by Rev. Fielding, Drs. Riley, Simmons, Jordan and others. Department secretaries made reports. The president made a splendid address setting forth the opportunity for service. The corresponding secretary reported and announced pledges for the year. The next meeting is to be held at Mt. Sterling, Ky., on invitation of the Pastor Rev. Coleman. The convention was royally entertsined by Rev. Hayden and his good people. Homes and food were both plentiful and delightful. The special program conducted Friday evening by Miss Juanita Mance was enjoyed by all present, and included an address by Mrs. Bulkley, who was a great help during the convention.—C. D. C. Mebane, reporter.

CRESCENT CITY NOTES

MOUNT ZION—On Sunday, Sept. 14th, we had 247 to commune with us. but the climax was reached during our revival the past week, when we were rewarded with 14 accessions which will go down in history as one of the greatest in the history of the church. The revival was conducted by our Dr. J. W. Wells, P. C., ably assisted by his brother Rev. M. L. Wells, of Charlotte, N. C., who is without a peer; we are sorry indeed his stay was so short, for in this matter we are accustomed to many things that habit has rendered necessary in our lives, but in this class of service ss rendered by Dr. M. L. Wells, we never tire. Come again. We gladly welcome home our Miss Gertrude Green, Superintendent of our Sunday School, after a sojourn of many months spent in Washington, D. C., also Mrs. W. E. Robinson, who has taken np her abode in Chicago, Ill., who is on a short visit. We simply and prayerfully mean to win, as we have the confidence and ability. More anon.—E. J. Lacals, reporter.

NELSON.—Brother Minous Nelson, a faithful member of First Street Methodist Episcopal Church, died September 1, 1924, at his home, 2106 Seventh street, leaving a wife, a daughter and two boys to mourn his loss.—Henry Guidry, reporter.

TRINITY M. E. CHURCH.—Sunday night the church was crowded to witness "Jesus and the Cross" rendered by the King's Sons and Daughters and the Brotherhood. The people were benefitted and expressed their apperciation. Miss Cecile Carter sang in her pleasing manner. The members and friends gave liberally. Miss Helen Edwards, the promoter of the swimming pool, was with us. Rev. Hayward spoko of the unselfish work that is being done by Miss Edwards, and asked that the friends come and give to this good cause; $21.65 was given towards the pool. Rev. M. R. Walker, district superintendent, was with us in the class service and expressed his delight at the improvement that hss been made with the classes. Members of the board met and decided to begin a twenty-five hundred dollars drive. September 26, being Rev. Hayward's birthday, the choir and members went to the parsonage and were entertained by Rev. and Mrs. Hayward. The table was beautifully decorated and delicious refreshments were served. Tokens were presented and Rev. Hayward expressed his gratitude. Our prayer is that Trinity will stand where God will be well pleased.—S. A. Jones, reporter.

Quarterly Conferences

HANDSBORO, MISS.—Our third quarterly conference was held on August 2-3. The business session was held on Saturday night, when all officers were present with good reports. The superintendent highly recommended their work. On Sunday, at eleven o'clock, he preached a wonderful sermon which will long be remembered by all. At night, music was rendered by the Senior and Junior choirs; both together have purchased a $400 piano for the church. Our work is progressing nicely.—E. Smith, reporter.

MANCHESTER, TENN.— Stephen Methodist Episcopal Church Charge: The fourth quarterly conference was held August 30 and September 1, with Rev. F. N. Collier, district superintendent, presiding. The pastor, Rev. N. Smith and officers were present with good reports. The superintendent was paid out in full. Rev. G. R. Gray, pastor of Dilton Circuit, preached two soul-stirring sermons; everybody believes Rev. Gray is a good spiritual preacher. On Wednesday eveuing, Sept. 10, at an early hour the church was neatly decorated with the brightest tints of Autumn colors by the young ladies and at 8:30 p. m. the Ladies' Church Aid Club met with a splendid banquet to show their hospitality to Rev. F. N. Collier, district superintendent and Rev. and Mrs. N. Smith. Everyone enjoyed the evening. We are well pleased with our district superintendent and beloved pastor and family and do hope they will return to us at the close of the annual conference.—Miss Clara E. Vannoy. reporter.

MORTON, MISS.—Our third quarterly conference was held at Christian Banner Methodist Episcopal Church. Our beloved district superintendent, Dr. L. W. Price presided. Most of the officers were present with good reports, showing improvements along all lines. Morton is on the upward march, the church being well organized in all departments under the leadership of Rev. J. S. Williams. The District Superintendent delivered a very helpful lecture to the Sunday School and preached a soul-stirring sermon at 11 a. m. Total raised in rally, together with amount paid district superntendent, $253.00. Raised this quarter for pastor, $177.85. Our people are willing to do their full duty. Dr. Price is always welcome at our church.—E. A. Moore, reporter; Rev. J. S. Williams, pastor.

BAXLEY, GA.—The fourth quarterly conference was held at New Hope Methodist Episcopal Church, on the Baxley Charge, August 30-31, with the district superintendent, Rev. C. W. Prothro, presiding. Officers from all over the charge were present with good reports, showing that the work was increasing along all lines. The Home Mission under the leadership of Mrs. E. B. Stripling, is one among the best on the charge. The district superintendent, Rev. C. W. Prothro, preached two soul-stirring sermons. At 3 o'clock, Rev. H. E. Formen preached to a packed house. New Hope choir furnished music under the leadership of A. E. Stripling. The district superintendent made a very strong appeal to the parents in behalf of their girls to attend Haven Home School, which was much enjoyed by all. Dinner was served on the grounds. Some new additions have been made on the church. They plan to raise the World Service quota. Owiug to the illness of the pastor's wife, he failed to be present. The good people sent him a cash purse. Paid the district superintendent in full. Totsl raised $29.15.—E. B. Stripling, reporter.

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New Administration Building, Gammon Theological Seminary, Atlanta, Ga.

MAKING PREACHERS FOR A RACE

Gammon Theological Seminary, the only distinctly theological seminary in the world for training Negro ministers, is heroically meeting the challenge offered by present day conditions for developing a more efficient type of ministry to lead and fit the race.

Within the past decade there has been widespread belief that there was a shortage of Protestant students in the theological seminaries of the country. An exhaustive survey conducted in one hundred and sixty American Seminaries reveals a total of more than 9,000 theological students therein, or about one for each 2,600 church members—a fairly adequate supply.

A striking discovery of this same survey was that many of these are students of mediocre ability. Practically fifty per cent have no college degrees, while many are reported as having not sufficient native ability to pursue the course creditably or to make efficient ministers. Equally as astonishing was the disclosure that many of the Seminaries themselves cannot qualify as educational institutions in the technical sense of that term.

Some of these, it is alleged, do not employ the modern scientific method and some do not even require High School qualification for entrance. While others still fail to recognize their obligation to the community as public service corporations.

Performing a large public service in the past, Gammon is promptly adapting itself to meet the requirements disclosed by these general conditions. President Watters' every effort during his able presidency has been bent toward the largest efficiency of this institution in its ministry to the race. Scholastic standards have been decidedly advanced; an enlarged and increasingly proficient teaching force has been selected representing the best in modern theological thought, and most gratifying progress has been made in additional equipment and buildings.

Besides Gammon Hall proper and the beautiful library building, Gammon now may boast a new Refactory, two new Professors' homes, beautiful and commodious on beautiful "magnolia row," where stand four other professors' homes of equal comfort and artistic beauty.

In the new Administration building costing $100,000.00 to be dedicated with classic ceremony on Tuesday, October 21st., the Seminary reaches a notable epoch in its honorable history. This building will house, besides ample office space, the class-rooms, and the Bowen Chapel. It is artistic and beautiful as well; and is a credit to the group of colored artisans who constructed it. President Watters deserves commendation from the entire church for the fine success he is evincing in approximating the Greater Gammon of all our dreams. Every advance of this institution adds to the proof that Elijah H. Gammon its original benefactor, builded more wisely than he knew.

"UNCLE" JAGGERS

The Literary Digest represents The Manufacturers Record of Baltimore and the Columbia, S. C. Record, and several other Southern propagandist papers as exploiting an incident that occurred recently in Columbia, a Negro being the principal, to prove a certain southern contention.

It is this: "Uncle" Chas. Jaggers, a ninety-three-year-old Negro preacher died in Columbia.

A "whole" city paused during the half hour of his funeral to pay tribute to him; the funeral attendants, numbering "nearly 4,000" colored and white, crowded the church, hundreds standing outside "with bared heads in a drizzling rain."

The Mayor; an ex-Governor; Secretary to the present Governor; head of the Confederate Camp; editors of the daily papers; Executive Secretary of Columbia Theological Seminary, where "the old Negro preacher had frequently attended classes and given many an instructive talk to prospective white ministers", graced the funeral obsequies.

One of the daily papers "is now raising funds for an Old Folk's Home (his pet scheme) to be maintained as 'a memorial to the ex-slave' ".

From this group of facts, these papers undertake to prove that the South is reverent and respectful toward the Negro. It proves no such thing.

It is not within the power of logic to alter the nature of fact or to create objective fact. Every false tenet and theory, dogma and doctrine the world has held has been bolstered up and proven to the satisfaction of thousands who, until the real truth was disclosed, were inveigled into their former false beliefs by the most cogent, plausible reasoning.

Nor is any theory scientifically established by any evidence or observation that fails to take into its purview the whole field of available data. From the limited number of incidents the South is able to marshall as evidence, it is not possible to conclude, and to convince the world, that the South respects the Negro as a human being entitled to all the privileges of other men who make up the social order. To conclude such is a judgment contrary to fact.

Note the characteristic southern title given to him in every reference. He is "Uncle" Jaggers. Why not the Rev. Mister Jaggers?

Just because he was an ex-slave and it is the invariable custom of the South to refer thus to all "old Negroes" especially those who were their slaves; and because the South knows and addresses no Negro minister as the Rev. Mister. Calling Negroes "Uncle" and "parson" and "colored preacher" is the South's direct dodge of the issue of respect involved in the title of address.

In fact the South does not use those respectful titles of "Rev." and "Mr." and "Miss" and "Mrs." in addressing or referring to Negroes. It is the rule of the southern press and of current oral speech to show their intentional disrespect of the Negro, and to humiliate him by addressing and referring to him in written and oral speech as "Jim,' "Mary," "Uncle" and "Aunty" or "the old Negro,' etc.

We wonder if the 'whole' city with its political, civic, social, and religious elite would suspend business and attend the funeral of that other and modern type of Christian minister of whom the race can claim thousands, some of them ministering within the limits of Columbia, heart of Southern idealism. Their attitudes toward a past discredited civilization and their outlook on the ethical relationships of men in present and future social adjustment, are radically different from those of "Uncle" Chas. Jaggers.

With his life rooted in, and drawing its inspiration from, the conditions of a hundred years ago, "Uncle" Jaggers must have been "one of the undimmed splendors of idealism" which is antiquated and forevermore impracticable, and in applicable to these modern days. His primitive simplicity, typical of the old type of Negro preacher, is happily a distinct contrast and contradiction of the present day Negro minister. For "Uncle" Jaggers "was a *familiar figure* about the streets of the state capital over which he *ambled* with a *shuffling gait in* his late years. With his *hat in his hand,* he *begged* from all those he met, but he begged not for himself. What charity he collected was to maintains an Old Folk's Home for the decrepit and impoverished blacks. And the home was an evidence of the faith of 'Uncle Jaggers' in things unseen, materialized into a shelter for those who had not where to lay their heads.

"Simple in faith, he lived only to serve. Sunday afternoons he would ride out *in his shackly old buggy,* drawn by a horse as feeble as its master, to the chain-gang, and this dusky Samaritan would preach to the convicts in the chain-gangs. Few Sundays when he didn't preach somewhere, and he often remarked that *in the seventy-five years of his ministry he always used the same text*: 'Let this mind be in you which was also in Christ Jesus,' Philippians 2:5.

"'A fitting epitaph would be, 'He stuck to his text,' literally, in preaching and in practise."

After all of the adulation heaped upon him by his Southern admirers and the extolling of him by the representative southern press, is it not true that "Uncle" Jaggers' chief stock in trade was his familiarity about the streets as an *"old-time darkey;" "ambling"* in a *"shuffling gait;" hat in hand;' "begging ole marse"* or *"young missus";* and his unpretentious riding out "in his shackly old buggy" to preach from that *"same"* text which he always used?

True, "Uncle" Jaggers was liberally endowed by nature with certain qualities of real and rare value. But every essential character-value possessed by him is duplicated and exhibited in thousands of Negro preachers of every denomination in our present day pulpits. There is no virtue in being an old-time darkey, or in ambling, or in a shuffling gait, or in begging with hat in hand, or in driving an old poor horse in shackly shafts, or in preaching the same text during all of one's public life of seventy-five years. If these are the things the proud south paused to honor and reverence at Columbia the other day, it shows the South's peculiar provincial temper, and advertises her in a rather unsavory fashion.

If "Uncle" Jaggers was industrious and sincere, so are thousands of Negro preachers. If he was consecrated and honest, charitable and true so are thousands of other Negro preachers, who would never make such an exhibit of themselves otherwise as did this ante-bellum prophet. For the past generation there have gone out from the colleges, universities and theological seminaries of the country hundreds of consecrated, cultured, self-denying, convincing Negro preachers, ministering to our group. Many of these have given their lives in the effort to make better in every way, the condition and character of their people in the South. Some of them were Negro Bishops. When these had finished their earthly labors and their deaths were announced, did Columbia or Atlanta or Jackson or Austin assemble 4,000 strong at their funeral to do them reverence; to show that the South respects the Negro? Why does not the South show respect and reverence for the Negro group and its ministry of the newer, superior type. Either the Negro ministry of today to be respected, must revert to the ante-bellum type such as the South delights to honor or the South must learn to honor and reverence those who answer every requirement of the exacting standards of present day intelligent Christian leadership to justify the claim that the South respects the Negro.

But what is more intolerable for our thinking is the gratuitous slur which the southern press in this connection, throws at our Northern friends. It harks back to post-Civil War days with the stock and threadbare reference to the "carpet-baggers" who for years "preached to the Negroes hatred of the whites." It would have been truer to the facts of history had they acknowledged that the South has been shamefully disrespectful toward the Negro because it wilfully enslaved and debased him for two centuries and a half, and grew violent toward both him and the North because his Emancipation and enfranchisement as a citizen was effected against the efforts of the Confederacy. And in the following words, deceiving themselves that they have proven their point, they utter the following indictment: "Some Nothern papers are still so ignorant or unfair as to assert that the Negro is without friends in the South; that the South habitually mistreats him, refuses him just credit where it is deserved, regards him as a lower animal, unworthy of help or encouragement."

But when Northern friends of the Negro, and students of social problems, speak of the South's maltreatment of the Negro; its feigned friendship for him; its reluctance to accredit him as a civic asset; its cultivated concept of him as an inferior animal, it is because everybody is aware that such isolated cases of dress-parade civic-courtesy as the South paid to its "Uncle" Jaggers, by no means discloses that much heralded attitude of sincere respect for the Negro which the South would make the world believe is entertained by the South for the Negro.

THE FALL CONFERENCES

Conference	Place	Date	Bishop
North Carolina	Marion, N. C.,	Oct. 29.	Thirkield.
Savannah	Savannah, Ga.,	Oct. 29.	Richardson.
Texas	Texarkana, Tex.,	Oct. 29.	Jones.
Central Ala.	Birmingham, Ala.,	Nov. 6.	Jones.
S. Carolina	Bennettville, S. C.,	Dec. 3.	McDowell.
Atlanta	Rome, Ga.,	December 3.	Richardson.
Little Rock	Fayetteville, Ark.,	Dec. 3.	Clair.
West Texas	Austin, Tex.,	December 10.	Jones.

KILLED WITH ANNOUNCEMENTS

A patient yet weary soul gave voice the other day to the pessimistic prophecy that if American Protestantism ever died, it should have written on its tombstone as an epitath the words, 'Killed by 'Preliminaries'."

There are times when we all sympathize with him. The damage done to vital religion by tedious and prolix features of the opening part of many church services can never be computed.

Nevertheless, of course, it is entirely wrong to regard the service of worship which comes before the sermon as a "preliminary". It is not preliminary to anything. It is the worship of God, the most far-reaching and important business to which men can ever address themselves. Indeed, there is hardly anything which the church needs more urgently than to be cured of than the blindness which pays so little attention to worship that the exercises of worship are regarded merely as a preliminary to a sermon. The Protestant Church has already paid an extremely heavy price for its many failures in this regard.

While this is true, one blight from which thousands of churches are suffering terribly is that of "announcements." The spirit of reverence, awe and worship which the church should evoke with all the possible resources of wisdom and art is again and again stupidly and ruthlessly killed by a long succession of trivial announcements.

There is a ray of hope in the growing popularity in the radio church service. Churches in which the services are broadcasted, soon discover that their invisible audience imposes the necessity of reducing vocal announcements to a minimum or, better still, eliminating them altogether.

The fact that the Ladies' Aid Society of the Church in Pittsburgh is going to have a chicken pie supper on Wednesday evening at six thirty in the basement of the auditorium, tickets seventy-five cents, is not a matter of thrilling interest to the folks who happen to be listening in at LaCrosse, Wisconsin. Can we not take the hint from that inescapable fact which the radio brings us, that when a company of people come together for worship, the value of that high enterprise should not be jeopardized by having injected into it a long string of announcements of meetings and the sale of tickets.

The spirit of worship is almost strangled forever when to this infliction there is added the unbearable poor taste of the minister who emphasizes almost every announcement with an attempt to crack a joke about it.

Even churches which print bulletins sometimes endure the needless distraction of an emphasis of every announcement which is already printed. Any church which would go to the trouble of printing its announcements and then devote its whole service to the worship of God wihout any interruptions, would find such an increase of spiritual power and uplift that it could never think of going back to the old practice.—H. E. L.

Personal and General

Rev. F. N. Collier, Superintendent of the Murfreesboro District, Tennessee Conference, has recently been honored with the degree of D.D., by Turner College, Shelbyville, Tennessee.

Mrs. Florence E. Knapp, Dean of the College of Home Economics of Syracuse University, was recently nominated for the position of Secretary of the State of New York by the Republican State Convention which nominated Col. Theodore Roosevelt for Governor.

Mrs. W. H. Simpson, wife of Superintendent W. H. Simpson of the Ft. Smith District, Little Rock Conference, is improving from the results of an accident in which two of her ribs were broken a short while ago.

Mrs. Effie T. Battle of Okolona Industrial School, Miss., spent her vacation in special study in Chicago this summer. She appeared on several church and Y. W. C. A. programs, reciting poems from her booklet, "Gleanings From Dixieland."

The Rev. W. A. C. Hughes of the Board of Home Missions and Church Extension, is representing that board at several of the white conferences this fall. During September, his assignment was to the Ohio, North West Indiana, Des Moines and Nebraska conferences.

Gammon Theological Seminary reports a fine opening this year and all candidates for the ministry are urged to attend the Seminary for the largest preparation for their life's work. President P. M. Watters reports the best outlook of any year in the Seminary's history.

Simpson Memorial Church, Washington, D. C., raised $1,660 in a recent rally under the leadership of pastor W. H. Williams. A.M., B.D. This church, occupying a strategic position in Washington Methodism, within two blocks of Howard University, is planning soon to erect a greater Simpson.

Dr. and Mrs. N. D. Shamborguer of South Park M. E. Church, Chicago, are the happy grand-parents of an 8 pound baby girl, born September 14. Mother and daughter are reported to be doing well.

We are pleased to acknowledge receipt of a gracious invitation to attend the twenty-fifth anniversary of their marriage by Bishop and Mrs. William Alfred Fountain of the African Methodist Episcopal Church, to be held Friday, October 24, 1924, from seven to ten o'clock, 418 Houston Street, Atlanta, Ga.

"The Ways of a Business Woman" is the title of an interesting and instructive booklet written by Miss Marion Lyda Norris of Evanston, Ill. In this book, Miss Norris discusses very interestingly, those problems confronting the business woman who strives to make the world a better place in which to live.

Prof. Daniel Lyman Ridout of Princess Anne Academy, has written a little book of charming poems entitled "Verses From An Humble Cottage." These poems are well conceived and well written. His ode to Robert T. Kerlin, is a just tribute to this worthy figure in our American life.

A cablegram received by the Board of Foreign Missions of the Methodist Episcopal Church announces the arrival on September 29, of Bishop and Mrs. George B. Grose in Shanghai en route to their new station in Peking. The Bishop cabled: "Arrived and found all well. Situation gives no cause for concern."

Dr. Ralph Welles Keeler, formerly Director of Publicity for the Methodist Centenary, the inter-Church World Movement and the Board of Home Missions of the M. E. Church, is doing some special writing for the Near East Relief. Dr. Keeler is pastor of Crawford Memorial Methodist Episcopal Church, New York City.

Fire recently destroyed the Gymnasium, and the residence of Dean John Hayward of Morgan College. While the loss is estimated at about $65,000, there was insurance of only about $18,000. The total property valuation of Morgan is approximately $575,000. The plant consists of 26 buildings and the campus of 97 acres in the suburbs of Baltimore.

The Spartanburg District of the South Carolina Conference at its recent session, adopted resolutions of high commendation for the unstinted and very profitable service rendered that district during his six years of encumbency, by the Rev. Dr. J. C. Martin whose administration is spoken of by them as being an "unselfish and well directed administration."

"Educational Aspect of Foreign Missions" is the title of an address delivered by the Rev. John H. Reed, D. D., of Cambridge, Md., before the classes of the Washington and Delaware Conferences Summer School of Theology held at Princess Anne Academy, August 4-11. Publication of the address was ordered by the Summer School and Dr. Reed will cheerfully supply copies to those interested.

The new scientific theory advanced by Dr. Vivia B. Appleton, an American Physician with the Shanghai, China, Y. W. C. A., undertakes to account for the different race groups. Dr. Appleton says, "From the nutrition experts' standpoint, it seems quite likely that food is an element in racial differences. At least food separates the people of one nation from those of another as much as linguistic differences or strange customs."

During the month of October, the South Park and St. Mark's Churches of Chicago are conducting joint revival services, two weeks being given to each church. Among the recent visitors to the South Park Church were Dr. Pezavia O'Connell of Morgan College, Dr. J. A. Whitted of Philadelphia, Dr. D. D. Martin of Gammon Theological Seminary and Dr. J. H. Lovell, all of whom are reported to have delivered strong addresses to the congregation.

(Continued on Page 4)

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BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.—Galatians 6:1.

PERSONAL AND GENERAL

(Continued from Page 2)

At the recent annual meeting of the Association for the Study of Negro life and History, held September 29-30, Richmond, Va., such profitable themes of discussion were ably handled by members on the program as, "The Negro and the Church" "Scientific Study of the Negro"; "Negro History"; "Racial Relations"; "History and Reconstruction". Among those listed as speakers were Dr. J. E. Gregg of Hampton, Prof. C. H. Maloney, James Weldon Johnson, Charles S. Johnson, President W. J. Clarke.

Garrett Biblical Institute has an enrollment of 400 students preparing for the ministry. To accommodate these, new dormitories and other improvements are being projected. To promote the financial interest of the institute, Dr. John R. Jenkins has been elected as the new field secretary. Dr. Jenkins was formerly secretary of the St. Paul Area. Prior to that time, he had been pastor nineteen years, district superintendent of the pioneer workers in connection with the centenary movement in the Chicago Area.

The Lexington District Conference, Dr H. M. Carroll, District Superintendent, recently held its World Service Group Meeting at Asbury Church in Lexington, Ky. Bishop Matthew W. Clair was present and showed his interest in every detail of the program for the success of the council. Pastors from all the churches were present and the tide of enthusiasm ran high for the success of Victory Day and for the advancement in World Service receipts over the previous centenary returns.

Dr. Albert J. Mitchell, pastor of our Asbury Church, Annapolis, Maryland, has been appointed by Gov. A. C. Richie of Maryland, a member of the racial interstate committee of that state. This committee consists of the leading white and colored citizens whose business is to promote better feeling between the races and to report legislative recommendations to the Governor and General Assembly of 1927—looking toward better race conditions within the state.

The Rev. Peter Cartright was the first president of the Illinois Woman's College at Jacksonville, Ill., in 1846. Since that time, this College has grown so that its assets are now more than $1,875,000. Since 1893, Rev. Joseph R. Harker has been its able president. Last year, the enrollment in the Freshman class of this institution totaled 150 and it is now necessary to restrict attendance upon the College until additional buildings and equipment can be secured.

The Rev. T. J. Moppin, President of the National Equal Rights League, has issued a call for the 17th annual meeting of that body to be held with the Trinity Baptist Church, Brooklyn, N. Y., October 21-23. The general theme for discussion and action is "How best to use the Ballot Power of Colored America, to secure Equality and Protection." Every church, and race is appealed to, to send at least one delegate to this convocation.

The Rev. J. H. Lovell, D.D., has accepted the position of Secretary to Bishop R. E. Jones and may be addressed at 2217 Jackson Avenue, New Orleans. For the present. Mrs. Lovell will remain at their permanent residence, 1106 E. 14th St. Winston-Salem, N. C. The older daughter, Florence Bernice, and son, J. William Jesse, have matriculated in the College of Liberal Arts at Northwestern University, while the younger daughter is in Kent Home, Greensboro, S. C., and is completing her High School work at Bennett College.

The International Committee of the Young Men's Christian Association undet the auspices of its World Committee, has issued a ringing call for christian men of all nations and races, to observe November 9-15; 1924, as a week of prayer for young men. Among those mentioned as subjects of prayer are: The countless groups, large and small, who are working to right the world of the horrors of war, race prejudice, intemperance and other foes of society; the great company of young men who are dedicating their lives to God in every field of human endeavor and for that large and unselfish body of men who are giving their energy, time and money to prepare an adequate organization and program for the work of the New National Council.

Drew Theological Seminary of Madison, New Jersy, observed Founders Day on Thursday, October 16th, at 11:00 a. m., in the Seminary Chapel. The address was delivered by the Reverend Ralph E. Diffendorfer, B.D., of the class of 1907, now Corresponding Secretary of the Board of Foreign Missions of the Methodist Episcopal Church. His subject will be, "New Ventures of Faith." Before his election to the secretaryship of the Board of Foreign Mission Mr. Diffendorfer directed the Home Missions Survey for the Interchurch World Movement and was secretary of the educational department of the Commission on Conservation and Advance. He is the author of "Junior Studies in the Life of Christ"; "Child Life in Mission Lands"; "David Livingston—A Modern Disciple of Jesus Christ"; "Missionary Education in Home and School"; "The Church and the Community"; and "Thy Kingdom Come". He was also the editor of the World Service Volume of the Methodist Episcopal Church.

Prof. Geo. H. Trever returned to his work in Gammon Theological Seminary after having spent a very busy summer as usual in the pulpit and Chatauqua work in the churches of the north. He was kept busy at Oak Bluff, Martha's Vineyard here during the month of June; in the Camp Meeting Association Church; delivered the Fourth of July address; spoke for the Women's Missionary Society; conducted a morning meeting during the Camp Meeting in August. His series of addresses on the Epistle of the Ephesians was very highly commended. The authorities of the association stated, "that not for years have we had anything as instructive and uplifting as the course you have given in Ephesians. Your scholarly attainments in the wide field of knowledge enriched us again and again. You have placed us under a world of obligations to you for what you have done for us." Dr. Trever also preached in leading pulpits of New Bedford and Providence, R. I.

A HEAVENLY HILARITY

By Prof. Rollin H. Walker

Restore unto me the joy of thy salvation, and uphold me with a willing spirit. Then yill I teach transgressors thy ways, and sinners shall be converted unto thee.

Strangely enough this pleasure seeking age is out of joy. The fierce pleasure seekers are, of course, out of joy. Joy is like a mirage. It is always eluding those who feverishly seek for it. And then when the thrill is the chief aim in life a man never stops with the seeking of innocent thrills, and soon he has unpleasant memories and then unpleasant outward consequences for his sin, that put gall into his cup of pleasure

But it is not merely the people who are primarily seeking physical and sensual enjoyment that have los heir joy. The inellectuals who look upon the universe and God as a great automaton and explain life in a mechanical way, hey are having a weary time of it. To feel oneself a cog in a grea:

(Continued on Page 9)

NOW IS THE NEEDY TIME—ATLANTA AREA

The Methodist Episcopal Church cannot afford to retreat in this needy time. Our millions have grown up largely from the common folk in all lands among all people with one objective, viz: to find a lost man and save him. We are strictly a missionary evangelical church and strengthened by a program of evangelism and young people's uplift, we minister to the world.

America is our home base, but "the world is our parish." John Wesley's teachings still abide—we cannot be selfish Christians. Our churches in America must continue the larger program begun with the Centenary five years ago. Our schools and colleges seeking a larger reach in equipment of men and buildings must not halt. Our missionaries and missionary enterprizes in the foreign field have sounded our happiest note and we dare not cause them to surrender. They have our prayers of course, but how can they labor without our dollars. Awake, put on thy strength, Oh, Zion!

The Methodist Episcopal Church just recently schooled in World Service, from the last report, is threatened with more than 25 per cent shortage for our whole benevolent program. Last year closing with October 31st, we raised $12,750,000. This was our lowest mark in the five year period. The total receipts of eleven months is $6,168,026. To be equal to even the low level of last year we must raise in one month (October), as much as we raised in eleven months. This is almost miraculous and then it knocks out the morale of a church in the teaching of systematic weekly or monthly giving.

We are up against it. Now is the needy time. The Atlanta Area, colored, is depending on our annual college rally to bring us near our task. Bishop Richardson has emphasized Christian stewardship and is in earnest that the districts in his Area shall not retreat. Which district will win the banner?

Tuesday, October 28th, is Claflin College rally at Orangeburg, S. C. South Carolina Conference to arms! Wednesday, October 29th, is Clark University rally. Atlanta and Savannah Conferences to arms! The Florida Conferences will forward all the cash in hand to headquarters *immediately*. All cash to be credited with this year, must either reach the Bishop in the rally or be sent to headquarters by October 29th.

Let every district superintendent, pastor and key layman join in the college rally. Many, many dollars are needed. Write a big cashiers check and deliver it. It is your sacrifice but it will save the church—the Atlanta Area—from defeat. In these hard times we have a great chance to show our loyalty. This is the *test* year. Now is the needy time.—J. W. Moultrie.

THE PRINCE OF PEACE

By the Rev. W. H. Polk

My heart is stirred because of some of the ideals that are portrayed on the various screens throughout the nation such as that which is given to us in outstanding Photoplays as the Shiek, The Eternal City and numerous others, for it seems that the average movie fan is anxious to see a picture with plenty of fight in it. I suppose I ought not to neglect to mention such outstanding actors as William Hart and Thomas Mix and of course I could make a long list if I was much more of a fan but I am sure the names mentioned will serve our purpose.

The great thought that comes to me is how can we hope to have a warless world when at the same time there is such a propaganda to continue the idea of hatred in the minds of a great host of the American and people of other nations.

Since it was my privilege to witness the onslaught of the Black Shirt defenders of their native country in the Picture of the Eternal City just recently I was made to think of another set of folks who so recently in our town attempted to make a vivid impression upon the minds of the people of the rightcousness of their cause as they marched with hooded regalia of their order bearing upon their heads the insignia of the cross. Their purpose apparently seemed to rid this section of the nation of the bootlegging traffic. This parade was concluded by a car bearing an electric lighted cross upon its hood, while the car contained chimes that played, "Onward Christian Soldiers."

In all of this I am thinking of the Prince of Peace and I wonder if our ideas are like His as to the best method of ridding the land of evil doers and nation destroyers. Did He have this fighting aspect in mind when he said "Think not that I am come to send peace on earth, I came not to send peace but a sword." Did Jesus intend for us to solve our problems by attempting to defend right with implements of war. I wonder if that is His program for this age and all the ages to follow.

I cannot conceive this to be the Christ program, for if I know anything of my Lord at all, I know that He never bids us do anything that He has not attempted to do Himself.

Christ said "All that take the sword, shall perish with the sword." It is not all brave men that fight with weapons. Most persons that kill snakes are afraid of them.

There comes to my mind at this time the story of Mr. Guy DeMaupassant, entitled. "The Coward." He tells of a fine noble appearing young man who attempts by his gallantry to defend what he regarded as an insult to womanhood. He challenged the guilty party to a duel and publicly made a great display of his indignation but after much consideration in his own private room he was afraid to meet the issue and finally committed suicide.

The Prince of Peace did not have to fight for His cause for His cause did not need defending. The principles of Jesus Christ were so lofty that men could not hold them up. The foundation upon which Christ established His kingdom was as firm as the rocks and even when they should pass away His kingdom will still endure.

Jesus came to live His principles and, after living with them, He was willing to die for them and when the world saw that they could not destroy His standards and also preceived that they could not destroy His person, there was left for them but one alternative and that was to accept Him. It is not hard to forsee that every knee shall bow before Him, and every tongue confess that He is Lord of Lords and King of Kings, for He has the only way of life and we cannot go to any other.

I am trying to say, that right does not need defending, but we do need to live right. This is positive fighting.

I think that Jesus was a fighter not as we picture fighters for we think after the flesh and can see the other fellow better than we can see ourselves so we naturally think that we can make others do right with the sword or the pistol and forget about making ourselves do right by letting the other fellow alone. Jesus made Himself do right and because he lived what He preached He was better able to get other persons to do what He did

I am not saying that Jesus had an easy time doing right in this wicked world for satan used every method possible to overthrow His enemy but in spite of all His cleverness, Jesus fought sin and wickedness and is the perfect man.

It is to my mind a sad picture for us to see almost every day little children fighting one another but it is a sadder picture to see parents urging their children on by telling them they must take care of themselves and the saddest of all scenes is to stand silently by and listen to parents instilling hatred into their little minds. The match is very often lighted around the home fires but this spark is fanned into flames as they grow older and visit the movies and are able to read the newspapers.

Can we hope to get a vision of the Christ if our eyes are blinded by hate? Is there any hope for world peace when there is a constant effort to create confusion among individuals.

The sword that Jesus used was love. It is sharp enough to destroy jealousy; it is keen enough to drive hatred away; it will remove all confusion and misunderstanding and by the force of its own strength it will bring to earth peace where there is no peace; and will give to every man, woman and child every right that belongs to them; it will drive from our doors every one that will attempt to take the life of any person for private gain.

Destruction was not in the program of the Master. Hear His words, "I came not to destroy the law but to fulfill it." Hear Him again, "I came not to condemn the world but that the world through me might be saved." And again hear Him, "I came that ye might have life and that ye might have it more abundantly."

Talk about fighting I never heard of such since the world began and I am sure that I never will hear of any other as long as the world stands. Can you not see the Master as He swings His great sword of Love.

I am so poor in trying to draw a picture. I suppose I should use just a little of the present day language. Jesus is our hero, let us not forget that. Of course if you look close enough you will see swords and spears and all sorts of fighting material and then too you will see an angry mob. It is hard for you to guess whose side they are on, for you are likely to think they ought to be fighting for the Master. I wonder if you have not forgot that the Master does not need that sort of stuff to do His fighting. He thanks you for sympathy but he can get along without any help from us. No my friends that crowd of people are the enemies of the Lord, and they have been yelling until their throats are dry, "crucify Him." If they could speak in the language of our day they would be saying "Lynch Him, Lynch Him." It seems to me that this is a real fight. See Him on the cross suffering untold agony, notice those thorns of mockery piercing His brow, hear that taunting crowd, making light of His Kingship. Hear that cursing vile host saying and doing all sorts of things to make his last hours unbearable. I say again it was a hard fight but I am so glad that He won. Did you ask, How do I know He won? Just be silent a moment and listen to words they speak for themselves, "Father forgive them for they know not what they do." A man that can say that under those circumstances I shall follow as long as the Lord shall give me breath. Alexander the Great, Napoleon, Oliver Cromwell are all pigmies alongside of this the greatest of generals.

It takes a bigger man to stand quietly and allow himself to be beaten or killed than to slay thousands in self defense. No coward will allow his enemy to smite his cheek without retaliating; it takes a brave man to do that.

There was in a certain neighborhood a bad dog; he was noted for miles around and the people everywhere stood in fear of him, for he had bitten several persons and the owner was warned to keep him tied. It happened one day that the dog got loose and ran to the railroad tracks nearby in hot pursuit after a limited passenger train. The wonder was that no one on the train noticed the dog. The engineer did not feel alarmed because of a bad dog, neither did any of the crew, and the passengers that did notice the dog smiled at the "poor doggie." The train represented to my mind the onward march of the Prince of Peace, so large, so fast and so comfortable that it dare not stop to notice the barking of the dogs of sin and wickedness.

Jesus brought to the earth peace, but we are to slow to see it; we seem not so anxious to possess this wonderful gift of the Christ and instead of accepting the Peace that He is offering to the world, we are contending for the sword. When Jesus said upon the cross, "It is finished." He gave to the world the ideal of self-surrender. It was not a surrender to the enemy but it was that the enemy had surrendered to Him. They had no more power over Him, He was Master for Eternity.

Would not the Kingdom of God come at once to the earth when men cease trying to defend right, when men cease trying to defend Love, when they cease trying to contend for righteousness and peace with sword and weapons of war, but instead of fighting, start to living right, start to loving all both friend and enemy and start to walking in the footsteps of the Master and if we, like Him, cause enemies by doing the right, let us be ready to change our abode from the earth to the realms above, not by fighting back but by allowing them to kill you for doing the right.

If we could get the movies to screen such plays that would carry this theme as a plot, and the newspapers fill its columns with these ideals, it would not be long that through the agencies of the church, school and the home we could train the world to think about, "Studying War No More."

Winchester, Va.

WHAT AILS THE CHURCHES?

Getting Rid Of The Paralysis of Pessimism Is One Remedy Suggested

By the Rev. Lloyd C. Douglas

Outsiders have not been stingy with their criticism of the church. The absurd lengths to which such impertinence may go, at the present hour, probably reaches the last far-flung outpost of audacity in the case of an eminent sociologist who, in one of our greatest mid-western universities, delivers lectures and writes text-books on the problems of the modern church—a man who has not attended a religious service, other than the funerals of friends, for a dozen years The fact that he is a person of high ideals and irreproachable character, is beside the point. It has been demonstrated that, in his case at least, a man can, today, be an authority on church problems without any first-hand knowledge of them.

This does not mean that we, whose stake in this matter is obviously larger than that of the mere uninformed bystander, have sat silently listening to the gratuitous criticism of self-confessed outsiders, without giving any concern to it, ourselves. Our great denominational parliaments have discussed the churches' apparent predicament, by and large—much too large, one suspects. For it has become popular, of late, to talk of modern problems in the broad terms of their world-wide significance, and their bearing upon civilization.

Of course, this manner of treatment does offer more attraction to the orator, who is scarcely to be blamed for ringing the changes on such dizzying phrases as "saving the world," and "redeeming the social order"—seeing how much more deeply an audience may be stirred thereby than through the commonplace invoice of the prosaic factors which combine to furnish the problem. We have all found that it is more interesting to discourse in terms of "the strategic hour in the life of the church, when it faces the stern necessity of going forward, into a brighter day, or handing its commission over, with a confession of defeat," than to discuss calmly the probable reasons why the Sunday morning congregation, at Grace Church, our town, is insufficient to fill half the pews, or underwrite the budget of its frugal expenses.

That our elders and betters in the leadership of our denominations have displayed a fine and lofty disregard of the insignificant little matters of technique in the management of the local church, should not invite our disapproval. It is their buslness to stand on the mountaintops, spy-glass in hand, noting the larger movements of society, in the bulk. But unless we, local agents, and department managers, soon give some attention to the smaller details incident to our tasks, it is clear that we will have let ourselves in for more perplexity than even they suspect who report disquieting findings from the higher altitudes of prophetic discernment.

How Nehemiah Lined Up The Congregation

It may be a refreshing departure from the customary program of discussing churches' present problems to approach the situation somewhat after the manner in which Nehemiah resolved to rebuild the walls of Jerusalem. Instead of contemplating the whole ruin, from a neighboring hilltop, he rode around through the debris, one night, with a note book in hand. Next day, he invited representatives of the various trades-unions, and merchantile guilds and heads of responsible families, to come out to his tent: and there he said to them, after the meeting had been called to order, "If the only ruined gate was the old Fish-gate, would you gold-smiths build and hang a new one?" And they replied, "To be sure: but what's the good of a new Fish-gate, when the walls, all the way from there to the Tower of Herod, is nothing but a pile of broken brick?" "We'll come to that, presently," said Nehemiah, putting the god-smiths down for one Fish-gate.

"Now you Hassanaah brothers; surely it is to your interest to have this city defended —seeing your property isn't worth a nickel while Jerusalem is in this plight—if all that remained to make you secure was the rebuilding of that section of the wall from the Fish-gate to the Tower of Herod, do you think you could do it?" They thought they could; but what was the use, in view of the fact that the wall was down all the way from the Tower of Herod to the Pool of Siloam. "But if the section I have just specified was the only part out of repair, would you fix it?" persisted Nehemiah. "Assuredly," answered the Hassanaahs. "We will consider that settled, then," said the visitor, making an entry in his little book. And thus he continued to call the roll of the various interests in the city; and, by lunch time, the walls of Jerusalem, and the gates, were as good as rebuilt—contracted for by people who, until now, had simply

IMPERFECT IN ORIGINAL

sat, wailing and wringing their hands, in the midst of tumbled piles of shattered masonry.

One Step at a Time

If the only thing that ailed your church in Ourtown was the fact that your music on Sundays is so bad it makes the high-school youngsters laugh, could you do anything about it? Perhaps you may reply. dolefully, that Grace Church in Our town needs a great many other things beside better music, to make it a going concern. Well; assuming that to be true, will you musically-inclined see that this matter is attended to, without delay? You will? So much for that, then.

If the only ailment your church in Ourtown suffers, today, is the fact that your official board is dominated by some close-fisted old rascal who, if he had practiced the same disgusting economies in his own business, down town, that he advocates in the prudential program of the church, wouldn't be able to buy himself a three by seven lot, next to the back fence, in the village cemetery, could you younger businessmen of Grace Church see to it that he is relieved of his responsibilities at the first convenient opportunity? No; don't make an issue of the fact that there are plenty of other things the matter with Grace Church in addition to the parsimonious policy dictated by Deacon Isaiah Lastword. One thing at a time, gentlemen. Let us shift to low-gear, and plough ahead.

Rev. O. Wattaworld is Despondent

In the very first place, it is to be observed that the general attitude of Grace Church in Ourtown is decidedly pessimistic. This not only shows up in the piteous wails of the Rev. O. Wattaworld, who, living under the juniper tree, discourses weekly of broken altars, the triumph of Baal, and his own sense of loneliness in a godless age of irreverence and anarchy. Of course, this would be enough to account for almost any malady that might be presumed to afflict the institution over which he presides; and he will have to be made to stop it. Perhaps the best way to convince him that there are still a few left, in this wicked world, have not yet bowed the knee to Baal, is by way of an increased loyalty to the church, on the part of you people who compose its local membership.

Suppose Business Advertised as Some Churches Do!

Only a very small per cent of the membership of the average Protestant church speak of the institution in terms of enthusiasm. They are never so modest as when confessing to their holdings therein. Take the case of the Stingem family, for example, of Getemin and Stingem, who own the big department store, down on Main Street. Obadiah Stingem is the brains of an organization that can account for most of its property on the ground of the boss' unfailing optimism. Nobody ever heard Obadiah say, even in times when general business conditions were bad, that there had been any slump at his store. Not that he needed to lie about it. He merely spoke of their satisfactions, and avoided reference to their perplexities. When he prepared copy for their half-page advertisement in The Clarion, for the Friday evening issue, he never said, "for some unaccountable reason, our business is falling off. Fewer people were in here, last Saturday, than on any previous Saturday since the beginning of the great World War, which we suspect has had something to do with our evident decline. We need you! Business is just that bad. And we will do everything in our power to please you! True; our goods are not what they were before we were obliged to retrench, and buy in smaller quantities; but such as we have we offer gladly. Strangers, who have not been in the habit of shopping with us, will receive special attention . You will find lots of room, and plenty of unengaged sales-people waiting to serve you."

No; Stingem knows that this kind of talk would put his business on the rocks within ninety days after he adopted the policy of whining about it. His public notices fairly bristle with polysyllabic adjectives. Never had Getemin and Stingem known such a season! Until further notice, they would close, every Thursday afternoon, at four o'clock, to give the clerks a chance to put the stock rights: there was so little opportunity to do it during business hours, on account of the congestion. Be sure to come early, to-morrow, if you expect to get inside the doors. Unparalleled opportunity! And so forth!

Mrs. Stingem Has Her Say

And yet, when the Stingems have occasion to speak of Grace Church, to their neighbors, they all—from Obadiah and Mrs. Obadiah on down to little Willie Stingem—draw a long face, and deplore the terrible falling off in attendance, interest, and financial support of the organization. "I just said to Obadiah, the other day," remarks Mrs. Stingem, "if things keep going from bad to worse, down there; and a few more people quit coming, I said, the expenses will soon drive everybody else out, I said." And she has spoken truthfully enough; and that is exactly what she said to Obadiah. Moreover, this is what she is saying to everybody. And the people to whom she talks go out of her presence to become distributing agencies for the widest possible dissemination of this death-dealing dose that will make the survival of Grace Church a question of its sheer strength to withstand poison administered by a member of its own family.

It may well be believed that the chief difficulty, in most of our unsuccessful churches, lies not so much with the feeble administrative leadership of the minister, as in the unsportsmanlike attitude of the members, by whose whining pessimism, fault-finding, and general captiousness, the church has been discredited.

Running Down the Church at the Dinner Table

You have been experiencing difficulties in keeping Jack and Sally in the Sunday School. It is your opinion—everybody's opinion—that the rising generation lacks the fine regard for the church which characterized our parents; that the church, as an institution, is losing its grip on the lives of the young people, now growing up, and shortly to become custodians of Christian faith. Well—if this question isn't too infuriatingly blunt what manner of talk, concerning the church, do Jack and Sally hear, at their own family dinner table? Is it surprising that they lack interest? Would it not be more surprising if they had any interest, in the face of all the criticisms of the church that they listen to, home?

Sometimes one hears large doubts expressed about the divine character of the church. Many people think and speak of it, today, as a strictly "human institution." Let them not be deceived. No human institution could ever stand up under such punishment, contumely, and doleful pessimism, as many of our churches have to suffer at the hands of the persons who claim to love them. A human institution has often been known to thrive under opposition from without; but only supernatural guidance could take care of the survival of an institution that receives such bad treatment from within. A college, whose alumni regarded it is as the members of the average church regard their religious headquarters, would close up by the end of this student generation. A bank, whose stock-holders had no more good to say of it than the members of the average church have to say of it, would be subject to a ruin; at any hour.

A few Resignations Would Help

What most unsuccessful churches need most, just now, is a large number of resignations from certain members, forwarded to the officers with the simple statement, "Gentlemen: For many years I have belonged to Grace Church in Ourtown. I have little to show for it. Belonging to it has not made me any kinder, or more charitable, or more lovely of character. Less; if anything. Doubtless this is my own fault. I have gone there on Sundays, and sang, 'I live thy Zion, Lord,' and then I have come home to pick flaws with everything in it, from the color of the carpet, and the length of the pastoral prayer, to the soprano's hat and the squeaky shoes of old Brother Goodenough, who takes up the collection. I have kicked about the expenses, fussed about the ventilation, complained about the preacher; and the snow on the steps, and the dirt in the basement, and the kind of a hymn-book we use. I know that I shall certainly lose my soul if I keep on at this gait. And I can't seem to be able to stop it. I have been at it so long that it has become an obsession. I have tried to quit it; but the habit is too strong. I knock the church to my family, to the other members, to neighbors belonging to other churches. So I am getting out, for the sake of my own soul's salvation—to say nothing of the high benefit I know I am conferring upon Grace Church, by this resolution."

Akron, Ohio.

APPOINTMENTS OF THE EAST TENSESSEE CONFERENCE

Bluefield District—B. J. Martin Superin,-tendent, Bluefield, W. Va., Aanawalt, W. Va., W. H. Brown; Bluefield, W. Va., T. G. Howard; Bluefield, W. L. Sanders; Coalwood and Davy. W. Va., W. R. Burger; Excelsior Circuit, R. D. Washington, (Princeton, W. Va.); Freeman, W. Va., F. B. Bewley; Gary, W. Va., J. W. Manning; Northfork, W. Va., E. T. Anderson; Pearisburg, Va., A. S. Mitchell; Pocahontas, Va., A. D. Williams; Princeton, W. Va., C. H. Hurd; Tazewell, Va., W. W. Ward; Tip Top, Va., A. Lash; Thorpe, W. Va., Supplied by J. W. Revels; Welch, W. Va., I. R. Hill.

Chattanooga District—Emory L. Wright, Superintendent, 206 N. Holley Street; Athens and East Chattanooga, J. G. McBrossi; Chattanooga, Grace Memorial, Edgar E. Hamblen; Chattanooga, Stanley Chapel, Thompson H. Hendricks, Chattanooga, Wiley Memorial, G. F. Tipton; Cleveland, E. P. Gibson; Dayton and Spring City, Supplied by A. J. Kirk, (Dayton, Tenn.); Georgetown and Big Springs, Supplied; Harriman, Samuel Downs; Hixon and Daisy, Supplied by Prince Graham; Jasper and Pikeville, A. F. Shockley; Kingston and Rockwood, Supplied by J. H. Hawkins; Norh Chattanooga, Supplied by A. Williams, (Chattanooga); Ooltewah, Supplied by Linsey Woods; Ridgedale, S. B. Johnson, (Chattanooga); Soddy, Batesville and Coulterville, Supplied; South Pittsburg, F. G. Scruggs; Tyner and Harrison, *Supplied by J. Parker* Crawford.

Knoxville District—J. A .Pickett, Superintendent, 615 Temperance Street, Knoxville, Tenn.; Byington and Tazewell, Supplied by J. G. Guess, (Coal Creek, Tenn).; Clinton and Coal Creek, W. H. Bewley, (Clinton, Tenn).; Elizabethton, Supplied by J. A. Tinner; Greeneville, W. A. Webber; Greeneville Circuit, Supplied by J. A. Pounds, (Morristown, Tenn).; Jefferson City and Tate, J. G. Nash, (Jefferson City Tenn.); Johnson City, W. M. Hailey; Knoxville, Vine Street, A. J. Hughes; Knoxville, Seney Chapel, L. N. Hamilton; Knoxville Circuit, Supplied by W. F. Arnold; Lonsdale Mission, Supplied by Arthur Brown, (Knoxville, Tenn).; Morristown, F. D. Johnson; Mountain City, N. D. Smith; Newport and White Pine, H. S. R. Dykes, (Newport, Tenn).; Pineville Circuit, Supplied by Peter Easley, (Morristown, Tenn.); Rising Sun, S. C. Priest, P. O. Mascott; Russellville Circuit, W. A. Jackson, (Morristown, Tenn).

Pulaski District—Anderson Davis, Superintendent, Pulaski, Va.Abingdon, W. H. Pleasants; Big Stone Gap, R. M. Green; Bristol, E. H. Forrest; Christianburg, J. T. Wilson; Draper Circuit, Supplied by J. M. Watson, (Pulaski); Dublin, H. G. Harrison; Gate City and Dante Circuit, H. L. Johnson; Glade Spring, G. W. Cain; Independence Circuit, J. W. Johnson; Kingsport, Tenn., F. A. Hatcher; Marion, W, C. Adams; New River Circuit, J. F. Prigmore; Pulaski, W. S. Hight; Pulaski, North, J. V. Bolden, (Pulaski, Va.); Radford Circuit, F. D. Thomas; Rural Retreat, J. H. Rogers; Wytheville, C. B. Holloway.

All these appointments are in Virginia excepting as designated.

Special Appointments—Judson S. Hill, President, Morristown Normal and Industrial College, Member, Morristown Quarterly Conference; Edgar A. Long, Principal, Christiansburg Normal and Industrial Institute, Member, Christianburg Quarterly Conference.

THE GREAT OPENING OF PHILANDER SMITH COLLEGE

The 24th of September came to us in full autumnal glory, and with it, professors and students, ministers and laymen, friends, one and all were found wending their way to the college campus and college hall and college chapel for the opening of our beloved school. At 5 minutes of 10 o'clock, all were gathered and devotional exercises were conducted which led us close to the throne of God, and after devotions were over, speeches were made by many of the ministers and laymen, but the principal addresses of course were made by the new president, Prof. Geo. C. Taylor, and President Emeritus Dr. J. M. Cox. To see these men stand together was an inspiration to every one present, Dr. Cox having had the privilege and pleasure of largely shaping and molding the life of President Taylor.

All the teachers with the exception of one were in their places and ready to start the work, and a large body of students enrolled. There was no loitering after the opening exercises. Students found their way to book-stores to get their text-books to begin their work at once.

Let all of our old students, graduates and friends rally to Philander with its new administration as never before. It is a joy to see in our company young men and women of all denominations happily enjoying each other's fellowship which will eventually help in no small degree to break down denominational barriers which hinder us from the close and helpful friendship we need out of each others lives. Philander Smith College is the people's school for every one is welcome here, and find an ideal home atmosphere while they are pursuing their academic work.

Special music was furnished to the delight of every one by college groups and the choir of Wesley M. E. Church. Let all people rally to this institution and let us begin our great drive for an Endowment that will help our school in a financial way as nothing else can and will.

CHARLESTON DISTRICT SUNDAY SCHOOL INSTITUTE

The Thirtieth Annual Session of the Charleston District Sunday School Institute and Epworth League and Ladies' Aid Convention of the South Carolina Methodist Episcopal Church, held their meeting in the spacious and beautiful Wilson Chapel Methodist Episcopal Church at the prosperous town of Greeleyville, S. C., Sept. 18-21, 1924.

The wide-awake pastor, Rev. James Richards, with his alert and sturdy members and big-spirited friends had anticipated and prepared to meet and satiate every thought, wish and hope of body, mind and soul of the assembled delegates and members of the societies. These young people impressed us as being the best and cream of their various charges. Each of the 25 charges was represented by its youthful delegates.

We had not been to Wilson Chapel M. E. Church and Greeleyville long, before we were made glad, composed and welcomed by Mrs. Lucia T. Murry's cheerful greetings and salutations. Miss Sarah Loyd's beautiful words in response proved to the Greeleyvillians our delightful pleasure in the town, church and to be their honored guests.

The business of these societies were transacted and disposed of by our sagacious District Superintendent, A. R. Howard, the prominent merchant and district Sunday School superintendent, Mr. E. J. McCollum; the successful contractor, Mr. H. M. Seele, District Epworth League President, and the accomplished Ladies' Aid Society President, Mrs. W. J. Gupple. The reports for World Service, Episcopal Fund, Ladies' Aid Society, Sunday School and Epworth League were large and encouraging and these young workers deserve and did receive applause and commendation. Many of these young folks read thoughtfully prepared essays and discussed intelligently a great number of important subjects vital to all of the auxiliaries of the church.

The conferences were edified and illuminated with the expounding of the blessed evangel, the Revs. P. E. Mingo, T. J. Pendergrass, and oud District Superintendent, Rev. A. R. Howard, revealed to us time and eternity, hell and heaven and satan and God. Dr. J. D. Whitaker, who was to preach the educational sermon had automobile afflictions on the road approaching, and, therefore, he was hindered, and we were disappointed.

Much praying and much singing were done to give life to the sessions, and inspiration and spiritual comfort to the great gatherings. Mr. R. Rollison and Mr. M. V. Rollison, brothers, together with the Rev. W. R. Gregg, led in a skilled and informed manner in the music and songs for the meetings, while the Greeleyville brass band, led by Mr. Booker T. Keel, rendered enchanting instrumental selections.

The South Carolina Annual Conference Claimants Endowment Agent, Dr. M. M. Mouzon, delivered a powerful address on that subject. He convinced the conference of the urgent need of this cause and the audience gave him $50.00 for the purpose. In the mean time "Claflin, Our Claflin" and "The Southwestern Christian Advocate" themes were ably discussed, and efforts were made to turn the young people's attention and mind toward the great school, and subscriptions were raised for the potent magazine.

The Rev. J. A. Glenn, S. M. McCollum, L. C. Mahoney, Profs. J. W. E. Bowen, D L. Fulton, Mesdames Pervis, Whitaker, Misses Mouzon and Johnson, were prominent visitors at the convention. All of these leaders made helpful addresses.

Four of the most impressive and brilliant events of the session were the "Program of Devotions" led and demonstrated by Mesdames P. E. Gibbes and O. T. Lawton. "The Best Methods of Conducting the Sunday School in the One Room Church", discussed and demonstrated by Mr. E. J. McCollum. The "Recreational Program in Practice," led by Revs. F. Grant, T. J. Pendergrass ;and James Richards, and the strong resolutions for a district superintendent manor on the Charleston District.

On Sunday evening the eight sessions ended. Lasting righteous sentiment and permanent good were secured. All honor to the hopeful body of young people for their life and service. All praise to Rev. James Richards and his members and assistants for their hospitality and magnificent entertainment. — John C. Gibbes.

AN APPRECIATION OF BISHOP M. W. CLAIR, BISHOP OF THE COVINGTON AREA, AND DR. J. M. COX, RETIRING PRESIDENT OF PHILANDER SMITH COLLEGE, LITTLE ROCK, ARK.

By Mrs. H. M. Nasmyth

On Monday night, September 8, 1924, a large concourse of people found their way to the auditorium of Wesley M. E. Church to give glad welcome to the new bishop that the great Methodist Episcopal Church had placed in the borders of the Little Rock Conference to guide its activities for a quadrennium of work, and also to give deep, sacred and sincere appreciation to the beloved President Emeritus of Philander Smith College, Dr. J. M. Cox.

This was not simply a local affair for our own church, but citizens from all denominations were included, and ministers and laymen together with their wives and all others who could come were invited to participate in this large outflow of love and good fellowship. District Superintendents from the various districts were present to welcome the bishop into his area of activity and service, and most of the ministers of the conference were present to greet their new leader with words of fidelity and promise of co-operation and hearty approval of all his plans. Each District Superintendent vied with the other to use heartfelt language in their joyous welcome to Bishop Clair. They also gave beautiful and warm praise to Dr. J. M. Cox.

An appreciation of Dr. Cox for his long service in Philander Smith College was given by Prof. G. C. Taylor, now president of the college. Words are not ours to convey as he did the sacred and beautiful love that was cherished for the President Emeritus. Only his own address printed here would adequately show you the love and veneration in which Dr. Cox is held. President Taylor came to this school when a raw country lad, and it is kind in the God who has made us to put it upon the heart of those in authority in the church to place him at the head of Philander Smith College for he has been made and trained by Dr. Cox himself, and in the characteristics and virtues that are essential for a full growth and a useful man he has been steeped by his noble predecessor.

Another appreciation to Dr. Cox for his splendid work in the local church was read by Mrs. C. E. Stephens, one of the honored and effective schol teachers in the High School of Little Rock. In choicest language she expressed grateful appreciation to Dr. Cox on behalf of the Church for the service rendcred in every capacity of service since hc had lived in Little Rock. T hirty-eight long years has this nestor of education given to the great work of education in the state of Arkansas, and he has laid a broad and strong foundation for the present and future generation to build and enlarge upon, and we count ourselves blessed to have one in our midst as an inspirer and uplifter of us who are younger and will need his wisdom and his counsel as we try to put the great educational program over in this state for God and our church and our people.

The responses by the Bishop and Dr. Cox werc beautiful and soul-stirring. The music furnished by the choir was of the hjghest type and well rendered and received by an appreciative audience. And thus we were ministered up to in mind and heart, after which the vast audience was invited to the rooms below, and there a beautiful banquet was spread upon various tables for the inner man. Good fellowship, and conversations such as becometh only the children of God who are interested in kingdom matters went around from table to table, and we felt as we finished our fellowship that he had sat in heavenly places, and that the King of kings had been our chief guest upon this auspicious occasion. The credit for this joyous time must largely be given to the faithful and alert pastor, Rev. J. C. Brower, who with his splendid committees from various clubs made this occasion possible.

A HEAVENLY HILARITY

(Continued from Page 4)

machine quite takes the thrill out of life. And these people who are often great moralists and full of good advice for the rest of us poor sinners who are tangled up in our iniquities, are strangely ineffectulal in pulling us out of the slough of despond. And well may we pray the prayer of the old psalmist, Restore unto me the joy of thy salvation, and uphold me with a willing spirit; then will I teach transgressors thy ways, and sinners shall be converted unto thee.

The Christian church in a very special sense needs a baptism of heavenly hilarity. This was the note in a peculiar degree of early Methodism, and it was a great element in its power. H ow well the apostle Paul had learned the lesson! Out of his own personal experience he could say, Rejoice evermore; pray without ceasing; in everything give thanks. The writer of the First Epistle of Peter says concerning Christ, In Whom though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory. I will see you again, says Jesus, and your hearts shall rejoice, and your joy no one taketh away from you. Heaven grant the Christian church the joy that will enable it again in a new and wonderful way to proclaim in gladness the evangel to the lost and the degraded and bring them in multitudes into the fold!

SEVEN MILLION NEW VOTERS MAY PARTICIPATE IN PRESIDENTIAL ELECTIONS

The Diplomatic Service of the United States
By H. E. Woolever, Editor of the National Methodist Press

Over 7,000,000 American young men and women have become of voting age since the 1920 elections and this fall will have their first opportunity to cast a ballot for a president. This vast army equal more than a fourth of the total vote of 1920. It has the power to determine who shall be the president for the next four years.

The statistcians point out that the number who have become of age since the last general elections is 7,376,255. This total is arrived at after making a number of reductions and adding 600,000 aliens who have been naturalized since 1920, as well as other persons who because of their army service did not have residences established in time to vote in the 1920 presidential elections.

This large number of new voters presents a great problem to the political managers. If there were a great "youth movement" sweeping the country, such as has been manifcst in other lands, the result of this new vote might in a measure be foreseen. The possible effect of the ballots of the new voters can be appreciated when individual states or sections are taken into consideration, as it is a state pluralities rather than a national majority of the popular vote which determines who is to be president.

The possibilities of the new vote may be seen in such a state as Indiana where the pluralities of the successful candidates in 1916 and 1908 were only 6,942 and 10,700, respectively, and where at the present time the number of new voters is 200,000. The new voters in Ohio number 374,000, or five times the plurality received by either President Taft or President McKinley. Massachusetts has ten times more new votes than the plurality of 1914. New York States has an average plurality of 150,000, although Grover Cleveland carried it over James C. Blain by only 1,000, and Harding and Coolidge carried it by 1,089,929 in 1920. Wilson carried New York State by 200,000 in 1912 and lost it by 110,000 four years later. This year the Empire State will have 6661,000 new voters.

In the border states the margins are narrower. Tennessee has 181,000 new voters, which is five times the presidential plurality in recent elections. Kentucky has 180,000

new voters, which is tix times greater than her usual plurality. West Virginia comes into the limelight this year because of John W. Davis' candidacy. Here the new voters number 109,000, or five times her usual plurality.

California's small Democratic plurality of 3,806 cost Charles E. Hughes the election in 1916. This year it has over 200,000 new voters.

Four states which promise to figure largely in the presidential elections have the following number of first voters: Wisconsin, 184,000; Minnesota, 172,000; North Kakota, 46,501, and South Dakota, 46,535. The youth have it in their power to determine the results in these states.

The "Solid South" with its considerable electoral vote might be disintegrated as a political unit if one half the youth who came to the presidential polls for the first time this fall should cast their votes other than heir orebears,—a supposition which is not at all likely to be fulfilled. However, the number of those who have become of voting age during the past four years in the 16 Southern States is 2,500,000 ,which is more than three times the average plurality of these states.

It is evident that if one were able to tel' how this new vote would be split up among the half dozen and more tickets in the field, he could decide whether the election would go to the House of Representatives or not.

The Young Voters and The Non-Voters

The army of young voters may be counted upon to come to the polls in almost full strength. The privilege of voting, when obtained for the first time, is usually sufficiently prized to be used. However, it is quite impossible to understand why older heads, which should realize that the strength of a democracy depends upon each individual doing his duty, neglect this privilege and responsibility. In 1920 there were, for every 100 votes cast, 96 stay-at-homes or absentees —a total of 25,705,063 who did not cast a vote.

This number of stay-at-home voters is arrived at by deducting 6,200,000 aliens or unnaturalized foreign-born individuals of 21 years of age and over, and 2,000,900 illiterate citizens, white and black, disfranchised under the election laws of twelve southern states. The evil of neglecting the franchise is not confined to one section, but is found in all parts of the country.

One of the worst records among the larger states is that of Pennsylvania. In 1920 when there was cast the largest vote in history for a president, only 1,851,248 Pennsylvania voters cast their ballot, as against 2,479,100 who did not use their voting privilege. This means that to every 100 voting 133 were missing. The next worst record is that of Vermont where there were 100 voters to every 120 absentees. New York with its very large foreign-born population did much better, casting 100 out of every 177 possible ballots.

The states having the best records,—that is the smallest numbers of non-voters to 100 voters,—are the following: Kentucky, 24; Delaware, 33; Indiana, 35; Utah, 44. There are some states in the South where the number of uncast votes is five times greater than the number cost.

The stay-at-homes of 1920 plus the new voters of 1924 total over 32,000,000. This vote should play an important part in deciding the election of 1924. Every active American should find opportunity to serve his country by arousing the neglected voters to their duty. In some countries they determine who shall be the "president" by the use of armies and implements of war. There is a better way. Let us preserve it for the United States of America by making the widest use of it.

American Diplomatic Representatives Abroad

At the present time all the authorized ambassadorships of the United States are filled. The recent appointment of Edgar A. Bancroft, a Chicago lawyer and author to Japan and of James Rockwell Sheffield, a lawyer and business man of New York, to Mexico, after that post had been vacant for years owing to conditions in that Republic, have made the list complete. The other eleven countries receiving ambassadors from the United States are Argentina Belgium, Brazil, Chile, Cuba, France, Germany, Great Britain, Italy Peru and Spain.

The present administration has not yet recognized any government in Russia and by either Turkey or the United States, Consequently we have no ambassador in either the Lausanne Treaty has not been ratified country. At Constantinople we are represented by Rear Admiral Bristol, as High Commissioner. In thirty-four countries we are represented by ministers. There is one vacancy at present, that of Minister to Paraguay . Our Minister at Riga serves three countries: Latvia, Esthonia and Lithuania.

In addition to the above there are 125 diplomatic secretaries of various ranks, know as career men, because of the fact that they are making American foreign service their life work. There are also 453 non-career diplomatic employees. The first session of the Sixty-Eight Congress passed legislation providing for the reorganization of the Diplomatic and Consular Service. Hitherto officers in the ranks have been practically barred from promotion to the higher positions because of the necessity of appointing men of wealth as heads of the embassies and legations. The new law provides a compensation that is inducive to capable young man who desire to make a career in this branch of government service.

Fifty-One Foreign Nations Represented in Washington

There are at present fifty-one recognized diplomatic missions from other countries in the United States. Turkey has no representative here and the only recognized Russian official is a financial attache located in New York. The recognition of Professor Swiddy as the Minister from the Irish Free State was the most recent addition. This is the first time a colony of the British Empire has been given diplomatic representation other than through the British Embassy. Doubtless other major members of the Empire will seek similar privileges.

It has been expected that the Japanese representative might be changed. Such has been the rumor ever since Ambassador Hanihara sent his "serious consequences" message to Secretary Hughes, objecting to the legislation prohibiting Japanese immigration. This government has expressed no desire for a change and up to this writing none has been announced.

The official statement has come that the German Ambassador, Dr. Otto Wiedfeldt. will continue at Washington indefinitely. He has requested his release, as he only expected to remain here for two years. However, owing to the present international development looking to a large loan in order to stabilize Germany and Europe, it has been thought best that no change be made at present.

Dr. Wiedfeldt has the unique distinction of being the only Protestant Ambassador now accredited to the United States. This is the first time in the history of our nation that the ambassadorial group has had but one representative of the Protestant faith.

SPARTANBURG DISTRICT SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION

The Sunday School Institute, and Epworth League convention of the Spartanburg District, South Carolina Conference, convened with the Mt. Olive Methodist Episcopal Church, September 3-7, 1924, Dr. J. C. Martin, District Superintendent presiding.

At 8:30 as per program the services proceded. The Rev. J B. Royal, the preacher of the hour ascended the sacred rostrum, and preached a splendid sermon.

On Thursday morning 9:00 a. m., Dr. G. K. Adams, District Sunday School President conducted the devotions, which were enlivened with strong prayers and lusty songs. The organization resulted as follows: Secretary, Rev. J. James; Treasurer, L. W. Williams; L. W. Williams, S. M. Miller, and J. B. Royal were elected reporters to the Southwestern Christian Advocate, Watchman and Defender, and Spartanburg Herald respectively. Dr. G. K. Adams took the chair and the business was dispatched with ease, dignity and ability.

On Friday 3:00 p. m., Mrs. C. G. Harding, Epworth League District President was called to the chair, and the work of the convention was handled with tact, wisdom and precision.

The sermons, papers and debates, were largely educational, and highly spiritual. A very touching, able and timely feature of the meeting was a glowing and beautiful tribute of confidence worth and esteem of the services of Dr. J. C. Martin, retiring District Superintendent, by the Rev. C. C. Reynolds. The convention voted unanimously the adoption of said resolution.

The Institute and Convention raised for World Service, $408.00. There is contributed to the pages of sacred history, the results of a great meeting.L. W. Williams, reporter.

REPORT OF DISTRICT CONFERENCES

HANNIBAL

Pursuant to the call of the District Superintendent, the Hannibal District Conference, Sunday School, Epworth League, Woman's Home and Foreign Missionary Societies of the Methodist Episcopal Church met in St. Luke's M. E. Church, Columbia, Mo.,. August 20-24. Each session was opened with a very highly spiritual devotional service which served as a stimulus throughout each day's work, and carried its fragrance throughout the session.

Promptly at 9:00 o'clock a. m., on Wednesday, the first day, after devotional led by the Rev. C. C. Reynolds, of Sturgeon, Mo., the District Superintendent, Rev. C. S. Webster took the chair and called the house to order. The Secretary of the last Conference, Rev. F. D. Avant, called the roll; with few exceptions, all answered to their names.

Organization. The Conference organized by electing, unanimously, Rev. F. D. Avant of Hannibal, Secretary. The Rev. C. C. Reynolds was selected as assistant. Rev. Wm. H. Smith, of Troy, was elected Treasurer. Finance Committee, Revs. E. A. Hannah, Mexico; M. L. Jackson, Bowling Green; A. C. White, Ft. Madison, Ia.; Reporters, Southwestern Christian Advocate, A. C. White; Sedalia Tribune, C. C. Reynolds. Rev. E .A. Graham, Montgomery. was appointed to represent the Southwestern Christian Advocate.

The preaching throughout the session was of a high order. All were gospel messages and carried hope, cheer and consolation to all who heard. We shall never forget the forceful sermon preached by Rev. W. D. Rivers, of Truesdale, Rev. D. E. Simmons, A.B., of New Bloomfield, Rev. E. A. Pate. of Louisiana, Mo. Time will not, neither will space permit us to go into detail as to the great sermons preached at this conference. Others who filled our hearts and made them burn with deep things of Kingdom were, Rev. Monroe Dennie of Forestell, Rev. A. C. Poston, the hero preacher of Fayette, Rev. E. W. Hannah of Mexico, Rev. Wm. H. Smith of Troy, Rev. Spencer Ray, Jr., of Moberly.

Reports—The Annual report of the Superintendent was far in advance of any we have ever listened to; it carried many new features, yet told in a unique way all that was being done throughout the district. The reports of the pastors were generally good, all seeming to sense the great objective of the church, viz, putting over the World Service Program and planning fall and winter activities.

Visitors—Several distinguished visitors were present and made interesting and timely talks. They were Rev. M. L. Mackay, D.D., of Sedalia, Rev. Leroy Woolrich, District Superintendent of St. Louis District, Rev. D. D. Jones of Independence and Rev. W. D. Brooks, pastor A. M. E. Church, Rev. H. T. Robinson of the Baptist Church. Others were Dr. Conway, Moberly and Prof. B. J. Herrington of Montgomery, both of whom are entitled to worthy mention because of their conspiciousness and Christian affiliation with the church.

We no longer consider Prof. R. H. Hayes a visitor among us. He is one of us. He is always on hand and always has something to tell. Geo. R. Smith College? Then send on the boys and girls. In his usual and original way the Professor thrilled the hearts of his hearers with a timely message, sandwiched with wit and eloquence setting forth in no small way the importance of "Making use of our opportunities. The "Keynote" of his speech was, in substance, Get the Boys prepared for life as well as the girls, because they (the boys) must be the husbands of the educated girls.

The Hannibal District fent "Over the top" in her emergency assessment quota for Geo. R. Smith Extension Work. Her slogan is, "A Greater George R".

The Conference went on record in adopting what it believes to be a "Safety First" measure in assisting the local church to entertain the delegates and conference. Beginning next year every charge (not church) is to pay a registration fee of $2.00. Unanimously carried. The conference in its closing hours, granted to Prof. B. F. Herrington, license to preach.

Too much cannot be said for the Rev. W. C. Ellis and his good members and friends for the manner in which they prepared for our welfare. Spacious homes were everywhere to be ours. Hearty welcomes from all the city's churches, and plenty to eat at all times.

Sunday School and Epworth League work under the splendid supervision of Mrs. Mary E. Whaley of Hannibal, is in splendid shape. Her report was in keeping with the occasion. Several good p apers were read which furnished much food for thought. The following officers were elected for ensuing year: President, Mrs. Mary E. Whaley, Hannibal; First Vice-President, Mrs. Jessie Graham; Second Vice President, Mrs. Viola Kelly, Third Vice-President, Miss Jennie Alagy; Fourth Vice-President, Mrs. J. N. Cooper; Secretary, Master Louis Riviere; Treasurer, Mrs. B J. Herrington; Organist, Mrs. Spencer Ray, Jr.; Junior League Superintendent, Miss Bessie T. Purnell; Assistant Secretary, Miss Arstella Broach.

The Conference came to a successful close Sunday, August 24, with a spiritual feast. Many of the pastors remaining over were called for and dispatched to other city churches. Next session to be held in Montgomery, Mo. "God Be With You 'Till We Meet Again."—A. C. White, reporter.

ST. LOUIS

One of the greatest sessions of the District Conference and Sunday School and Epworth League Convention of the St. Louis District of the Central Missouri Conference was held at Elsbery, Mo., August 13-17, at the appointed hour on Wednesday morning, the district conference was called to order by our beloved District Superintendent, Rev. Leroy Woolridge and opened by singing, "A Charge to Keep I Have," after which Rev. A. L. Reynolds offered prayer. The District Superintendent read the Scripture lesson from John 14th chapter and commented on the same. The organization of the District Conference took place, Rev. C. Glaspie of Clarksville, Mo., was elected Secretary, with Rev. J. Jackson of Festus, Mo., Assistant, Rev. J. H. Boone of St. Louis, Mo., was elected Treasurer, with Rev. A. E. Miller of Reavor, Ill., and Rev. A. M. Todd of Jacksonville, Ill., assistant.

Rev. C. S. Webster, District Superintendent of Hannibal District was introduced and spoke at this time. He urged that we as members of the Central Missouri Conference should strive to measure up to the requirements as the Church had seen fit to place our own beloved Bishop Clair over this Area.

The introductory sermon was preached by Rev. T. H. Parrish of St. Louis, Mo. It was a great sermon indeed and filled the audience with inspiration. The business sessions of the Conference showed that the work of this district was progressing as never before. Each pastor had a splendid report and the report of our beloved District uperintendent, Rev. L. Woolrich, surpassed any report given by him since on the district. There had been a number of Churches and Sunday Schools organized on the district. Most of the churches as shown in his report had put on the World's Service Program and organized a training night. Splendid sermons were preached by Rev. Thomas of Webster Groves, St. Louis, Rev. A. L. Reynolds of the Good Samaritan Church, St. Louis, Mo., Rev. Woods of Farmington, Mo. These sermons were of high order and filled with thought and inspiration.

The President of Geo. R. Smith College, Dr. R. B. Hayes, delivered a great address subject, "Our Future," Dr. Hayes seemed to have been at his best. Dr. B. F. Abbott, Pastor of Union Memorial Church, St. Louis, delivered a most wonderful address on "The World Service Program." This address will be long remembered by the hearers. The visiting pastors were the Rev. Hannah, of Mexico, Mo., Rev. E. A. Graham, Montgomery, Mo., Rev. E. F. Pate, Louisiana, Mo., Rev. W. H. Smith, of Troy, Mo.

The sessions of the Sunday School and Epworth League Convention were filled with inspiration all the way through. Under the leadership of such a well prepared and equipped woman as Miss Arsama Williams of St. Louis, whose whole heart and mind is in the Sunday School and Epworth League work. No convention could help being inspired to better things. Miss Williams our president and her staff of workers in their annual reports showed progress along all lines in this work, Sunday Schools had been graded, new Sunday Schools and Leagues organized. Adult Bible Class and

Training Classes organized. Miss Williams gave inspiration to the session that will never be forgotten. The Home and Foreign Missionary Society held inspiring meetings and showed progress. Sunday was a great closing day.

At 11 o'clock our District Superintendent preached a soul stirring sermon. Two persons converted and united with the church.

At 3 p. m., Rev. A. M. Todd of Jacksonville, Ill., preached, and one was converted and united with the church. Rev. Dansler preached a great sermon at night. Much is due the faithful pastor and his wife and people for hospitality shown to us. Rev. Shaw did every thing he could to make it pleasant for us.—A. E. Miller, reporter

TOPEKA

The twenty-third annual session of the Topeka, District, Lincoln Conference, convened Wednesday morning, August 13th at Asbury Methodist Episcopal Church, North Topeka, Kansas.

Combined with the District Conference were the Ladies' Aid, Woman's Home Missionary, unday School and Epworth League conventions. Three states—Kansas, Nebraska, and Colorado, are covered by the Topeka District. Denver, the farthest point west. is 568 miles ,over the shortest route, from the seat of the conference. This is, indeed, the district of "magnificent distances."

Though only four months have passed since the annual conference, reports showed that the year's work was more than one-third done. This was especially true of the Benevolences and Ministerial Support.

The District Superintendent, Dr. G. G. Logan, insists that this shall be his last year on the district. Constant travel over three large states for six years makes him anxious to lay down the toga of a District Superintendent for that of the Pastorate. His plans for the future welfare of the district and his advice to both the laity and the ministry or the successful execution of those plans, could not have been more careful, earnest and wise, if he were intended to continue on the district indefinitely. His successor will inherit a district with high morale and as well manned as any district in the twenty Negro conferences. It is safe to say, building on the foundation laid for the last five years, the Topeka District, within ten years, will have in Kansas City, Omaha, Topeka, Colorado Springs and Denver, charges that will equal our best appointments in the South and East in physical valuation, social service, spiritual results and ministerial support. The best men from those sections may transfer to the places named, ten years hence, without any sacrifice in salary or prestige. When that can be done, credit will be largely due to the six years' leadership of Griffin G. Logan.

Dr. William H. Neal, of Chicago, represented the World Service Commission. He discussed Stewardship and Evangelism in the light of the new day and put the cookies where the shortest among us could reach them. Dr. Neal tells the truth so that one cannot forget it. Both the ministry and laity took in his wonderful messages.

It will be easier to organize auxiliaries of the Woman's Foreign Missionary Society since we heard one Miss Bailey, a native missionary worker of eastern India. Her burning zeal for the cause to which she is giving her life and a most excellent command of English, made her message one of the outstanding features of the conference.

Of the $50,000 drive for George R. Smith College, Sedalia, Mo., to cover a period of three years, the Topeka District has been apportioned $4,000. The apportionment was accepted and a very strong committee, most of whom are graduates of the institution, was appointed to apportion this amount to the charges and suggest plans for raising same.

The personnel of the district World Service Commission is a guarantee that the gap between the World Service Commission in the local charge and the annual conference World Service Commission will be well filled.

The best program of the entire week was rendered by the Sunday School Convention Saturday morning, Mrs. Lillian Florence, presiding. And the best number on that best program was rendered by Miss Ora DeMoss, of Manhattan, Kans. Her paper, "The Sunday School, the Foundation of the Church of Tomorrow," should be read by the entire Church.

Mrs. B. A. Bostic, Omaha, was re-elected president of the Epworth League Convention. as was Mrs. J. O. Hailey, Topeka, of the Ladies' Aid and Mrs. Lillian Florence, Topeka, of the Sunday School Convention. Miss Mattie Davis, Dunlap, Kans., succeeded Mrs. Jessie Lindsay, Kansas City. Kans., as district president of the Woman's Home Missionary Society.

Inspirational sermons were preached by the following: Revs. R .D. Gatewood, R. G. Collins, P. A. Morrow, L. L. Scott, J. H. Streete and Dr. B. R. Booker of Muskogee, Okla.

The custom of the district to close the week on Saturday night with a popular concert, by visiting and local talent, was adhered to. The program this year, would have done justice to maturer minds more accustomed to the stage.

The District Superintendent's modesty showed in his having no place on the Sunday program. The results of the day, however, exhibited his wisdom in selecting preachers for the three services. Rev. A. J. McAllister, in the morning, Rev. E. C. W. Cox in the afternoon and Rev. C. R. Ross. in the evening were at their best and each made a profound impression. Memories of the day will live, in the minds of those who were present, for all time.

The secretary of both the District Conference and Conventions, was Miss Elaine Gatewood, the daughter of the popular pastor at Fort Scott, Kans. Though a girl in her teens, she kept a record which, for accuracy and detail, would have done justice to a veteran of the opposite sex.

Pastor Turner and his good people spared no pains to make every delegate fully comfortable. So well did they succeed that the District Superintendent gave Asbury a prize for the best entertainment in six years

Awards of merit were also given as follows: Mt. Olive Church, Topeka, for most money for all purposes and the best Sunday School report; Osage City, Kans., for the best Ladies' Aid report; Omaha, Grove Church, for leading in ministerial support; Dunlap, Kans., for the best report from the Woman's Home Missionary Society, and Denver, for leading the district in Benevolences and contributions for district conference expense.

Rev. W. C. Conwell, Superintendent of the Muskogee District; Dr. B. R. Booker, pastor of Muskogee charge, his wife and daughter; Dr. W. L. Lee, pastor of Centennial Church, Kansas City, Mo., with his Better Half and Rev. T. J. Jones, our pastor at Independence, Mo., were distinguished visitors. By unanimous vote, we go to Lincoln, Nebraska, next year.—H. T. S. Johnson, reporter.

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY, HANNIBAL DISTRICT

The Woman's Home Missionary Society of the Methodist Episcopal Church meeting in session with the District Conference, held their first meeting on Friday, August 22. In the absence of the president, Mrs. Lula Ball, the meeting was very successfully presided over by Mrs. Alderson, vice president. All reports were good and one did not have to be an expert in details to note the increasing interest shown in the work. Amount received this year from the district, $77.80.

On Saturday afternoon—2:30 the anniversary was held. An impressive program was rendered consisting of songs and addresses. The principle address was given by W. D. Rivers of Truesdale. Mo. Also very encouraging remarks by Mrs. E. W. Hannah of Mexico, Mo. Collection, $5.25.

Woman's Foreign Missionary Society of the Methodist Episcopal Church holding session with District Conference in the city of Columbia, Mo., held their second anniversary at St. Luke's M. E. Church, Thursday, August 21st, 3:00 p. m., Mrs. E. W. Hannah. District President, presiding. A good number of the charges were represented and made good reports. The future looks bright and marching with unabated breath and keeping step with the World-Wide program of the Church to the tune of "Onward Christian Soldiers", we will not, we dare not linger here, but, "We Are Gong Forward," "That they may know HIM whom we serve and whose we are." The report of the District President was grand and full of Missionary spirit. Very appropriate and timely remarks were made by the Corresponding Secretary, Mrs. L. M. Jackson, of Bowling Green. Collection, $6.05.

A very interesting program was rendered as an added feature. Address by Rev. Spencer Ray, Jr. Last but not least there was perfected an organization of Young Folks. Total receipts from the district for year, $51.00.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College

Missionary Interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--The Stilling of the Storm.

(Mk. 4:35-41)

OCTOBER 26, 1924

This is auother one of the nature miracles of Jesus as distinct from the miracles of healing. Of course in the broader sense miracles of healing are nature ones, as in this sense man's body is a part of nature. But Jesus' miracles are usually classed as nature miracles and miracles of healing.

This miracle is recorded hy Saint Matthew, Saint Mark and Saint Luke. Sain John omits it. But then he has that of turning water into wine—which the other Gospels have omitted. We repeat what we have said before: the Gospel writers did not attempt to record all of Jesus' miracles —their Book would have been too long—hut only some characteristic ones.

According to Saint Mark this miracle was wrought on the evening of the day on which Jesus spoke to the people the parahle of the sower. He and his disciples were crossing the Sea of Galilee prohably after snnset. Being weary from the exertions of the day (for remember when he was in the cities and towns crowds of people usually thronged around him to hear him teach, have some loved one healed, or out of curosity) he thonght to take a little rest while crossing. He fell asleep. A violent storm arose which threatened to sink the boat and destroy them all. They struggled in vain against the storm as much as in them lay. Finally they despaired of their safety so far as anything that they could do was concerned. As a last resort they decided to arouse the Master. "Mastor, Master", as Saint Luke puts it, "we perish! (Lk. 8-24). I wouder what they expected the Master to do. At least some of them were very much at home on the sea by day or by night! while he was reared inland and prohably had not much, if any experience in managing a boat. Were they simply notifying him of what they cousidered the iuevitable end, or did they expect Him in some way to do something to save them? At any rate they had enough confideuce in Him to want Him to know that they were about to die, so that He would know that they were dying together. Bnt somehow I am of the opinion that they, timidly at least, expected Him to do something in some way to save them, though they did not know just what to expect that He would do. Otherwise there was no reason for arousing Him. But, of course, when people are so greatly excited as were these, they do not always have a couscious reason for what they do. But if this opinion is well founded, they were driven to this hope through their desperatiou iu realizing their utter helplessenss in handling the situation. It has been suggested that Jesus waited intentionally until they had completely lost confidence in their own power. And wo may be sure that this was the case if He was awake before they alarmingly aroused Him.

But what a great contrast between the nervous excitedness of these disciples and the calm self-composure of our Master; At one commaud from Him the storm ahated. And all was safe. Indeed, all was perfectly safe before with Him on hoard if they had only known it. Therefore he moderately rebuked their faithlessness. They lacked the faith of Jesus; and therefore they lacked the power of Jesus. This deserves emphasis: Jesus had ahsolute faith in the Father, not simply because of the consciousness of His own power, hut because he had absolute coufidence in the Father's goodness and omnipotence to save under any circumstances those who trust in Him for salvation, if it he His will to save them. And Jesus expected His disciples, he expects us, to have that same faith in God. This fact shows that his faith did not grow out of His consciousness of power, but rather that he considered His power a result of His faith. Faith is a condition of the power to remove mountains. "Have ye not yet faith"?

This miracle of Jesus at once suggests to us by way of contrast, the incident of Jonah. We said before that Jesus' miracles may usually he duplicated from the Old Testament, though no Old Testament prophet performed as many miracles as he. But this miracle at once shows Jesus as more than a prophet. Jonah was a prophet. He was asleep in a ship that was about to be destroyed hy a storm. He was aroused to do what he could to help save those on hoard. He was asked to call ou his God for help. But Jonah was just as helpless as were the others ou board that ship, because Jonah was a man as the others and nothing more. To call on his God under those circumstances would net have doue any good; because he could not have had the faith necessary to get an answer to prayer. But what a contrast between Jonah and our Lord! Jesus had the faith because He was always obedient unto the will of His Father. His faith itself was somethiug Divine. And consequently He had the Divine power resulting from His Divine faith. He did not have to call ou His God, but only to give the command to the storm to cease; for God He was. He was no mere man—though man he certainly was. He was the God-man. Or think of the Apostle Paul. He worked miracles. But he did not still the storm which eventually destroyed the ship which was bearing him to Rome, as stalwart a Christian as he was. Only the God-mau or God Himself could still a storm like that.

That same Christ yet lives. And He cau work just such miracles today. But our greater need of Him is to still the storms within our hreast. he who is always full or anxiety and worryings and fears and the like, has a veritahle storm within himself which threatens to destroy him. It does destroy his normal self. That storm is alwaya due to a lack of faith in God. What we need to do in that case is to seek the spirit and the help of Jesus. He can save us from shipwreck on our voyage of life.

J. LEONARD FARMER.
Rust College.

MISSIONARY INTERPRETATION

Lessou for Sunday, Oct. 26, 1924.

"Even the wind and the sea obey Him."

(By Rev. D. D. Martin, D.D.)

All the forces of nature obey Christ and are harnessed to His purpose. In the greatest work of evangelizing and saving the world, the winds, the waters, and the lightning, all respond to yield some part of the great work. This lesson shows how completely all nature is under his coutrol. It is the hidden or secret force that may he tho most potent. We are so accustomed to walk by sight that we become alarmed at what we see. The tremendous odds against tho church and the Gospel of Christ seem overwhelming. We forget as did the disciples that the Master of every social and moral as well as of the physical tempest is ou board with his followers, and in the midst of storm he compels the quiet within hy his keeping grace, and when all seems threatening with disaster Ht creates the peace of a perfect calm.

This lesson is of great significance to the missionary of Christ, thrown out to the far flung battle lines across the seas, in the midst of great moral and spiritual opposition, when all are against Him, as was true with Morrison for many years in China before his first convert. How God sheltered Livingstone in his lonely travels up and down, and across the coontinent of Africa. God has sent His messengers to the ends of the earth, hut has been on every ship on which they have sailed, and in every climate to which they have been sent. He has stood with them in fiery trials, a companion in louely hours. The storms of persecutiou have not overcome for he has been their strength.

It is cowardice to hesitate in the call of duty with such protectiou as He affords. "Who can harm us if we be followers of that which is good". To answer the call of service is the best thing possihle for us each, and there is more safety in obedience than in all the carnal security the world has to offer. Seeing the needs of the whole world as we do in the missionary appeal, let nothing cause us to hesitate in the hour of destiny, which is the call of service. "Even the wind and the sea obey Him."

GAMMON SEMINARY.



District Rounds

NAVASOTA DISTRICT
First Round

Anderson Circuit, Nov. 8-9; Navasota Station, 9-10; Bedias Circuit, 15-16; Madisonville Circuit, 22-23; Millican, 29-30; Hempstead Station, Dec. 7-8; E. Hempstead, 6-7; Hockley, 13-14; Brookshire, 13-14; Stoneham, 20-21; Hufsmith, 27-28; Sealey, Jan. (1925), 3-4; Bellville, 3-4; Brenham Station, 11-12; Brenham Circuit, 10-11; Caldwell, 17-18; Somerville, 17-18. Dear fellow pastors—We are looking forward unto another conference year. May we enter it with deeper consecration and with a mind to do the full task. Let there be no strife among us for we are hrothers. May the God of peace and love and of loyalty go with us unto victory. Yours in His name, R. B. Reid, district superintendent.

MUSKOGEE DISTRICT
Third Round

Elliott, Oct. 22-23; Pawhuska, Nov. 11; Independence, 25-26; Big Creek, 28; Oswego, Nov. 1-2; Chetopa, 2-3; Chelsea, 4-5; Coffeyville, 8-9; Tulsa, 16-17; Grand River, 19-20; Weleetka, 22-23; Wewoka, 25-26; Boley Circuit, 28; Boley, 29-30; Okmulgee, Dec. 6-7; Hugo, 11-14; Colbert, 16; McAlister, 18; Eufaula, 20-21; Muskogee, 27-28; Porter 30-31. Dear Brother:—October 12th is Victory Day, I am expecting every pastor to go over the top, and send in your money hy the 15th of the month. Brothers, to fail would be disloyal; the great church has done too much for us iu the field to let her flag trail in the dust. The second District Conference, Ladies, Aid, Woman's Home and Foreign Missionary Society will meet in Coffeyville, Kans., Novemher 6th to the 9th. I am expecting every charge on the Muskogee District to report their World Service collection in full, and hriug your Southwesteru Christian Advocate quota is full.—W. C. Conwell, D. S.

BLUEFIELD DISTRICT
First Round

Anawalt, Oct. 11-12; Tharpe, 12-13; Pocahontas, 18-19; Bluefield, 19-20; Fireman, Nov. 1-2; Princeton, 2-3; Gary, 8-9; Welch, 9-10; Tiptop, 15-16; Tapewell, 16-17; Davy, 22-23; Pearish-

(Contiuued on Page 15

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WHAT THE CHURCHES ARE DOING

WASHINGTON, LA. — St. Mark Methodist Episcopal Church: During the month of Auguet we had a great revival at this charge which lasted fifteen dsys. This revlval was conducted hy the pastor, Rev. J. L. Augustus, who made a lasting impression on all who heard him. The services were largely attended and resulted in fourteen precious souls being led to Christ; four accessions. After the pastor returned from district conference, a hand of young people hrought to the parsonage and laid on the table many pounds of groceries and we thank them for this visit and what they hrought. They were invited to come at their pleasure.—H. Hicks, reporter.

ROCKY FORD, GA.—The second Sunday in September was a high day at Horse Creek. The 57th anniversary of this old historic church was celebrated. At 11 o'clock our pastor, Rev. J. F. Robinson was at his best, he preached from Isa. 55 C., 3 V. We again wish to thank Bishop Mcad and the Savannah Annual Conference for sending us such an eloquent preacher and efficient pastor. In spite of a down-pour of rain we raised $83.00 and on the third Sunday we raised for the trustees $113.00. We are going over the top.—W. T. Lovett, reporter.

TOPEKA, KANSAS—Mt. Olive M. E. Church: Sunday Sept. 14, was a high day at Mt. Olive Methodist Episcopal Church and Brown's Chapel A. M. E. Church. At 11:00 o'clock a. m. a special program was rendered at each church. Rev. J. J. Watson, pastor of Brown's Chapel A. M. E. Church had charge of the services at Mt. Olive Methodist Episcopal Church, and also at the same hour, Rev. A. W. Talbert, pastor of Mt. Olive Methodist Episcopal Church had charge of the services at Brown Chapel A. M. E. Church. At 3:00 o'clock Rev. N. J. Scott, D.D., of Kansas City, Kans., preached a very interesting sermon, and at 8:00 o'clock the big stunt was pulled off: "The Coronation" Mt. Olive Methodist Episcopal Church was winner in the contest. The amount of money raised by Mt. Olive Methodist Episcopal Church $353.65. Each pastor and their members did their part to make this rally a success. The program was very interesting, and well worth 25c. As members of Mt. Olive Methodist Episcopal Church, we are proud to say that as our pastor was winner in the contest he was crowned with a crown of stars and Rev. J. J. Watson with a crown of thorns.—Mrs. S. J. Gossett, reporter.

BOYCE, LA.—At Kynett Methodist Episcopal Church Wednesday night, the Rev. E. W. Jackson preached a noble sermon; subject: "God Is Our Refuge and Strength, a Very Present Help in the Time of Trouble," the sermon was preached to the delight of all present. After the sermon, the Rev. S. C. Williams, the pastor of Kynett, made a brief statement touching the illness of Rev. Jackson and the trouble he had had in the loss of his daughter, after which a collection was taken for Rev. E. W. Jackson; the sum of $5.80 wss given him.—Bro. D. L. Harfor, reporter.

MAYSFIELD, TEX.—Sept. 28, 1924, was our rally day at Milan Grove M. E. Church; Rev. J. Coe, psstor. We raised $101.02. We are trying to go over the top with all claims. We will meet all claims by the annual conferencs. Pray for our success.—C. W. Renfo, reporter.

KANSAS CITY, M.— Centennial Methodist Episcopal Church: They have a great membership, and it is still growing, numerically, financially, and spiritually, hy leaps and bounds. We are living close enough in the last ten years to say Centennial has had some very good pastors. They now have an exceptional pastor; his plans seem to work well with the boards and clubs of his church. The pastor, trustees and members all seem to he of one mind for a larger and hetter church building. This is our largest Negro Methodist Episcopal congregation west of the Mississippi river; they have msny clubs working as the busy bees in a hive. The stewards are under the watchful care of Brother J. W. Council, the district steward. Three years ago when this God-man was elected to this office, when one hundred and fifty dollars was reported collected over Sunday and Monday night, which was Love Feast night. We would clap our hands for joy, when the district steward would report $150.00. Brother Council served notice on all concerned six months ago, he would not be satisfied until he go Centennial to lay $500.00 down on the table dnring quarterly meeting Sunday and Love Feast night. On the first Sunday and Monday night this September, that most efficient district steward with his helpers counted and reported $531.38. This never had been done in the history of this church. Our district superintendent, A. H. Higgs, D.D., was present and rejoiced with the pastor, Rev. Dr. W. L. Lee, Rev. Johnson, and others. Our district steward had won the victory. It was a real religious Love Feast of the old type. They are planning a $10,000 rally in October—O. A. Johnson, reporter.

DIXIE, LA.—On Saturday night, September 6, at Thomas Chapel Methodist Episcopal Church, there was a great surprise given the pastor. A basket was presented him containing 25 pounds of choice grocsries and a nice cash purse. This party was led by Sister Fannie Harrison and Sister Laurina Johnson and others. May God biess them. Come again.—E. H. Knox, pastor.

Quarterly Conferences

HILLTONIA, GA.—The fourth quarterly conference wss held at Leete's Methodist Episcopal Church, with Rev. J. S. Stripling, district superintendent, in the chair. All officers except one, were pressnt with good reports. This was one of the hest conferences in the history of the charge. We are proud of Rev. Stripling; a great man is at the head of this district. He preached a great sermon at 11:30. We paid the district superintendent in full. We will not forget our able and up-to-date pastor, Rev. J. W. Watkins, and ask for his return to us another year. He is bringing things to pass here.—Stephen Owens, reporter.

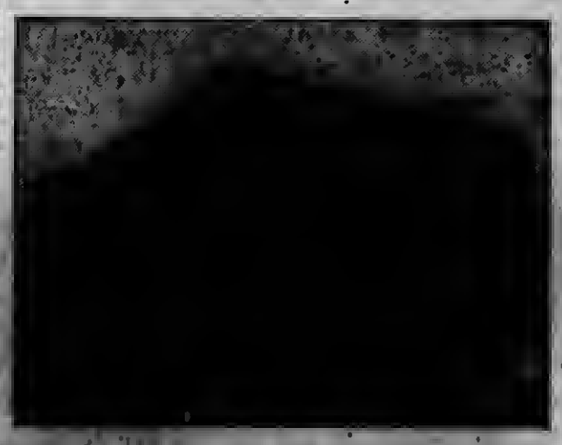
MORRISTOWN, TENN.—Our third quarterly conference was held at Clark Chapel, Dutch Bottom Circuit, Ssptember 6-7, with our heloved district superintendent, Dr. J. A. Pickett, in the chair. The work of the church was carefully looked after. On Septemher 7, the pastor presched at the morning service, and the Rev. Pickett preached at 3 p. m. The district superintendent was paid in full, $6 for pastor. We were glsd to have Rev. P. Easley and his people from Pineville, with us, also Rev. H. R. Dykes of Newporth.—J. D. Hawkins, pastor.

SUMMIT, MISS.—The third quarterly conference was held at Summit, September 11-12, with the district superintendent, Dr. G. W. Smith, present. The elder found the work in good condition, with the work well in advance of last year. We have rsised up to date for World Service $187.00, and have paid our new church at Magnolia out of debt, which was over $1,200, when our pastor came to us last year. We have added to ths church this year, 30 new memhsrs. The district superintendent, Dr. Smith, preached a great sermon from the text: "Walking With God". Truly the good Doctor was at his best. We paid the elder $23.75. We are working to make Victory Day pay-up day for our World Service quota and we look forward very happily to the victory for the Master. On Septsmber 14th, we had at Summit, a "Bse Hive Rally" which was a success. The total raised for the day $115.36. The Bible Class, under the leadership of Sister Alma Pinckney is doing great work, they have put new Blhies in the church, and added more electric lights on the church lawn, and this week they are putting in coal for the wintsr. We take time to commend these good people for the loyal way in which they have stood hy this year. Ws look forward with prayer to the few months of the conference year very hopefully and we hope to give a good account of our stewarship at the conference—Harrison McGowan, reporter.

SHAW, MISS.—Ths second quarterly conferenne was held at Hazel Chapel Methodist Episcopal Church. on the 7-8 of September, Rev. Williams, presiding, as Dr. Scarborough had to be away. Nearly all the officers were present, showing some improvement on all lines of church work at this point. Rev. Williams preached day and night; too much cannot be said of him. Tho Lord's Supper was administered, 27 persons communsd. Amount raised in this quarter was $23.05. Rev. W. M. McCaskill has well played his part in trying to carry out the program of the church. We mean to stand hy him.—W. M. McCaskill, P. C.; Modgie Holloway, reporter.

CUERO, TEXAS—Brother's Chapel, Methodist Episcopal Church, was visited by the Reverend A. L. Carper, district superintendent of the San Antonio District, Septemher 27-28, 1924, who held our fourth quarterly conference. The pastor and a

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majority of the officials presented written reports. The business on Saturday night could hardly be excelled; Sunday was a high day. The pastor conducted the quarterly review. At 11:00 a. m. Rev. A. L. Carper preached to the edification of a good audience. At 8:00 p. m., he gave us another helpful message which should live long in the memory of all who heard it. The financial tone of the work is keeping pace with the spiritual side. We have had sixteen accessons this quarter. Money raised Ssturday and Sundsy, $86.50. We hsve been hindered by sickness but we sre hard at work hoping to bring up a round report. This is Rev. A. L. Carper's first year as district superintendent. We are glad to say that he is making good. His men are standing by him—J. H. Swann, reporter.

LANETT, ALA.—Our fourth and isst quarterly conference was held at Goodsell Memorial Methodist Episcopal Church, Sunday, September 14-15, 1924. Despite the down pour of rain, Sunday, a goodly number of the offlcisis were present with good reports. At 11:30 a. m., the Rev. P. H. Kelley came to us with a soul-strring sermon, after which the roll of unit leaders was called. Collection $29. Sundsy night service was put off on account of rain. Monday night the business part of the conference was in session; our able District Superintendent Dr. N. J. Wallace addressed the conference. After a scripture lesson was read the district superintendent congratulated us for the nice way of raising the benevolence of the church. We are always glad to have our district superintendent with us, he has the church at heart. We owed the district superintendent $34.63 for which the pastor, Rev. H. Kelley, was able to give a check, which took him by surprise.. We are glad to say our church is moving upwards. Total collection $54.75. We are all waiting to hear of Dr. N. J. Wallace being our district superintendent for the ensuing year. We pray God's blessing upon him that me hay live long in the service of our God.—E. E. Wright, reporter.

RICHTON, MISS.—Our fourth quarterly conference was a great success, our beloved District Superintendent, Rev. P. H. Rembert, was present and in his usual way, presided with care and kindness. Conference members were present from each church, and presented the work to be in a progressive state. Our pastor, Rev. D. Roy, knows how to get results. and we are proud of him. Stewards reported paid pastor this quarter $247.60; paid the district superintendent, $79.60, which paid him in full for the year, $226.00. World Service money paid $230.00. Conversions and accessions for the year 52. Trustees for the quarter $265.00. Grand total raised for the quarter, $617.20. Dr. Rembert is a great district superintendent, and we love him.—C. H. Bolton.

DISTRICT ROUNDS

(Continned from Page 13.)

Burg, 29-30; Bluefield, Va., Dec. 6-7; Excelsior, 13-14; Northfork, 20-21; Beckley, 27-28. Brothers—We have pledged ourselves to raise one-fourth of our benevolence and send in to the office at Chicago, by October 31, 1924. Let us not fail. Push forward every interest of the church and the church will not fail us. Put on a rally for the *Southwestern Christian Advocate* in as much as we have neglected it in past years. Remembering I am with you in prayers and labour. Your Brother in Christ, B. J. Martin, D. S.

MONROE DISTRICT
Fourth Round

Caspar Chapel, Oct. 18-19; Lake Providence, 26-27; Mt. Sinai and Beuiah, Nov. 1-2; Jones and Fairbanks. 2-3; Wissner and Sicily Island, 8-9; Bonita and Gallion, 22-23: Washington and Anderson, 29-30; Bosco and Columbus, Dec. 6-7; Winsboro and Gilbert, 13-14; Bastrop, 20-21; Nebo, 21-22; St. James, Monroe, Jan. 4-5; St. Paul, Monroe, 4-6; Transylvania and Roosevelt, 7-8. Dear Brethren—I am hoping and praying that this will prove a successful year for each of us. You are to be complimented for the way in which you have presented the various causes of the church, and for having succeeded in so many of them. True, we have had a deal of sickness, and man adversities in the industrial and agricultural departments, still with the Master leading us, we should brook every disappointment; master the combined forces or hindrances, and come to the annual conference with a commendable report and "over the top" indelibly stamped on our banners. Thanking you for your loyal support and cooperation during this conference year, I remain yours sincerely, John A. Lindsay, D. S.

LOUISVILLE DISTRICT
Third Round

Dulaney, Oct. 14-15; Eddyville, 16-17; Smithville, 18-20; Grand Rivers, 21; Princeton, 23-26; Young People's Meeting, Coke M. E. (District Council), Oct. 27; Ministers' Institute, Calvary Methodist Episcopal Church, 28-30; Anchorage, Nov. 1-2; Hartford, 1-2; Morgantown, 5-6; Bowling Green, 7-9; Sub-District Meeting: Auburn, Nov. 10-11; Drakesboro, 12; Greenville, 14-16. Joseph Small, Eminence, Nov. 19; Smithfield, 20; Chapiln, 22-23; Camp Branch, 24; Finchville, 25-26; Shelbyville, 28-39; Sub-District Meeting: Irvington, Dec. 4-5; Owensboro, 6-7; Lewisport, 8-9; Tell City, 10-11; Hawesville, 12-14; Sub-District Meeting, Cloverport, Dec. 14-15; Frank Shipman, New Haven, 17; Boston, 18; Lebanon Junction, 19; Jeffersontown, 19-21; Twenty-fourth Street, 21-22; Rescue Mission, 23; La Grange, 27-28; Pewee Valley, 30-31; R. E. Jones, Jan. 4-5; Taylor Mines, 8; Beaver Dam, 9-11; Leitchfield, 11-12; Vine Grove, 13; Hardinsburg, 17-18; Dorseey, 20; West Point, 21; Coke M. E. Chapel, 17-18; Simpsonville, 21-22. Dear Brethren: The task is ours; let us meet it like men of God. Push World Service. Have a good revival. Put Southwestern in every home if possible. Week preceding third quarter is Tithing Week. Friday before third quarter is Fast Day. District Council at Louisville October 27. Institute Louisville, Ky., October 28, 29, 30. I am, your brother, R. F. Broaddus, 827 Sonth Preston Street, Louisville, Ky.

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Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Easton	St. Michales, Md.	October 21-23	J. N. Jefferson
Wilmington	Milford, Delaware	October 28-30	T. H. Woodley
Holly Springs	Holly Springs, Miss	Oct. 28-Nov. 2	W. N. Redmond
Durant	Durant, Miss..	Oct. 28-Nov. 2	J. M. Walton
Starkville	Macon, Miss	November 4-9	J. H. Talbert
Tupelo	Tupelo, Miss.	November 4-9	E. R. Miller
Clarksdale	Gunnison, Miss.	Nov. 18-23	J. M. Marsh
Sardis	Hernando, Miss.	November 18-23	C. W. Butler

CRESCENT CITY NOTES

The district meeting of the Woman's Home Missionary Society will meet at Grace Church, October 22. Meeting will open at 7 p. m., sharp. All the presidents, secretaries and members of the local auxiliaries are asked to be present, business of importance.—Mrs. Lucy D. Walker, corresponding secretary.

WILLIAMS M. E. CHURCH.—The local preachers rally at Williams Church was a great success under the leadership of Bros. Gidry, Brown and Albert, the son of Dr. A. G. P. Albert; $30.00 was raised. Mrs. O. J. Calwell, Miss Bertha McNeal and Miss Poche are back home again. Mrs. Amella Turnor, State President of the Woman's Home Mission for the State, will visit Chicago, Ill. She will visit her brother Jonah and will attend the National Convention of the Woman's Home Missionary Society of the Methodist Episcopal Church.—J. W. Turner, reporter.

OBITUARY

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

SMITH—Mrs. Amanda Smith departed this life, Sunday morning, August 24, at 8:30 a. m., Morristown, Tenn. Sister Smith was converted and joined the Methodist Episcopal Church under Rev. James Hawkins, 30 years ago and lived a true Christian. She was 50 years of age. One son, one sister, two brothers and seven grandchildren survive her. Her remains were laid to rest in Cherry Grove cemetery. The funeral was conducted by Rev. J. Davis Hawkins.—Reporter.

PERRY—Sister Clara Perry, Houston, Tex., died September 6, 1924. She was a member of the Methodist Episcopal Church, Sloan Memorial, for a number of years. She was sick over three years, but was willing and ready at the end. She leaves to mourn many relatives and friends. Her funeral was largely attended. Her pastor, Rev. T. M. Jackson, officiated.—Miss Clara James, reporter.

HALL—Mike Hall, a member of Adams Chapel Methodist Episcopal Church, age 47, joined the church in the days of Rev. N. Cannon. He was ill about three weeks, and was taken to Natchez, where he underwent an operation, after suffering about four days, he fell asleep in Jesus. He would do anything for his church. The last Sabbath while he was at home he paid his dues. He leaves a wife and son, two grandchildren, three sisters and a host of friends to mourn his loss. His funeral was largely attended. Rev. J. Louis assisted the pastor. Closing remarks by the pastor of the C. M. E. Church, Prof. Ford All spoke in high terms of the deceased. Rev. W. L. Mills, officiated. His body was laid to rest in the Fayette cemetery.—Reporter.

SIMS—Mrs. Ida Sims, of College Park, Ga., born May 1, 1862, departed this life September 19, 1924. She had been a faithful member of the Methodist Episcopal Church for more than 45 years. By her beautiful Christian character and warm, inspiring friendliness, she has won an almost innumerable host of friends. We feel that her loss is an irretrievable one. The funeral services were conducted by the Revs. W. B. Woods and J. F. Dorsey. She leaves two sons, J. S., and B. E. Sims, and one daughter, Effie Williams, to mourn her loss.—Reporter.

FRISBY—Brother Mose Frisby, age 80, departed this life Sunday night, August 10, 1924, at the home of his stepson, Luke Williams. His remains were brought to his home at Eutaw, Ala., and funeralized in the church where he had labored for about 49 years. Rev. Jones preached the funeral and emphasized the words of our Master "Well Done Thou Good and Faithful Servant." After the sermon and while his friends were viewing his remains, Rev. G. A. Wilson sang "Asleep in Jesus." Brother Frisby held every office in the church and was Sunday School Superintendent as long as his health would permit. He was a citizen in the heart of each race represented in Eutaw. He is survived by a stepson and adopted daughter, four grandchildren and a host of relatives and friends.—Mrs. Lennon Wallace, reporter.

PATTEN—Brother Isacc Patten, age 65 years, was converted 39 years ago, joined Baldwin Methodist Episcopal Church. After a period of eight or ten years he moved to Brooksville; he found no Methodist Episcopal Church, but began at once planning for a church in Brooksville. The struggle under which he and five others had to go no one knows but they and God. This church has grown in membership from 5 to 75 strong. All these years he has been a member of the trustee board and faithful to his church, devoted to his family until death. On September 4th, at 3:00 a. m., he was called from labor to reward. His funeral was attended by his pastor, Rev. J. W. Byrd, in Wesley Chapel Methodist Episcopal Church, Baldwin, La. A wife, two daughters, one son, five grandchildren and a host of friends are left to mourn his loss.—Reporter.

JONES—Rodgers Jones, the son of J. M. Jones, died June 29, at the age of 22 years. He was a member of Mt. Zion Methodist Episcopal Church. He leaves father, five brothers and three sisters to mourn his passing. The funeral was conducted by the pastor, Rev. F. L. Woods and Rev. Tom Anderson of the Baptist Church. Remains were laid to rest in Mt. Nelson cemetery.—Reporter.

JACKSON.— Miss Helen Jackson, the daughter of the Rev. E. W. Jackson, died at Marthaville, La., Sept. 20, 1924; she was born April 1st, 1908. The Rev. S. C. Williams was called to attend the funeral, and was assisted by the following ministers: Rev. S. P. Branch, Rev. N. Lloyd, Rev. S. K. Butler the pastor of Marthaville. A host of friends went from Boyce on Sunday morning to attend the funeral services. She leaves a mother and father and grandmother, husband and baby to mourn her loss. Bro. Harfor, reporter.

WIMBERLY—Sister Emma Wimberly, a faithful member of Fairfield Methodist Episcopal Church, Shreveport, La., died in the full triumph of faith August 8. She was happy all through her illness and would always ask of the church and its workings She was president of the Ladies' Aid and was faithful and did her duty. She leaves to mourn her passing, husband, four brothers, three sisters, three daughters and a number of relatives and friends. The funeral was conducted by the pastor, Rev. T. A. Bailey, assisted by Rev. J. A. Williams.—Reporter.

GRAYDEN—Sister Birdie B. Grayden of Vanceville, La., died September 17, 1924, after an illness less than three weeks. Sister Grayden, after suffering for nearly three weeks, underwent an operation for appendicitis. She survived the operation for seven days and every one was expecting her to be moved to her home in the next day or two, when she died almost suddenly. Sister Grayden was converted and joined Mt. Zion Methodist Episcopal Church when quite a child and lived a consistent Christian until her death. She leaves a mother, several relatives and a host of friends to mourn her loss.—S. S. Earles, pastor.

WEBB—Rev. J. B. Webb died August 24, 1924. He was a faithful minister of the Central Alabama conference. He was converted at 11 years at Quincy, Fla., and in early boyhood he became a minister; he worked in the service of God converting souls and building churches for 40 odd years. He was ordained a deacon under Bishop Mallalieu in the year 1899, and in 1904 he was ordained elder under Bishop D. A. Goodsell, in whose office he worked heartfully. He gave his life to the cause of Christ until finally broken down in health, but not in faith, he retired, but his heart was still with the church. He leaves a daughter, a son, one sister, a host of relatives and friends to mourn his loss.—W. M. Hobdy, reporter.

CRUMPTON—Sister Hattie Miller Crumpton, one of the oldest members of Wesley Methodist Episcopal Church, died suddenly September 10, 1924, was born in Vicksburg, Miss., July 24, 1843. She lived 81 years; 60 years of her life were spent in the service of the Lord. She was married to Thomas Allen Miller in the early sixties with whom she lived forty years, until his death. In 1911 she was married to Bro. Lymus Crumpton with whom she lived until her death. She leaves a husband, two daughters, and other relatives to monrn her passing. Dr. J. C. Hibbler preached the funeral sermon. Her remains were laid to rest in the city cemetery; Rev. M. P. Johnson officiated. —M. P. Johnson, reporter.

TALBERT—Frank Talbert, Jr., the eldest son of our pastor, Rev. F. J. Talbert, Lexington, Miss., died September 21. He was ill only a few days. A wife and one child survive him. Rev. Talbert had just returned from St. Louis, Mo.—Mrs. C. H. Gerald, reporter.

CHARLES—Mr. T. C. Charles, born and reared 59 years ago at Piedmont, S. C., the only colored florist in the state, died at his home Wednesday August 20th, at 6:15 p .m., and was funeralized August 22nd at 10:00 a. m., by the Rev. Dr. G. W. Cooper of Darlington, S. C. Rev. L. W. Williams, pastor of Silver Hill Methodist Episcopal Church, (Charles' pastor); Rev. E. W. Adams the writer, and the Rev. D. L. Witherspoon, A. M. E. Church, who was also present and assisted. After the service, the body was taken to Piedmont, S. C., by his own request, and was buried. Brother T. C. Charles came to Spartanburg from Pisdmont about twenty-five years ago and has successfully conducted his business as a florist. This business he continued until his death. He joined the church at Piedmont and became an active member in all the church activities. When the ground was purchased for the new church site, he paid the first dollar and when the church was built, he was the first to pay his full assessment. There survive him, a wife, Mrs. T. C. Charles and a niece in the home, Miss Hallie Q. Brown. Many relatives and a host of frisnds left to mourn his departure.—E. W. Adams, reporter.

CARD OF THANKS

The Rev. E. W. Rogers, the pastor of the Lauderdale Charge, wishes to thank the good sisters of Mount Zion Methodist Episcopal Church of the Montrose Charge for a cash purse given him at the close of their revival. This movement was led by Sister Ethel Morgan and Sister Fannie Milsap, Sister Maggie Lee, Sister Lomock. We closed a great revival with five added to the church.—Rev. B. J. Cooper, pastor, reporter.

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GETTING THE OLD PREACHER'S NUMBER

By Rev. W. H. Phelps

Editor, Michigan Christian Advocate

The old minister has more real value to the square inch than any other of the nation's assets. Even as a student preacher he justified the expenditure of the Church in training him for service, and we began to get dividends on our investment even before he left college or seminary; and he has continued to be a dividend-payer all through the years. Any proper appraisal will show a big balance in his favor.

Take a glimpse of the daily output of his life, character and service:

He has made more good citizens out of bad citizens than all the political parties combined.

He has made more steady workers out of salvaged idlers than all the unions in his town.

He has given many a man the secret of character, and an impetus toward a successful career. Chambers of Commerce might well elect him to honorary membership.

He has been a great preserver of the peace by crime prevention, and his influence has helped to keep people out of the courts.

He has saved many a home from disruption, and taught young couples the secret of a happy home, and guided hundreds of children into the ways of Christ.

He has turned many young hearts toward the goal of their life's work, headed them toward college, braced them for the crises of life and shepherded them to the end.

He has comforted us in sickness, tided us across the agony of days of suffering, and stood by us in sorrow, when the foundations of our world seemed to be swept away. He put his strong hands upon ours and slipped it into God's big hand, and we were steadied. We never thought of paying him for that, for there is no coin adequate for such spiritual service.

In the nation's dark hour he was worth more than committee's of public safety and paid accelerators of patriotism. From his pulpit rang out a clear call for personal sacrifice.

In epidemics, sparing not himself, he was to the community as a pillar of fire by night and of cloud by day, and an angel of mercy all the time.

He was not all saint, but the warp of his life's fabric was genuine saintliness, which went well with the woof of his humanity. For he was very human and had his own battles to win, his own temptations to fight. He was like the rest of us, only more so; but he was enough like Christ to know him well enough to introduce us to Him, and all we have been, and are, and hope to be, we owe to his human ambassador of God.

To forget him in old age would be unexplainable thoughtlessness, plain selfishness. His right to our love and care is a "first claim" on us. He will not enforce it, nor even so much as plead for himself; but the claim is there, written in the bond of his rights, and God will certainly require its fulfillment at our hands.

THE OBJECT OF RIDICULE

Frequent practice of ridicule of the Colored people by public speakers, and otherwise, whether so intended or no, has an insidious and harmful effect upon the status of the race and some method should be devised to put an end to what has thus become a common habit in American life.

The time has come that a public speaker rightfully encounters frigid atmosphere when, in addressing an audience of Colored people, he begins to tell some "funny" story at the expense of the Negro's sense of self-respect; and when he begins to rattle off the old "black mammy" guffaw in a patronizing air toward his audience.

Frequently too, in periodicals, and books chiefly of modern fiction, slurs and allusions are made concerning the Negro in such a way as to reveal in those who do such a diseased ethical taste that satisfies itself in the discomfiture it occasions the feelings of fellow mortals. The daily newspapers are grossly unethical and wicked in this matter. Sometime ago on discovering such a smutty story of this type in one of the leading magazines of this country, we wrote a personal protest to the owner. In his reply, he of course laid the blame at the door of one of his departmental editors, at the same time entering for that editor a disclaimer of any intention of purpose to ridicule the group, but—the results were the same.

The other day we came across the following in one of the religious exchanges coming to our office:

"A colored woman came into Probate Court and asked the man on the bench, 'Is you the Judge of Reprobates?' 'I am the Judge of Probate,' he said. 'I spects you'se who I wants. My husband died detested and left me two little infidels and I wants to be 'pointed their executioner,' she said. Fathers who die 'detested' usually leave little 'infidels' when they die."

For the life of us we cannot see the point in the use of this by a *religious* periodical. It seems to us just such an exaggerated desire for idle and vicious sport as would be manifest in a boy who would thrust his knife through the body of a worm simply to see it wiggle, writhe in agony, and die.

Factories, large industrial enterprises, adopt for their commercial products, trademarks that caricature and ridicule the Negro. As Christmas holidays draw near observe the toyshops. Therein are sold and displayed articles that ridicule the Negro's color or his features.

To thinking Negroes these practices are reprehensible. They reflect a public mind disrespectful to the Negro as a group. It will be difficult to adjust our racial problems as long as the mind of any one group betrays disrespect for a neighboring group. America's greatest problem is that of race adjustment. Any intelligent approach to this problem must be based on a respectful and sympathetic attitude on the part of those who have the advantage of social and civic position.

These frequent expressions of ridicule of one race by another show an exaggerated, hyperbolic pride of race on the part of those who do such, which is unsocial and breathes the spirit of the tribal days of humanity—a spirit that must, before long, be acknowledged to be incompatible with the note of human oneness that is receiving fresh emphasis in these more recent days.

Do those who like to caricature and ridicule the Negro reflect upon the serious consequences of their conduct on the Negroes sense of self-respect; or is it done with a view to decry and vitiate the race's self-respect. Whatever the motive, it certainly is an expression of "man's inhumaniy to man"—an offense of which any self-respecting member of society should be ashamed.

The Negro must meet this practice of discrediting his race, resolutely. On ethical grounds, he should appeal to the press, to the pulpit and rostrum, and to industrial institutions, for respectful consideration of his group. He should never give encouragement to those speakers and writers, who, lost for something worth-while to say, undertakes to feed his hearers on that dry pabulum of an empty brain and a hypocritical heart.

Two other things remain; Cease to read, and subscribe for, those periodicals that violate our racial self-respect by carrying columns and cartoons and caricatures reflecting on the Negro race. And don't purchase those articles that carry and are sold under trade-marks that discredit the race.

When we go to the toy-shops, don't purchase toys that are made to sell at the expense of the Negro's self-respect.

Beware of toys and trademarks! that make the race an object of ridicule.

WE WILL REMIT, BUT——

We are in receipt of a communication from the Director of the Republican National Auxiliary Committee, with enclosure of a **Coolidge-Dawes Club** campaign button, and a blank slip appealing for funds to sustain the campaign for election of these nominees of the Republican party. To this letter we have responded. We are wearing the button on the lapel of our coat; and we have sent the remittance, BUT—

Do these gentlemen of the committee, and do these nominees of the Republican party not know, that though I send my money to foster the party's interest, **I am living in a section of the nation where I cannot, unmolested cast my vote as I pay?**

Do these gentlemen not know likewise that **for 50 years we have been looking to the party of our choice to correct these galling conditions?** And do these gentlemen not realize that, **though this party has been the dominant party** for well nigh the whole period of the race's emancipation and legal enfranchisement, **the party has complacently suffered 9,000,000 Negroes in this section to be denied the practical enfranchisement which the Nation's victorious armies won at Appomatox?**

And does the Republican Party not know that the **Constitution of our country** provides **an effective way to remedy this outrage on the Negro citizen of the South**; and will the Republican Party, if continued in power, do nothing to release these 9,000,000 Negroes from this political slavery sanctioned by statutory enactment in the South and enforced by southern intimidation and fraud?

And do these gentlemen not know that this political slavery is the greatest handicap to racial progress, with which the race is afflicted, and that it causes a sustained serious unrest and dissatisfaction between the races in the south?

Do these same gentlemen not know that the increasing intelligence of the young Negroes of the south is creating a problem in political economy that will have serious consequences unless the Negroes' citizenship functions are soon given him? Then,

Why does the Republican party dally with the fortunes of the south and with the destiny of this race? Why does it not resolve now to play fair with the Negro American? This is its final chance. Many Negroes are resolved to give it this final trial. They will send in their funds, now but—

ENTANGLING ALLIANCES

A newspaper story a few months ago recorded the adventure of two boys in the harbor of an eastern seaport, who tied their boat for the night to what they thought was the end of a pier. They were amazed and terrified a few hours later to find that what they had mistaken for the solid pier was only the end of a large raft which itself had broken loose from its moorings and was floating down to the open sea, dragging the boat with it.

That was an entangling alliance of a dangerous sort.

But it is a fair and unexaggerated picture of another sort of entangling alliance just as dangerous, which unforunately has been a recurring feature in the life of the Church throughout the centuries. The entangling alliance which has been frequently made between religion and science has had the distressing result that when the ebb tide began to run and that particular sort of science was carried down the stream, it appeared to many terrified people to be carrying religion with it.

Religious faith should never inextricably tie up with the fortunes of any kind of a floating raft such as a particular theory in science or economics. The many unfortunate results of present religious controversies have come from that initial mistake.

This, of course, is an obvious truth and a vitally important one for our time. It has just been made again with great clarity and power by President A. C. McGiffert of Union Theological Seminary in his address at the opening of the new year. 'Christianity", he declared, "has suffered widespread discredit and thousands reject it because it is inextricably tied up with an exploded astronomy, physics and biology."

But Dr. McGiffert does not stop with that. He goes on to say, what needs to be said, that "not only must Christianity be untied

(Continued on Page 3)

THE NEXT BIG DAY

Sunday, November 16th, is the Next Big Day in this year's calendar of the Methodist Episcopal Church. It is good literature day, the purpose of which is to emphasize the value of good lierature in the making of character.

With us Methodists there are at least two ways in which we place this emphasis. One is through the large number of excellent books and periodicals with which the public is supplied through our large publishing enterprise known as **The Methodist Book Concern**, the largest religious publishing house in the world.

Our **Advocate family**, a group of weekly journals whose purpose is to keep the people informed as to religious progress and christian activities around the world, and to stimulate to more strenuous sustained endeavor in Christian character building and social righteousness, is the other means. It can hardly be denied that one of the greatest undeveloped resources of the Christian church is the large per cent of professing Christians and Church members who are on the "outer fringe" of the church's activities. These need to be awakened, enlisted, and kept busy at the task—which is the church's main objective—of making the world a better, safe, holier place in which to live.

For this purpose the Methodist **Advocates** are admirably adapted and indispensable. **But they must be faithfully circulated among the people. Good Literature Day, November 16th.** has been set aside by the church, and is being cultivated more intensively than ever, in order to facilitate and foster a more widespread distribution of the **Advocates** among the homes of the people everywhere.

It is the **Big Day** for the **Southwestern Christian Advocate.** The Church expects tremendous efforts to be put forth by our Pastors and church officials to insure the following results: **that** every home which now has the **Southwestern** shall invite it to keep on coming during 1925; **that** every home which has ever had the **Southwestern**, but for any reason has discontinued it, shall invite it to come again, beginning now; **that** every home which has not yet had it shall ask the **Southwestern** to come, and give it a chance to show, during 1925, what a friend and helper it can be.

During 1925, the **Southwestern Christian Advocate,** under the new arrangement effected by the recent General Conefernce at Springfield, will be **bigger** and **better** in every way. Contributions embodying the ripest and richest thought from the best modern minds will be culled from the four corners of the earth, that our readers may keep abreast of the time. Education of mind, exaltation of life is the goal we have set for our readers through the ministry of the **Southwesern.** Toward this end, the total resources of Methodism will be laid under tribute.

No extra charge will be made for this enlarged, enriched and efficient service of the paper. The subscription price **will remain the same.** And besides, the remaining copies for 1924 will be given extra with the full number of issues of 1925, for the cost of one year's subscription to all those who subscribe on Good Literature Day. Pastors have received ample supplies of helps to aid them in impressing their congregations with the meaning, importance and value of this Good Literature Day for the advantage of the people and for the **Advocate** itself. If these helps are used wisely and in the spirit of consecration by our Pastors, the results in subscription getting will be flattering, we are sure.

We are confident that we can depend on our Pastors to make **Good Literature Day,** November 16th, such a success as the cause demands and as the church asks each pastor to make it. Press the unique character of the **Southwestern** and its consequent value for our group. Poor indeed must be the family that pleads poverty as a barrier to subscription to this journal of such unique value in religious and social upbuilding.

NO ROOM FOR FENCES

"Father Taylor", the unique evangelist of Boston, about the middle of the last century, used to say, "There is just room enough in the world for all the people in it, but not room for the fences that separate them."

The problem of fences has grown to be the most acute one the world has to face. There are all sorts of zig-zag and criss-cross separating fences running through the nations and the races of the world today. There are high Chinese walls of exclusiveness; there are electrified, barbed-wire entanglements of race hatred and antagonism; there are deep ditches of isolation and indifference.

It is plain to see that the future of Christianity as a world religion as well as the future of the world itself, is bound up with a Christian solution of race problems. Hence it is a matter both of providence and wise strategy that the questions of race are the inter-denominational Home Mission study topic for the Protestant churches of America this year. That this topic should be studied throughout all the churches in this hey-day of race conflict, of racial snobbishness and rampant bigotry and intolerance, is a supreme fortune and a remarkable opportunity for the churches.

The Missionary Education Movement and the Council of Women for Home Missions which jointly selected the topic have rendered large service to the cause of Christianity in America in doing so.

To present the topic there are available two books of remarkable interest and value, both published by the Missionary Education Movement. One is "Of One Blood" by Robert E. Speer; the other book is "The Clash of Color" by Basil Matthews. It is written primarily for young people and is written in a remarkably graphic and fascinating style. He has what May Sinclair calls "the alert, shining, adventurous mind."

A study of these books in thousands of churches this fall and winter will bring a new understanding of the importance of race problems and, it is to be hoped, a new fund of understanding sympathy with which to meet the problems.

In these days of dividing walls of class and nation and race selfishness, we must shake the earth anew with the old message of the all-inclusive Christ in whom "there is neither bond nor free, Jew nor Greek, Cythian or barbarian, but all are one in Christ Jesus."

Robert Frost sings in one of his most notable poems

"Something there is that does not love a wall."

Something there is, surely. It is the love of God. Jesus had little use for walls. He drew men out of little selfish back yards and led them down the main thoroughfares as a marching brotherhood. Some church bodies in America had expressed a fear that the choice of the topic of the race question is not a wise one. They seem to feel that "it is too hot to handle." Let us thank God for the increasing number of people who realize that there is no subject under the blue dome of heaven "too hot to handle" in Christ's name and in His spirit. For we can clearly see that if the race question is regarded as too hot to handle, the result will soon be a world too hot to live in—H. E. L.

ENTANGLING ALLIANCES

(Continued from Page 2)

from an outworn science, but **it must not be tied to a new science."**

Dr. McGiffert would forbid the bans of any kind of such alliances being made in the future and thus causing a recurrence of present misunderstandings. For Christianity belongs to another realm entirely. It can make itself at home with any facts of science. For it is not a matter of astronomy, or physics or biology, but of worship and aspiration and service.

Christianity should not be identified with any form of economic order any more than with any theory in biology. Yet that mistake has often been made and by people of opposite extremes in economic views. Many have sought and indeed, do seek today, to create the impression that the fortunes of Christianity are absolutely tied up with the survival unchanged of the exact economic sytem now in vogue. But a mistake equally grave, is that of the radical at the other extreme, who would identify Christianity with some such particular economic expression as socialism or the single tax. Years ago it was pointed out very keenly that the man who would do that was liable to mistake the Crystal Palace for the Kingdom of God.

In the same week in which Dr. McGiffert protested against the disastrous identification of Christianity with any scientific theory, the General Council of the Presbyterian Church was in session at Atlantic City. One of the reports there presented explained comparatively small number of new numbers received during the year as a result of the controversy within the Church. It is significant that this controversy had largely to do with matters of science which have no more essential connection with religion than has the law of specific gravity.

Unquestionably this sort of entangling alliance has caused within the churches the capital military blunder of "firing on friends

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There are three ways by which money may be sent by mail at our risk—Post Office Money Order, or an Express Money Order, and when none of these can be secured, a Registered Letter. We cannot be responsible for money sent otherwise.

1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

FEAR THOU NOT; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.—Isaiah 41:10.

in the dark." It has resulted in making out of what should be a conquering army of the Living God into a group of accrimonious debating societies. No splendid warfare was ever carried on by a mere debating society.

All that Christianity needs is to be loosed from all such entanglements and set free to do its redeeming work in the world.—H. E. L.

HANDS ARE BETTER THAN WHEELS

A Plan for Service Which Bears Finger Prints

By Frank W. Boreham

We are living in a world of wheels; yet it is not by way of the wheels that the world's best work is done. Every man should aim at doing a little work by hand. We are in danger of leaving too much to the machines. We forget that there is work that cannot be done on the wheels. Organization is excellent, but it has obvious limitations. Here, in the pretty little town of Clarendon, are a hundred Christian men. They band themselves together in the sacred and beautiful ties of church membership. They contribute generously to the church funds and by so doing pay thier minister—in whose culture and fervour they take growing delight—a handsome stipend. They love to feel, as they go the week's round, that, whilst they are pursuing the path of business and of pleasure, their minister is going in and out among the homes of Clarendon or preparing a stirring evangelistic appeal for the coming Sunday. By this excellent piece of religious organization they are each participating in a concerted endeavor to win the population of Clarendon for the Kingdom of God. This is excellent, most excellent.

And yet, for all that, there is one other word to be said. Each of these hundred men has his own circle of familiar friends. In that circle he is loved and honored and revered. His word carries weight. Now no minister can hope to speak to these intimate companions of his with the authority and influence that a wise and tactful word from *him* would carry. Let him look round his home, his office, his club; and he will be surprised at the wealth of the opportunity awaiting him. The minister may do his utmost and his best; but, left to him the winning of Clarendon will be slow and uphill work. But let each member of the church do a little bit by *hand*, and there will be the throb of a great spiritual prosperity in the town of Clarendon.

It is well, too, that our charities should be organized. There is no other way of doing the good work well. Left to the caprice of individual effort, some necessitous cases would be relieved from many sources, whilst others would be overlooked and neglected. But too much must not be left to the machines. Here is Gerald Stretford. He sends a substantial cheque every year to the Society for the Administration of Charitable Relief; and he does well. He wisely avails himself of the machinery that has been established for his guidance and assistance. He knows that, sent through this channel, his munificence will be distributed systematically and with discrimination.

But, if he would enjoy life's best he must not stop at that. He must do a little handwork. Now, within half a mile of Gerald's door, there is a little cottage in which old Betty Timson lives. The poor body is quite helpless; every joint is racked with rheumatism. Betty is assisted by the S. A. C. R. I suspect that it was through Gerald's good offices that the society entered Betty's name upon its books. Its officer, in a green uniform, calls once a month with Betty's allowance, and gets her to put her cross against her name on the official receipt. The money is very welcome; I really cannot imagine what Betty would do without it: and, when Gerald catches sight of the cottage, he must feel gratified at the thought of the comfort that his generosity and influence has secured for her. But if, perhaps once a year, Gerald made it his business to look in on the old body, ask after her health. and make her feel that she was sometimes in his thought, what a red-letter day that would be for her—and for *him!* She would talk of nothing else for a week afterwards; and he would find the memory of that casual visit rushing pleasantly back upon his mind in moments of quietness and leisure. The world would be a poor place without the wheels, but there are still a few things that cannot be done by machinery."

SHALL WE PRAY?

By Bishop Herbert Welch

There is in the United States at the present time a Korean young woman named Helen Kim. After graduating from our Girls' School at Seoul, the Ewha Naktang, and after teaching on its faculty, she has for the last two years been in the country preparing herself for further service. She was invited to attend the meeting of the General Executive Committee of the Woman's Foreign Missionary Society at Des Moines last fall. At that time the old bell of Ewha was to be presented to the Society as an interesting relic, and Helen was asked to make the address of presentation. She was compelled to leave Des Moines before the ceremony could take place, but left her prepared address, which was given by Miss Jeannette Walter in her stead.

The address began with a stroke of the old bell, "That", she said, "is calling the girls to chapel"; and then followed a few words as to the meaning of the chapel services and the coming of Christian influences into the lives of hundreds of girls. A second stroke: "that", she said, "is calling the girls to their class-room studies;" and this gave opportunity for pointing out the passionate eagerness with which the Korean girl of today is seeking education, and all the benefits that the light of modern knowledge is bringing to Korea.

And so on, until a final stroke. "That", she said, "is ringing for the new Woman's Christian College." To understand her fervent interest in that project it is enough to refer to a little incident. Three or four years ago Dr. Mary Woolley, President of Mount Holyoke College, was travelling through Seoul and I took her to visit this Girls' School of ours. When she had in her usual gracious manner addressed the girls, I asked the principal to have the girls in the four college classes rise that Dr. Whoolley might see them face to face. There were nine. "Now", I said to Miss Woolley, "you are looking at all the women college students of Korea. No other school in the country, whether public or private, is offering a college course to women except the Ewha Nanktang; and if it is true, as it is aproximately true, that there are nine million women and girls in Korea, you can readily calculate the proportion: one out of a million is securing a college education." This will indicate the reason why Helen was making special mention of the proposed Union Woman's College, which would open a wider door of opportunity to the young women of Korea. She said, "We have for several years had in mind the ideal location for the new college, but we have not been able to get the money to buy the land;" and then she broke off from her address into a prayer, crying, "O God, you have all the money in the world. Won't you give us the $25,000 to buy this land?" Her prayer was followed by the united prayers of the believing women before whom she spoke. This address was presented and this prayer offered the last morning of the session, which was November first.

Now, the first day of November in the city of Seoul was a dark and gloomy day; but an American lady traveling with her two daughters came that morning to visit our school. The principal escorted her through the buildings, telling her, as was customary, something of their use and of the life of the students. She spoke of the college grades and of the plan for the larger institution, and of the land which we had not been able to secure. At that point in the story, the lady said, "Please excuse me for just a moment"; and stepping across the room she consulted with her daughters and then came back saying in a matter-of-fact way, "We will give you the $25,000 to buy the land." Just like that! No one had asked her for any

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RELIGIOUS EDUCATION IN THE VACATION TIME

By James C. McMorries, Superintendent Church School Work, Atlanta Area

"The peril of American democracy is the religious illiteracy of childhood and youth". The public schools have charge of our children for nine months in the year, but they cannot teach religion. It is a violation of the American principle of "Separation of Church and State" to teach religion in the public schools. It is the business of the churches of Christ in America to teach religion. "Let it be burned into the minds of our church leaders that a church which cannot save its own children can never save the world." The Sunday Schools have charge of our children for about one hour a week, but it is generally admitted that this is insufficient time for adequate moral and spiritual training. More time is needed for the religious education of our childhood and youth. The Daily Vacation Church or Bible School will help to meet this need.



Boys Vs. Girls, Lincolnville, S. C.

Types of Schools

About twenty years ago, Robert G. Boville. in New York City, and H. R. Vaughn, Truax Prairie, Wisconsin, inaugurated types of Vacation Bible Schools. The Boville type placed emphasis upon recreation. It soon became pouplar and grew rapidly. Since 1911, it has been promoted chiefly through the International Association of Daily Vacation Bible Schools. The Vaughn type of school placed emphasis upon Bible study and religious training. It was not merely a school for recreation and play, but a school for hard, thorough work. "The only difference between this school and the public school is the content of the curriculum." For the purpose of extending this type of school to other parts of the country, Mr. Vaughn organized the American Institute of Religious Education.



Volley Ball, Sumter, S. C.

In the present development of Daily Vacation Church Schools which is spreading, like "wild-fire" over our country, the influence of the Boville and Vaughn types of schools is very evident. There are many schools conducted at the present time which are little more than recreational centers. There are a few, on the other hand, which are real Bible or religious schools for hard, thorough work. But there is still another type that is gaining favor, especially with our group. This type places emphasis upon manual training. After a brief period of worship and devotion by far the greater portion of the daily session is taken up with the making of hammocks and rag-rugs, chair bottoming, and the like. It is very evident that schools of this type are flying under false colors and receiving money or support under false pretense. They are labelled Bible schools and seek support from church people on the grounds of their religious influence, but make only a feeble attempt to justify their name or claims. They are schools of Industrial education instead of Religious education. They would come nearer the truth, if they labeled themselves, S U M M E R VOCATIONAL CHURCH SCHOOLS. The writer is convinced that these schools are under the subtile influence of those who contend that the Negro needs only one kind of education, Industrial education. We strongly contend that the only legitimate reason for asking children to go to school in the vacation time and for seeking support from churches for such schools, is the crying need of more time for the religious training of childhood and youth.

Play Period, Greelyville, S. C.

Our Project for 1924

We have conducted Daily Vacation Church Schools of the Vaughn type for three summers in the Atlanta Area. We have just closed a very successful season. Eight schools with a total enrollment of seven hundred and fifty pupils and teachers were conducted. In each case we attempted to make the child the center of our school and recognize the fact that the teaching act includes both impression and expression. What have I helped my pupils to become?—this was the test of teaching in our schools. For text-books and guides, we drew on the Abingdon Week Day and Vacation Day Series. The length of the schools ran from two to eight weeks. The daily schedule lasted five hours. The work was administered through four programs, viz: (1) A program of Study and Instruction—graded Bible stories, missionary stories, and memory work; (2) A program of Worship—graded songs, children's prayers, and training in giving; (3) A program of Expressional activities —handwork in religious education, dramatization of Bible stories, and graded service activities; 4) A program of Recreation and Play—supervised group games. Schools were conducted in the following types of communities: City (downtown); Suburban (residental); Town (under 5,000); and Village (under 1,000). Our Wesley school in Charleston, S. C., was conducted in the heart of the city. The children had to cross street car lines and dodge autos on their way to and from the school,but precaution and frequent warnings prevented accidents. The church grounds are fenced in, and, although rather small for a playground, by careful supervision and direction, we were able to carry out our program of recreation and play with great success. The school had a total enrollment of one hundred and fifty-six pupils and ran for eight weeks. The lack of equipment and school facilities at the other churches forced us to remain at Wesley for the entire eight weeks. This was a disadvantage. The total enrollment for the city was cut down fifty per cent on this account.



Story Hour at Wesley, Charleston, S. C.

The school conducted at Emanuel Church,

Sumter, S. C., was highly successful as a beginner. This was our initial attempt at Sumter and the total enrollment was ninety-seven. The school demonstratcd the need of a playground tor the children and young people and the church officials have decided to purchasc an adjacent lot for this purpose.

The two schools in Atlanta were suburban schools. The school at Centenary Memorial was located in a community that is rapidly building up. Our church is directly in the path of the present growth in the Negro population of Atlanta. Our congregation is completing the construction of a church building that will be a credit to our Methodism in Atlanta. Our school with a total enrollment of sixty-five was a vital factor in helping this growing church to win the respect and support of the community.

Our South Atlanta school, located under the shadow of Clark and Gammon, was the largest school in enrollment. One hundred and sixty-six happy boys and girls were cnrolled. The campus of Clark and Gammon was used for our program of Play and Recreation. The church, and community were thus linked up in our program of religious education in the vacation time. There were a few individuals who could not appreciate this arrangement. The sight of so many happy children playing near the stately buildings on the campus green, annoyed the peaceful rest of these kingdom seekers and they rebuked them, calling them 'scalawags", and denied the little thirsty ones a drink. Would that these sacred walls could speak and echo the words of the "Master teacher" who said, "Suffer the little children to come unto me and forbid them not" ....

The Daily Vacation Church School will work in small towns as well as in large cities. This fact was demonstratcd by our schools in the following places: McDonough, Ga., a two-weeks' school with an enrollment of eighty-two pupils; Lincolnville, S. C., a three-weeks' school with an enrollment of thirty-two; St. Stephens, S. C., a three-weeks' school with an enrollment of 64; and Greelyville, S. C., a three-weeks' school with an enrollment of seventy-three. We opened our schools just after the crops had been "laid-by" and the people were eager for something of a different nature.

Co-operation and Support

The history of our Vacation Schools for the Summer of 1924, is a record of the co-operation and unstinted support of church leaders and workers. The schools present a graphic picture of the united effort of general and local church workers in putting over a part of the program of our "Great Church" in local communities. Pastors and their wives, district superintendents, Sunday School superintendents and teachers, college presidents and students, and church boards, all made definite contributions to the success of the work. The greatest appreciation for the schools came from the people in the small towns and rural sections, the people who live out where God's free and open skies and the beauty of scquestered spots give elevation to the mind and a happy warmth to the imagination.

Our source of greatest help was The Board of Home Missions and Church Extension. Its Scholarship Committee granted us the use of the following Scholarship Students, as teachers and directors: Miss Demaris Rowland, Clark University; and Misses Gertrude Burroughs, Mattie Mouzon, and E. Naomi Dangerfield, Claflin University. Rev. A. R. Howard, superintendent of the Charleston District, was our next source of greatest help. He supervised the details of the entire work in South Carolina. Mr. Seels, Negro mayor of Lincolnville, S. C., was directly responsible for our success at this point. Rev. H. R. Hickson of Sumter, S. C., and Revs. J. C. Gibbs and J. D. Whitaker of Charleston, S. C., were pastors who were right on the job. Mrs. L. C. Williams, the able wife of our pastor at Centenary Memorial, is due full credit for the work at that point. A special feature of our school in South Atlanta was the Pastor's Hour. Rev. C. L. Johnson filled this place on the program with dignity and with everlasting credit to himself. Miss Frances Westbrooks, A. B., Clark University, Class of '24, who has served so well as a teacher and director of our schools for three years, will teach Bible and Religious education in New Orleans University this school year.

The Outlook for the Future

The Daily Vacation Church School is no longer an experiment. It is a colossal success. It has already made a substantial contribution to the general interest and special technique of religious education. Once it is given a fair trial, it never fails to please. Within the near future it is certain to become an integral part of an all-the-year week-day church school program which will be correlated with the Sunday School. At the present time our greatest difficulty is in getting churches to give the school a trial. At the bottom of this difficulty is the great lack of the educational point of view. When our church workers and leaders learn that the surest way of getting things done is through the educational process, they will welcome the Vacation School in larger numbers. Fortunately, there are workers and leaders today who have so much confidence and faith in the program of our great church that they are ready and willing to co-operate in a Vacation School project, although they have never seen one in operation. It is through the support of such persons that we have been able to advance our work. "The peril of American democracy is the religious illiteracy of childhood and youth. And the peril of childhood and youth is the religious indifference and lethargy of the American adult."

BIG OPENING AT GEORGE R. SMITH COLLEGE

George R. Smith had its formal opening Thursday, September 18th, 1924, at which time a most excellent program was rendered to the delight of all present. The music was rendered by the college orchestra and other members of the musical department.

There were two speakers, namely: Dr. J. M. Harris of the city, who is a member of the board of trustees. He spoke pointedly about the future of the college. He made an appeal for concerted effort upon the part of every one concerned to put over the great program of the church in behalf of the college, especially the land and the building contrivance. Rev. Lee of Kansas City, Mo., was the second speaker, he too, spoke with much interest and instructiveness. He saw in the near future a bigger George R. Smith College, pledging his support to the present program for the college.

After these two speeches and several beautiful musical renditions, the members of the faculty were introduced by President Hayes, also the many visitors both out-of-town and home, were introduced. After the benediction by Rev. Ball all went from the chapel to the assembly hall below and partook of the repast. The evening was one of the grandest in the history of the college. The outlook for the year is very promising and it is our desire and prayer that the outlook will be realized.

Mrs. Ward of St. Louis, Mo., visited the college during the opening, also Mrs. Paton of Windsor, Mo., who brought her daughter. Mrs. Hersey and Mrs. Toston of Fayette, Mo., brought their sons and entered them in school. Mrs. U. S. Jennings of Potosi, Mo., brought her son and companion. Rev. Bonanna of Fulton and Rev. Pate of Louisiana, were visitors to the college in September, both spoke to the student body during the chapel period.—Reporter.

"EVANGELISM IS MORE THAN PREACHING"

A Missionary to India's Outpost Near The Himalayas Tells of His Changing Views and Why

By M. Welles Branch

My views about evangelism are changing. It means more here than simply teaching and preaching.

I shall give you an account of three days work from my diary which will let you know what we have to do in carrying out village evangelism in India.

First Day. We visited a village called Baldeopuri. We held our little service and baptized a number of people. After the service I took a look about the village as I generally do, and found that a leper had located in the midst of the village. He was a very wicked man and when I asked him why he was there he gave me Gali (the Indian way of swearing). He had a following of bad men who for two years had terrorized this village and violated the women. I told him he had to go but he only gave us still more abusive language. The next day, however, he had cleared off. A young Mohammedan was also brought to times and made a written confession and has been made to be decent.

The Second Day. In the village of Rostompur, the Landlord, a big burly Mohammedan, had forbidden our Christians to take water from any of the wells, or even to water their animals from the wells, or even to water their animals from the pool in the village. I called on him and asked him to open the wells and incidentally reminded him that he was liable to imprisonment for an offense of that kind. The wells are open now and our people have plenty of water.

The Third Day. The Hindus in Nanur were persecuting our Christians by cutting their crops in the night time. We went to the field, found a track, measured it, and by tracing it and sprigs of peas dropped, located the stolen peas in the midst of a Hindu's field. We called him but he ran. We ran after him and with his hands (a

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THE CHRISTIAN APPROACH TO THE RACE PROBLEM

By J. H. Oldham, of London
Secretary of the International Missionary Council

(Mr. Oldham's new book, "Christianity and the Race Problem", which comes from the press of George H. Horan Co. this month, and from which the following sections are taken, is one of the most thorough and balanced discussions of problems of race that has yet appeared).

The ultimate political problem of the world is how the different races which inhabit it may live together in peace and harmony. The effect of the expansion of Europe, which has been the dominant fact in the history of the past four centuries, has been to make the world a unit. *For better or for worse the various families of mankind have been bound together in a common life and have to learn how to adjust their relations in this unified world.*

In striking contrast to this shrinkage of the world through the improvement of means of communication is the lack of any corresponding achievement in bringing about moral and spiritual unity. While physically the peoples of the world have been brought closer together, psychologically they are in danger of drifting further apart. Having by its enterprise, inventions and eager pursuit of wealth succeeded in making the world into a single whole, mankind is now confronted with the more difficult task of establishing a moral unity.

Ideas are being widely promulgated which, if occepted, would lead directly and inevitably to catastrophe. Doctrines of racial domination are being sedulously preached by writers whose books have an extensive circulation. For more dangerous is the dissemination of such ideas in works of fiction, the drama and the press.

We recognize that inheritance counts for much and that it is for the good of mankind as a whole that the best strains should be encouraged. But when some of the writers who lay great stress on heredity make the predominant position of western nations in the world today a reason for claiming superiority for the white race as such, they fall into serious confusion of thought. They fail to distinguish between the hereditary characteristics of a particular strain or line of descent and the hereditary characteristics of a race. *It is an entirely unwarranted assumption that the best strains are found exclusively in any one race.* Among the white races there are good strains and there are also hopelessly bad ones. And among other races we find strains that would meet any eugenic test. If we wish to adopt a eugenist policy our aim must be to encourage good strains wherever they are to be found. The world needs the best brains and the best characters; wherever they are found they help humanity in its onward march. Those who hold with Dr. Stoddard that "it is clean, virile, genius-bearing blood, streaming down the ages through the unerring action of heredity" that is going to "solve our problems, and sweep us on to higher and nobler destinies," ought, if they are consistent, to welcome such blood wherever they find it. But if they refuse to do this and, instead of keeping to the question of strains which exhibit the highest mental and moral qualities, begin to talk of "race," which includes bad as well as good strains, the bottom falls out of their argument.

In much that is written about the superiority of western races the underlying assumption is that the standard by which peoples are to be judged is their capacity to participate effectively in the political and economic arrangements of modern western civilization. But it is necessary to ask not only whether there may not be other equally valid standards of human excellence besides the current standards of western civilization, but also whether some of the standards expressed or implied in assertions of white superiority are standards which Christians can accept as valid at all.

It is a huge and unjustified assumption that the largely materialistic, industrialized, mechanized and militarized civilization of the West is the final or highest expression of the human spirit and that other peoples may be judged by its standards. If it is true, as is commonly held, that the white races excel in initiative, energy, inventiveness and power of leadership, the question cannot fail to suggest itself, when we look out on the world today, whether the qualities which have helped to create western civilization may not end by destroying it. It may well be that human society has reached a stage at which any further development of the instinct of self-assertion may be disastrous and that, if civilization is to be saved, *there must be a strengthening of the disposition to appeal to reason and to ensue peace and an increase of qualities and gifts which other races may conceivably possess in larger measure than the white.*

The true principle is that differences of race are differences within a fundamental unity and are intended to minister to the fulfillment of a common social purpose. Differences need not divide; they may enrich. Saint Paul made this clear in his illustration of the body. The body is constituted by the difference of its parts. Without its various members it would cease to be a body. No organ can claim superiority over another since all are necessary to the body, and the organs which might seem to have least influence are as indispensable as the rest.

The conclusion to which our discussion has led is that the fundamental issues in racial relations are not ethnological or biological, but ethical. Our difficulties do not arise primarily from the fact that differences exist. They are created by false ideas in our own minds. At bottom the question is one of attitude, and our attitude is determined by our ultimate values. Is our attitude towards other races to be repressive or constructive? Is what we seek the exclusive advantage and domination of a part or the greatest good of the whole? Are the facts, as we come to know them better, to be made an excuse for exploiting the weakness of mankind for our own advantage, or shall we find in a deeper understanding of human nature and of history new means of awakening in our fellow-men capacities now dormant and of helping them to enter into their heritage as children of God? In the last resort what is at stake is whether the Christian view of the world is true.

Christian guidance in racial questions can be effective only if it is based on knowledge. How far the church itself should provide machinery for the study of the facts is a difficult question. The organization of a machinery of knowledge is clearly a function of the state. But the motive of service should lead Christians to take an enthusiastic part in such an undertaking and the Church must have some means of making use of the best available knowledge when the necessity arises of rallying Christian public opinion in support of a course of action which appears to be plainly demanded by the Christian conscience.

Interesting experiments have been made in the past few years by the Federal Council of the Churches of Christ in America. Under the leadership of Dr. Sidney L. Gulick, investigations have been undertaken of the problems of Japanese immigration in the United States, missions to express goodwill and to discuss international difficulties have from time to time been sent to the Far East and a vigorous campaign has been carried on in the American Churches to educate Christian public opinion. The immense moral force represented by the Christian Churches in America is thus being rallied to the cause of international understanding and goodwill, while at the same time a serious intellectual effort is being made to understand the issues involved and to ascertain the most hopeful means of dealing with them.

Finally, no greater contribution can be made to the promotion of racial understanding and goodwill than the making known of the Christian Gospel, which by revealing the character and purposes of God gives to all endeavours to establish right relations between and an unassailable foundation in the eternal order; which in the Cross shows us love and sacrifice as belonging to the life of God Himself; which redeems us from the world and raises us above it, and at the same time sends us back into it to live and work and serve in the power of an endless life; and which in teaching us that all that we are and have is God's gift cuts away every ground of superiority and pride and makes possible a real brotherhood on the basis of our common relation to God.—Courtesy Federal Council Bulletin.

WOMAN'S FOREIGN MISSIONARY SOCIETY, LEXINGTON DISTRICT

The Seventh Annual Session of the Lexington District Association of the Woman's Foreign Missionary Society was held in Ebenezer Methodist Episcopal Church, Cynthiana, Ky., of which Rev. Geo. W. Harris is pastor, on September 25-26, 1924.

The sessions were presided over by the president, Mrs. M. A. Randolph, assisted by the conference corresponding secretary, Mrs. J. T. Leggett. Communion service was conducted by the pastor, assisted by Rev. H. M. Marbly and Dr. W. H. Riley. Reports were heard from auxiliaries and department secretaries. Mrs. Fannie Thompson, corresponding secretary for the district and Mrs. Julia Gant, treasurer, reported their work.

The welcome addresses were both cordial and eloquent and were interspersd with beautiful music. The crowning event of the occasion was the presence of Bishop M. W. Clair, who inspired all his large and appreciative audience with his wonderful appeal for Liberia. Our District Superintendent, Dr. H. M. Car-

roll also stirred our hearts with an earnest address impressing the need of putting over our World Service program.

The Bishop was accompanied by Rev. I. G. Penn, Jr., who was en route to Louisville, Ky.

Rev. Harris, his good wife and people spared no pains to make the delegates comfortable. There were plenty of beautiful homes, an abundance of delicious food, and the church was the most artistic and pleasing in our memory. The Lexington district led the conference this quarter with a total of $147.87.

The entire Lexington Conference this year has raised its full pledge of $2,000.00 for which we thank God. Next meeting at Paris, Ky.—Mrs. C. D. C. Mebane, reporter.

GREENWOOD DISTRICT SUNDAY SCHOOL CONVENTION

The Sunday School Convention of the Greenwood District convened in Samuel Chapel Methodist Episcopal Church at Itta Bena, Miss., August 13, with Rev. B. W. Wynn, presiding.

The convention was well attended with a splendid delegation from nearly all the charges. We listened to some of the best papers of all history of the organization which were read by the following persons: Misses Freddie Hemphill, Mattie Lattimore, Virginia Sullivan, Susie Anna Gadest Jones, Precilla Hughes, R. L. Gurnec, Claretha Jefferson, Oneitha Powell, Katie Cummings, Melisa Walker, Girthie Coleman, Dovie Knox, Hattie Homer, Carrie Pitman, Mr. Pythian M. Nero, T. L. Western, Girthie Cannon, and Theodore R. V. Blackman.

Introductions—Prof. Baker and Mr. R. L. Williams delegate to the Methodist General Conference at Springfield, Mass. Both made nice addresses to the convention.

This convention showed that our people are making rapid advancements along educational and religious lines. The pastors gave all the needed help in organizing and running the convention.

At 8:30 p. m., a splendid sermon was delivered by Rev. L. I. Young, our pastor of Duck Hill. Too much praise cannot be given to the pastor Rev. E. A. May, and his good people for their royal entertainment. Thus passed into history one of the greatest sessions ever held.—D.D. Shelby, reporter.

FIGHT FOR CONTROL OF THE UNITED STATES SENATE—HAPPENINGS POLITICAL AND OTHERWISE

By H. E. Woolever, Editor, The National Methodist Press

The terms of one-third of the United States Senators expire every two years. Thus on November 4, the voters in one-third of the states will choose one of their Senators who will serve for the next six years. In addition to these regular elections, there will be elections in two states, Colorado and Rhode Island, to fill the unexpired terms of deceased Senators. The remaining members of the present Senate body will continue in office through the Sixty-ninth Congress. Among those whose terms do not expire with the Sixty-eight Congress are 35 Republicans, 28 Democrats and 1 Farmer-Labor Senator.

The Senators who are elected this fall will not take office before March 4, of the coming year, the present body continuing through the second session of the Sixty-eighth Congress which will reconvene in December. The seats which will be filled in the 1924 elections are now occupied by 16 Republicans, 15 Democrats and 1 Farmer-Labor member.

Democrats Count on Solid South

The Democrats are more fortunate than the Republicans in the seats which fall vacant with this Congress. This advantage is in the fact that eight of the Senators whose terms expire are from the Solid South, which fact assures as many victories for Democratic candidates. Among the states which have seemed sure of giving Republican victories from the first are Maine, which has already elected; Oregon, Rhode Island, and Idaho. Massachusetts, which will doubtedlessly be carried by President Coolidge, will be a hard victory for Speaker Gillett, Republican nominee for the Senate, if victory it turns out to be. His Democratic opponent, Senator Walsh, is popular in the Bay State and in 1918 defeated for the same office Secretary of War Weeks, then his Republican adversary. South Dakota has six candidates seeking the United States Senate seat of that state; and Minnesota three, one of whom is Senator Magnus Johnson, a Farmer-Labor candidate.

The states in which the Senate fight will be hardest fought are Colorado, Delaware, Illinois, Kansas, Kentucky, Massachusetts, Michigan, New Mexico and Olkahoma. In Delaware, Senator Ball, Republican, was defeated for the nomination as was also Senator Medill McCormick, Republican, of Illinois. Senator Capper, Republican nominee in Kansas will have opposition among Progressives as well as Democrats, thus adding another difficulty to the Republican party in its fight to hold its present seats and increase and build up an effective majority.

Senators Seeking Re-election

Among the nominees for the U. S. Senate who are seeking re-election for the six-year term are 12 Republicans, 12 Democrats, and 1 Farmer-Labor Senator. Four Democratic Senators nominated for re-election have no opponents. They are Senator Robinson of Arkansas, Senator Heflin of Alabama, Senator Harris and Senator Harrison of Mississippi. The Democratic Senators who will likely have the hardest fight are Senator Adams of Colorado and Senator Walsh of Massachusetts. There will be spirited contests in Iowa and Michigan, two normal Republican States. There are unusual conditions in these States. Senator Brookhardt, the Republican nominee in the former state is more nearly a Progressive than a regular Republican; and Senator Couzens, Republican nominee in Michigan, is of an independent nature and does not follow party rule particularly well. Senator Borah of Idaho, and Senator Norris of Nebraska seek re-election on the Republican ticket in their respective states. The former is considered an independent Republican and the latter a Progressive, although he has not bolted his party and joined in the La Follette-Wheeler campaign. As the situation is, taking into account all the states holding Senatorial elections, the Senate of the Sixty-ninth Congress will probably be no more under the control of any one party than the present Senate. It is very probable that the balances of power will be held by an independent group or groups, the character of which can not at this time be determined.

Cabinet Members Making Campaign Addresses

The President is delivering few addresses in the interest of his campaign. His chief political activity seems to be that of listening to reports of the campaign developments from prominent visitors who come daily to the White House. In most instances such news bearers have only glad tidings. Doubtless the Chief Executive has some way of evaluating the reports and finding the germ of fact upon which he bases his hopes. Although the President will remain at his desk during most of the remaining period of the campaign, as he has during the past weeks, certain members of his official family will go into the field and speak in behalf of the policies of the present administration and their chief.

Secretary Hughes spoke in Cincinnati on October 4, and in New York, October 15. These were both political speeches. His speaking dates in the interest of the campaign are being made for him at the Speakers' Bureau of the Republican headquarters. The Cabinet members have not required special occasions for their appearance, but are accepting assignments exactly as other speakers. In this Cincinnati address, the Secretary of State outlined and discussed what he considered to be the principal issues of the campaign. These included economy in government, problems of foreign relations, the Supreme Court issue as brought forward by the Third Party candidates; and the tariff. But his recurring theme was Calvin Coolidge.

Secretary Weeks speaks in Washington on October 18, and New York October 22. It is expected he will give other political addresses. Secretary Hoover delivered three addresses in the first week of October, but their character was not political. He will go to California to vote, and at that time do some campaigning. Secretary Wilbur is another of the cabinet officers who must make the long journey to the Pacific Coast to cast his ballot. He was in the campaign a few weeks ago making political speeches and was suddenly called to the Capital by the President, in connection with a conference on airships versus battleships.

The most active of the Cabinet in the campaign is Secretary of Labor Davis. During the first weeks of the month, he addressed political gatherings in cities in Tennessee, Ohio, Maryland, West Virginia and Pennsylvania, and will continue on up until election day, making speeches in Eastern cities. The theme of his message is the Amrican working man. The Secretary compares the Americans' wage and other labor conditions with the workmen of the rest of the world, much to America's advantage.

Postmaster General New is making time count for the Republican success in the doubtful state of Indiana, Iowa, the home state of the Secretary of Agriculture, Wallace, offers a condition new to party politics. Senator Brookheart, Republican nominee for the Senate, has avowed disapproval of the Coolidge-Dawes ticket, but declares himself a Republican, and asserts he will remain in the party of Lincoln. It is not expected the Secretary of Agriculture will take part in trying to bring harmony among

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OUR DULL DEVOTIONS

By Lloyd C. Douglas

Practices Which Deaden The Spirit of Worship



What is the chief service to be rendered by the Church, at this hour? If the contribution of the Church, to the public, is to be mainly in the field of philanthropy, then we should build the new house with that idea in the foreground. If man lives by bread alone, or by bread mostly, we should be chiefly concerned with feeding him. To that end, we need larger kitchens, electric potato-peelers. and plenty of dishes. If mere thought must be taken for raiment, we must have ample space for the collection and distribution of clothes. If it is our first duty to entertain the public, we need better stage equipment, more adequate electrical devices, and plenty of scenery. In recent times, we have tried our hand at this business without very much success. We have piped, but the public has not danced—at least, not on our premises. If it is our first duty to teach religion, after the manner of a school, and by processes worthy to compare with any other pedagogical institution, then we require the paraphernalia of the school.

But if the highest duty laid upon us is the development of a deeper sense of love for and trust in our Father, a clearer consciousness of our sonship, and a more adequate appreciation of the spiritual bond which unites the human soul to its Eternal Source, then we must plan for religious services capable of stirring the worshipper to reverence, praise, gratitude and consecration. As the matter stands, our churches are better equipped, as to leadership, experience, and physical property, to do almost anything and everything else than the chief thing which may be presumed to justify their existence.

A concerted cry goes up from the churches to the effect that the present day public has turned its back upon religion, and quests satisfaction by other means. A special point of alarm is made over the fact that the rising generation, now in its adolescence, regards with an indifference bordering on contempt the religious rites, ceremonies, and services of the churches. What is to become of the Church, in the next half-century, if its conservation and support is to be trusted to their custody who now view its most sacred observances with such candid disesteem?—inquire the elders; and not without warrant.

"Money Changers" in Today's Temples

This is no new problem. The mature, of each generation, have always entertained some misgivings, and voiced dismal prophecies as they viewed the unfitness of their indifferent juniors to preserve the cherished traditions which they, themselves, in youth, regarded with scant interest. But especially is this apprehension felt in times of reconstruction. It was certainly true of that period when Jesus walked among men. It will be remembered that the Master remarked to a woman, whom he met by chance at Jacob's well, that the time would come—if, indeed, it had not already arrived—when the public would feel obliged to seek God elsewhere than the places conventionally devoted to His praise. For worship had become dull business. The synagogues were mere debating halls where the eloquent wiseacres of contentious sects babbled over insignificant matters which could have no possible outcome, either in faith or conduct, even if everybody were agreed thereon—a most unlikely eventuality. The temple in the Holy City had gradually evolved into a commercial institution, its lobby cluttered with the booths of tradesmen and the tables of money changers, its services reduced to monotonous and mechanical pantomime perfunctorily enacted by priests who had given so much attention to memorizing the Talmud and inspecting sacrificial mutton that they were poorly equipped to direct anybody's soul to The Source.

But we are not to conclude, from Jesus' statement, that he considered corporate worship unimportant. That he saw immeasurable possibilities in the synagogue is evident from the fact that he attended its services, and attempted to give it some larger concern for the real issues of life; and his veneration for the temple is clearly shown by the efforts he made to cleanse it of hucksters, and restore it to its proper dignity as a House of Prayer.

Frenzied Attempt to Secure a Crowd

Today, this recurrent problem is acute. The frenzied efforts now being put forth to solve it mostly deals with it as if it were somebody else's fault than that of the Church itself: In many communities, the churches are pressing officials to enforce the ordinances prohibiting the operation of dance-halls and movies on Sunday. Perhaps—they think—if these places of amusement are closed, the youngsters who frequent them will come to church. For the moment, we leave the question of Sabbath desecration entirely out of this inquiry into the dilemma of the half-empty church. Whether the movies should, or should not, be closed on Sunday—just on general principles—does not enter into our affair, at present. Closing them will not turn any of their patrons toward the church; for the very good reason that the enforcement of the ordinance will not make the services of the church any more attractive than they are now. It is only a confession of defeat when the church, unable to offer a service sufficiently satisfactory to compete with the moving picture show, closes up the latter by law, in the hope of winning some of these locked-out customers. Personally, when the day arrives in my own ministry, that I, with the greatest theme which may be brought to the attention of the human mind, and a story which, for soul-stirring possibilities, has no rival, am forced to admit that any considerable number of the people to whom my church might presumably appeal would rather spend an hour and a half, on Sunday, in the fetid atmosphere of the moving picture house, guffawing over the antics of a clown whose best efforts at wit are displayed by the frequency with which he trips and falls in the mud, and weeping over the vicissitudes of glycerine-teared heroines wallowing through the mushy sentimentalities of a threadbare plot—when that time comes, I shall not require a clearer sign that I can better serve the cause in some other capacity than as a leader.

It would be a much better psychology if the church, instead of trying to hammer its competition out of existence, by using the law as a club, would so enrich and beautify its own services that it might be able to say, dignifiedly, "This is Sunday; and there is the movie, and yonder is the dance-hall, and here is the church. Choose between us! We are content to be judged on our merits!"

If Belasco Arranged a Church Service

If David Belasco were staging a religious service—No, don't jump in and interrupt me like that, with the shout that it would be 'mere acting'—Let us concede that it would be 'mere acting'. What I was about to say, is this: If David Belasco were staging a religious service, (and if he did so, he could pack his theatre at the prevailing prices for admission to any drama), the man who read the Scripture Lesson, for the day, would have practiced his part until the inspired words would fairly breathe with life and glow with fire. The audience would sit transfixed, as it listened to the majestic challenge of the ancient prophets, or the golden precepts of the Man of Galilee. There would be no least-minute fumbling about in The Book, at random, for something to read—if Belasco was directing the service.

Music? Oh, my friend, I would pay much money to hear Gounod's "Sanctus" and Tschaikowsky's "Oh Come, Let Us Worship", and Nikolsky's "The Earth is the Lord's" as rendered by the chorus—if Belasco had ordered it. For I would know, in advance, that the singers would be trained. They would have had enough pride in the performance to have rehearsed until not a soul of them needed

a book. I would know, too, that there would be no jarring incidents to distract my attention from the glory of this harmony. There would be no silly giggling, no awkard fussing with music-scores, no rattling of papers and changing seats, and passing throat-lozenges down the line, and grinning at people in the audience, and going out, on tip-toe, after the offertory—if Belasco were in command. I should like to hear the solo "And He Shall Feed His Flock",—in that service. Of course, this is the worst kind of sacrilege—to talk of the inspirational possibilities of a religious service put on by a dramatist, in a thearte; but, believe me, I would travel many a weary mile to sit in the audience!

The Blight of Musical Trivalities

How exceedingly—how incredibly dull are our alleged services of worship. Most of it, of course, is the preachers' fault. He is the manager of the event; and it is his business to see that it possesses the highest possible inspirational appeal, consistent with the facilities at his command. He can't offer a very high class program of sacred music with a volunteer quartet composed of two played-out sopranos, a flat contralto, and a tired old man who used to sing bass; but—by all that's decent and right—he can announce better hymns for the congregation to sing than "You in Your Little Corner, and I in Mine", and "Was That Somebody You?" and "No Taxes to Pay in Glory". The fact that he can't have a three thousand dollar organist back of him, is no excuse for making a prayer fifteen minutes long in which he addresses The Absolute with as much chummy familiarity as if he were exchanging trivialities with his neighbor, over the back fence.

But the whole fault of our dull devotion does not rest with the minister. Perhaps the poor chap would attempt to remedy matters if he had any support or encouragement. The officiary of the average church has a very difficult time understanding the necessity for an adequate appropriation for music; and, mostly the members of the congregation have endured dull services until they apparently consider them part of their manifest destiny.

When Chatter Drives out Reverence

The stranger who comes into the typical Protestant church, hopeful of a quiet hour of devotion, self-invoice, and communion with the Author of his life, finds the place something other than a House of Prayer. The organist is playing the prelude; and the worshippers are chatting noisely. Three nice old ladies, in the pew directly in front of him, are enthusiastically discussing the movement to close up the movies so that the young people will have to come to church. Terrible pity—says one—that so few people attend the church any more. An ungodly age—declares the second— Isn't it so?—confirms the third. One of the deacons, in the doorway, is greeting an old friend so loudly that every body turns to see what's up. The superintendent of the Sunday School is leaning over someone's shoulder, down front, holding a conference about his affairs in the pedagogical end of the institution. Our man had come into this place, thinking it was a house of worship, and finds that there is about as much reverence and devotion here as in the foyer of a hotel at dinner-time.

Long Announcements Drive Out the Worshipful Spirit

Presently, the service is begun. The preacher reads something out of a book, and a third of the people respond with something they read out of their books. As often as not it is some very dull stuff involving the blundering mispronunciation of a lot of long tribal names relating to people and affairs with whom and which our age has naught in common. The choir sings an anthem. The choir is unprepared to sing this, or any other anthem. There is a hymn. Seven times out of nine, it is some silly doggerel set to an equally silly tune. The minister prays—interminably — extemporaneously—rambling; prays until everbody has given it up, and gone wool-gathering in other localities. Comes now the announcements. Perhaps the preacher dislikes making secular announcements, realizing what a jarring note this introduces into the so-called service of worship. But the people will have the announcements. This is the high moment of the hour. Everything that preceded this event was decidedly uninteresting; but this will be a treat. Perhaps the minister, half-ashamed of the stuff he is obliged to read, will crack a joke or two. The Ladies' Aid will have their semi-annual rummage sale, Thursday and Friday. Rifle the attic, and see what you can find. Any old thing will be acceptable. We're in the junk business. The Missionary Society will present a play, Saturday night, entitled "Send the Light." Admission free. Silver offering taken. Ice cream and cakes will be served. Everybody knows that the play will be of a very high order. (They expect to rehearse it Friday night, after the rummage is over). If you don't care for the play, there will still be the ice cream and cake. Donations of cakes should be sent to Mrs. Soandso. Miss Sadie Jones lost a large ornamental button last Sunday. Tough luck. Anybody finding said button, kindly restore to Sadie. Here's hoping Sadie recovers the lost button. Usual services next Lord's Day. (No better, no worse—just the same stupid grind of dull commonplaces, indifferently dealt with forever and ever; next Lords' Day, and the Lord's Day after that, and all the rest of the Lord's Days). The morning offering will now be received.

There is a hasty conference in the back of the church. The senior deacon is frantically signalling for assistance in his task of collecting thirty-nine pennies, twenty-six nickels, fourteen dimes, seven quarters, two halves, and one dollar note that the stranger puts in.

The services of worship is over; and now we can have the sermon. Is it any wonder that so few people, comparatively go to church? Is it not a wonder that so many do so? One thing is sure. If, by our very stupidity, and lack of decent preparation for our services, and irreverent attitude toward, and use of, the church we so make a mock and travesty of our opportunity that the rising generation turns from all this dullness with disgust, we shall be held to rigid account for it in the Great Assize!

Akron, Ohio.

METHODIST REVIEW—LAST ISSUE OF 1924

On or before November first, the mails will be carrying to its readers the final number of the Methodist Review for 1924, completing the 106th year of its publication.

It contains a fairly balanced intellectual ration on a wide range of topics. "The Problems of Science and Faith" are discussed by Charles W. Hargitt, zoological professor at Syracuse University; he is both religious and rational in his message.

There are two papers on the apocalyptic problem,—one by the Rev. Albion R. King, of Revere, Mass., entitled "Prophecy and Apocalypticism" and the other by Dr. Clarence Tucker Craig, of Cincinnati, on "Socialism and Apocalyptic." The latter makes that old time symbolism fit the social situation of today and will enable those who read it to consider somewhat cautiously the following quite conservative paper by Professor William M. Balch, of Baker University, on "Peace Pacifism and Christianity."

There follow two papers, one about Negroes and the other by a Negro. Dr. Charles M. Melden, president of the New Orleans University, describes "The Reaction of the War upon the Negro," and that able colored Baptist minister, Benjamin Brawley, English professor in Shaw University, Raleigh, N. C., thoughtfully treats the problem of "Our Religious Readjustment."

The Director of Religious Education of the Wisconsin Conference, the Rev. Earl E. Emme, earnestly relates "Religious Leadership and Scientific Methods," and the Rev. Carl H. Mahoney, Terra Haute, Ind., courageously pleads for "The Need of a Radical Protestantism".

A fine piece of literary criticism is "The Influence of the Puritan on American Literature," written by Dr. Lyn Harold Hasris, president of Beaver College, Pa. And W. L. Y. Davis, a pastor in Southern California under the heading "Pinions" shows that man has and should use wings as well as hands.

Professor Dietrich Neufeld, of Bluffton College, Ohio, pictures his tragic Russian experience during and after the World War under the title, "Analysis of Some Life Events." A poetical preacher, William Frank Martin, Carey, Ohio, furnishes "Two Christian Poems".

The Editor of the Review proves the utter fallacy of the idea of a militaristic Deity by an argument based upon the progressive character of Divine Revelation, "Does God Have or Use a Sword?" Some "Thoughts on War", by John Wesley are also resurrected and live quite well in the present day atmosphere. Dr. Elliott also gives an Advent message, "How Christ Reveals God." The House of the Interpreter has a single study, "The Vision and the Feast," based on that great text, "They saw God and did eat and drink." Some mystical ascetics try to see God apart from eating and drinking, worldly souls feast without vision, but practical idealists do both. The editor continues his study of the Virgin Birth, discussing in this issue the Nativity Narrative of Matthew.

Under the Foreign Outlook, Dr. J. R. Van

(Continued on Page 12.)

REPORT OF DISTRICT CONFERENCES

WESTERN

The Western District Conference of the South Carolina Annual Conference convened in regular annual session in Durham's Chapel Methodist Episcopal Church, Shelby, N. C., July 24-27, 1924, with the Rev. N. S. T. Shamborguer, presiding. On Wednesday night devotions were conducted by the Rev. G. W. Brower. After this Rev. Shamborguer introduced Dr. D. H. Kearse to preach the annual sermon. Dr. Kearse chose for his text 2nd Peter, 1st Chapter: 5-6-7 verses. Dr. Kearse preached a great sermon to the delight of all present. Thursday morning 8:30 o'clock devotion was conducted by the Rev. G. W. Brower. At 9 o'clock Dr. N. J. Pass, our beloved District Superintendent took the chair. After calling the roll, Organization was effected as follows: Secretary, Dr. D. H. Kearse, Mrs. J. W. Shuford, assistant, Treasurer, Rev. R. D. Rhyne, assistant, Mrs. B. L. Burge. The writer was appointed reporter to the Southwestern Christian Advocate. After appointing the different committees the District Superintendent made his report, and spoke relatively to the outlook, betterment and uplift of the District in general. At eleven o'clock, Rev. J. A. Baxter, A.B., B.D., brought to us a burning message. Dr. Baxter was programmed to preach an exegetical sermon from St. John 1st Chapter. He proved himself equal to the task. The reports and papers were good. Dr. H. L. Ashe, District Superintendent of the Greensboro District and Dr. M. M. Jones, District Superintendent of the Wilmington District were introduced. At 8:30 addresses of welcome were brought to us by Rev. S. E. Baker, D.D., of the Baptist Church and Rev. H. A. Keaton of the A. M. E. Zion Church; they was responded to by Rev. J. W. Shuford.

There are only two colored conferences in this area to five white conferences. At the General Conference Dr. H. L. Ashe was elected a member of the World ervice Commission from this Area: having just returned from a meeting of the Commission held in Chicago, on Thursday night he brought to us a wonderful message direct from the Council which made us see the great Church and our duty to the Church as never before. Friday morning devotion was conducted by Rev. Brower. At 9 o'clock Dr. Pass presented the chair to Dr. Jones, District Superintendent of the Wilmington District and he presided over the morning session with great dignity. At 11 o'clock Rev. R. S. Abernathy, A.B. B.D., brought to us a topical sermon from 1st Cor. 13th Chapter 13th verse. Rev. Abernathy was at his best and our hearts did burn while he talked to us. At the evening session we received the sad news of the death of the mother of our beloved brother and Bishop R. E. Jones, D.D., LL.D. At the request of the District Superintendent the Conference stood and Dr. Kearse led in prayer.

On Friday night Prof. W. B. Windsor ne of the strong laymen of the North Carolina Conference and delegate to the General Conference was introduced. He brought to us greetings hot from the General Conference. He told us of many things that happened and what was done at the General Conference. It was indeed a great treat. On Saturday all business was finished. The District Superintendent expedited the business so efficiently until there was not a hitch in the whole session. The program was carried out to the letter. On Saturday night we had the all-star concert conducted by Rev. J. A. Cherry which was up to the times.

Too much cannot be said of the Rev. S. H. Pressly his good wife and people for the way we were entertained while in Shelby; they spared no pains in making things comfortable for us. Sunday at 11 o'clock Dr Pass preached as never before. Dr. Pass is one among the greatest preachers of the North Carolina Conference. At 3:30 and 8 p. m., H. C. Gannaway and Rev. J. A. Baxter preached great sermons to the delight of all present. Every minister of the district was present at part of the session, if not all. Thus ended one of the greatest District Conference in the history of the Western District. We meet next year in Hickory.—J. H. Isham, reporter.

MONROE

The Monroe District Conference, of the Louisiana Conference of the Methodist Episcopal Church convened in Lawson M. E. Church, Bonita La., August 13, 1924, Rev. J. A. Lindsay District Superintendent, presiding.

The organization was prefaced by a delightful exultation from Luke 22, 1; by Rev. J. A. Lindsay, after which the Lord's Supper was administered by Rev. J. A. Lindsay, District Superintendent assisted by Revs. A. C. Mitchell and J. Green.

The organization was affected as follows: Secretary, Rev. W. E. Hayward; assistant Rev. T. P. Morris; Treasurer, Rev. J. W. Saunders; Statistical Secretary, Rev. J. D. H. Frazier, assistant, Rev. T. P. Morris, reporter to the Southwestern Christian Advocate.

The Conference was favored with the following visitors: Mrs. M. L. Turner, return Missionary from Africa, Rev. T. H. Fountain, of the M. E. Church South, Rev. C. W. Williams of the A. M. E. Church, Dr. Miller of Monroe, Rev. R. B. Jackson, fraternal delegate Alexandria District, Prof. R. S. Sleptor, Prof. J. S. Scott. The following ministers delivered spiritual messages during the session: Revs. J. W. Saunders. Armstead Smith, W. C. Hayward, H. Daniel Hudson Lewis, J. D. H. Frazier, G. G. Preistly, T. P. Morris, and District Superintendent Rev. J. A. Lindsay. The reports rendered during the course of the session showed that a large per cent of the charges was in advance of last year. The report rendered by the District Superintendent reflected much credit upon himself and those whom he serves. The Woman's Home and Woman's Foreign Missionary Societies held record-breaking sessions during the conference. The efficiency of the presiding officer Mr. L. M .Wood and the corps of workers was in evidence from the opening to the closing session.

Too much praise cannot be given the Lawson Chapel Choir and St. James Choir of Monroe for the fine service and sweet singing rendered during the session.

By a majority vote the next session of the District Conference will convene with the St. James M. E. Church, Monroe. La.

At the close of the session Sunday night. fitting resolutions on behalf of the Conference touching the hospitality received at the hands of the Conference hosts, were read by Rev. T. P. Norris. These were loud in their praise of both pastor and people. who vied with one another to make the stay of their guests most delightful and also the good members of the Baptist and A. M. E. Church, who stood by Rev. J. Green. Thus passes into history another district conference session that will perpetuate its own memory.—W. C. Hayward. reporter.

PINE BLUFF

The District Conference, Sunday School and Epworth League Convention of the Pine Bluff District, Little Rock Conference, convened at Pine Bluff, St. Mark, August 27-31, with the Rev. W. D. Lester, P. C.; Rev. A. S. Miller, district superintendent, and H. Ingram, president.

On Tuesday evening an excellent program of welcome was rendered, a noticeable and pleasing feature being the large number of Baptist churches represented on the program. The response was ably made by Rev. S. J. Brown. Thursday morning the communion was administered by the district superintendent, assisted by the ministers. The conference was organized as follows: Secretaries, Rev. M. M. Wilburn, Miss Beatrice Buckingham; Treasurer, Rev. J. A. Brooks; Statistician, Rev. R. A. Simpson. Miss Clara Black and Mr. Sylvester Matthews were appointed treasurers of the convention. Mrs. A. C. Freeman was unanimously endorsed as reporter to the Southwestern.

The World Service program was emphasized throughout the meeting and the young people pledged their prayers, service, and money for its support for the next four years. The president, being absent, Mrs. Freeman had charge of the convention. Information from our Area Council and echoes from the General Conference were given by the superintendent and president respectively.

The following distinguished visitors were presented during the session and made very able addresses: Drs. W. S. Sherrill, L. G. Hodges, J. C. Brown, Revs. Z. R. Fields, M. N. Thompson, J. W. C. Jackson of the C. M. E. Church, President G. C. Taylor and Mr. G. C. Paige.

President Taylor very ably stressed the importance of education, and after words of appreciation and love for the retiring president, Dr. J. M. Cox, urged the cooperation of the district and conference in making Philander Smith College second to none. The district pledged Pres. Taylor its support. Dr. Brower extended an invitation to the entire district to attend a banquet at Wesley Chapel, Little

Rock, September 8th, in honor of Bishop M. W. Clair; Revs. J. S. Stokes and R. A. Simpson were appointed to bear fraternal greetings to the convention at Wards A. M. E. Chapel. The following preached soul-stirring sermons during the meeting: Revs. W. M. Hanna, R. A. Simpson, S. J. Brown; while Revs. B. F. Young, W. M. Robinson, W. T. Bowen, M. P. Tolefree, John Oliver, H. M. Sanford, conducted the devotions. Some of the charges made very good reports.

Sunday, the closing day will not soon be forgotten; it was, truly, a fitting climax for this worthy meeting The District Sunday School was in charge of the District Director, R. C. Hunter, with Miss Zida Atchul, secretary. Audrew Albright, the youngest delegate to the convention was presented and thrilled the Sunday School by the able manner in which he imparted some very wholesome information. Dr. H. L. Jordan, one of our leading physicians, was introduced and made one of the most thoughtful and inspiring addresses of the conference. At 11:00 our hearts were stirred by the burning message delivered by our beloved Dr. J. M. Cox. At 3:00 Rev. M. M. Wilbun, pastor at Helena, most strikingly emphasized the importance of living in the eternal sunlight of God. At 8:00, Rev. J. A. Brooks closed the day's services with a sermon that delighted and inspired his attentive congregation. Resolutions were read by Rev. S. J. Brown.

The District Convention Pennant was awarded the New Edinburgh Charge, Rev. A. Albright, pastor. The district choir with Miss Georgia A. Freeman, pianist, and Miss Clara E. Black, directress, rendered excellent music. The choirs of the Baptist Churches deserve special mention, Mt. Pilgrim and Rose Hill singers with Brother L. R. Mangrum made our hearts rejoice with their heavenly strains. The district officers-elect are: Senior President, H. Ingram; Mrs. A. C. Freeman, Mrs. Mary Lee, Miss Beatrice Smith, Mr. Dan Holmes, 1st, 2nd, 3rd, and 4th vice-presidents, respectively; Secretaries Misses Pearl Smith, Leophis Adams, and Beatrice Buckingham; Treasurer, Mr. Emmet Reece; Musical Directress, Miss Clara Black; Pianists, Misses Georgia A. Freeman and Pecola Steward; Sunday School Director, R. C. Hunter; Directress, Mrs. Susie Pritchard; Executive Committee: Rev. W. D. Lester, Miss Ressie Parks, Prof. C. P. Coleman, Mrs. S. J. Brown, Mr. A. R. Frazier; Junior Superintendent, Mrs. Mattie Avant; President, Miss Zida Altchul, 1st, 2nd, 3rd, and 4th vice-president; Misses Bertha Clary, Nealy Lewis, Idella Nelson, Fannie Cooksey, Secretaries, Andrew Albright, Pantroy Mercer, Eunice Moon; Treasurer, Mr. Sylvester Matthews; Pianists Misses Helen Moon and Dora Lee; Recreational Directress, Miss Erelee Miller; Executive Committee, Rev. John Oliver, Misses Beatrice Jenkins, Ola Johnson, Fletcher Hamilton and Olena Nelson.

Rev. Lester deserves credit for the able way in which he managed affairs, and only words of praise were heard from delegates, visitors, and friends for this pastor and his loyal little band of Christian workers. They are few in number, but they get results. In a very short while they had covered, papered and painted the church, on the inside, built a belfry, installed electric lights and started at once to raise all benevolences, paint the church outside and clear it of debt by conference.

The meeting for 1925, will be held in the new church at Gould. Thus goes into history one of the best sessions of the conference and convention ever held on the Pine Bluff District.—Mrs. A. C. Freeman, reporter.

A UNIQUE MERGER

Minnesota and North German Conferences Unite

The seventieth session of the Minnesota Conference and the thirty eighth of the North German Conference convened in Winnebago. On Tuesday September 23, 1924, the two Conferences were officially merged.

In 1886, under the Presidency of Bishop Thomas Bowman at La Crosse, Wisconsin, the North German Conference was organized, many of its members coming from the Minnesota Conference. The German Conference then had forty-seven preachers and three thousand seven hundred and ninety-two members. There was a steady increase in the number of preachers and members until in 1897 there were seventy-one preachers in the Conference and five thousand two hundred and sixty-six members. But that is not the whole story for out of that Conference there have gone ministerial and lay leaders into all branches of the work of the Methodist Church. When the union occured there were thirty-six ministers and three thousand eight hundred and nineteen members.

On Wednesday morning at the opening of the Conference, under the Presidency of Bishop Charles Edward Locke, a beautiful service was held. The Bishop stated that since all the legal and business matters had been arranged, they would now have the sentimental part of the marriage. He called Dr. H. C. Jennings to represent the Minnesota Conference as the groom and Dr. C. F. Blume to represent the North German Conference as the bride. Each spoke of the relationships of other days, the hardships, the work accomplished, and the victories won, in the spirit of an old-fashioned Methodist Love Feast. Singing "Bless Be The Tie That Binds" the members of the two Conferences greeted each other in true Methodistic fashion. Then followed the Holy Communion conducted by the Bishop and district superintendents; a fitting and beautiful climax for an unusual and significant historical event in Minnesota Methodism.

"EVANGELISM IS MORE THAN PREACHING"

(Continued from Page 6.)

most humiliating thing to do in India) confessed and promised good conduct in the future. They will make any amends to be able to escape the police. Our people are having no further trouble there.

Every day brings work of this kind.

We are building a church in India and if we succeed "we that are strong must stand by the weak."

I believe that this is true evangelism.

Moradabad, India.

METHODIST REVIEW—LAST ISSUE OF 1924

(Continued from Page 9.)

Pelt gives a most valuable educational treatment of "Some Newer Leaders of Religious Thought." Many outstanding books of today are ably reviewed by experts, such as **Lewis' Jesus Christ and the Human Quest, Moffat's Epistle to the Hebrews, Kelley's Theological Education in America,** etc. The Reading Course is based upon De Burgh's **The Legacy of the Ancient World.**

The **Methodist Review** should be given its place in Good Literature Day. Laymen as well as preachers should take and read it. Here is a glimpse of the first number in 1925: Sir William Ramsay presents a unique investigation on "The Magi." There are other coming features fully as interesting and instructive.

FIGHT FOR CONTROL OF THE UNITED STATES SENATE

(Continued from Page 3)

the Republicans of Iowa. He will probably do little speaking during the campaign for he has been confined to his home by illness. Secretary Mellon is not a public speaker and his influence for the success of the administration at the November polls will be used in other directions than on the public platform. The Attorney General awaits directions from the Speakers' Bureau of the Republican headquarters and at this writing has no assignments.

Democratic Nominee in Whirlwind of Campaign

In contrast to President Coolidge, his opponent, the honorable John W. Davis, is making from one to three or more speeches daily. The first half of the month was given to speaking every day except Sundays. He spoke in six cities in New York State, in New Jersey, Ohio, Maryland, Indiana and Illinois. He will give addresses at St. Louis, Mo., October 18; Vincennes and Evansville, Ind., October 22; Louisville, Ky., October 23, and Cincinnati, Ohio, October 24. His schedule for the last week of the month will be decided according to political developments and what political strategy dictates.

La Follette Speaking Dates

Senator La Follette, Independent Progressive candidate for President has spoken recently in cities of the East and also in the Middle West. He is now headed for the West and will reach the Pacific Coast in time to speak in Oregon, Washington and California before he starts back across the country to Boston and other points in New England. Election day will find him at his home in Madison, Wisconsin.

SHALL WE PRAY

(Continued from Page 4.)

money, or suggested any gift, unless God had done so. And this was about ten o'clock in the morning in the first day of November, in Seoul, eight thousand miles away from Des Moines. The only thing which was not quite according to specifications was that before the donor left the city the following day she had made the gift $30,000, to cover contingent expenses!

Do we really believe that all of the benevolent work is God's work, and not ours—that our only interest in it is that of junior partner? Is it not a time to ask in a special sense for any directions which the head of the Firm has to give?

Shall we pray?

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College

Missionary interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--The Prodigal Son.

NOVEMBER 2, 1924

Nowhere in literature can be found a story which is at the same time more beautiful and pathetic than the story of our present lesson. A surprising thing to us is that the other three Gospels do not contain it. It is true that the other three Gospels contain teaching which is in substance the same as the teaching of this story. But it is not in a form adapted to make such an universal and forceful appeal as is this story. Saint Matthew, as well as Saint Luke, has the counterpart to this parable in the parable of the lost sheep. The latter parable represents God as going out in diligent search of him who has inadvertently wandered away from Him; while the former represents God as joyfully receiving him who willfully and with aforethought has wandered away and penitently returned. But in either case it is a wandering away and joyfully receiving back again. And probably no great stress is to be placed on the fact that the prodigal voluntarily returned. It is the joy of God over the return—whether a man is brought back as was the lost sheep, or whether he voluntarily returns as did the prodigal—it is the joy of God over the return that Jesus meant especially to emphasize. Either of these parables rounds out the thought of the other. And this thought is the heart of the Christian Gospel and the foundation of all our efforts as evangelism.

This prodigal represents the typical young man today. We do not mean that the typical young man becomes a prodigal like the character of this story. But this young man had all the passionate desire for romance, for experience out in "life", no longer, so to speak, to be fastened to his mother's apron strings, and no longer under father's authority—just to be his own man so that whatever he does will be nobody's business but his—he had all this desire which is apt to be at one time or another characteristic of the young man today. The desire itself is normal, and is good or bad according as the purpose in life and the means of realizing the end are good or bad. But this young man did not have any purpose except that of having a good time and becoming fully acquainted with life at its worst and fastest. Hence he goes far away from home where there will be no former acquaintances to embarrass him in his unbridled indulgence in sensuality and voluptousness. He wanted to be free to do as it pleased him, and he was free at last. He did not invest his money in anything but pleasure. He did not work—he had no time for that. He was up all night and slept all day—one of the most popular fellows in town. Mother and father received no letter from him. His only thought of home was that he had not left sooner to enjoy "life".

But his pleasure was only a brief spasm. Presently money was all gone, and with it all friends. And there was a famine in that land! Money would not have been worth anything had he had any. No decent job could he found. He, the son of a millionaire, has sunk to the lowest dept in social standing. He, the son of a millionaire, must vie with the pig for a morsel of garbage! But happily the spark of his noble breeding had not completely died out in him, so that he had a self left to come to. And his miserable condition brought him to himself. Experience which he had so earnestly sought had taught him a never-to-be-forgotten lesson. He was through with "life" and longed for home. Never to leave again he returned home, hoping at best to be made a servant of his family. But the father was as glad to have his son return as the boy was to return. Ever since the boy had been gone the father had been longing for his return. His love for him had not in the least abated. With the utmost joy he received him and restored him to his former place in the family. There are two contrasting parts to this picture. The one is the unworthiness and penitence of the son; and the other is the love and forgiving spirit of the father. The lesson of this story is typical of our heavenly Father's dealings with his people everywhere who are prodigals from God until they return through Jesus Christ.

We said that no great stress is to be placed on the fact that the prodigal returned of his own accord to his father. And in our application of the parable today no great stress is to be placed on the fact that the boy was once at home and voluntarily left. Whether it be a backslider who had once come to God through Christ, or whether it be a person who has never come to God—whoever it be that is away from God, the great warm heart of the heavenly Father is yearning ever for him to return or come to Him. For this end did He send His blessed Son into the world. And it is the Christian's duty, first, not to wait patiently for the prodigal to return or come of his own accord, but in the name of Jesus to try to fetch him to the Father. And, in the second place, it is the duty of Christian parents so to nurture their children in Christian principles and the Christian faith that there will later be no temptations for them to become prodigals. J. LEONARD FARMER,

Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, November 2, 1924
"His Father saw him and was moved with compassion"

(By D. D. Martin, D.D.)

The center of this wonderful parable is the Father's compassion, and forgiveness. The prodigal was a sinner by malice of forethought. He deliberately went away from home and love, to wickedness and indulgence until he had invested his inheritance, his health, his youth, his all in sin. Then in the starving anguish of spirit he began to be in want. "His Father saw him and was moved with compassion."

The prodigal son typifies the heathen world. The nations that have gone away and forgotten God. The inheritance of love and faith were the same in the beginning to all people. Somewhere, sometime, all races and peoples have had a chance. They have claimed their inheritance as free agents and have gone their way until disaster and ruin have overtaken them and in their helplessness they cry unto God. There is nothing more pathetic than the heathen's cry for help. And it is reaching us now from all lands. They are coming to themselves.

The Father's eye was never off the prodigal: that is why he saw him when a great way off. He had always had compassion for him, and now when he saw him coming he ran to meet him. The heathen are coming; whole sections are turning to God and he meets them so graciously in all dark lands, and throws about them the halo of his glory. So that some of the brightest places in the Christian world are in the midst of heathen lands or on the islands of the sea. The robe of Heaven's royalty and the ring of adoption are theirs and glad hallelujahs are heard to ascend.

There was another son also loved by his father. He stayed at home but did not know the father's heart. He was selfish and greedy. He stayed at home for its wealth and luxury. All the fine gifts of civilization were his. If he had only understood his father and loved as he loved he would have been on hand to celebrate his brother's return. He stayed at his business and then found fault that so much was being done for his heathen brother. His spirit and worth was no better than the prodigal. We can be as far from God in America as in darkest Africa. God so loved the world: let us love as he did.

Gammon Seminary.

District Rounds

SHREVEPORT DISTRICT
Fourth Round

Frierson, Oct. 26; Asbury, Nov 2; Hayes and Curtis, 2-3; Gahagan, 4-5; Lake End and Chrighton, 6-7; Grand Bayou, 8-9; Bayou Lachute and Schar-

30 DAY [redacted]

ber, 9-10; Longstreet and Daniel, 18-19-23; Logansport and Mt. Zoin, 20-21-23; Grand Cane, 24; Thomas and Mt. Carmel, 27-30; Dixie, Dec. 3; Vanceville, 6-7; New Light, 7-8; Daniel and Round Grove, 11-14; Bonchest, 20-21; Mansfield, 21-22; Keithville and Daniel, 27-28; Fairfield, 30 and Jan. 4; Johnson, 31 and Jan. 4; St. Paul, 11-13; St. James, 11-13. Dear Brethren: Push the benevolent claims, Southwestern Christian Advocate, Episcopal and Conference Claimant Fund.—J. E. Rolax, District Superintendent.

Woman's Column

WAYNESBORO, GA.—The members of the Woman's Missionary Society of the Savannah Annual Conference are hereby reminded that during the month of November, they are to take a thank offering in each auxiliary and report the cash to the treasurer, Mrs. C. W. Prothro at Savannah, Ga., 701 W. 44th. Street, and send to me the amount raised. Thanking each of you in advance, I am yours faithfully, Janie V. Carpenter, 873 Waters Street, Waynesboro, Ga.

FOREST, MISS.—Dear Sisters of the Woman's Home Mission of the Mississippi Annual Conference: The Annual minutes of our Woman's Home Mission are all ready for distribution. Will you please send in for as many as you will need. The printer wants his money for the same, dont delay. Yours for the work. Sadie Jones, President.

WINONA, MISS.—Mrs. Buckley, (white) of Winona, president of the Woman's Home Missionary Society, paid us a visit on October 14. She and all of her officers were present. Mrs. Buckley addressed the society twice and was at her best on giving to each one much needed information relative to Missionary work. Mrs. Hudson spoke on what the white missionaries are doing for the colored race in Africa. All expressed themselves as being willing to help us at any time—Mrs. F. C. Canthon, President, reporter.

INQUIRY

I wish to inquire for my cousin, Tim Morrow, who left Natchitoches, about seven years ago. When last heard if he was in Little Rock, Ark. Any information concerning him will be greatly appreciated by Rev. W. W. Timmons, R. I., Box 61, McDade, La.

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Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. and DR. J. W. HAYWOOD Dean of Morgan College, Baltimore.

TO THE LEAGUERS OF COLORED METHODISM

We have been out of these columns for several months. The readjustments consequent upon General Conference legislation delayed the issuing of the Quarterly. My first copy has just been received. We are on the job again. Meet us in the usual place every week now.—J. W. H.

EPWORTH LEAGUE TOPIC

For November 2, 1924
Subject: The Christian Citizen and Government

(Amos 5:24; Prov. 14:34)

Being a Christian citizen means more than living in a country where there are so-called Christian churches, more than merely being identified with one of these so-called Christian churches. A Christian citizen is a citizen who has the idealism, the practical faith, the superb moral fortitude of Jesus Christ.

Our country is now being called upon to face momentous issues; let us think of the Christian citizen in relation to some of these.

The Christian Citizen and Immigration

What do you think, as a Christian, of the restriction recently placed by our government on immigration? Is it true that our institntions are imperiled by the foreigners who are coming to our country? Are the people of southern Europe per se inferior to the people who constitute the dominant strain in America? If they are proving a menace, is it because they are made of inferior stuff or because they are given inferior opportunity to develope the good stuff that is in them? Can you expect people who live in the filth of the ghetto, in neglected coal and coke fields to be high type citizens? Is the remedy exclusion or human treatment? Certainly we can not plead lack of room in America; there is enough unoccupied land in Texas alone to accommodate millions more of population. There are still great stretches of our great West that are relatively uninhabited. Neither can we plead scarcity of resources. We Americans waste more than many of the European nations have to live on. Dives, you will recall ,revelled in luxury but refused the crumbs to Lazarus. You will recall that Dives has some subsequent history. America may profit by his example. Then what about the exclusion of the Japanese? These people have uniformly been thrifty and law-abiding among us; why treat them different from the other foreigners?

The Christian Citizen and War

What ought to be the Christian's reaction on the question of war? Patriotism has usually meant, with us, readiness to shoulder a musket and shoot somebody at our country's command. What will be the course of the Christian citizen of the future? This much is certainly true and demonstratable; if we examine honestly the cause that have led to past yars, we shall find that there has been lots of hypocracy and deception used in working up our case. In the last great war we worked ourselves into a frenzy talking about democracy. The naked truth is, it was dollars more than democracy. Hundreds of thousands of our best men are either dead or hopelessly maimed because America wanted to save the dollars she had loaned the Allies. Will the Christian citizens of the future be hoodwinked into praying God's blessing on this hellish business? May our Christ give us the quiet unflinching courage that made Him face His Calvary, to the end that we may set ourselves to the eradication of this scourage of our day.

J. W. HAYWOOD,
Morgan College.

Quarterly Conferences

AMORY, MISS.—St. James M. E. Church: Our fourth quarterly conference convened September 26-28, with Dr. E. R. Miller in the chair. Most of the officers were present with written reports, which showed that the work of the church was in a state of progress. At 8 o'clock Sunday night, the District Superintendent preached a soul stirring sermon which was enjoyed by all who heard it. 98 partook of the Lord's Supper. Collection for the day $40.70. Rev. N. R. Clay, pastor.—W. B. Brandon reporter.

SHUQUALAK, MISS.—Onr fonrth quarterly conference was held in Asbury M. E. Church, October 4-5 in connection with the cornerstone laying. Our district superintendent, Rev. J. H. Talbert, conducted the bnsiness kindly and briefly. We had with us also the Rev. T. G. Wilbon who laid the corner stone and preached the corner stone sermon at 2 p. m. Many members and visitors were present We succeeded in rasing a total amount of $145. Pray for onr continued success.—G. E. Anderson, reporter.

GARWOOD, TEX.—September 22, was a high day at St. Paul M. E. Church. Our second quarterly conference was held on that date. The business session was largely attended by the members. Our district superintendent, Dr. L. G. Brown preached Sunday morning at 11:30, to an overflowing congregation, notwithstanding the down pour of rain. We were all made to rejoice because we were at our post of duty. We paid the district superintondent in full and went over the top at this quarterly conference. Our church is young but we are growing under the loadership of our beloved pastor, Rev. D. L. Mosely—Fannie Mosely, reporter.

GADSDEN, ALA.— The fourth and last Quarterly Conference for the Sweet Home Church was held October 10-12. The conference from every angle was a record breaker and surpassed all previous conferences. The Rev. C. L. Dunn, our able District Superintendent was in fine trim and was at his best, he gracefully presided over the business session of the Conference on Friday night, and on the Lord's Day he preached one of his matchless sermons. The Sweet Home Church, with our pastor, the Rev. Chas. Coleman, as leader is closing up a glorious conference year, a $15,000.00 church built and completed, many souls added to tho Church and all claims paid. Amount raised during the quarterly conference, $120.00. Yours for success.—J. H. Redrick, reporter.

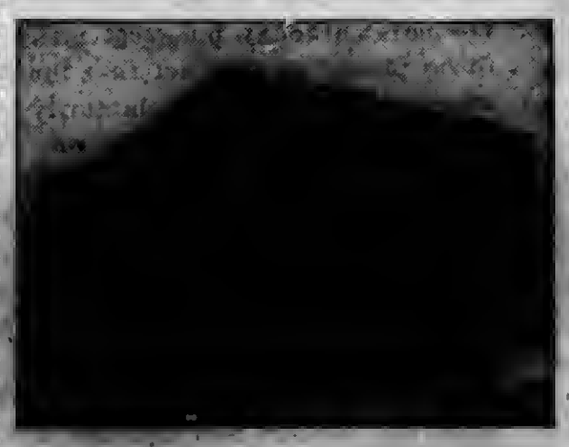
ANDERSON, TEX.—Our fourth quarterly conference was held August 30-21st, with the Rev. R. B. Ried, our District Superintendent in the chair; with good many of the officials present. On Sunday morning the District Superintendent filled the pulpit and preached a strong sermon to the delight of all. Text found Matt. 5-13, "Ye are the salt of the earth,". The Sacrament of the Lord's Supper was administered by the District Superintendent and pastor. District Superin tendent was paid in fu ll. There was also given a great Chautauqua at McKenzie Chapel M. E. Church, beginning on the night of September 2nd, and closing ont on September 7th, with a rally. The Chautauqua was conducted by the pastor, Rev. F. D. Mayes and wife. It was indeed a scene at this place, both financially and educationally. On Sunday the pastor, Rev. F. D. Mayes filled the pulpit and dellvered a burning message. Text, "Let us lay aside every weight and the sin that doth so easily beset us," Every heart was made to rejoice as he preached God's words. Raised during the week including Sunday, $176.00. We are more than glad to have such splendid christian leaders with us in person of F. D. Mayes and wife.—S. K. Williams, reporter.

OBITUARY

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

BERNARD—Brother Charlie Bernard, departed this life Saturday night. September 13th at 9:20. He died at Evergeen, La., where he had lived for a number of years. Brother Bernard was a good pious Christian for 50 years, he was always prompt to duty, and stood for the Church in every cause. He was recording steward for his church at Eola, La., for 16 years. He went to the Charity Hospital and stayed two months. He died a hero for Christ. Brother Charlie Bernard is the father of Rev. H. R. Bernard our pastor at Centerville and Vanderville, La. He leaves to mourn his loss5 sons, 3 daughters, 1 sister, 2 brothers and a host of relatives and friends. His body was laid to rest at his home Eola, La., Simpson Chapel cemetery. His funeral was laregly attended. The funeral was largely attended. The tors, Rev. O. J. Harvey, Rev. C. H. Hayes of the Baptist Church, and Rev. T. H. Mouson, the pastor.—Reporter.

BILLINGS—Mrs. Matilda Billings, of Goliad, Texas, departed this life October 3rd. She was one of the oldest members of our church. She was born in Alabama, and came to Texas, when a young woman. She was converted in 1885 and joined the Methodist Episcopal Church. She was 103 years old, and was the mother of 12 children. Six of them are living. She had 125 grand and great grand children. The pastor, Rev. G. M. Mallory attended the funeral. Clarence Sanders Recording Steward.



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WHAT THE CHURCHES ARE DOING

NASHVILLE, TENN. — September 21, 1924, was a high day with the pastor, officers, membhers and friends of Gordan Memoriai Methodist Episcopai Church, Nashviiie, Tenn, A grand rally having been staged two weeks prior to the time of the report of the captains. The Rev. H. P. Gorden, our beloved pastor, called together twenty-eight sisters, had prayer and sent them out to glean the field. The Rev. Gorden filled the puipit himself both day and night. At 11:00 a. m. he preached from the 13.23 of Jeremiah. He took for his tsxt: Can the Ethiopian change his skin, or the ieopard his spots? then may ye aiso do good that are accustomsd to do evii. We hope never to forget the man of God nor the message. At night he preached another powerful sermon from the 42:4 of Isaiah. He used for his text: He shaii not fail nor he discouraged tiii He has set judgmsnt in the earth and the isies shall wait for His law. Two ladies came forward and joined, one from the Missionary Baptist Church, one from Key's Chapel Methodist Episcopal Church, Murfreesboro, Tenn. Twenty-five captains reported. The amount raised through them was $400.79. A committse was appointed by the pastor to see that every family be a subscriber to the *Southwestern Christian Advocate*, and those whose time had expired to be ready by the annual conference, October 8th, to renew their suhscription for the new year.—Rev. W. F. Watkins, reporter; Rev. H. P. Garden, P. C.

SOUTH HIGH POINT, N. C.—Brooks Memorial Msthodist Episcopai Church: Our church is getting aiong nicely with a great man at her hsad. It seems like the more he preaches the hetter he gets. We hope that the Rev. J. E. Brower will always pastor for ns hecause he is all right and a clean man. We have just ciosed our revival at our chuch; we had 8 converts and 5 joined the church. In the month of August our church of 85 membhers raised $444.30, and in the same month our District Epworth League and Snnday School convention met in our church and had a giorious session. We had eight clubs in our rally and made their report on the fifth Sunday in August, 1924, as follows: Club No. 1, Mrs. Daisy Gray, $37.50; No. 2, Mrs. Nora Leach, $37.02; No. 3, Mrs. Nina Reid, $16.50; No. 4, Mrs. Mamie Albea, $21.70; No. 5, Mrs. Ella Allen, $22.05; No. 6, Mrs. Parthena Johnson, $37.70; No. 7, Mrs. Effie Saunders, young girls from 12 to 17 years of age, $48.15; No. 8, Mrs. Susie Mock, (this wss all board members), $161.00. Puhiic collection and other sources. Totai $444.30.—Rev. J. E. Brower, P. C.; N. M. Gannaway, reporter.

GOLIAD, TEX.—The members of Fannin Street Methodist Episcopai Church, are rushing and working as never hefore. Our pastor, Rev. G. M. Mallory is putting our church on the map. The Bishop made no mistake in sending to us this good man. Up to date we have paid nearly all of our claims. The fourth Sunday in Septemher, the stewards pulled off a rally that resulted in raising $193.08, and we will go to the annual conference with a round report—Clarence Sanders, Recording Steward.

LONGSTREET, LA.—Pleasan Grove M. E. Church and Daniel Chapek: On the 7th of September, we had a fine Sunday School and also we was pleased to have Rev. D. Young, the pastor at Beicher, La., with us day and night. One joined the church. At Pleasant Grove the good friends gave the pastor and family a nice surprise party: Leader, Sister Rosie Gihhs, Miss Bennie B. Gihhs and others. The pastor responded and asked the good friends to come again. At the second quarterly conference, Mrs. L. Venaile, was elected president of the Ladies Aid; since then things have picked up. The parsonage is beautified in and outside. A. B. Venahle, P. C.

OPELOUSAS, LA.—St. Mark M. E. Church, now located on South Market Street, Opelousas, La., is now completed at a cost of $6,000. One thousand paid when completed. Our raiiy on September 14 came in strong, $896.11. Our pastor, who worked hoth day and night so hard, has a $600 Overland car just out of the factory. St. Mark is helping him to pay for it. We are now preparing to secure everything for the annual conference in 1925. We expect to put the program over.—Sarah Gilbers, reporter.

WEST POINT, GA.—Cannon Chapel Mock Conference and Reaper's Harnest Rally ended October 5th, 1924, with good success. Sunday night the pastor took for a text, Heh. 12:1-2, which was a real sermon for tbe occasion, after which the following reported their various finances from their District: Pine Grove District, Dr. B. J. Billingsiea, $45.50; West Point, Dr. J. H. Hods, $51.05; L. D. Howard, $70.60; Bethlehem, Mrs. H. M. Traylor, $26.74; Emanuel Chapel District, Mrs. D. M. L. Billingsiea, $22.50; Pleasant Hill District, Mrs. Dr. F. E. Crawford, $35.40; Cannon Chapel District, A. A. Traylor, $80.00; LaGrange District, Dr. W. M. Lee, $32.60; Ladies and unior Aid, $4.00; District Superintendent, $28.75; Pastor, $6.25; Grand Total, $353.09. We are stiii working on the huiiding fund with the present pastor who is not leaving one stone unturned. With the iove that exists hetween pastor and members, we are determined to do what has heen predicted, that couidn't be done, that is huiid a $10.000, church. Rev. Wm. Melton, pastor.—(E. L. J.) reporter.

WEST FIELD, TEX.—We are stiii doing work for the Master. On Sunday, September 14th, we raissd $36.41. Rev. H. J. Johnson, pastor of St. Paul, Spring, preached for us at 11 a. m. at 3 p. m. Rev. W. A. Fortson, our pastor preached on the account of tire trouhle which caused Rev. T. M. Jackson, of Houston to he iate. But as a faithful pastor arrived about 5 p. m., and preached a soul stirring sermon. The spiritual tide was high at aii the services. We ask the prayers of aii the readers for our success. Dinner was served on tho grounds and everybody was fiiied. W. A. Fortson, pastor.—Carrie Matterson, reporter.

HOUSTON, TEX.—Sunday, September 14th, was a high day at Trinity M. E. Church. All the M. E. churches of the city were represented. Rev. Sidney Johnson of Boynton Chapei was the speaker of the evening, and his message was one of interest. Whiie Mt. Vernon Choir furnished music for the occasion. Trinity has just compieted its improvements on hoth church and parsonage, to the amount of $4,000, and the oid church is now practicaiiy a new one, with electric fans and new carpets, etc. The members and friends take off their hats to Rev. E. O. Wooifoik, the abie pastor of Trinity for his most efficient service and pray God's choicest hlessings for his continued success.—Mrs. L. H. Harris, reporter.

FAYETTEVILLE, TEX.—Our revivai was a decided success. Twenty-sir souls were saved. Rev. J. T. Sanford was the preacher for the occasion. Rev. G. F. Alexander and Rev. R. W. Allen were with us two or three nights during the thirteen nights the revival was carrie don. Amount raised during the meeting was $103. 35; paid preachers, $32.40. We are now looking forward to the coming of the annual conference. The pastor, Rev. J. D. Mackey is expecting each adult member to pay $3, others $1. We want to go to the conference with a round report. Fayetteville was aimost dropped out of the conference, but under the leadership of our pastor, we are going hack on record.—Reporter.

FRANKLIN, LA.—Ashury Church is stiii in the midst of her glory, spiritually, numerically and financially. Aii departments of the church are working 100 per cent. On Sunday, September 21st, we had a rally led hy the following captains: No. 1, Miss Bessie Wiggins, Jr., $50.10; No. 2, Miss M. Wiiliams, $34.50; No. 3 Miss Evelyn Resson, $26.95; No. 4, Miss Nena Maiino, $42.21; No. 5, Miss Edna Maiino, $42.21; No. 5, Miss Edna Flemmings, $35.00; No. 6, Miss W. DeFils, $32.03; No. 7, Miss La Babin, $20.60; and Miss Almetra Press, No. 8, $52.31. Miss Press raising the highest amount was given a cash prize of $5.00. Miss B. Wiggins, second highest, was given $3.00; Miss Maiino, third highest, was given $2.50. Grand total for the day was $309.23. Our church under the leadership of our energetic pastor, Rev. J. D. David, is on the up-grade from every angie. Aii conference ohiigations are already met. We are now centered on an intensive drive for our fuii quota of Southwestern suhscribers. You shaii hear from us at the annual conference in the City of Opelousas.—(Mrs.) Maggie Young, rsporter.

BENTON, MISS.—In a rally at Wesiey Chapei M. E. Church, $54.01, were raised for the stewards. This campaign was planned and conducted hy Brother Wm. Jones. Wesley knows no faiiure. She is on to the secret of co-opsration, and is pushing on to the top with every claim.—I. R. Kersh, reporter.

LONGVIEW, TEXAS. — McCabe Chapei Methodist Episcopai Church has just ciosed their finai raiiy for this conference year. We are very grateful to the members and friends for their ioyal support. On October 12, at 3 p. m., the different pastors and members were with us, Rev. A. P. Cooksy of Bethei Baptist Church and Rev. G. L. Coleman of the A. M. E. Church. Rev. R. H. Biick of the Colored Methodist Church delivered a wonderful sermon which was enjoyed by aii. Reports of ciuhs: Ciuh No. 1, Mrs. Addie Shavers, captain; Mrs. M. J. Baker, secretary, $54.00; Ciuh No. 2, Mrs. P. L. Pattiiio, captain; Mrs. Octavia Pattiiio, secretary, $21.40; Ciuh No. 3, Mrs. Ciare Ingram, captain; Miss Pearl Poik, secretary, $29.75; puhiic collection, $6.35. Total, $111.50.—Rev. G. H. Baker, pastor.

BRADLEY, MISS.—The name of our new church, which is ready for services, is St. Mary's. We have ten membhers aii of whom are women. Mrs. Alice Chiidress is the leader. Our white friends gave us 6,000 feet of iumber. Eleven sister churches assisted us in huiiding this church. The writer has given $4.00 towards the cause.—Alice Childress, reporter.



Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Snperintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Superintendent
Greenwood	Inverness, Miss.	Oct. 28-Nov. 2	E. F. Scarborough
Holly Springs	Holly Springs, Miss	Oct. 28-Nov. 2	W. N. Redmond
Dnrant	Dnrant, Miss..	Oct. 28-Nov. 2	J. M. Walton
Starkville	Macon, Miss	November 4-9	J. H. Talbert
Tnpelo	Tupelo, Miss.	November 4-9	E. R. Miller
Clarksdale	Gnnnison, Miss.	Nov. 18-23	J. M. Marsh
Sardis	Hernando, Miss.	November 18-23	C. W. Bntler

COLFAX, LA.—Brother Simon Mitchell, one of onr retired ministers of the Louisiana Annual Conference, is very ill and has been since May 21, and he needs help.—F. D. Thomas.

Board of examiners of Savannah annual conference will meet in Savannah, Ga., October 29th, 1924, 10 a.m., at Asbury M. E. Church, West Gwinnett Street, to examine all under graduates of the Conference: For admission on trial . First year, T. A. South, B. F. Freeman, R. L. Nunnally; Second Year, M. M. Jefferson, W. A. Holmes, J. B. Simpkins; Third Year, J. B. Maddox, W. M. Melton; Fourth Year, D. R. Cooper, J. W. Moore, J. F. Robinson; For Orders and Recognition of Orders: D. G. Grier, J. C. Stripling, R. R. O'Neal; F. R. Bridges, President of the Board of Examiners, Brunswick, Ga., 1710 Wolf Street.

MADISONVILLE, O.—All things are ready for the first one thousand dollar effort for a greater Gaines M. E. Church to be made October twenty-sixth. The Rev. Olive and his good officers of the First Methodist Episcopal Church have kindly given ns their beantiful building for our three o'clock service at which Dr. L. H. King, editor of the Southwestern Christian Advocate will be the speaker of the day. Pastors and congregations from Batavia, Milford and Cummingsville, O.; Connersville and Rnshville, Ind.; Covington, Ky.; as well as all onr home churches will be waiting to greet Dr. King and join in the grand spirit of the occasion.—M. L. J. Bellinger, Pastor.

SAN ANTONIO, TEXAS—To the members of the West Texas Annnal Conference. Brethren, grant me to call your attention to your reports to the treasurer of onr conference. The day is npon us when our reports should be made accurately. Please observe the following: Do not place in the cash column $150, and then give a check for $145. Do not place in the cash column $150, and then bring a check for $175. Do not bring your money in small bits, snch as 1c, 5c, 10c, 25c. There is no need of carrying silver to an annual conference any way. If you just will carry your money in cash to the conference hring currency. The better way is to give checks for your money, hut be snre when you give a personal check that you have the money in the bank on which the check is made. I prefer cashiers checks. Some may say I do not deal with banks, I am too far ont. It matters not if you do not have one penny on deposit, just take your annual conference money to some bank and deposit it, and ask the cashier for a cashier's check covering the amount and I am sure not one bank would turn you away. Do not place in the voucher column $25.00 without you have a voucher to cover the amount; I mean vouchers, and not receipts. I am not supposed to take note of receipts, but vonchers. When, at the seat of an annual conference do not pay your money to others, but to the treasurer of your conference. If you cannot trust him with your money select one in whom you can confide to handle your money. Brethren, onr reports should be ready by December 8th, 1924, which will be on Monday. It shonld not take more than one hour to hand in our reports properly made out for the six districts. Yours in the interest of our conference, J. W. Weakley, treasurer.

CRESCENT CITY NOTES

MALLALIEU M. E. CHURCH—Pagent of the Queens and Princes of Africa, will be given hy the Ladies at Mallalieu M. E. Chnrch, on Sixth Street, between Laurel and Annunciation Streets Monday night, November 10, 1924, for the benefit of the Church. The Queen selling the largest amount of tickets, will be awarded a prize. There will be a crowned Queen. Come early to get seats. Doors open at 8 p. m. Mrs. S. Wilson Condnctress, Rev. J. O. Richards, Pastor. Admission, 15c.

LaHARPE ST. M. E. CHURCH—There was great joy to the members and friends when they marched in the basement of their new church Sunday, October 12th, with a song, When the sainte go marching in. At 5 a. m., prayer meeting was led by Brother E. J. Reed and Sister Snsie Bailey. At 9:30 a. m., Brother J. Davis and his corps of teachers were on time in the Sunday School. At 11:00 a. m., Rev. Dr. T. B. Cooper preached his initial sermon in the new chnrch, taking his text from Haggai. 2:9. Those who heard the sermon were greatly impressed. At 7:30 p. m., the Ladies Progressive Friends had their Thanksgiving sermon preached by our pastor. They were also well pleased with the sermon they promised to come again next year. The trustees are working like Trojans to complete the church before winter. The choir rendered fine mnsic, Mrs. D. C. Smith is Organist. Collection for the day $98.00. —Miss Agnes Mitchell, reporter.

MARRIAGES

PARKER—THOMAS— Mr. Wilbur Parker and Miss Pearl Thomas were united in the holy honds of matrimony on September 24, at the home of the bride's father, Mr. Emannel Thomas, hy the Rev. C. Jenkins, pastor of St. Paul M. E. Church, Waxia, La. We wish for them many years of happiness and success.—Rev. C. Jenkins, reporter.

DAWSON—WELLS—On the 28th day of August the membership of St. Paul M. E. Church, witnessed the wedding ceremony of Miss Mary Ann Wells, of Spring, Tex., and a mem- of St. Paul, to Mr. Robert Dawson. The bride is the daughter of Mrs. Minnie Jones. The ceremony was performed at the home of Mrs. Jones conducted by the Rev. H. J. Johnson, Pastor, assisted by Rev. L. E. Brown, of Sweeny Circnit. Many of the white friends were present. Everybody was served with cake and punch.—M. Bryant, reporter.

McNEARY—PAUL—An event of special interest at Hnrst's M. E. Church at Plaqnemine, La., was the marriage of Mr. Jerry McNeary and Miss Cinderella Paul, which was solemnized on Wednesday, September 24, 1924, at 6 o'clock. Little Miss Althia Scott was flower girl and Miss Patsy Webster, bridesmaid. The couple received many presents. They left for New Orleans, September 27, where they spent their honeymoon. Rev. M. L. Baldwin, Pastor, officiated. —Reporter.

NORMAN—JENKINS—Miss Mattie Eva Jenkins, the danghter of Rev. P. H. Jenkins and the teacher of Domestic Science and Art in the Jenkins Industrial Institnte, and Prof. G. W. Norman of Anstin, Tex., the Supreme Banker of the American Woodman and for a long time has been principal of Gregory Town Public School, in the city of Anstin, Tex., were happily united in holy wedlock, September 21, 1924, at Launza Chapel Methodist Episcopal Church at 8 p. m. The matrimonial ceremony was performed by the Rev. J. R. Yeldell, the pastor being absent. After a hrief social at the chnrch and the home the happy couple left on the 12:20 a. m., train for their future Home in the city of Anstin, Tex., at 1702 E. 8th Street. We wish for them a happy career.

WATKINS — WOOLFOLK — Miss Margaret Woolfolk, danghter of Dr. and Mrs. B. F. Woolfolk, Pastor Saint Paul Methodist Episcopal Church, Tupelo, Miss., and Mr. Charlie Watkins of Chicago, Ill., were happly married at St. Paul Methodist Episcopal Church, Saturday, September 6, 1924, at high noon with the following attendants: Bridesmaid, Miss Edna Scott of Chicago, Ill.; Maid of Honor, Miss Elnora Bonds of Chicago, Ill.; Best Man, Dr. Jackson of Tupelo, Miss.; Mr. B. F. Woolfolk, Jr., of Wichita, Kas., Waiter; Master Edward Ellis Clifton, Ring Bearer. The entire cortege assembled in the vestibule of the church, the inviting strains of the Wedding march pealed forth, and the cortege marched toward the sacred alter, Miss Woolfolk on her father's arm ,who gave her in marriage. Mr. and Mrs. Watkins, and party left for Chicago, Ill., that afternoon, their future home. May they have a very pleasant and happy sail over life's sea. E. R. Miller, officiating minister.

CARD OF THANKS

We wish to thank the members and friend of St. John Methodist Episcopal Church, Shelbyville, Ky., for the storm that reached the parsonage Saturday night, September 20. They came singing "A Stranger at the Door, Let Him", leaving many pounds of choice groceries on the table. Words cannot express the appreciation that we wish to show the good people for this movement. The party was led by Sisters N. Codwell, M. Dale, M. Wallace, Bro. H. Wilson, Wm. Payne, and many others. Thank you all, come again you are welcome.—Rev. W. A. Hinton, pastor.

We take this method to thank our many friends, who so kindly and sympathetically administered to the comforts of onr husband and father, the late Rev. C. W. Sampson, dnring his recent illness, and who stood so loyally hy us in our bereavement, when our loved one, "wrapped the draperies of his couch about himself and lay down to pleasant dreams." We wish to thank our district superintendent, Rev. J. H. Hatchett, and other ministers and laymen of the Little Rock Conference and sister chnrches, who eulogized onr dear one. We also thank the nnrse and the physicians who did all that human skill could do to keep our dear one with us. We also thank the many friends in Marianna, Little Rock, Hope and Clow for the many beautiful floral offerings. May God's choicest blessings rest upon each and every one, who sought to make our hurden lighter.—Mrs. Anna P. Sampson, wife; C. Clifford Sampson, P. James Sampson, William G. Sampson, J. Wesley Sampson, sons.

INQUIRY

I wish to inqnire for my aunt, Ellen Mace, she was last seen at Dillon, S. C., some 8 or 10 years ago, any information concerning her and her husband, Henshaw Mace, will be greatly appreciated. Notify Luke Allen, P. O. Box 63, Little Rock, S. C.

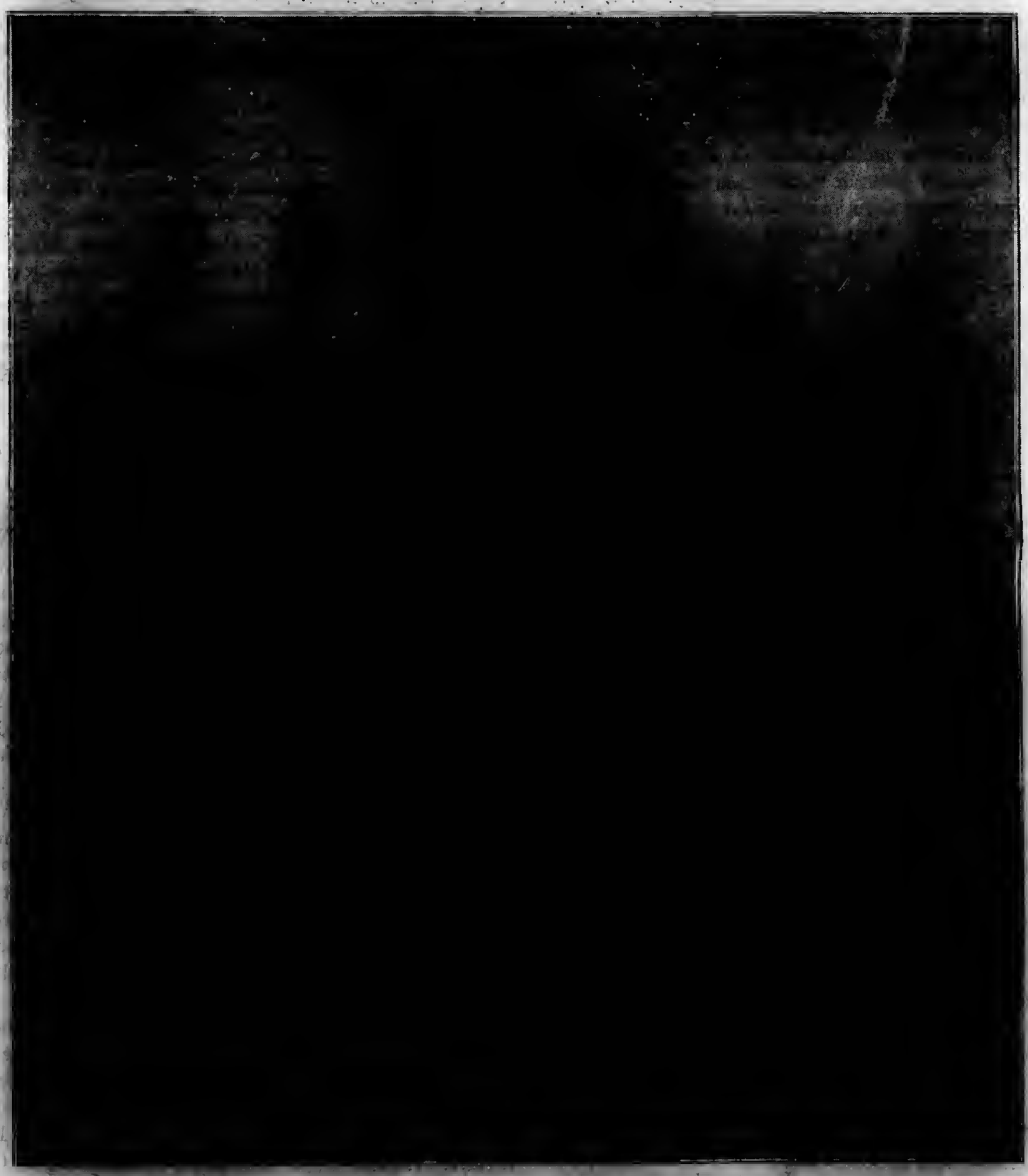
I wish to inquire for my sister Ida Rodgers, before she married she was Ida McBride, her brothers were Marion, Wilber and John McBride, her sisters were Lebeanon and Minnie McBride, fathers name Frank McBride. Last heard of her she was at Rogarster, Ga., any information concerning her whereabouts will be greatly appreciated; notify Minnie Allen, Little Rock, S. C., P. O. Box, 63.

Evanston, Illinois.

Southwestern Christian Advocate

LORENZO H. KING, Editor | Vol. 51 | New Orleans, October 30, 1924. | No. 45. | THE METHODIST BOOK CONCERN, Publishers

Mallalieu Methodist Episcopal Church



Fort Smith, Arkansas can boast of being the place of location of one of the best churches among the colored congregations of our Methodism. The Mallalieu Church, which five years ago was a small one-room frame building valued at about $10,000, with an unpainted parsonage worth about $700.00, is now the pride of our Arkansas Methodism.

Displacing old Mallalieu is a commodious and beautiful pressed brick church with provision for office, rest rooms for men and women, nursery, kitchen, dining-room, baths, Community center and Sunday School. The

(Continued on Page 4)

SOCIAL EQUALITY

Concerning association and concourse with the world of human beings with which we are surrounded, whether in the flesh or in the spirit, John Ruskin, of aesthetic taste, gives us the que to that range of personal contacts which is most advantageous and which withal is most cosmopolitan and catholic. "Will you go and gossip with your housemaid, or your stable-boy", said he, "when *you may talk with queens and kings*, or flatter yourself that it is with any worthy consciousness of your own claims to respect that you jostle with the hungry and common crowd for entree here and audience there, while all the while *this eternal court is open to you*, with its society wide as the world multitudinous as its days, the chosen and the mighty of every place and time? Into that you may take fellowship and rank according to your wish; from that, once entered into it, you can never be outcast but by your own fault."

Books, Ruskin meant, are the embalmed spirits of the great men and women of the ages. To them every one who reads, has access and entree. Carefully read, their contents thoroughly assimilated, books are our best associates. They make no prudish claims of superiority on the basis of pigmentation; they offer no bar to approach because he who would read them happens to belong to any of the particular classes or race groups of human society. They know no color line. Their contribution is freely at the disposal of all who pause before them for consultation and culture.

They are the quintessence of the thought of their times; which in turn is a composite of the thought of total humanity for all the past. This is neither geographically nor biologically dissociated from the thought of humanity in the large. Civilization, the present culture of society is a world culture, in that it is a product of the social mind, to which have come in streams, contributions from every group of humanity. No group can claim to have produced the present world culture singly. Books, therefore, are the common heritage of mankind, and to read them is to keep company with the spirits of earth's greatest of every clan and clime.

We are company-keepers, associates, with those whose thoughts we share. Men's thoughts are their best part. To share the thoughts of men is the major value of mutual association. Physical contacts are among the inferior, less profitable values of society. It is spiritual companionship through spiritual contacts that count. It is in this sphere that greatness is reflected—in range of spiritual companionship. Any man is great who thus enjoys spiritual fellowship with the great souls of earth living or dead.

Tangible physical association with men of any particular color amounts to little per se. Association in loftiness of ethical ideal, spiritual likemindedness; this it is that counts and makes men social equals. For such social equality with the great and good of every clime and every race, it is the duty and privilege of men to strive. From it none can be shut out. There is no bar, human or divine, to prevent any human being from entering the zone of thinking where live the best minds of the ages. From this social equality no man can be an outcast but by his own fault.

THE MAN WHO MISSED HIS NAP

There was once a member of the Official Board, who had neither time nor inclination for *The Advocate*. It was not interesting, he said and it cost too much.

He was a good man in his own church, but he knew little of what the whole denomination was doing. He did very little religious reading.

He had queer, one-sided ideas about the Annual Conference, and only the vaguest notion of "what and why" in the organization of the Methodist Episcopal Church.

The progress of the Kingdom was a closed book to him, except as he was able to observe the ebb and flow of prosperity in his own church. In the Quarterly Conference he voted with conviction but without vision. He could be counted on to vote against changes of policy or program.

One day this brother's pastor induced him to try *The Advocate* for three months, at fifty cents. That was an idea of the pastor. Then, since he had paid his money for the paper, he thought he might see how near he could come to getting his money's worth out of it. He began to read *The Advocate* on Sunday afternoons.

For a while it was really useful. It was just the thing to help him over the half-hour between his dinner and his afternoon nap. His wife said one day, "How quickly Henry goes to sleep after he begins to read *The Advocate*.

But one Sunday he read something which spoiled his nap. It was a story of an unusual bit of church life—unusual to him, though such a story appears in the paper every little while. When he found that he could not forget this story by dropping asleep, he put on his hat and went over to see the preacher, *The Advocate* in hand.

His talk with the pastor that afternoon came near spoiling that good man's evening sermon, because he was really surprised and stirred up. For this brother, who never started anything, or wanted anybody else to start anything, had said, "Why can't *we* do something like that? Is it being done in many places? It's about time we woke up!"

The next Sunday, as it happened—they *do* come that close together, sometimes—he found another mentally disturbing article in *The Advocate*. This time he did not go to the parsonage, but stepped across the street to the home of a brother official member. The two talked for an hour, and when they parted it was with an agreement to mention the matter to other members of the official board.

By and by our friend began to look forward to his hour with *The Advocate*. He still saved it for Sunday afternoon; for he was yet in bonds to the old notion that to read it when he had anything else to do was a waste of time.

But he read more carefully, and sleep became more elusive. Every week or two the paper had something that interested him directly; and he got into the way of talking about these subjects to his pastor and others.

This is not the story of what happened to him. No great marvel came to pass. It rarely does. But the sum of it was: *The Advocate* made this man worth more all 'round—worth more to himself, worth more to the church, worth more to the Kingdom. Why? Because it added to his other fine qualities the quality of Christian intelligence.

It will do it every time; when it has the right material to work on. And the right material abounds in every church.

Those who try it may miss a few Sunday afternoon naps, but their churches will be wider awake than ever.

Personal and General

Mrs. Amelia Turner, President Woman's Home Missionary Society of the Louisiana Conference, with her daughter-in-law, attended the national meeting of that society in Chicago, and reports it the "best yet."

Dr. Elmer E. Higley, who for four years was the efficient head of the Department of Indian Work of the Board of Home Missions and Church Extension, has resigned that office to accept the pastorate of Collegiate Church and superintendency of Wesley Foundation, at Ames, Iowa.

Mrs. R. N. Jones, President of the Woman's Home Missionary Society of the Mississippi Conference, with Mrs. L. J. Hall of Hattiesburg, Miss., who is Treasurer, and Mrs. W. P. C. Morrison of Jackson, Miss., Recording Secretary of W. H. M. Society, attended the national meeting in Chicago.

Dr. Jesse E. Moorland, Secretary International Committee, Y. M. C. A., retired, keeps busy at home, 183 South Oxford St., Brooklyn, N. Y. His many friends throughout the country will be pleased to learn that Dr. Moorland keeps well and happy.

Roland Hayes, famous negro tenor, is touring the country from coast to coast and is booked for 72 recitals, including the role of soloist with six of America's greatest orchestras—the Boston, New York, Philadelphia, Cleveland, Cincinnati, and St. Louis Symphony Orchestras. Colorful music knows no color line.

The Rev. Arthur D. Williams, our pastor at Pocahontas, Va., not only carried a round report of his charge to his conference at Abingdon, Va. last week, but reports his World Service apportionment raised for the new year, within one week after adjournment of his conference. Bishop Thirkield is the resident Bishop.

South Carolina Conference Woman's Home Missionary Society has the distinction of giving to the national organization its efficient colored Field Secretary in the person of Mrs. Daisy McLain Bulkley. Besides her in the recent annual meeting in Chicago were Mesdames J. W. Moultrie, L. A. J. Moorer and Julia A. Jones, of the same conference.

Drew Theological Seminary's entrance upon the fifty-eighth year of its magnificent history was made conspicuous by the able Matriculation Day address of the Rev. Edmund de S. Brunner, B. D., Ph. D., who addressed the largest class of students that ever entered the Seminary, his topic being 'The Next Decade in Rural Church Progress."

The Rev. Ernest E. King, B. D., was quietly married Aug. 29, to Miss Amy Hall, Execu-

OCTOBER THIRTY-FIRST

This is the date of destiny! It is the dead-line between two attitudes of the people called Methodists.

On this day the Church will recede, or it will proceed, from its high mark of moral endeavor reached during the last four and one half years.

To retreat would be disgraceful, heartbreaking, and disastrous; besides,

Jesus, Giver of gifts, Sovereign of our lives, calls to the Church, "ADVANCE."

Negro Methodists must do their "bit" BEFORE OCTOBER 31st. Because, receipts at the Chicago office for the first fifteen days of October were $650,000 less than the first half of October last year. The loss for the first eleven and half months over same period last year is $2,890,000. Some light is beginning to break through the darkness.

THERE IS THE POSSIBILITY of recovering a substantial part of lost ground if each church will exert every energy to bring up payments on World Service apportionments and have them in the World Service treasurer's hands 740 Rush Street, Chicago, before October 31. One Bishop reports his entire area will equal last year's payments. First church, Olympia, Washington, reports substantial gain over last year. An individual contributor announces his purpose of doubling his Centenary gift to World Service. Elm Park Church, Scranton, Pennsylvania, wires that $11,000 will be remitted before October 31 and that Scranton District will exceed its returns of last year. Pocahontas, Virginia, church raised one fourth year's World Service apportionment in one day.

Bishop Kenny reports one church in Iowa, where one family made a gift to World Service of $130, which had been intended for a new electric washer and another family gave $65, intended for new portieres. In another church, he reports a woman school-teacher giving $125, in addition to her tithe, and a housewife giving $250, out of savings made in household allowance. These are homely little instances of the spirit of sacrifice being awakened throughout Methodism. The hope and prayer of our missionaries and workers at home and abroad is for universal sacrifice of this sort. George W. Dixon, Chicago, president of Laymen's Association of the Methodist Episcopal Church issued a statement appealing to all Laymen of Methodism to make sacrificial offering and to aid pastors in securing gifts that each church may equal last year's offering.

Bishop Robinson wires that forty per cent cut in appropriations to his field in India, which must come if present rate of deficit continues until end of October, will mean "that of our already insufficiently taught community, over sixty-two thousand souls would be denied any pastoral supervision whatever; that of our Sunday-Schools, five hundred and forty, in which there are twenty thousand children, would be entirely closed down; that from our day and other schools, two thousand two hundred of our boys would be dismissed and thus the only door of hope ever opened before them would be closed; that over four hundred workers, who originally gave up all for Christ, and for a bare living have been proclaiming him to the people of the Area, will be deprived of that living, without recourse, thrown out on their own resources in the midst of a non-Christian community which will not employ a Christian if it can well help it.

While comparisons of this kind might easily be multiplied, figures given can indicate the shock such a reduction would give to the Christian community that looks to the Methodist Episcopal Church for leadership, or the setback that would result to what has of recent years been the most fruitful field of world-wide Methodism." Will not Methodism respond in this critical hour, and GIVE WITH A BURNING HEART.

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tive Secretary of Y. W. C. A. work, St. Paul, Minn. Mrs. King is an amiable young woman, formerly of Pittsburgh, Pa. Brother King is pastor of our Camphor M. E. Church, St. Paul. He will have a capable assistant in his wife.

Mrs. Henry H. Meyer, who spent the summer in Syria and Palestine, recently appeared before the Advisory Committee, which the last General Conference appointed on Near East Relief. Mrs. Meyer gave before this committee a very interesting account of the constructive work being done in the Near East Relief Orphanage of that area and the fine effects of that work on the surrounding communities.

President Davage of Clark University is entering upon his duties as the new president, with the full appreciation and confidence of an elated community and church-wide constituency. All Atlanta has assumed toward him an unbiased and a non-partisan attitude. He is in general and constant demand as a speaker and leader in educational, church and general community matters. Both he and Mrs. Davage have won a warm and sure place in the confidence and affections of the community.

"The Shroud of Color" is the new poem with which Countee P. Cullen, son of the Rev. F. A. Cullen, pastor of our Salem Church in New York City, has won fresh laurels as a poet. Four years ago young Cullen won second prize, and now the Poetry Society of America awards him the prize over all contestants save the Vassar young woman who received the first prize. Mr. Cullen, a graduate of De Witt Clinton High School, is now pursuing his academic work in New York University.

Dr. Joseph C. Sherrill, former Area Secretary of the Chattanooga Area, was appointed by Bishop Jones at the recent session of the Tennessee Conference, District Superintendent of the Nashville District. Dr. Sherrill bears easily the good will and high estimate of worth shown him by the men of our group throughout the church. On his retirement from the office of Area Secretary, the Area Council unanimously voted him resolutions of highest appreciation and gratitude and sincere wishes and prayers for health and happiness in his new office of District Superintendent.

Miss Charlotte Blake, daughter of Bishop Blake of Paris, France, and Mr. Thomas C. McConnell, were married at the home of Mr. and Mrs. W. S. Bovard, Simpson St., Evanston, Ill., Sunday evening at 5 o'clock. Bishop Edgar Blake, Paris, France, Edwin Holt Hughes of Chicago Area and Dr. W. S. Bovard officiated.

Mr. McConnell is a graduate of Harvard University and a member of the law firm of Henry J. and Charles Aaron, law firm of Chicago. He is the son of Bishop and Mrs. Francis McConnell of Philadelphia.

The Rev. J. T. Leggett, pastor of our work at Falmouth, Kentucky, who was injured by a fall on July 22, at that place, tearing the ligaments of his left knee-cap, has suffered greatly from the same and the shock sustained has disabled him. He has been unable since then to fill his pulpit, and is now at South Bend, Indiana, with his nieces and under the care of Dr. J.L. Curtis, his nephew. Brother Leggett has been a member of the Lexington Conference for a number of years. A line from the brethren, which would reach him at 1521 W. Linden Ave., South Bend, Indiana, would be appreciated.

Matriculation Day at Garrett Biblical Institute was made noteworthy by the presence and address of Bishop Hughes, who is making his first round of annual conferences in his new area. There was a fine audience which greeted him enthusiastically, and his address was a timely message to the student body on the necessity of recognizing in their preaching the fundamental relations of life, the obligations entailed by such relations, and then the exaltation of such obligations as the first condition of a high civilization.

Dr. A. J. Mitchell, wide-awake pastor of Asbury Church, Annapolis, Md., is promoting a unique combination service of the nature of a seasonal revival and anniversary exercise. Preachers for the occasion are to be former pastors of Asbury and former "Sons in the Ministry" who has gone out from the church. Reverends Nathan Ross, L. E. S. Nash, N. M. Carroll, Chas. E. Johnson, J. W. Hardesty, J. W. Langford and John H. Goodrich, together with Dr. W. C. Thompson of Ezion, Wilmington, Del. and Dr. Julius S. Carroll, District Superintendent, South Baltimore District. This novel program continues as an outstanding "home-coming" event during October, and to November 16.

Starting forty years ago to conserve the womanhood of the colored race in the Southland, the Woman's Home Missionary Society of the Methodist Episcopal Church has enjoyed an incessant and sustained period of re-

(Continued on Page 4)

Southwestern Christian Advocate

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EYE HATH NOT SEEN, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—1 Corinthians 2:9.

PERSONAL AND GENERAL

(Continued from Page 3)

markable progress in the humanitarian and Christly ministry to the humble, otherwise neglected groups of our American life. So that today that society numbers 13,350 organizations with a total enrollment of 456,627 persons, a net gan of 8,351 over last year's membership. The present total financial assets of the society are $2, 812,653.69; the grand total assets are $4,541,220.39. The official organ of the society is "Woman's Home Missions," which has a circulation of 79,379.

MALLALIEU METHODIST EPISCOPAL CHURCH

(Continued from Page 1.)

main Auditorium, fitted with beautiul new mahogany pews will accommodate 600 persons, and a pipe organ costing $3500.00 The new building is valued at $80,000.00, with a parsonage renovated and newly appointed valued at $2000,00. The Rev. B. F. Neal, efficient pastor, began the new project with about 83 members, but now has 250 loyal and progressive souls who share with him the joys of the Greater Mallalieu.

Four years ago this church was paying $750,00, for ministerial support; the present salary is $1800. Its five-year Centenary quota was $2210. During that period they exceeded the quota by $150.00, and raised more than $2500 for benevolences. Besides, on a total remaining indebtedness of $17,500.00, they raised more than $800.00, last year; and the full amount of the indebtedness has been subscribed to be paid up by the Congregation within five years. On completion of the new project, fitting dedicatory services were held covering a period of one week. The sermon was delivered by Dr. Geo. W. Isham of Lincoln, Nebraska. Local churches of all denominations participated in this large and worthy community achievement.

Brother Neal is a graduate of Philander Smith College, having taken his B.D., degree from Gammon and, by his works, is proving himself one of the most valued of our group of devoted ministers.

SAID IN PART

It is a poor compliment to our fathers to camp where they fell.—H. H. Saunderson.

"Family Entrance"

In the days when the open saloon filled the land—a day which, thank God, our children can hardly remember— there used to be a sign over the side door, "Family Entrance." Let us take that sign off the saloon and put it on the Church door. Let the children and the old folks walk into the house of God together."

To Busy To Listen

Ernest Elmo Calkins in his recently published autobiography "Louder, Please," tells how he once asked Thomas A. Edison why he, of all people, did not use one of those electrical devices designed to make hearing less difficult.

'Too busy", replied Mr. Edison. "A lot of time is wasted in listening.' '

That judgment of Mr. Edison's well expresses the mind of a large part of an age which is dominated by machinery and speed.

Listening is an art which requires patience, humility and open-mindedness. That is why it is such an unrivaled spiritual discipline. It is because there has been so little listening, so little effort to understand what the other man, the other race, the other nation is trying to say, that we have so much turmoil and so many head on collisions. Frequently, we are trying to talk all the time ourselves and under the circumstances it is natural for us to regard listening as a waste of time.

Mr. Edison has unconsciously diagnosed one of the most deeply seated maladies of present-day civilization. We need to learn to listen so that the spiritual messages which might enable us to interpret other points of view, and so work out a way of living in peace and brotherhood, may reach us. If we could stop the racing motor of our own insistent desires and our own cocksure opinions and listen with the open heart and mind so that we may hear both the still, sad music of humanity, and the still small voice of God, it would be the greatest contribution to the coming of the Kingdom of God which can possibly be made.

Let's All Quit "Selling" Religion!

One of the most unfortunate things which can happen to religious truth is for it to be put into the straight-jacket of a totally inadequate vocabulary. This particular danger from which the presentation of the Gospel is suffering at the present time, is that of a trite and hackneyed commercialized vocabulary. When such phraseology comes to be habitual, it is used by people unthinkingly.

A recent example is found in the address of Dr. H. C. Sweringin, Moderator of the General Assembly of the Presbyterian Church of 1921, pleading for an earnest evangelistic campaign. He said, as reported in newspapers all over the country, "The business of the church is *selling* the gospel, and there is danger that the church will forget that this is its principal task, and will become purely an ethical society or organization for the promotion of philanthrophy."

The content of Dr. Sweringin's plea is forceful and timely. But what a horrible expression "Selling the gospel" is! Of course the idea is clear enough—that of persuasion, but the danger of a commercialized vocabulary is just the danger that Shakespeare long ago pointed out —that the 'mind, like the dyer's hand, becomes subdued to what it works in." When ministers get accustomed to talking about 'selling religion" "putting across the gospel" "filling the church with pep" and a score of other trite phrases from the specialized lingo of the sales manager, they have vulgarized in a serious way the unique ministry of the Gospel to the spiritual life of man.

"Through the Eyes of Youth"

Six months after the convention of Methodist students held in Louisville in April, a conference of Presbyterian students was held at Saugatuck, Michigan, in September. From all reports there was evidenced there the same spirit of open-mindedness and frankness joined with an unquestioned devotion to the church, which was manifested in Louisville.

The conclusions of this Presbyterian group of students are interesting to everyone who desires to understand the mind of college young men and women today in regard to religion and the church.

One of the questions assigned for discussion was this: "What is wrong with the church from the student's view point?"

The answer which was made by the students in one report adopted is as follows:

'Recognizing our responsibilities to the Presbyterian Church, we, as Presbyterian students, recommend that the following inadequacies should be remedied:

"1. Poor teaching.

"2. Misstated creed.

"3. Overconservatism in taking a definite stand on present-day world issues.

"4. Lack of union within the Presbyterian Church.

'5. Lack of sympathetic understanding of the student mind and of the student needs and work by older members of the local church.

"6. Believing that forced religion breeds insincerity in the spiritual lives of students, we are opposed to compulsory measures in campus worship.

"7. Inasmuch as all walks of life have a part in affecting or hindering the advance toward a Christian society on earth, we believe that all vocations should be fairly emphasized by the church as channels of expressing the Christian point of view.

"8. We condemn the unfortunate controversy within the Presbyterian Church between

(Continued on Page 8)

CASPER DOES IT!

What is Casper?

An enterprising little city of 13,000 people in an agricultural and mining region of Wyoming. It has borne its full share of the industrial and farming depression of recent years.

What Did Casper Do?

In spite of economic reverses, and in the face of a great local need for new quarters and equipment, the First Methodist Episcopal Church, under the leadership of Dr. Lewis E. Carter, pastor, has paid to World Service for the current conference year $3,321.13 on an apportionment of $2,933. Thus, *Casper Methodist Church is 113% for World Service the very first year!* This is a substantial increase over 1923 when Casper paid during the conference year $3,080 to the Centenary.

How Did Casper Do It?

1. Pastor preaches and practices stewardship, including tithing.
2. Needs of mission field kept constantly before the people, and Christ's last commission for world evangelization is taken in dead earnest.
3. Stewardship reading contests regularly conducted and tithers enlisted.
4. Members read the church papers and other Missionary literature.
5. Congregation trained in systematic giving. Every Member Canvass taken only after long and careful preparation.
6. Local treasurer remits all benevolent moneys monthly to the treasurer, 740 Rush Street, Chicago, Illinois.
7. Prayer is made center of all effort.

Dr. Carter tells the story succinctly: *"People will give for missions if they are educated on the subject. Ignorance breeds the township mind. Hence education comes first, then inspiration, then perspiration. Undergird all the work with prayer. Spasmodic efforts will not win. Keep at it the year around."*

Can the Rest of Us Do It?

We can—if we, as pastors and people, will pay the price of prayer and effort.

ON IT DEPENDS WORLD SERVICE!

Note—In the present emergency of decreased giving to benevolences, let every church, as a part of its constructive and permanent program of World Service, seek to collect its apportionment for the current conference year, up to and including October 31, and remit to the treasurer, Orrin W. Auman, 740 Rush Street, Chicago, Illinois, in time for all funds to be in his hands by October 31. Let every church pay up in full as nearly as possible, without mortgaging the future by borrowing!

THE PROFIT MOTIVE IN RELIGION

By the Rev. Andrew Gillies, D.D.

An interesting sidelight on certain tendencies in modern religion is found in the repeated statement that it pays to be a Christian. It pays not merely in spiritual satisfaction, but in cold, hard cash.

For example, I heard an address some months ago by a man who styled himself "an evangelist to business men." He travels about the country speaking before Chambers of Comerce, Rotary Clubs, High-School Students and Men's Bible Classes and for them all he has just one message—it pays to be a Christian. It means an unfailing increase in one's income through business promotion, and increase in salary or dividends. In fact, this apostle of the new day assures his hesitant hearers that the Christian life is a gilt-edged investment.

Paganizing the Tithe

The same warm economic coloring is given to a great many of the appeals for the establishment of the practice of tithing? Touching stories are told of people who tithed their last dollar to become the immediate and astonished recipients of fat checks from unknown or unexpected sources. Prosperous business men tour the churches or publish articles affirming with convincing candor that their prosperity had its beginnings in the practice of tithing. In his essay on compensation, Emerson registers deep disgust at a preacher who travesties that spiritual law by making it mean that the saints who are deprived of the possessions of the unprincipled on earth—"bankstock and doubloons, senison and champagne"—will be granted them hereafter. There are some modern proponents of the spiritual principle of stewardship who would go that preacher one better. They permit no delay in granting his children access to the flesh pots. The returns for loyalty are immediate and satisfying, comprehending everything that the most epicurean could desire.

There is a still larger aspect of the situation which commands our interest. Modern commerce is coming to look upon religion as a valuable ally. Big business is urging the support of Christian missionaries, not because those ambassadors of God are bringing the world to Christ, but because they are opening new channels for trade.

Big Business Approves Missions; They Swell Dividends

"Send out your missionaries" one writer urges, "pray over them, lay hands solemnly upon their heads, read their letters, pay their bills and charge it to publicity. It will pay."

In other words, contribute to the support of Ian Crawford in Central Africa, boom Joe Beech's University in West China and stand solidly back of Bishop Oldham's enterprises in South America because the work of all of those men creates a market for automobiles, farm machinery, patent medicines and coca-cola. It means national prosperity and American supremacy in the economic world.

And the subtle irony of the whole argument is that it rests solidly upon a substratum of truth. As the Fireside Companion used to say of its lurid fiction, it is "founded on fact."

Religion *has* economic value. It always has in the life of the race. It often has in the experience of the individual.

Religion Does Have Economic Value

John Wesley said that one of the first problems of the Wesleyan Revival arose from the immensely improved financial status of many of its converts. They prospered because of their religion and then many of them lost their religion because of their prosperity.

Arthur Nash started applying the Golden Rule to the manufacture of clothing only to find himself in five years on the verge of becoming a millionaire. The Editor of the Wall Street Journal said in an editorial that the loss of our belief in God and immortality would result in national bankruptcy and social anarchy. And Roger Babson declared his faith in the same bearing of religion upon economics when he made the statement that our national prosperity is a direct result of moral and spiritual integrity.

It is all true because it is all law. It is not a system of reciprocity by which a certain degree of spiritual loyalty is guaranteed an equivalent material enrichment.

The practice of tithing begets economy and business system, and those, in turn, make for prosperity. Character is not only the ultimate factor in business credit but also the source of public confidence and all that goes with it. A social order made up of individuals all of whom practised the Golden Rule in every situation would automatically create an economic prosperity in which everyone would have an equitable share.

The Motive not To Be Confused with Result

But all that fails to justify the religious appeal to individual self-interest. The *result* of a certain course of action is one thing. The *motive* which leads to it is absolutely another.

Every year a number of people are honored with Carnegie medals. They are proclaimed heroes and heroines worthy of distinguished honors, and they are the recipients of world-wide publicity and praise.

It is worth reminding ourselves, however, that they do not perform their valorous deeds *in order* to secure those medals. If they did, they would not get them. In all probability, the majority of them have never so much as heard of Andrew Carnegie.

The minute a man joins the church or begins tithing or contributes to missions with one eye on the main chance, that minute he loses sight of the religious motive and spirit. The business man who, as Bishop Williams put it, wants religion earnestly and even frantically because it "will give him honest bookkeepers, faithful and industrious laborers, facile tools for his purposes", may make a feeble contribution to social progress, but he would not bring in the Kingdom of God in a million aeons. He is on the same spiritual level as the prudentialist of a century ago who devoted his energies to the salvation of his own soul while the world went to the devil.

Refined Self-Interest Not Christian

In fact, the life that has as the foundation of its virtue a refined self-interest, that looks upon religion as a highly respectable method of increasing its own possessions, may be in harmony with the modern religious cults, but it is as far from the Christianity of Jesus Christ as Alpha Centauri is from the earth.

Entrance upon the Christian life means the abandonment of every selfish motive for the

will of the living God and the welfare of a needy humanity. It means the substitution of the spirit of self-sacrifice for self-interest in all its forms and manifestations. As Dr. Jacks puts it, in his amazing little book, "Religious Perplexities," the Gospel is a call "to the experiment of comradeship, the experiment of fellowship, the experiment of trusting the heart of things, throwing self-care to the winds, in the sure and certain faith that you will not be deserted, forsaken nor betrayed, and that your ultimate interests are perfectly secure in the hands of the Great Companion."

There is every reason to believe that a real revival of that type of Christianity, adopted to the knowledge and needs of our time, would bring to a multitude of anxious minds the tranquility which they vainly seek and furnish to a distraught civilization the solution of most of its problems. It is still tragically and gloriously true that "whosover will save his life shall lose it and whosoever will lose his life for my sake shall find it."

Rochester.

THE AFTERMATH OF THE EPWORTH LEAGUE INSTITUTE AND CONVENTION SEASON

By Dr. F. H. Butler, Secretary for Colored Work

The follow-up work of our institute and convention activity must be reckoned with. This summer there was a great life work decision service held at one of our district conventions. A promising young man signed up for the Christian ministry. His pastor was present and took note. In fact I believe it was his pastor whom God used as the agent to help him in this decision. This young man was with us on the program that day. I found he had gifts, grace and energy. I wrote the pastor to keep me posted. A few days ago I received a reply. The post mark on the letter indicated that the pastor was away from home. To my delight I found that this pastor had made the journey of seven hundred miles so as to accompany this young man to the seminary and witness his matriculation to train for the Gospel ministry. Here is a concrete example of splendid follow-up work. The personal interest counts.

Institute echo meetings are now the order of the day. In nearly all of our chapters that have had representatives at the Institute these meetings are being held. They inspire and help commit our youth to the league program. You reach the crowd outside of the League and get the chance to sell them your goods. They awaken an interest in the church's program of religious education. Here is an illustration of what might be done:

After being present at Sedalia Institute in St. Louis, Mo., the representative of the Sunday Schools and Epworth Leagues of our nine churches met and formed a city federation for the promotion of religious education. A regular school of instruction has been organized with a Dean and faculty. The teachers' training work is to be done in this school; Christian stewardship and missionary education will have a place in the curriculum. A mid-winter league institute with help and direction from the Chicago Central Office will be held especially for those unable to attend the summer institute at Geo. R. Smith College. I am intensely interested in this St. Louis proposition. It will take time and patience to work it out. The personnel of the school will be from the picked leadership of the local churches. This leadership will put on in the local churches what they have gotten in this school. We are living in the day of a teaching ministry and this reinforcement of lay leadership to our pulpit leadership will be gladly welcomed.

At the base of all we are trying to do for the world today is the principle of stewardship. The institute calls attention to the duty of this great truth. The life service proposition is a commitment to this.

Christian stewardship is the big world hope today. Like character it is a development. It has to be taught that it may be practiced. It does not come like instantaneous conversion. The method must be educational. The best material is young life. Just the same as reading, writing and arithmetic are three basic words in mental training, so prayer, stewardship and service are the basic words of spiritual training. The League Institute stresses prayer in the morning watch, stewardship in the study of world evangelism and service in the decisions for life work.

The echoes of gatherings like these cannot help but inspire and commit our young to the task of world redemption.

MOHAMMEDANISM IN LIBERIA

By Rev. W. L. Turner

Native theology is an interesting study. It is also precious and valuable. Verily so, because it is hard to get, and hard to get at. Hard to get because you don't get it until you have thoroughly convinced the native that your motive is pure and that "Your heart is good" towards him. Still harder to get at, because it means a thorough acquaintance with many hetorogenous and very difficult dialects. So very difficult indeed that many have said that the natives on the west coast have no theology. Quite to the contrary however there are very splendid ideas to be gotten from these primitive people, of the Supreme Being.

The first question one raises in this field is, What is his idea of God or the Supreme Being? The Bassa Word for God is Gripah, and means **that which covers all space.** The Kroo or KrDaw, Nyswah, means **Head man** or the **outstanding personality among men.** To ask a Vai man what his word for God is, to be told that **Allah** is the word. Of course here one butts into the Koran. One knows that Allah is not an African idea, and must not tire of what seems to be an endless inquiry. But finally one comes upon the word **Kamba** a word which easily breaks into two words, Kah—meaning **Great,** and Mba, meaning **mother.** The combination naturally means the **Source of life.** So there is such a science of theology among these people, though we admit it seems to be quite limited. But to hunt for an organized religion among most of the tribes is to waste precious time. Yet speaking in the absolute we cannot say that the west African is a man without a religion, for upon closer observation we find that his religion is tribal or social. A Vai man will do most anything, fight most anytime, suffer most anything to promote the interest and welbeing of his tribe. So will a Kroo, a Kpwellie, a Gola, a Bassa, a GrDebo, etc. Everything and anything for the good of "Mi country" "Mi people". So it goes.

But one does find one tribe with its associated branches absolutely taken by Mohammedanism. This is the Vai tribe with their cousins the Mindingoes. These people occupy the whole upper end of the Republic from Monrovia to Cape Mount, and back to the English border. Every town in this section is Mohammedan. Most of the Priests are Mindingoes, and they are always on the job. Occasionally one sees the brown faced Arab walking the streets of Monrovia going from town to town on the west coast augmenting the efforts of the Mindingo priest. You must admire the missionary zeal of the Mohammedan missionary when he flashes those piercing eyes into yours and tells you that he has walked the Sahara Desert from the Sudan to the west coast a distance of about 3,000 miles. His whole life seems wrapped up in spreading the message of the Prophet of Allah. Approached rightly they are very companionable, and interesting indeed. They exhibit no signs of hostility to Christian missionaries whatsoever.

Why Are The Vais Mohammedan?

The Vai people are the last to come to the coast. They now occupy most of the territory formally occupied by the Golas and the De people. They have practically amalgamated the Des who are an offshoot from the Bassa tribe. The Vai people once lived in the Sudan, near a salt fountain. Stronger tribes came from the east and drove them westward capturing them. These people, at that time known as Korner, came west, a few degrees south, settling north of and embracing "Tuboku" Timbucktu on the Niger. The bravest of them mounted horses and went west in search of new dwelling came to the coast in north Liberia and Sierre Leone. It is interesting to note in passing, that this act of bravery on the part of these horsemen is responsible for the name Vai, which means **brave.** These brave men captured women from the Gola tribe and settled what is now known as the Vai Country. Sending back good reports of their new home. Naturally members of the priestly family (Mindingoes) followed, bringing the new religion, which had just swept over northeastern and central Africa —Mohammedanism. It is singular however that other tribes on the west coast have not taken to it. Mohammed has no charm whatsoever for the KrDaws, Bassas, GrDeboes and many others. Border tribes are slightly tinged with it where the tribes touch each other.

What Mohammedanism Does

On our trip through the Vai country I tried to satisfy myself by striving to find

(Continued on Page 8)

GETTING INTO THE BEST SOCIETY

The Life-Long Joys of Reading Biographies

By Ambrose W. Vernon, D.D., Professor of Biography, Darthmouth College

Let us begin at once to answer the straight question, "What is the use of reading biography?

1. If we read biography, we shall soon have done with the foolish distinction between books and life. It is of course perfectly true that a great many people who read books are unpractical, but it is also true that a great many more people who do not read books are unpractical. It is not the reading or not reading that divides people into unpractical and practical but rather brains and no brains—at least a particular sort. People are all the time talking and doing. The ideas and the words and the deeds of some people get into books and, as a rule, their neighbors and their friends think that what they say or do is of more importance than what other people say or do. Then the centuries come along and sift far more infallibly this already sifted material. So that great books represent the judgment of generations upon what is the best that has been said and done in this world. As Milton said long since: "A great book is the precious life-blood of a great soul." And if there is any place where you can really find out what life is, it is in the record of a life that has actually moved the world. You can't meet Socrates and Joan or Arc and Lincoln and Michael Angelo around the corner when you go out, but you can always meet them on your shelf of biography if you stay in.

2. If we read biography we shall appreciate *the importance of individual souls.* Science and sociology and the economic interpretation of history are putting their clamps so tightly upon us, that they have almost pressed the individual out. That is, I take it, the chief reason for the spiritual lassitude of our times. The fundamentalist is true to a vital instinct when he objects to a view of life which subordinates the individual to the process. Morality is a procrustean bed unless it corresponds with the instincts of the individual and is reinvigorated by them. The reign of law is always in danger of becoming an unconstitutional monarchy. Williams James, true scientist but also true humanist, once remarked, "There is very little difference between individuals, but the little there is, is very important." Now biography demonstrates that statement. It shows the stream of human life rushing up to an individual and through him, indeed, but coming out different on the other side. The destiny and possibilities of mankind have been modified distinctly by Buddha, by Paul, by Luther, by Rousseau, by Frederick the Great, by Jefferson, by Lincoln, by Woodrow Wilson, while myriads of other normally equipped men have been negligible. Readers of biography will be inclined to prize the distinctive both in themselves and in others and to escape the dreariness of a characterless existence.

Getting Into the Best Society

3. Of course the chief use of reading biography is that it introduces you into *the best society.* In your own town or church you have to take what comes; in biography you can choose your own. You can actually put yourself in any company you choose and to a quite considerable extent you can thereby make yourself what you choose." I think it was Thomas Aquinas who one day, was asked how to become a saint. The answer has become classic: "Will it." And the best way of willing to become a saint or poet or writer or salesman or teacher or diplomat is to get into the circles where the best of them move. Put two individuals together for a considerable length of time and the stronger of the two begins to make the weaker into something of his likeness. Biography gives you a chance to expand your soul into the likeness of nobler and richer and more effective souls. No one for example can be so content with an unimpressive, rudderless life who has spent the leisure hours of a month reading Bradford's "Lee the American" or Sidgwick's "Marcus Aurelius" or Sabatier's St. Francis." Something of the soul of Lee or Aurelius or Francis has come over into his. So long as biography is written, the best company of the human race is open to any of us.

A Sure Avenue to Sympathy

4. The reading of biography, moreover, is about *the surest avenue to tolerance or to a larger virtue that swallows tolerance, human sympathy.* There never was an age when human sympathy was not needed, but in an age like ours, with the Ku Klux on the right and the Labor Party on the left, with the world threatened by a duel between Fascism and Bolshevism, it is supremely needed. And if you read the noblest biography, you will acquire it. Leaders of men are rarely hypocrites; they are exponents of some submerged idea. Put yourself at the center of their personality and you will regain your poise and your confidence in the ultimate arrival of humanity at its far-away goal. If you read Froude's Erasmus and McGiffert's Luther, without losing your preference for the radical Luther, you will find a good bit of sympathy creeping into your heart for the halting and humble Erasmus. If you read McElroy's Cleveland and Brown's Altgeld of Illinois, you will understand why bitterest enemies in a crucial conflict may both be actuated and ennobled by utter self-sacrifice. And you deepen your own religion while widening your religious horizon, if you divide six months between Ward's Cardinal Newman and Begbie's General Booth. Biographical literature forces its readers to apprehend the wide application of a sentence which I read in a German religious paper—Die Christliche Welt—during the war: 'We must remember that God is on both sides of this battle-line."

SOME GREAT AMERICAN BIOGRAPHIES

"The following are some of the best rewarding volumes in the single field of American biography. This may not be the field where the richest harvest stands, but it is the one nearest to our barns"—A. W. Vernon.

Washington Irving: Christopher Columbus; W. H. Dixon: William Penn; F. S. Oliver: Alexander Hamilton; David Muzzey: Thomas Jefferson; O. G. Villard: John Brown Fifty Years After; Alonzo Rothschild: Lincoln, Master of Men; Louis A. Coolidge: W. S. Grant; Gamaliel Bradford: Lee the American; Leo Bazalgette: Walt Whitman: The Man and His Work; John Woolman's Journal; Theodore Roosevelt: Autobiography; W. E. Dodd: Woodrow Wilson and his Work; Booker Washington: Up From Slavery; A. V. G. Allen: Phillips Brooks.

Brakes and Accelerator

5. The reading of biography also teaches us, that while we find some of the noblest men of the world applying the brakes to keep society from running down the steep place into the sea, we usually find the outstanding leaders of men at the crises of history, pushing onward to a goal which was hidden from most of the contemporaries. Name them as we come down the path of human development and see how they bear a progressive look. David, Socrates, Alexander, Caesar, Paul Francis, Luther, Zwingli, Rousseau, Edmund Burke, Thomas Jefferson, Gladstone, Livingstone, Charles Fox, William Penn, Count Zinzendorf, John Wesley, Theodore Roosevelt, Woodrow Wilson. In order to keep us from timidity and droning pessimism in this time of burgeoning, there is nothing better for either minister or layman than to elect as their intimate companions some of these free, courageous, spirits. A good biographer will give you the only card of introduction you need to vital hope and a cheerful spirit.

6. My space is about exhausted, so I must make this last numeral cover a big sweep of territory. The reading of biography does more than any other reading to teach a man *the actual factors of human greatness.* Biography avoids both the speculative sands of philosophy and the imaginary dream-figures of fiction. It sets one's feet upon the rock of realty. It discloses what the actual motives have been which have stirred the men who have transformed society and have moulded conviction. It tells us what we should suppress and what we should strengthen in our inner make-up. It preserves us from the necessity of beginning at scratch in our brief life-race and gives us a handicap that enables us to have both more time and good direction when our path leads into misty or unoccupied ground. But for this last benefit of biography, much and varied reading of its masterpieces is required to keep us from being steered by one pilot. Yet it is such a genuine benefit that I cannot refrain from some elementary directions for its attainment.

First make a list of the men in the most diverse realms of human activity in some one great period of history, or a list of men in some one realm of activity but in all periods of history, which appear to you to be the most outstanding names. Then prepare for yourself a list of questions which deal with the fundamental concerns of living and at the close of your study of each of these carefully chosen men, address to each of them the same fixed questions and write out the best-considered answer in your power. After you have gone through your list, you will have gathered a wealth of material which may really be transformed into a trustworthy sign-post to the summits of human experience and endeavor.

Take some such questions as these as a nucleus and add to them according to your individual need and interest. "What is his attitude toward his friends?" "toward his coun-

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MOHAMMEDANISM IN LIBERIA

(Continued from Page 6.)

out three things about Mohammedanism, First, What Mohammed Does for the African, What it fails to do that Christianity offers, and third, What is the Moslem African's attitude towards Christianity.

In these towns I saw, among other things clean teeth brushed after each meal. Clean bodies bathed two and three times a day. Perfectly clean cities whose streets are swept each morning at 5 o'clock. So smoking could be done in the streets of the towns. And for the first time I had found myself among a tribe of people who did not eat monkey. I was anxious to know why. I was told that they were familiar with the theory of man evolved from the ape and no Mohammedan will eat monkey. I found that the Mohammedans do not drink strong drink "fire water" as the African calls it. Mohammedanism makes a direct appeal to race pride of the African, through its organizer—Abu Bekhr. It must never be forgotten that when the young man of Mecca proclaimed himself the prophet of Allah, eloquent and forceful as he was, he presented no signs of organizing ability. Abu Bekhr—a Negro of remarkable personality came to the rescue of the prophet organized his religion set it into progressive operation, becoming thereby its foremost figure. The African regards Mohammedanism the religion of Abu Bekhr more than anything else. And while "it is of holy origin, it is to be "administered by the African."

What It Fails To Do

Mohammedanism is largely a restraining religion. And All "Thou shalt not" religions must of necessity fail, because they are not in harmony with the laws of human nature. Mohammedanism gets nowhere because it is negative. It takes no stock in domestic affairs, takes no stock in bartering with women, neither does it array itself against polygamy, but rather accepts and endorses the established social order. It attacks no social disorders, but evades every moral issue. For instance; take its rulings on polygamy "A man may have four wives if he he be able to support them." "More" if a man of considerable wealth. This is doubly evasive, because men do not support wives in Africa, in the modern sense of the term, but on the contrary, women support the men. Women are property, simply money producers and as such she must ever remain within the pale of chattel. It is in no sense a leaven. After centuries of operation it fails to become in him the urge to shove him along line of modern progress. The African sees this and wants Christianity.

Its Attitude Towards Christianity

We learned in school that Mohammedanism is propagated at the "point of the sword" That subjects have no alternative except death, etc. This may be true in some sections of the great continent but we have neither seen nor heard of any such attitude in Liberia. I have been in most of the larger towns and everywhere we received the warmest welcome and the heartiest appeals for mission schools. The facts is. Mohammedanism in Africa seems to interpret its mission as the expression of Allah's wrath for the death of his Son. In talking with the kings and priests in this section over this matter, Hon. Massaquoi interpreted them as follows; That "Jesus is called in the Koran the "Breath of Allah". That Allah meant to save the world through Him, but the World was bad and killed Allah's Son. Allah became angry and raised up Mohammed to make the world do right till it had sense enough to accept his Son." Further as proof of their argument, they referred to the countries of Europe how they had become great powers, only because they accepted Jesus. America, they say, has grown up almost over night because of her passion for the Christ. The fact is, one is amazed at how well they are posted on the things of the civilized world. Believing therefore in Allah's ultimate purpose for His Breath, they welcome christianity readily giving their children to the christian missions. They, the parents in most cases refuse to join the christian church, because, "somebody must protect the interests of Allah in the death of his Sin." The P. E. Church as well as the Lutheran Church is operating in this section of the country, I don't remember hearing reported a single instance where any trouble sustained by their missionaries could be traced solely to Mohammedan influence. If such ever did exist, I think it cannot be said to exist now. At Bendu across the lake from Robertsport where a Protestant mission has been operated for a number of years, the king of the town has finally been converted to Christianity. The old Mosque has been torn down and in its place the church of Jesus Christ has been built.

It is coming it is coming,
Speeds the glorious day along,
It is coming, it is coming,
Right shall triumph over wrong."

SOME NOTA

Who Will Enrich the Pa
Coming Yea

Only a few of the many distinguished writers who will contribute articles to the ADVOCATE for the coming year are mentioned here. Many others of equal ability will be among the paper's contributors.

IDA M. TARBELL—noted editor and writer, author of "The Life of Lincoln" and other books.

E. E. SLOSSON—America's most popular writer on scientific themes, author of "Creative Chemistry" and "Chats on Science", will write on "What May Be Expected in Scientific Discovery in the Next Fifty Years."

WHITING WILLIAMS—the business executive who donned overalls and worked with laborers for years in America and Europe in order to learn what the workers are thinking, writes on "What on the Worker's Mind" and "The Laborer and the Church."

WILL IRWIN—famous war correspondent and writer, author of "The Next War" and "Chris or Mars" will write on current themes.

DR. S. PARKES CADMAN, who has probably spoken to as many people over the radio as any man living, writes on "My Experience with the Radio."

GLENN FRANK—editor of "The Century", will contribute several timely and pertinent discussions of present day issues.

WILFRED T. GRENFELL—the beloved apostle and physician of the Labrador coast, will contribute a story and other articles.

RABBI STEPHEN S. WISE of New York writes an arresting article on "Marriage," a challenge to much loose thinking of the present time.

BASIL MATHEWS of England and Geneva, Switzerland, one of the most forceful and picturesque writers on religious themes, author of "The Clash of Color," and other books.

SAID IN PART

(Continued from Page 4.)

the so-called Fundamentalists and Modernists, believing that it is detrimental to the furthering of Christ's Kingdom on earth.

Recognizing further that the task of remedying these inadequacies is tremendous, we submit the above criticisms to the Presbyterian Church, pledging our co-operation as Presbyterian students."

A statement like this concerns not one denomination alone, but all denominations. In its revelation of the eagerness of young people to face the largest and most important issues of our time, in their unswerving loyaly to the church coupled with an honest pointing out of opportunities which youth thinks the church is missing either partially or completely, is one of the great bases of hope for the future of Christianity in the next generation. —H. E. L.

CLOSELY BOUND

LE WRITERS

s of the Advocate for the With Articles

"My thirty years on the Bowery," a stirring story of work among the derelicts of a great city by the Chaplain of the Tombs prison—John Callahan.

CONINGSBY DAWSON, well known novelist.

EDWARD A. STEINER, author of "From Alien to Citizen."

WILLIAM LYON PHELPS of Yale University, a writer of great charm, a leading authority on literature.

CARRIE CHAPMAN CATT—an outstanding leader in national women's movements in America.

HAROLD BEGBIE, author of "Twice Born Men," writes a thrilling story of Christian adventure among the Savages of the South Seas.

Messages of inspiration to the spiritual life will be contributed by religious leaders both in the United States and Great Britain. Among the writers of such articles will be:

F. W. NORWOOD, minister of the City Temple, London.

CHARLES E. JEFFERSON, pastor of the Broadway Tabernacle, New York City.

WILLIAM R. INGE, Dean of St. Paul's Cathedral, London, one of the most vigorous thinkers of the religious world today.

CHARLES R. BROWN, Dean of the Yale Divinity School.

JOHN A. HUTTON, pastor of the Westminster Church, London, where he succeeded Dr. J. H. Jowett.

JOSEPH FORT NEWTON of New York.

and many of the leading preachers and writers of the Methodist Church.

PITTSBURGH DISTRICT CONFERENCE

Camphor Memorial Methodist Episcopal Church, Rowan St., Pittsburgh, Pa., Rev. A. D. Brown, pastor, was the meeting place of the Fourth Session of the Pittsburgh District Conference, Epworth League and Sunday School Convention, July 29th to August 3rd.

The Sunday School held its session separate from the District Conference. Rev. W E. Jefferson, District Sunday School President, presided at all sessions.

Dr. M. J. Taylor, the progressive and energetic district superintendent, was unable to be present, as he was called to Cincinnati to attend the meeting of the Book Committee. Dr. Naylor was elected a member of this committee during the session of the General Conference. Rev. R. W. Stennett, Conference Sunday School Field Secretary, was also attending an important Sunday School meeting and was unable to be present.

The Rev. Edgar A. Love, S.T.B., pastor at Washington, Pa., ably filled the vacancy caused by Rev. Stennett's absence. At the opening session of the convention he delivered an inspirational and instructive address on "Trained Leadership." Rev. D. D. Turpeau gave an interesting talk on "The Adult and Uniform Lessons." An inspirational address on Sunday School Evangelism" was given by Mrs. Mabel B. Jefferson. The speaker emphasized the importance of early religious instruction and consecrated, trained teachers. Round table conference and discussion on the different subjects made the convention both inspirational and educational.

Rev. W. E. Jefferson of Woodlawn, Pa., was re-elected Superintendent of Sunday Schools for the district. Miss Adelaide Jones of Wheeling, W. Va., was elected secretary. Wednesday, July 30, the Epworth League held its anniversary with Mr. Wilbert Williams, District President, presiding. He gave an interesting talk on "League Work.55 Rev. D. D. Turpeau was elected as president for the ensuing year.

Thursday morning session opened with Rev. M. J. Naylor, District Superintendent, presiding. Devotional address by Rev. E. A. Love, followed by Sacrament of Lord's Supper. Conference organization was then taken up. Rev. D. M. Pleasants was elected secretary. The District Superintendent then made his report. The subject of Evangelism and the District Goal was brought before the conference by Rev. J. E. Dotson on "The Pastor's Relation"; Rev. Nathan Minor on "The Employment of Professional Evangelists"; "Pastoral Co-operation" by Rev. D. M. Pleasants and "The Layman's Relation" by Mrs. C. E. Marshall.

Thursday evening was given to fraternal greetings from the pastors of the several churches and a reception to visiting pastors and delegates.

The World Service Program was then discussed Friday morning from three points of view, viz: "The Task", by Rev. J. D. Brown, "The Men," by Rev. C. W. Burnett and "The Means", by Rev. C. E. Hodges.

Friday afternoon the Woman's Foreign Missionary Society, Mrs. Lucy A. Brown, presiding, and the Woman's Home Missionary Society, Mrs. D. D. Turpeau, presiding, held very interesting sessions. Rev. J. H. Peters, our returned missionary from Africa, was presented and made a very touching appeal for Africa. He also exhibited many views.

The Woman's Home Missionary Society felt keenly the loss of the District President, Mrs. Mamie P. Thomas who has moved to the east. Mrs. Mabel B. Jefferson was elected in her stead.

Among those to whom license was granted to be local preachers was Mr. W. Roscoe Tibbs, formerly of Ebenezer Methodist Episcopal Church, Washington, D. C., and now residing at Woodlawn, Pa. Mr. D. D. Turpeau, Jr., received a renewal of his license and is attending a Theological Seminary. Saturday evening a concert was given under the auspices of Rev. C. E. Hodges. Sunday morning love feast and sermon by Rev. M. J. Naylor, music by Camphor Memorial Choir. Sunday afternoon sermon by Rev. D. D. Turpeau and music by Warren Methodist Episcopal Church choir.

Rev. C. W. Burnett delivered the closing sermon Sunday night and resolutions were read. Thus ended a very profitable and inspiring conference from which pastors and delegates returned to their churches with new zeal and energy and a determination to put over "The World's Service Program."

Rev. A. D. Brown, the entertaining pastor, was very enthusiastic in seeing to the comfort of visiting pastors and delegates.—William E. Jefferson, reporter.

INTELLECTUAL COURAGE

By Prof. Rollin H. Walker

It was a college class in the book of Genesis, and they had finished the story of Joseph. "What is most real to you", asked the teacher, "about this story? What links it up with your life? What is most inspiring?"

A large headed, great eyed, idealistic young freshman answered quickly, "The thing that stirs me is the intellectual courage of Joseph."

"What do you mean when you say he had intellectual courage?" asked the teacher.

"Well", answered the student, "Joseph knew that the people of Egypt greatly needed a plan for saving up the corn in plentiful years against the years of famine. He had been thinking on that subject a great deal. I imagine he had often wished that he could get the ear of the king and urge him to store up the grain in the good years. And suddenly he had his chance when he was called to interpret Pharaoh's dream. The blasted ears swallowing up the good ears, and the lean kine eating up the fat kine, suggested that a famine was coming after a time of plenty. And Joseph dared to venture upon a positive and assured interpretation of the dream, and had the nerve without any hesitation to say that it was a revelation from God."

The thrill with which the young student expressed himself showed that the truth which

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FILLING EMPTY HEARTS

A Joyous Adventure in Finding Homes For Orphan Children

By Don C. Seitz

There can be no greater achievement in human welfare than bringing two needs together and thus satisfying both. Nowhere in the poignancies of life is there more mental misery than that caused by lack of children. The childless couple invites pity; to the wife the deprivation comes as a cruel blow; to the husband it is the banishment of comfort for his growing years.

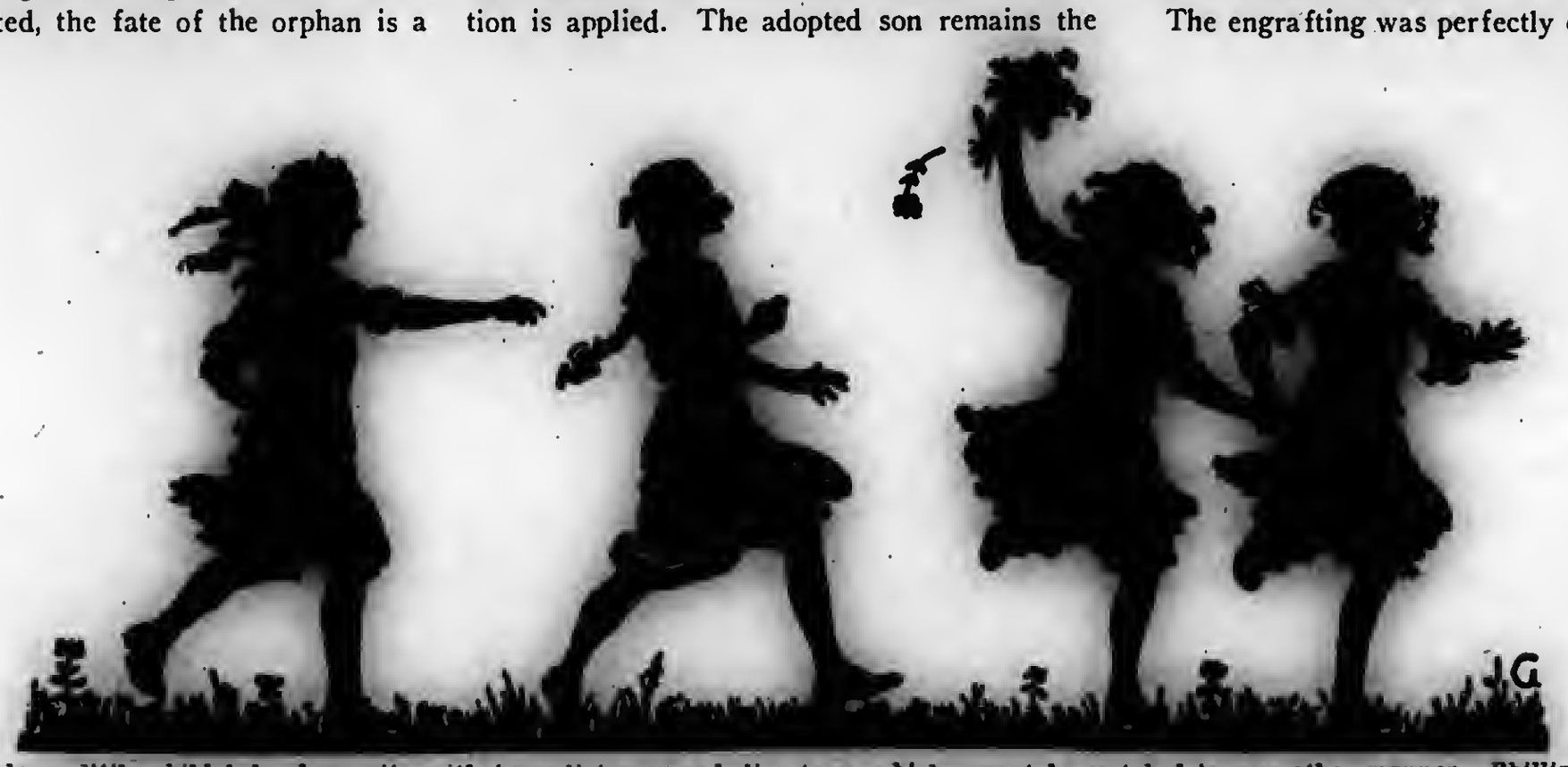
To an even greater degree, because here society is affected, the fate of the orphan is a subject of solicitude. By some strange twist in the human mind, children who have lost their parents or have been discarded as foundlings, as a rule face ill fortune. Not only has it been difficult to provide for such, but when taken over by families they have in the past failed to receive their social deserts. Until a decade ago a form of aversion was peculiarly manifest in the United States. Orphans were "bound out" to lives of suffering and neglect. Other children who knew of their status treated them badly. They were mistrusted in the community and in all ways their lot was hard. That of the illegitimate was almost hopeless. Foundlings placed in public institutions usually went there to die; or to be transferred to orphanages to grow up debased and to become of no account. Who ever heard of a successful graduate of the ordinary orphan asylum? I never knew but one.

"Shocky" in Edward Eggleston's "Hoosier Schoolmaster" typified the bound out orphan in the Middle West. As a boy in Ohio I knew more than one who was regarded by the neighborhood as was this luckless lad. It may not seem creditable in this enlightened day, but it was a true depiction; it is still true in many localities.

A Suggestion From Japan

Yet there has come a marked change here in the East, and with it Mildred E. Seitz, who was my wife until her death on August 4th. last, had much to do. Visiting Japan in 1910, following a great bereavement, she became aware of the tender treatment accorded children in the island empire. Here they were not pushed aside, but fathers, mothers, elder brothers and sisters were alike devoted to the iittle folks. Small brothers and sisters carried smaller brothers and sisters on their backs as they played. Fathers and mothers vied with each other in attentiveness to the young. It was children land. Moreover, no family seemed unprovided. In every household beamed the happy faces of the rising generation.

Inquiry developed the fact that owing to the Shinto faith, which is basically ancestor worship, each family must preserve its line. If children do not come, then the rule of adoption is applied. The adopted son remains the eldest child and heir, even if others should arrive in the course of nature. Empty hearts are filled and orphans thus happily cared for. There is no herding in barracks where tender minds are crushed and moral perversion blunts and ruins.



"He who helps a little child helps humanity with immediateness and directness which cannot be matched in any other manner.—Phillip Brooks.

Here is an unusual story which touches the heart and imagination. When Mrs. Don C. Seitz died a few months ago it was recalled that during her life she and her husband adopted more than sixty orphan children and placed them in good homes.

This story by Mr. Seitz gives a picture of a life avocation as beautiful and helpful as it is unusual.

Returning, she cast about for some method of applying the kindly Oriental thought to others. She had already, on instinct, taken foster charge of several interesting boys. As a teacher in Maine during her youth she had been for a time a member of the household of Mrs. L. M.N. Stevens at Stroudwater. Mrs. Stevens will be remembered as the valiant head for many years of the Woman's Christian Temperance Union. Her daughter, Mrs. Gertrude Stevens Leavitt, and a friend, Mrs. F. C. Payson of Portland, had become interested in a children's shelter. Mrs. Seitz, as a Maine woman and a believer in the soundness of Maine stock, drew upon this shelter and began therefrom, and from a kindred institution in Belfast, to select children for transfer to families of which they were to become active members.

No Failures Out of One Hundred Orphans Placed

The experiment seemed a doubtful one, but it is gratifying to relate that out of more than one hundred placed, not one single failure on the part of parents on children has been recorded. This, however, applies only to the very young and to those who had not had any extended "asylum" experience. Several girls over twelve proved impossible, though a number were started on better ways of life. Of those chosen when young there is nothing to be written but success.

It would be too much to claim that Mrs. Seitz was alone, or a pioneer in this work. Mrs. Henry Dwight Chapin of New York, has a remarkable record of achievement. The two ladies often co-operated.

The engrafting was perfectly done. In some cases, to cover the trail, Mrs. Seitz would adopt children and then transfer the charges to the couple who were to become their permanent parents. In no case did there ever arise legal complication, and in only one was there cause for worry; this where a very negligent father married again, came forward with a demand that looked much like blackmail. Fortunately, the legalities were perfect and he vanished from view.

Not all the children came from Maine; occasionally City or Long Island cases received care. Three of the loveliest little girls I ever saw were taken from a dead mother's side in a Long Island fisherman's hut and placed amid surroundings that made an Aladdin-like change in their circumstances and future. They have grown up in palaces and are worthy of them. In every case the waifs were taken by very well-to-do persons, none of whom ever ceased to be grateful for the service performed.

Quite curiously it had become difficult to procure enough children to care for the demand. The idea had spread. The Welfare Department in New York, under Commissioner Bird S. Coler, had specialized in weeding out orphanages. Various states have adopted the placing—not finding—of children. We have made a great start on improving human relationships, but the progress has not extended over the entire country. It should grow until the "orphan asylum" ceases to be and there are no homes without childish laughter and the benign influences of parental love.

Antecedents were carefully looked into. Illegitimate children quite as often as others born in wedlock had good forebears. The students of hereditary influences would be confounded at some of the effects of environment upon

these specimens so unpromising in their beginnings. Perhaps it was an instinctive effort on the part of society to protect itself and make the family a monopoly that led to harsh treatment of the orphan and the foundling. Certainly two thousand years of the teachings of Christ, who suffered little children to come unto Him, have been of small avail. We are great enough and rich enough; we ought to be civilized enough to outdo the excluded Japanese in humanity.

A Rewarding Field For Christian Service

The policy followed in placing the children was to leave them very much alone in their new surroundings. I do not recall more than three or four who failed to lodge themselves firmly. In one interesting case a lone mother across the way took over the rejected child and found it adorable. One that "took" replaced it. In another instance a visiting couple from a distant city carried off a very pert little lady who had not made the right impression. They were captivated by the child's winsomeness and built an addition to their already ample house that she might have a sunny playroom. When last heard from she was still the center of worship.

It may be noted that girls were always in greater demand than boys and that there was always a waiting list for them. It was the habit of nearly all the foster parents to keep Mrs. Seitz advised of the welfare of the children, though this information was not required. The grateful letters that have come through the years, and the many that followed the news of her death, testify to the certainty with which the work was done.

Here is a wide field for Christian endeavor on the part of good women the world over. May it be kept filled!

New York City.

IT TOOK 14 MISSIONARY YEARS—

to train this man to preach the Gospel.

A missionary-teacher persuaded his parents to permit him to attend kindergarten and Sunday School.

She prayed for him night after night.

In the intermediate boarding school he accepted Christ.

He had prayed for himself far into the night.

Mourned as dead by his parents, ostracised by his caste, he never wavered under persecution.

In high school, under the leading of a pastor-teacher, came a fuller knowledge of Christ, and a determination to preach his Gospel whatever the cost.

Three years of Bible training, under other missionary teachers, were crowned with a license to preach.

For fourteen years you sent consecrated missionaries to pray for and work with this leader; to teach and mould this life for Christ's service. You trained him and gave him to Christ and India.

Eagerly he goes into a village. he stops by the roadside, he itinerates among friends and foes—telling of the "Jesus way."

He is you preaching Christ in India.

Now come the falling off of Centenary and World Service moneys, and the seemingly inevitable cut of rom 25 per cent to 33 per cent of money to the district in which this evangelist labors.

He must be dismissed from service—there are no moneys to support him.

Persops 4,000 others—teachers, pastors, workers—similarly prayed for, similarly won—face dismissal.



The Christian labor of missionaries for years will be wasted—will cease production.

Hundreds of thousands will cease to have Christian ministry.

The dismissed leader must wander back to the farm, the village trade, into government service; the subject of jeers and persecutions of his fellows.

And you, while you are withholding mission funds for his support, are delaying indefinitely the causes which your contributions during 14 years have been building up.

How you respond to the World Service appeal to save the work on the mission field by contributions before November 1, will determine how much missionary effort will be thrown aside.

Once more the Gospel preacher in lands across the sea needs your prayer, your support.

Would you prune and spray and cultivate a tree for years, then cut it down when the first fruit came."

RECENT EVENTS IN WASHINGTON

Ward War Veterans Dedicate Monument

On Friday, October 3, World War Veterans of the First Division whose first commander was General Pershing and which was first of the American Expeditionary forces to see battle in France, began arriving in the Capital by the hundreds. They came to participate in dedicatory exercises attending the unveiling of a monument which these veterans have erected to the memory of their fallen comrades who died in France. The exercises were to have taken place on Saturday afternoon, October 4, but this was the date of the first game of the World Series of baseball played in Washington, and in order to enable President Coolidge to be present at the dedication and the game, the program was changed to Saturday forenoon. The men who were fighting for world democracy in 1918, were not particular as to the time of their ceremonies, but true to their old spirit, they accommodated themselves to immediate circumstances, and forgetful of themselves, made it easier for others.

The monument which they have erected is a tall marble shaft with a gold figure on the top representing liberty. It is placed on the grounds immediately South of the State War and Navy building and overlooking the White House on the East. Among those taking part in the ceremonies were President Coolidge and General Pershing.

Politics Give Way to Baseball

For the first time in the history of Washington it has won the distinction in baseball. When it returned home after winning the American Baseball League Pennant, politics were forgotten for the time and the President, Cabinet Members and other high government officials joined tens of thousands of baseball fans in welcoming the victors home. After an ovation all along the famous Pennsylvania Avenue, the players were received in the Ellipse back of the White House, where President Coolidge presented to Stanley Harris, manager of the Washington team, generally known as the "Senators", a loving cup. His welcoming speech began in facetious vein. He said: "As the head of an enterprise which transacts some business and maintains a considerable staff in this town, I have a double satisfaction in welcoming home the victorious Washington baseball team. First, you bring the laurels from one of the hardest fought contests in all the history of the national game. Second, I feel hopeful that with this happy result now assured, it will be possible for the people of Washington gradually ot resume interest in the ordinary concerns of life."

The President threw out the first ball used in the opening game of the contest for the World Champsionship between the New York Giants and the Washington Senators.

INTELLECTUAL COURAGE

(Continued from Page 9.)

had been hinted at all along in the course had taken vital hold of him, namely, that it takes a certain type of adventurous daring to be a prophet of God, and that believing in God at all is an adventure and takes what the young men call nerve. How different is this true conception of faith from that widely spread idea that faith is a mere religious opinion, a passive acquiescence in something that has been taught us and betokens an attitude of mind quite in contrast with that which is active and venturesome.

GETTING INTO THE BEST SOCIETY

(Continued from Page 7)

try?" "toward religion?" "toward learning?" "toward himself?" "what was his fundamental purpose?" "was he spontaneous or self-controlled?" "What does he recognize as his ultimate authority?" "Was he conservative or progressive?" "What was his most characteristic deed?" "What his most distinctive ward?" "What was his greatest defect?" "To what tendency of your own does he most confirm?" I feel confident that if a reader of these paragraphs would become a reader of the best biographies under some such direction as these questions supply, he would find his life invigorated and perhaps transformed.

Hanover, New Hampshire.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College

Missionary Interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--The Feeding of the Five Thousand.

NOVEMBER 9, 1924

This is another one of the nature miracles of Jesus. And for some reason—whether because it was the most popular, or whether it was generally considered the greatest, we do not know—but for some reason all four of the Gospel writers selected this miracle for their record. And it has the distinction of being the only miracle of Jesus which is recorded by all four Gospels.

It was wrought on the plain near Bethsaida around three o'clock in the afternoon. Jesus had withdrawn with his disciples earlier in the day to get away from the multitude of people which usually crowded round him in the cities. He wanted to be alone with his disciples for awhile; and disciples his only hope of being alone with them was in getting away from the city. Indeed, Saint Luke and Saint Mark tell us that the disciples had just returned to him from the missionary tour on which he had sent them and which we studied some weeks ago. But he failed in his endeavor. Crowds of people found out where he was going and followed him there, taking their sick ones with them for him to heal. And when he saw what they had done his great warm heart went out for them in their condition. He had compassion on them, says Saint Mark, because they were as sheep without a shepherd. He healed their sick and taught them until near the middle of the afternoon. His healing and teaching was over. So the disciples thought that there was nothing left for him to do for them on that day but to send them home. They even suggested to him that he send them (the multitude) away that they may get something to eat and procure lodging for themselves for the night (Luke 9:12). But he would not send them away hungry. He would make them his guest for the day. "He had compassion on them"—that explains the reason for his performing the miracle. And with two small fish and five loaves of bread he fed to satiety these thousands of people.

In this connection one will recall the experience of Jesus himself in a desert place when he was hungry and was tempted to perform a miracle to feed himself. At that time he refused to feed himself in that way and considered the suggestion a temptation to evil. But he did not hesitate to perform a miracle to feed others with whom he was greatly sympathetic. This shows his absolute freedom from selfishness and his great interest in others. What would have been a sin to do for himself was not a sin to do for others, but a blessing. But Jesus fed this multitude, not merely to satisfy their physical hunger, but as a means of supporting the Gospel which he had taught them, and, therefore, of reaching their spiritual life. It was not putting something to eat first, and something to eat second. But this people misunderstood him. And when this same people followed him over to Capernaum to get some more free food, he explained to them his real purpose. And many of them went away in disgust, (Jn. 6:22-66).

We call this miracle the feeding of the five thousand. But the reporters tell us that there were about five thousand men. And Saint Matthew adds "besides women and children." But the exact number is not so important. For Jesus could so multiply what little he had to start with that he could with it feed only a hundred people to satiety, he could just as well have multiplied it so as to feed a hundred thousand, or any number you please. The real greatness of the miracle was not so much in the number of people feed as in his Divine power to multiply food beyond its original quantity.

The fact, therefore, that twelve basketfuls were left was only incidental. If Jesus had so desired it any quantity could have been left. He meant that nothing should be wasted, but that everyhody should have a plenty. And in his effort that everyhody should have a plenty, some could not eat all that was given them. Hence there was some left. The significance of the left-over, therefore, is not in the quantity, but in the lesson which it teaches us in economy. All of our food is God-given, no matter how hard we may have worked for it. We can appreciate the fact more in times of famine or bad crop seasons. No matter how hard we work then, there is a scarcity. God gives us our daily bread. And Jesus teaches us here that we should not be extravagant, but that we should be economical with what God has given us.

And another important fact which comes out in connection with this miracle comes at its beginning. Jesus first blessed the little that he had. I much regret that there is not recorded for us a typical blessing of Jesus over food. In some places it is said that he blessed the food; and in others that he gave thanks. Probably his blessings over food were much the same as ours today—both a thanksgiving and a prayer for the food to be blessed. In the presence of that multitude which was to be fed did two small fish and five little loaves of bread not seem a meagre amount to be thankful for? But he who is not thankful for a little is not very apt to be heartily thankful for much. We repeat, whatever we have is God-given; and before we use it we should thank Him for it whether it be little or much—we should thank Him because we have anything at all.

The more important teachings of this lesson for us today, then, are: (1) The supernatural power of Jesus. Many attempts have been made to rationally explain this miracle. But I have not seen a single such attempt that does not strike us as far-fetched. Jesus was Divine; that is a sufficient explanation of it. (2) The tender-hearted and sympathetic nature of Jesus. (3) A lesson in economy. And (4) A lesson in thankfulness for what God has given us, no matter how little it is. These last three lessons we ought so to learn that they will become a part of us.

MISSIONARY INTERPRETATION

Lesson for Sunday Nov. 9, 1924.

"There is a lad who hath five barley loaves and two fishes."

(By D. D. Martin, D. D.

Here were five thousand hungry men beside a large following women and children, all needing bread. To feed them all seemed a thing of impossibility to the disciples so they counselled to send them away. Let them go. A small lad whose thoughtful mother with love for her child had prepared for him a lunch of dry crackers and herring, but when he heard them talking about eating he felt like a millionaire. His child faith was ready to believe that he and Christ could feed that great multitude, and they did.

When Bishop Hartzell was representing the needs of Africa before a large audience in Chicago a little boy came forward and gave the Bishop a five cent piece and said to him, "When you need more call on me." That boy gave more than he thought that night as the total collection proved. There is no limit to the possibilities in young life linked with Christ to feed the hungry world. This boy would not have done what he did for the multitude if it had not been for the mother who was back of him. Most of the young people going to the Mission fields are known to have the support, prayers and interest of Godly parents back of them.

The gifts of bread and meat to the hungry crowds were made through the ministry of the disciples who were obedient to their Master's word. Their part was an important part. The Gospel Message can never reach the ends of the earth unless some one carries it. This is the call for missionaries and the call comes to us all to preach or go. The great call to the Christian world is to meet the needs of the heathen world and meet them now. Hunger is appealing and children can't wait or they will perish. Neither can men and women wait long, for life is short.

Feeding the multitude was without stint; they all had all they wanted and were satisfied. But with careful economy Jesus ordered all fragments gathered and saved. Possibly they were sent to the poor in the villages thereabout. Churches should be well maintained and the mission causes well supported, but this is no excuse for extravagance. With most careful and watchful economy must time and money be saved where possible in order to carry help to others beyond. The bread of Heaven's giving is too valuable to be lost, until all the world is fed.

District Rounds

MURFREESBORO DISTRICT

First Round

Livingston, October 18-19; Cookeville, 19-20; Alexandria, 24-26; Rock Spring and Lancaster, November 1-2; Gordensville, 2-3; Sparta Circuit, 7-9; Sparta Station, 9-10; McMinnville Circuit, 14-16; McMinnville, Station, 16-17; Dechard Circuit, 21-23; Manchester, 23-24; Tullahoma, 29-30; Dillon Circuit, December 6-7; Murfreeshoro, 14-15; Murfreeshoro, 20-21; Smyrna, 27-28; Butlers Mission, January 3-4, 1925.

Dear Brothers: Let us begin the new year with joy. I hope you have made Victory Day a great day in the history of the Church; remember we are to do our best as members of the New Orleans Area. Let us see to it that we raise our quota this year in full, we have the year before us and our beginning will determine what the end shall be .Call on me for any thing that I may be able to do for you. Respectfully, F. N. Collier, District Superintendent.

ALEXANDRIA DISTRICT

Fourth Round

South Mansfield, Circuit, November 11-13-14; Shady Grove Circuit, 15-16; Trenton Circuit, 17-18; Benson Circuit, 19-20; Many Circuit, 21-22-23; Pleasant Hill Circuit, 25-26 Convention at Boonville M. E. Church, 28-29-30; Marthaville Circuit, December 2-3; Roberline Circuit, 5; Grandcore Circuit, 6-7; Mount Rose, 9-10; Ajax Circuit, 11-12; Cane River Circuit, 13-14; Natchitooches, 14-15; Campti Circuit, 16-17; Colfax Circuit, 18-19; Bunkie Circuit, 20-21-22; Boonville, 23-24; Cheneyville Circuit, 27-28; Boyce and Village, 30-31; Boyce and Rapids, January 2-3-4 1925; Pineville, 6-7; Alexandria-Wilton, 8-9; Alexandria-Newman, 11-12.

My Dear Pastors: Please send in all the money raised Victory Day before October 31, for the World Service. Call on all the Auxiliaries of your church to make the District convention a success, which will convene at Boonville M. E. Church, November 28, 29, 30. Remember the Southwestern Christian Advocate will help us win our fight by putting it in each home. Continue to teach your people the object of the World Service Program. Carry your children to New Orleans College for higher education. Flint-Goodridge Hospital is waiting to serve your sick people. Fall in line as Ministers of Jesus Christ and save the day by putting over the program for the Alexandria District, and win the Christian fight for the Methodist Episcopal Church. I am, your obedient servant, Cornelius Johnson, District Superintendent.

CHURCH FURNITURE

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. and DR. J. W. HAYWOOD Dean of Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

Lesson for Novemher 9
Subject: What Do I Need To Be a Christian?

The emphatic word in this topic is the pronoun "I". Read the topic over aloud and give that word great stress. Now stop and run over yourself for a close, critical examination. Examine all your moral organs as it were, your moral lungs, kidneys, heart, etc. Follow the example of the doctor when he is giving one a physical examination. If you do this and form the habit of doing it every day, two things will happen; first, you will not he so harsh in your criticism of the other fellow, second, your own inner life will benefit hy the frequent "check up."

RELIGION A SIDE ISSUE

Our glaring need, your need and my need, as I see it, is that of making our religion a serious business. With most of us, religion is a sort of pleasant past time. When it is easy and pleasant to do so, we act and talk religion. But, when it ruhs off a little skin, when it costs toll and sweat and blood, we say by your conduct: "Please have me excused." we are perfectly willing to be religious if it is made to cost little of either money or labor, if it takes little time, if it is compatible with all our prejudices and self-indulgences. Read the story of the young chap spoken of in Mark 10:17 etc. He loved the easy self-indulgence that riches make possible, and, when being religious, meant abandoning these things, he turned his back on Christ and clung to his dollars. What are you clinging to? Be honest with yourself one time; confess and make a new start.

WIN MYSELF THEN, MY CHUM

We are preparing for Win-My-Chum week; you can't win anybody else until you win yourself, remember that. "He that conquereth his own spirit, is greater than he that taketh a city." The first step toward self conquest is a knowledge of where the attack must be made.

J. W. HAYWOOD,
Baltimore, Md.

Quarterly Conferences

BENGIN, ARK.—Our fourth qnarter was held and was a great success. The business part was more interesting than ever. The superintendent and the officers had a heart to heart talk about the work and pastor. The superintendent was well pleased with the work. Sunday was a high day in Zion, Brother Saxton preached from Isaiah 50:7. We had a rally what was known as the peach orchard rally. The Rally collection amounted to $50.18.—Reporter.

GRENADA, MISS.—Rev. E. M. Byrd came to us February 1. Our District Superintendent, Rev. W. N. Redmond, held our first and third quarterly conference with great success, he left not a stone unturned. Grenada Circuit has put on new life as never before. Our pastor Rev. Byrd has built a new church near the highway about fifty yards from the railroad at a cost of $1,200 which has only $368 indebtedness.—Mattie Dunaway, reporter.

ENTERPRISE, MISS.—Our third quarterly conference convened September 27-28 with Dr. W. H. Smith, our district superintendent in the chair. Most of the officers were present with god reports. Number of conversions and accessions totaled 32. Amount raised this quarter, $279.50. One subscriber to the Southwestern Christian Advocate.—Rev A. B. Britton, pastor.

CLARENCE, LA.—Our third quarterly conference was held October 3-5. We had a great conference, closing out Sunday with the spiritual tido very high. Our beloved District Superintendent, Rev. Cornelius Johnson, preached a wonderful sermon at 11 o'clock at Mt. Zion church and at 3 o'clock at Graneco. Total raised for the day, $32.65. Everybody seems to love Rev. Johnson and we are glad to have him at any time. Rev. Z. Smalley, Pastor.

HICKORY, MISS.—Our Fourth quarter was held at Wesley Chapel M. E. Church, Hickory, Miss., with our District Superintendent, Dr. B. T. McEwen in the chair. The quarter was in every way a success. We paid the Superintendent up in full. The reports showed that the work is in splendid condition .At night the Superintendent preached a very strong and inspiring sermon. October 10th., will be a day long remembered in Hickory, the Superintendent was at his best.—Luia Eptings, reporter.

ABERDEEN, MISS.—St. Paul Methodist Episcopal Church of Aberdeen, Miss., with its popular pastor, Rev L. A. Armstrong and very efficient presiding elder, Doctor E. R. Miller, set an example of conducting an inspirational closing quarterly conference on Friday night, October 3, 1924. It is quite evident that nowhere in Methodism have such perfect mode of general procedure and social conclusion been experienced in a meeting which is so commonly termed wherever there is a Methodist Church "The fourth quarterly conference." Eight o'clock, found Doctor Miller, as usual in his place presiding. The pastor with his unit leaders and the presidents of the different auxiliaries made encouraging reports; many words of congratulations and appreciation were expressed by the elder. After the business of the conference had been thoroughly considered in the main auditorium, the ladies invited every individual from the auditorium to a banquet, that had been duly planned in the basement for the pastor and the elder. The invitation was gladly received, and in a few minutes the banquet hall was crowded with the cheerful guests. A delicious repast was enjoyed. A spell of suspense was broken when Miss Helen D. Schuler asked the Reverend Morell to present to Doctor Miller and Reverend Armstrong a lovely white cake, bearing one lone candle, representing a prosperous year in God's pure field of labor. The responses made in appreciation of the token were sublime. Many addresses were offered, and chief among them all was that of our dear and beloved servant of God, Reverend Archie Franklin. He stated clearly the fact that he was engaged in a battle of life-saving and that he would remain on the field until God commanded him to retreat. Many were the requests that wo should have the services of our faithful and loving brother Armstrong again; many were the determinations that more should be done to foster the cause of God and further the coming of the Kingdom to earth and many will be the years that the memories of this "Ideal quarterly conference of 1924 will rest up on our hearts and minds."—Prof. Adolphus Bell, reporter.

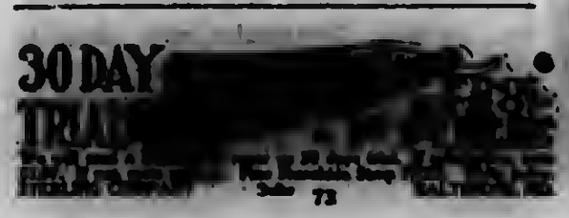
SHUQUALAK, MISS.—The fourth quarterly conference was held on the Shuqualak Circuit, October 4-6, at Asbury Methodist Episcopal Church. The Rev. J. H. Talbert, District Superintendent, was present. He opened the quarterly conference by reading the 7th chapter of the first Corinthians. Prayer was offered by Brother Ballard. The District Superintendent made some very impressive remarks to the officials of the quarterly conference touching their duty to the Benevolent causes. This is said to be one of the best quarterly conferences ever held at Shnquaiak, for quite a while. We paid the District Superintendent in full $30. Sunday, Octoher 6th, was a great day at Ashury Methodist Episcopal Church. We had a corner stone laying and dedication. We had a large congregation to witness the service, both day and night. At 3 o'clock p. m., the dedication sermon was preached by the Rev. F. G. Wilbon, D.D., the theme of his text was, "The Stone Which The Builder Rejected Became The Head of The Building," this was a great sermon. Everybody is well pleased with the Rev. F. G. Wilbon for laying the corner stone for us at Asbury Methodist Episcopal Church. We also thank each lodge that turned out with us at the corner stone laying. The Rev. J. H .Talbert, district superintendent preached at night. He administered the Lord's Supper to more than one hundred people. We raised $149, this fourth quarterly conference. The Shuqualak Circuit is both spiritually and financially alive. S. M. McLeod, P. C.

BRENHAM, TEX.—The fourth quarterly conference of Mt. Zion M. E. Church was held Octoher 12-13, Rev. R. B. Reid, District Superintendent, presided with credit to himself and the great church he represented. His sermon at night was just par excellent full of the spirit and enthusiasm. Paid the Elder in full $100, and paid the Pastor to date $335.22. Allen O. Nelson, read the financial report for the fiscal year $1,159.91. The officers read their reports. The Ladies Aid Society, Mrs. E. P. Jones, president and Miss L. Blossom Armbrister, secretary, had captured the entire District in that department, raising $148.15, J. F. Middleton, District Steward, had paid the District Superintendent in full, $100, for the first time in 25 years. Pastor Dr. W. H. Jackson read his final and farewell report, as on the advice of his physician he will retire at the coming session of the Texas Conference. after 44 years in the ministry all of which this church regrets so much, for he is a most excellent Pastor. In the three years here he has cleared the church of a $3,300, debt that had almost sapped the life out of the membership. There are no debts against the church except $56.00, on the piano and that is taken care of hy a club. In the three years he has raised for Benevolences, $850.00. Our prayer is God go with him and restore him again to his natural health. The total raised for purposes during his three years administration is $4,458.92. This church has 73 full members, 12 of them are non-residents, and only 45 of them active. Pray for us. The church will tender Dr. Jackson and his good wife a farewell banquet. Dr. Reid gave a great lecture Monday, October 3, and all were delighted with it.—Allen Q. Nelson, reporter.

The La Teche District preachers meeting will convene at Gadman M. E. Church, Baldwin, La., Wednesday, October 29, 1924. Every preacher will be expected to he present. Rev. Arthur Rohinson, President.

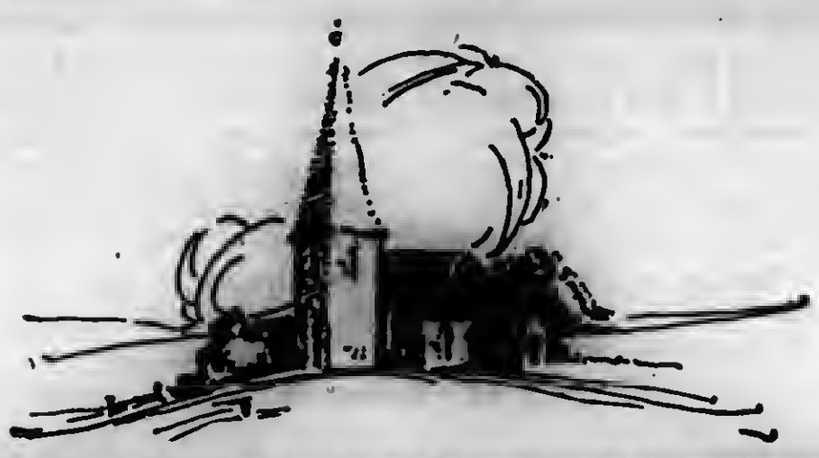
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OCEAN SPRINGS M. E. CHURCH PARSONAGE



Accompanying is a cut of the Ocean Springs parsonage built by the Rev. W. L. Marshall our pastor at Ocean Springs, Miss., during the first three months of his present 1924 pastorate there. This commodious structure is valued at $3,500, and is a distinct expression of the spirit of loyalty and self-denial for which our people in the rural and hard-hit agricultural sections of the South are noted. Situated on the famous old "Spanish Trail," it stands dignifying the humble church, is a credit to the city and an asset to our Methodism. It is only one of the many material improvement which this pastor can boast during his fruithful pastorate. Another parsonage was huilt by him in West Jackson, still another completed and painted at Pass Christian, besides the purchase of lots, and the renovation and equipment of Churches in several other places in his conference. Brother Marshaii was a delegate from the Mississippi Conference to the last Generai Conference at Springfield.

WHAT THE CHURCHES ARE DOING

CHICAGO, ILL.—New Hope M. E. Church: Sunday, Sept. 28th, was the trustee day. Classes were divided into 4 parts and they had offered among themselves a prize to the one raising the most money over $50. Class No. 1, leader, Gus Bruns, $52; Class No. 2, S. Brown, $39; Class No. 3, E. Chaney, $17; Class No. 4, W. Grif fins, $15; Total, $123. Gus Bruns, was declared the prize winner. We were proud to have the pastors and their members with us in this financiai drive , Rev. J. D. Camhie, New Saiem Baptist Church; Rev. Prater, Christian Hope Baptist Church, Rev. B. G. Gates Mt. Triumph Baptist Church. The New Hope Wentworth M. E. Church is on a march to a mark of a high cailing towards the goal.C. W. Whalun, P. C.

MERIDIAN, MISS.—Thursday night, October 2, 1924, Meridian Circuit we gave our sick sister, Mrs. Mittie Brassfield, of Tahernacle Church, a surprise storm of choice groceries. She thanked the church very much. It was led by the Ladies Aid, the president, Mrs. Hattie Smith and Mrs. Leona Robert, president of the Home Mission Society, was assistant Mrs. Mary Maiker, Mrs. Sallie Young. Mrse. Leona and daughter, and Mr. George Alford took it to her, which consisted of fifty pounds.—Leona Rohert, reporter.

FINCHVILLE, KY.—Our church here is doing nicely though a number of onr families have moved away. We had our annual basket meeting on the fourth Sunday and raised $107.00. Rev. R. D. Hines, was at his best, and we had a spiritual feast. Last Sunday was our quarterly meeting. Our District Superintendent, Dr. Broaddus, who has been very sick, spent Sunday with ns and all were deiighted. Our Young People's Improvement Ciub has papered the church, and are going to put lights in. Rev. L. W. E. Watson, Pastor. —Elizabeth Slaughter, reporter.

BURNSIDE, MISS.—September 28, was a high day at Shiloh M. E. Church, at Burnside, Miss. We had Rev. E. W. Rogers of the Lauderdale Charge with us. The following Brothers preached: Revs. S. T. Horn, Johnson and E. W. Rogers. Club No. 1, reported $19.06, Captain Sarah Williams; Ciub No. 2, Annie B. Gooden, $14.80; Club No. 3, Mrs. A. L. Armstrong, $13.60; Ciub No. 4, Mrs. Ellia Carpenter, $25.15. Grand totai raised $81.40. Rev. S. T. Horn, pastor.—Alter Hatter, reporter.

CUERO, TEXAS—Brother's Chapei Methodist Episcopal Chnrch had a high day October 5, 1924. Sunday School was iargely attended, an offering of $1.50 was taken by the school to cheer the heart of little Bernice Butler, who has heen ill several months. The pastor preached moruing aud evening from the theme, "The Constraining Motive." Text, 2, Cor. 5-14. His discourses were very instructive. Jnst ten days prior to the above date the pastor asked some of the members and friends to do some work for the church. They reported as follows: Mrs. M. J. Hatchett, $2.43; Mrs. Alean Littie, $0.65; Mrs. Dorah Fair, $0.68; Mrs. Alice McGuffin, $0.68; Mrs. Mollie Feiix, $4.36; Mr. Royai Hamiiton, $3.09; Mrs. Esther Douglas, $7.90; Mr. Wm. Mooney, $2.51; Mrs. L. C. Faulkner, $4.35; Mr. Ed. Wofford, $1.68; Mrs. M. L. Day, $2.53; Mrs. M. L. Williams, $10.70; Mrs. M. A. Franklin, $1.12; Mrs. J. H. Swann, $11.10; Mrs. W. M. Francisco, $3.24. Total, $56.14. Class leaders reported $25.00, other sources, $8.70. Grand totai for the day $89.84. We hope to do much better in our next report.—Mrs. J. H. Swann, reporter.

WACO, TEXAS—Sunday October 5, was a high day at St. James. Sunday Schooi was conducted by our Superinteudent Professor J. S. Henry. At 11 o'clock the Rev. Dr. S. E. Jones, District Superintendent of San Angelo District, preached a wonderful sermon, at 1:00 p. m., dinner was served on the ground, at 3.00 o'clock a iine of march formed by Knights of Pythias and Dokies of Waco and Ft. Worth, under the direction of Hon W. S. Willis, Grand Chancellor Jurisdiction of Texas, marched from Castle Hall to the new St. James and proceeded to lay the corner stone of the new St. James edifice, now under construction, which is one of the most unique in the State of Texas. The church is moving forward under the pastorate of the Rev. Dr. C. S. Williams, who is a live wire, as well as a good mixer. Total collection for Sunday was $1,609. At 7:30 p. m. Sunday, Rev. Dr. Jones, preached another soui stirring sermon and all went away rejoicing. As we march we expect to continne to sound our trumpets.—W. A. Bates, reporter.

STURGIS, MISS.—Liberty Hill Methodist Episcopai Church, under the leadership of Rev. J. N .Gaston, experienced a great revival lasting 6 day. The pastor was assisted by Rev. W. M. Brownridge of Crawford, Miss. The people, Methodist and Baptist vied in attending and caring for the meeting. The Rev. Brewaridge is a great revivaiist; we bade him come again. Twelve souls were added to the church during the meeting. Total amount raised $86.93; we hope that our church will continue to grow and our Beloved Pastor will at all times enjoy the very best of health. ley Bradwell, reporter.

CANTON, MISS.—Canton Circuit: Hopewell Methodist Episcopai Church, witnessed the greatest revival in quite awhile. We began our meeting under a cloud of doubt. We decided to go on and the results were: 20 souls were converted and 17 joined the church, and the church was wonderfnlly revived as never before, the members were stirred up. We had no one to help us save the members and friends. We want to thank Brother Goodloe and Rev. Sanders, an old retired preacher of the Baptist Chnrch and other members to many to mention. We also had a great meeting at the Mt. Zion, 10 souls saved there, making abont 30 souls in all at both churches. Now the Canton Circuit is coming to life again. We appointed Sister Thomas Leader of the Young Folks, in the Church. Sister Susie Thomas is the daughter of Rev. N. Goodloe, a minister of our conference.—Edna Goodloe, reporter.

THOMPSON, TEX.—We are still on the job for the Master. Snnday, was a glorions day at St. Mathew's M. E. Chnrch, both spiritually and financially. The Church had on a financial drive for the last 30 days to raise remaining pastor's salary. The fonr captains and the amounts were as follows: Brother Wm. Watts, $4.65; Sisters Lettie Smith, $6.50; J. N. Shanks, $10.23; Y. U. Jones, $16.02; The total amount raised during the day was $42. An Oak library table made by the pastor, Rev. R. C. Collins, was awarded Sister Y. U. Jones, she having raised the highest amount over $8.00, and she made the church a present of it.—Mrs. M. R. Hill, reporter.

MERIDIAN, MISS.—A great Revival swept over Meridian district at St. Peter M .E. Church; thirteen souls were added to the church. A number of pastors were present. The meeting was conducted by Rev. L. C. Johnson and Rev. A. Crocker, Rev. I. E. Johnson, pastor on Gulfport district, Rev. A. Crocker, Zion A. M. E. Church. To the surprise of the visiting pastors, Sister J. D. King, president of the Ladies Aid and others, presented several present to the preachers who were employed. A great storm arose, leaving one hundred pounds. I. H. Johnson, pastor.

WAXIA, LA.—Sunday, Sept. 28, was a high day at St. Paul M. E.



Church under the leadersrip of the Rev. C. Jennings, our pastor and his dear wife ho is standing so faithfully by bim. Tbe trustee's rally was good. Collection for the day; $60. This money was raised for the purpose of putting new roof on the church. The conce made no mistake in sending us Rev. Jenkins. Rev . Thomas Lindon of Youngsville, La. of the A. M. E. Church, was with us Thursday night, September 25, and preached a strong sermon to the delight of al who heard him. Rev. C. Jenkins, pastor. Maud Thomas, reporter.

MONTGOMERY, TEXAS—A great rally was planned by our pastor, the Rev. James Clark at China Chapel Methodist Episcopal Church to be held October tbe 12th. We as members went to work and on the Sunday October 12th, we raised $109.75, on thal day, and thanks be to God, we put the program over.—Mrs. Annie Burrell, reporter.

BIRMINGHAM, ALA.—All whcels are turning; the church is a bee hive in preparation for the Annual Conference November 6-9, 1924. Our Revival with Rev. Mrs. Shaw, and Dr. Martin assisting the Pastor was a success with 17 conversions and accessions. The new organization is that of the Young Men's Club with Mr. Charles Alexander, president, and A. C. McClenney, secretary. They are now doing great work and will bs heard from. The Fourth Quarterly Conference was held recently, Dr. C. L .Dunn, presiding, reports from all departments showed progress. Ten thousand dollars had been raised for building alone; all claims met and the annual report ready for conference. A resolution was unanimously adopted asking for the return of our Pastor, Dr. T. B. Oville, who has lead us to victory. Mr. R. H. McAllister, Business Manager of the Southwestern Christian Advocate was with us on the First Sunday, October 5. His sermon at 11:00 a. m., and at night, with his presentation of the claims of the great paper, will long live in Birmingham, 18 cash subscriptions were given him, a hearty God bless you by our pastor, and a loud "come again" by the large and appreciative audience. A rally of the Southern States was launched under the auspices of the Emergency Club with Mrs. Carrie Roberts, M. L. Davis, Eula Tarry, Marie Moore, M. E. Wright, Juliet Caver, Miss ordan and many others as leaders and workers. The membership is working by States, those from each state contesting and striving to lead. The leaders will bs guests of honor at the banqnet for the Central Alabama Conference to be given during the session. The Woman's Home Missionary society with the new President, Mrs. Ada Fuller is planning great things. The Emergency Club is a live wire in St. Paul Church. The Alpha Aid, with Mrs. Luberter Winn as President is as a nail fastened in a sure place; the treasnrer, Mr. James Reid, says this Club is in good health at all times and ready to aid. Mrs. Culpepper a new member of onr Church has already looked around and fonnd some thing to do, she is making some fine improvements at her own expense spending freely her money with joy. The Class leader has come back in St. Paul Church and the members say, back to stay. Class meeting is said to be better than in twenty-five years, and it is a pleasure to see the twenty-six leaders with a growing crowd every Wednesday night.—(Mrs.) B. L. Perry Byrd, reporter.

ABBEVILLE, MISS.—Tbe first anniversary of Buford's M. E. Church was held October 1-5, with great success. Great sermons were preached by the following pastors: Revs. W. S. Leake, J. Winston, J. L. Glenn, G. M. Chisholm, W. H. Moody, N. O. Griffin and the pastor, Rev. R. B. Adams. Seven children were baptised. A contest between the children was given during the anniversary. They raised $17.85. Total amount raised including the 10 group leaders and public collection was $108.70. Many Baptists contributed to the cause. Interesting papers were read by J. H. Pettis, S. T. Pettis, L. B. Pettis, S. A. Tankersley, Anna Wilson, J. W. Wilson and Minnie Wilson. May God bless our pastor for bringing suo cess to such a prospect. We plan to send a number of subscriptions to the Southwestern Christian Advocate.—G. W. Tankersley, Secretary, R. B. Adams, pastor.

MOSS, MISS.—Our revival at Moss Chapel Methodist Episcopal Church, Stringer Circuit, was in every way a success. The pastor, Rev. S. H. Harris, conducted one of the most systematic revivals meeting ever held in Moss Cbapel. He was ably assisted by Rev. G. Polk of the A. M. E. Church. The meeting began October 12th, and we were over shadowed by the Holy Spirit from beginning until the end. The Lord gave us sixteen converts added to our membership roll at Moss Chapel, seven of which were grown people; ages ranging from twenty-five to forty years. We are very prond of our pastor, Rev. S. F. Harris. We believe that he is a God sent man. We pray for his success. We raised during the meeting $26.26. Had dinner on the Church ground Sunday, and fed a large crowd of people from far and near. Rev. S. H. Harris, P. C.—Mrs. Fannie Smith, reporter.

ROSE HILL, MISS.—We have just closed our last revival on the Rose Hill circuit which proved to be a success. 15 precious sonls were added to the church and $253.00 was raised on pastor's salary. F .L. Williams, pastor.—Selina Kelley, reporter.

OBITUARY

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

GILLIAM—Sister Lillie Belle Gilliam, a prominent member of Mt. Olive M. E. Church, Rose Hill, Miss., daughter of Brother and Sister Mike Bonlton, and wife of Brother Jessie Gilliam was called from labor to reward September 16. Sister Gilliam joined the church when very young and lived a consistent Christian until God took her . A father, mother, six sisters, two brothers and a host of relatives and friends mourn her departure. She was 19 years of age, and bad been united in holy wedlock a little more than eight months. Interment took place at the Hope Well cemetery. F. L. William, P. C.—Reporter.

ANDREWS—Brotber Peter Andrews a faithful and dutiful member of Blues Chapel M. E. Church, Scooba, Miss., for forty years or more, departed this life suddenly in full triumph of faith, September 19, 1924. He was a high example of well rounded manhood. He was qulet and unassuming in manner. Tbe church has lost a good member. Tbe members of Blues Chapel Church and friends join the family in their sorrow and extend to them their deepest sympathy .The funeral services, were conducted by the pastor, Rev. K. K. Roberts. He leaves a wife, three brothers and two sister to mourn his loss.—S. E. Brock, reporter.

NEALEY—Edgar Nealey, Midway, Tex., born, February 20, 1888, died, September 12, 1924, joined Tanyard Methodist Church when a boy. He grew to be a strong young man in the church. He was a trustee, class leader and secretary and a leader in his community. Brother Edgar Nealy was shot by an unknown person, September 5, 1924, and died September 12, 1924.—Reporter.

NEALEY—Wesley Nealey, Midway, Tex., born, May 26, 1896, died September 10, 1924. Brother Wesley Nealey, was a christian gentleman. He joined Tanyard Methodist Church. when a boy. At the time of his death he was one of tbe leading stewards. Death came to him Wednesday p. m., September 10, 1924, while driving his car from home to Madisonville, Tex. He came to the end of his life while travelling accompanied by his brother-in-law. Edgar Nealey and Wesley Nealy were the oldest sons of Mr. and Mrs. Daniel Nealey, Midway, Tex. The bodies were laid to rest in the family cemetery at Elwood, Tex. —J. C. Stripling, Pastor.

DUNN—Brother Dallis Dunn, departed this life July 25, 1924. He was one of onr old local preachers and was one of the founders of our church, Lynch Chapel. He had a great influence for good over a number of men and women, and leaves to mourn his loss five daughter and several sons, and many friends. The funeral was conducted by the pastor, Rev. W. E. Rucker, obituary by Brother A. S. Brown.

HOLT—Sister Fannie Wesson Holt was born May 1861, in Hempstead County, Bengin, Arkansas. She proved to he a faitbful mother and a pure wife. She joined the M. E. Church under the pastorate of Rev. Boon, and she lived a true willing christian up until her death. She was confined to her bed one week and two days, died July 18, 1924, at the age of 63 years. Sbe leaves a devoted husband, two sisters, three brothers, twelve children, twenty-seven grand children, one great grand child and a host of relatives and friends to monrn their loss. The funeral was conducted by the District Superintendent, N. B. Roberson, pastor St. Paul, Clow Circuit. J. H. Richardson of Murfreesboro and C. H. Brooks, pastor. Minnie Scoggin, Secretary.

BOYD—Mrs. Winnie Boyd, better known to Moberly, Mo., and vicinity as Mother Boyd, departed this life in full triumph of tbe Christian faith, Thursday morning at 3:30 o'clock, September 25, 1924. Her illness was of short duration and characterized by intense suffering; yet consciousness and saving faith in God were her happy portion till the end. Fifty-nine of the seventy-five years if her life, were spent as a useful and willing servant in the Master's vineyard. Although, a qneen of seventy-five summers she was never absent at Sunday School, preaching service and mid-week prayer meeting. She was a loving wife, a devoted mother and a faithful Christian. Three children, seven grand children and one daughter-in-law, survive her. The funeral was held from Gilium Memorial M. E. Church, of which she was a member, at 11 o'clock Sunday morning, Rev. S. Ray, Jr., officiating. The remains were carried to Mexico, and after a brief memorial service with St. Luke M. E. Church, were laid to rest in Mexico cemetery.—Mrs. Mary E. Smith, reporter.



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Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1924 SEASON

We will chesrfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Snperintendent
Greenwood	Inverness, Miss.	Oct. 28-Nov. 2	E. F. Scarborough
Holly Springs	Holly Springs, Miss	Oct. 28-Nov. 2	W. N. Redmond
Durant	Durant, Miss..	Oct. 28-Nov. 2	J. M. Walton
Starkville	Macon, Miss	November 4-9	J. H. Talbert
Tupelo	Tupelo, Miss.	November 4-9	E. R. Miller
Clarksdale	Gunnison, Miss.	Nov. 18-23	J. M. Marsh
Sardis	Hernando, Miss.	November 18-23	C. W. Butler

All delegates attending the Texas Annual Conference at Texarkana, Texas, October 29-November 2, must buy the Conference Badge. A. W. Harley, Pastor.

The new address of Dr. J. W. Golden, Area Evangelist, is Box 333-a, Holly Springs, Miss.

NAVASOTA, TEXAS.—The Navasota District Texas Conference, District Stewards and the District Group meeting will convene at Navasota, Texas, Novembsr 25-26. Each pastor, District Steward and at least one lay member from each charge is asked to be present. Come prepared to discuss "How to Enlist for World Service, The Budget System, Christian Stewardship and Tithing. Lay members come prepared to discuss the duties of Pastors, Stewards and Trustees. Bring World Service Volume with you. We must line up for 1925. We shall organize World Service Commission Councils for the District, etc. No man should be absent. Yours very truly. R. B. Reid District Superintendent.

CRESCENT CITY NOTES

MALLALIEU M. E. CHURCH.—On a recent Tuesday night at our regular class meeting, led by Mrs. P. F. Dixon and Mrs. Maud Chinn, the church tendered Sister Susie Wilson, our chorister, a grand reception in appreciation of her great work. The pastor was master of ceremonies, and the speech of welcome was made by Mrs. Ophelia Silas. Mrs. Wilson is also president of the Ladies Aid and is an untiring worker. During her vacation she visited Cincinnati, where she was in regular attendance at our Park St. Church, Rev. B. F. Smith, pastor; she also visited Dayton, Ohio. Other remarks were made at the reception by Mrs. P. F. Dixon, Mrs. Cora Williams and Mrs. Maud Chinn. Mallalieu is moving forward.—Reporter.

MARRIAGES

GRANSTEAD—KENNEDY—Mr. Elbe Granstead and Miss Laura Kennedy, were quietly married at the residence of Mr. Tom Kennedy's Picayune, Miss. Rev. J. J. Ford officiated.

EAILEY—TIMMONS—Mr. Will Eailey and Miss Beslee Timmons were married at the home of the bride's parents, Rev. and Mrs. W. W. Timmons on June 29, 1924. The marriage ceremony was performed by the Rev. A. Lott.—Reporter.

LESTER-SMITH — On September 28, 1924, Rev. Woodie D. Lester, one of the coming young ministers of the Little Rock Conference, and Miss Julia Beatrice Smith of Pine Bluff, Ark., were quietly marired at the residence of Rev. J. S. Stokes, 1114 Popular St., Pine Bluff, Ark.

Rev. Lester is the successful pastor of St. Marks M. E. Church at this place. He has served us for 19 months and has a record as a pastor, Christian, and a gentleman that can not be broken. He knows no failures and puts the program of the church over regardless to circumstances. He will enter Gammon Theological Seminary to fully prepare himself for a life of service. Mrs. Lester is an exceptionally young Christian woman. She is a Tither and a progressive young woman and will enter Gammon with her husband to further prepare herself for life's work. Ths young people are of the typs that speaks success in life. They have our prayers.—F. A. Robinson, reporter.

ALLEN-JONES—On Tuesday, September 30, 8:00 p. m., at the residence of Dr. and Mrs. N. J. Atkinson, 2203 Mill St., Greenville, Tex., Rev. L. B. Allen an Miss Lucille Jones were happily united in the holy bonds of matrimony. The bride was handsomely dressed in white, and attended by Miss Nellie Mae Owens as bridesmaid, who was beautifully gowned in white voile. The groom wss attended by Mr. Lynn Pratt. The groom is the most proficient pastor of Warren Chapel M. E. Church of this city. During his stay here he has done some very creditable work, we feel that he has been an asset to his church, and he has also been an asset to the city as a whole. We are wishing for them a happy sail through life. After the impressive ceremony, which was performed by Rev. N. H. Johnson, the pastor of the Christian Church of this city, refreshments were served. Rev. and Mrs. Allen are residing at the parsonage, 3015 South Johnson St.—Rev. P. W. Woodward, reporter.

ANDERSON-COBB — An event of widespread interest was the marriage of Miss Alberta Cobb, daughter of Mr. and Mrs. Cobb, to Mr. Eugene Anderson of Gainesville, Ga., which took place Tuesday evening, Sept. 23, at 8:00 o'clock, at St. Paul Methodist Church. A very large assemblage of relatives and friends witnessed the impressive ring ceremony which was performed by Rev. H. L. Phillips, pastor of the church. The church was beautifully decorated with autumn foliage, ferns and asters. The musical program before the ceremony was rendsred by Mrs. Ruth Patterson and Mr. Dupree Barnett. Mr. Barnett sang "I Love You Truly." The bridesmaids were Misses Lottie Belle Young and Lula Haywood, and the groomsmen, Messrs William Patterson and Thsdford Bryson. Misses Young and Hsywood wore pink crepe de chine and carried pink flowers. Miss Carrie Lou Haywood, the bridssmaid of honor, wore white crepe over yellow satin. Preceding the bride came the little flower girls, Audrey Mangrum, wearing orange silk, and Georgeanna Jordan, wearing pink organdie, both carrying baskets of ross petals. William Barnett was the ringbearer. The bride entered with her brother, Mr. Alonzo Cobb, who gave her in marriage and was met at the alter by the groom and his best man, Mr. Peirpont Simmons. The bridal gown was white crepe satin trimmed with satin ribbon and satin handmade roses. Her flowers were orange blossoms and white asters. After the ceremony an informal reception was held at the home of Mr. and Mrs. Elijah Anderson. Mr. and Mrs. Anderson are at home, 59 Summit St., Gainesville, Ga.

Woman's Column

GADSDEN, ALA.—Dear Sisters of the Central Alabama Conference, Greetings: It is with pleasure I enter into the work of the Conference Treasurer of the Woman's Home Missionary Society, and with your support and God's help and guidance, I hope to make the Financial side a success. I am praying daily that our conference work will grow and take on new life, but it cannot unless each sister co-operate for the support of the work. I am appealing to you and I do trust and pray that you will heed the appeal. The Executive Board meets at the seat of the Annual Conference, November 6th, in Birmingham, Ala. We are asking each Auxiliary to send $2.00 to my address on or before that date, let it reach me before the 6th of November. Each district to send $5. to the Executive Board by the District President. Now sisters we can if we will and try, God will help us to take care of his cause. Trusting that you will prove faithful I am yours in the service for God and humanity. Esma Collins, Conference Treasurer, 517 S. 6th Street, Gadsden, Ala.

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Southwestern Christian Advocate

LORENZO H. KING, Editor | Vol. 51 | New Orleans, November 6, 1924. | No. 46. | THE METHODIST BOOK CONCERN, Publishers

Do You Support The Church?

The Church of Christ stands for law and order; good government and good morals. It is the greatest force in America for righteousness. Its influence means more for our security than a million policemen. It restrains evil-doers and is a dynamic force in the lives of our good citizens. Like our public school system, its presence enhances every piece of property in our city and nation, bootleg joints excepted.

The church is the outstanding, distinguishing mark of civilized people. Its presence makes for morality and decency. Its absence would mean moral and spiritual darkness and decay. If we remove the church from our midst, our great Christian civilization would disintegrate and collapse, for no building can stand when the foundation is destroyed.

Men who knock the church are digging at the foundation of their own homes and happiness and security. Men who give no support to the church, personal and moral, or financial, are living off of its blessings and repudiating its claims. Every such one is an ingrate. It is the moral duty of every man who wants to hand down to his children and theirs a civilization guaranteeing peace, prosperity and happiness to give his presence, his purse and his prayers to the support of the church.

THE SOUTH'S SAFEST INVESTMENT

How to manage the Negro in a way consistent with the old concepts and traditions of race and of social control; and how to conserve and maintain on a productive and gainful basis her thousands of acres of untilled lands, are the two most perplexing problems of the Southland.

The last of these problems is rendered more difficult by the imprudent way in which the South handles the former. Of course the first requisite to the solution of both, and of all her problems, is realization by the South of the illusion afflicting her. Her concepts must be abandoned concerning race inferiority and race subordination. Such concepts are inutile, and each day, please God, sees the world directing its efforts toward the full realization of human brotherhood and human betterment.

In making profitable her untilled lands, two courses are open to the South. One is, to people these desert wastes with northern farmers or foreign immigrants. This method is not working successfully because northern farmers will not come, being better circumstanced in their native habitat; and the immigration laws have intercepted the stream of foreigners hitherto pouring into the country. The other alternative course is to seek to corral the Negro agriculturists and farm laborers. Desperate efforts are being made by some sections of the South to do this.

Recently we saw a large handbill, thousands of which were being distributed in a certain southern state, advertising an effort to build a town to be composed of the best type of colored people. Two hundred tracts of land were offered in plots ranging from three acres upward, at $25.00 per acre, on payment of $5.00 cash and the remainder in small monthly payments. This land is located on a trunk line within 35 miles of a great city in the heart of the largest industrial district of the South. Augmenting these inducements, there was money, several thousand dollars, in bank to build a school house for the children of the community. There were relatively few of those canvassed who took advantage of the offer. As far as the Negro is concerned, instead of moving into such colonies as are contemplated in that bid for farm labor, the tendency is to decolonize, and to abandon the South.

Nor is this because the Negro is averse to farming as an occupation. It is rather because of the conditions under which farming and industrial pursuits must be carried on by Negroes in the South, and the rough treatment Negroes experience generally in this Southern section of our otherwise fair country. Bewildered and in anguish of body and soul, not knowing else to do, an outraged colored woman of Georgia, sent the following appeal for help to a Northern race organization:

"On September 1, 1924, about 2 o'clock, he the (white man) came to my home and asked me to let my son go to a log camp. I refused to let him go with him. Then he cursed me, then came in the house and struck me with his fist. Then he threw a brick and struck my daughter in the side. Me and my daughter are now in bed under the doctor's care. He also went home and got his shot-gun and revolver and shot my daughters, 2 of them and one of my sons. Down here Sir, we colored people can't ever get a warrant for a white man, don't care how bad he do. Please help me to bring him to justice."

Is there not enough of the element of righteousness in our christian civilization to prevent our condoning such conditions as this which can be duplicated every day in any community in this section. Or putting the appeal upon a sordid material basis, can it be that the South, loving its unearned increments from Negro labor as it does, has not yet realized that its greatest investment is in terms of human life—of its enrichment, its enlargement. And does the South not know that all human life is impoverished in proportion as any part thereof is hindered in its normal development. For as long as large areas of our population are designedly and stealthily held in illiteracy and social subserviency so long will the whole be handicapped in its effort to forge ahead. A few forward-looking courageous southerners, men and women, are beginning to discern the serious implications on the civilization of the South which her antiquated conceptions and prejudiced attitude to the Negro are entailing. Writing recently in the **Memphis Commercial Appeal**, Ex-Governor Patterson of Tennessee said, concerning the Negro's worth to Southern civilization, "We have a vast resource of potential wealth at home we have too long overlooked. It is the Negro. The thing to do is to make use of our own material. Arm the Negro with the weapons of knowledge and scientific education and he will solve our problems of untilled lands in the South. Good housing, fair treatment and encouragement for the Negro are the safest and best investments we can make for the future."

Yesteryear the South said the Negro was a beast and could not be educated, and did its best to keep him in ignorance, superstition and semi-bondage. By so much this same south was binding impedimenta about her own feet handicapping her own progress. Today the South discerning her own folly, with its suicidal consequences, must reverse her procedure and proceed to arm the Negro with the civilizing weapons of knowledge and scientific education. Thus must be husbanded and harnessed the Negroes marvellous physical strength for a period of production, the most marvellous of any the South has ever known. It is inevitable that the tender-handed, leisure-loving, aristocratic southerner must have the bulk of his labor performed by the stalwart, swarthy, ready-working, Negro who is on the ground. It is just as inevitable that the Negro will not consent (he cannot now be forced) to do this necessary work, fill this niche, supply this nexus in southern civilization, unless he is accorded fair treatment and given a man's chance for education, enlightenment and encouragement. Herein is the South's best investment.

ARMISTICE DAY—1924

The return of Armistice Day finds the world with its face set more resolutely and hopefully than ever before toward peace. Such remarkable and joyous progress has been made, that if it were left to the peoples of the world themselves, they would no doubt demand today that the temporary injunction against war dated November 11, 1918, be made permanent.

Looking back over these six years marked so deeply by the unhealed wounds of war, by bitterness, fear, hatred and discouragement, it is nevertheless quite impossible to describe in detail the many patient and determined efforts that have been made to find the path to settled peace. These efforts have expressed themselves in demands for legislative action outlawing all wars, in calls for disarmament conferences, in suggestions for international courts, in prize peace plans, in political platforms, in the rise of peace-loving statesmen and their parties in Europe, in reparation plans for Germany, in resolutions by all sorts of clubs, societies and meetings, in church pronouncements and commissions, in endless debate and growing literature, and in these ceaseless murmurings and strivings among the masses of earth that seem to presage a nobler and happier life.

We may regard at least some of this growing peace sentiment as having come to a sort of culmination in the recent profoundly significant action at Geneva. The League of Nations proposes that all causes of war be submitted to compulsory arbitration; that the military and naval forces of all the other nations in the League be combined against any "aggressor" nation; and that June, 1925, a conference be called in Europe to consider disarmament.

This proposal is no doubt far from ideal. It still pins the hope of the world to military force. It declines to trust moral foundations and spiritual forces. It will use armies, warships and air fleets to crush any nation that tries to start something. And that of course means "war to end war", of which we are all a trifle weary and a bit sick.

Nevertheless the League's action marks a great advance, indicating also the new heights of distinction and power to which it has come in its efforts to enforce peace. Never before has it been so vigorous and compelling. Its Fifth Assembly, marked by the presence and participation of Prime Minister MacDonald and Premier Herriot, was nothing short of momentous in the advance of the world against war.

Armistice Day also finds the churches in a new and advanced position. They are committed openly and positively to peace. Many authoritative and influential ecclesiastical bodies have boldly declared in the strongest possible language that war is an unchristian, sinful, ruinous, and all round damnable thing. They have flung it out. They will no longer associate with the hideous business. They propose to destroy it utterly in the name and for the sake of Christ. Very well. Armistice Day comes along as an opportunity to dig in. The churches must hold their gains and consolidate them. They must prepare to go farther, to ex-

(Continued on Page 3)

JAPAN AT GENEVA

Once again Japan has scored in world affairs. It was at Geneva, when, at the recent session of the Assembly of the League of Nations, Japan succeeded in having passed by that body an amendment to the protocol finally adopted, providing for world security, and compulsory arbitration of international disputes.

Japan was right in her contention. Her attitude reflected not a selfish national obstinacy or diplomatic subtlety, but that keenness of insight and sense of fair-play in the practical statesmanship characteristic of her leaders. It is hardly probable that forty-seven nations, including the greatest, of such diverse interests and different historical backgrounds, would have given such unanimous support to the Japanese contention, had it not been of strong and undoubtful merit.

The insistence by Secretary-of-State Hughes and President Coolidge on the determination by us of "our domestic questions" loses much of its moral force in the exceeding difficulty of a satisfactory definition of "domestic questions". Can anybody point out the questions that are purely domestic to a commonwealth within the United States as they relate to the jurisdiction of the Federal Government. Some may be defined, but there are innumerable others that have roots inseparably interlocked within, and are competent to be dealt with by, the Federal Government also. All students of our governmental policy are aware of this anomalous situation. In the matter of his citizenship the Negro in the United States suffers here; the state encroaching on the preserves of the Federal Government, actually nullifies the Negro's enfranchisement as an American citizen, and claims this is a "domestic" or intrastate matter, and the Nation, the larger community, allows itself thus to be beaten into submission t othe will of the smaller unit. The term "domestic questions" is too elastic, too difficult of precise delimitation. Into it a state may elect to throw any and almost every conceivable content where purely selfish or self-interest is involved.

We have hardly come across a more unethical, untenable and fallacious bit of argument than that of President Coolidge in the following extract from his speech at the dedication of the veterans' monument at Washington. Said he:

> "If there is anything which is dear to Americans, which they are bound to preserve at all hazards, it is their independence. I mean by that the choice of their own course and the decision of their own actions. We do not propose to intrust to any other power, or combination of powers, any authority to make up our own mind for us."

All of which is high-sounding, but harks back to the spirit of the civilizations of tribal days. For surely Mr. Coolidge knows that there is in a very realistic sense, a world-life and community which conditions and delimits the "independence" of Americans' as of all other groups. Americans' "choice of their own course and decision of their own actions" is possible only within certain definite limits. The social order makes it so; it is a demand of the moral imperative. What may be defined by this country or any nation as a purely "domestic question" may involve such consequences as might disturb the equilibrium and destroy the peace of the world. In that event, the clearly ethical course of world-society would be to assume its superior claim to adjudicate those questions and to indicate the future course and character of world culture and concourse.

Criticism of Japan is of course to be expected by those who are obsessed with a sense of exclusive nationalism. But just what any single nation would do, and every one did at Geneva, was to guard zealously its own group interests at every vital point which Japan very wisely did. Clearly the color line is the basal line of cleavage in our present civilization. Not to accept an agreement that would forever brand her nationals to an inferior world status in the family of nations, simply because of the pigment of their skin, was a wise act which the oncoming years will justly and gladly approve. An American newspaper has this to say:

> "It is a bit disturbing to find how influential the Japanese are in the League. They were, of course, aiming directly at the United States when they made this suggestion. The British, who are deft at compromise, succeeded in amending the arbitration clause so that it was acceptable to the Japanese, without conceding so far as to alienate their own dominions, Canada and Australia, which are as determined as we are that Japanese emigration shall not be directed their way, but not without causing a hubbub in Australia. But we can not rest entirely comfortable with the evidence that Japan has got further in promoting its pet project at Geneva than it got at Versailles, and that Australia and Canada, who feel as we do about Japanese immigration, did not make an effective protest.
>
> "We shall always insist that our immigration laws are our own business and no one else's, but we should not close our eyes to the enmity we have aroused in Japan."

That a colored race should become thus influential in the council of nations is the real bone of contention.

It is this colorphobia which kept our own country out of the League of Nations, and put us in the anomalous position of not being a member of, but subject to, the League's sanctions in case of dispute or controversy with a member nation. How this country hopes to withstand the impact of world sentiment and world action, we do not see. This country should play the game in all fairness. It ought by this time to realize that there is not, nor can be, any "independent" nation other than such as is allowed by our inescapable relationships with all other nations. The tried and practical theory of governments is that majorities rule; they are entitled to rule. They may not always be right, but for orderly procedure in society, majorities rule. As a world family of nations, for the good of the whole, it is but just and fair, that the concert of nations should provide the norm and determine the limits of conduct within which members of the family should act in international affairs. The following expressed attitude of the *St. Louis Globe Democrat* seems to reflect the same view of this situation in which our government finds itself:

> "The United States should give earnest and intelligent consideration to its own relation to the new system that doubtless will be established. We can not escape relations with it, nor can we avoid some degree of subjection to the laws and rules which it will establish. With the entry of Germany into the League in the near future, the only important nations remaining outside will be Russia and the United States. International law is made by the nations of the world, and nearly all of the nations are members of the League. Under its auspices a general conference on disarmament is to be held next year. Under its auspices a general conference for the definition and codification of international law is to be held in the near future. The World Court is giving form and reality to international law. The laws so established are bound to dominate all international relations. No nation can set up international laws by itself. They are necessarily based upon common agreement, and laws created by agreement among the great majority of nations, including those whose international interests are most extensive, must prevail to some degree over all.
>
> "The United States may continue to hold itself apart from the League, but if it is to protect its own rights and interests in world affairs, if it is not to be controlled in its international relations by laws in whose creation it has no part and which may be objectionable, or even dangerous to its safety or welfare, it would seem to be essential that it co-operate in some way with the other nations for the establishment of laws that are agreeable to it. Undoubtedly if this protocol is ratified by the member nations, however it may be altered, it will place the conduct of the world on a new and diqerent foundation. Where is the United States to stand in relation to it? It is a serious question, and on ethat ultimately must be answered."

ARMISTICE DAY—1924

(Continued from Page 2)

perience again the joy of intellectual and moral battling for a great cause and to taste afresh the fruits of victory. Recent events in American military life may well create the impression that the church, if it tries, can speak without squeaking. Its voice is beginning to rumble a little. It may be able, if intelligent, united, and unequivocal, to speak so forcefully that a world will sit up and listen. Therefore the suggestions from the Federal Council of Churches and the Peace Commission of the Methodist Episcopal Church that the peace forces be mobilized through the churches on Armistice Day ought to be enthusiastically followed.

The thing to be emphasized is not the passing of resolutions favoring particular methods of hastening world peace, though that may be well enough; but the Church's most important duty is the production and development of public opinion on this subject. The day should be a day of peace propaganda in every community.

Special stress might well be laid on the creation of a popular will that shall insist on the criminality of the war business. Mars was always by nature an outlaw. At heart he is a criminal. He ought to be that in the eyes of international law. If war is the abomination the churches say it is, the instigation and waging of war ought in all conscience to be a crime. Instead of that, the old war-god is fed, groomed and petted behind the stockade of national constitutions and statutes, and over him is flung the beauty of the national colors.

The militarist is by choice and training a killer of men and a destroyer of property. Is there

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PEACE I LEAVE WITH YOU, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14:27.

any good reason why he should find refuge in the sanctity of the law or be held aloft in the esteem of men? Why must the manufacturer of poison gas and high explosives, made to be used solely in the assasination of human beings and the annihilation of the priceless works of civilization be held in any more respect than the manufacturer of alcoholic drinks or the purveyor of narcotic drugs? All of them alike get rich at the expense of human suffering. What shall we say of a nation that, accepting the ideals of the Christian faith, engages in this sorrowful and disgraceful business? Can not more be said truthfully against the legalized war business than used to be said against the legalized liquor business?

The outlawry of war will of course demand the codification of international law, new agreements defining the criminality of instigating, preparing for, and carrying on war, an international judiciary, and a police force backed by the moral sentiment of the world. The mere declaration that war is outlawed will be of no great weight. The crime must have a proper penalty affixed to it. Laws without penalties are easily ignored. If the nations can agree that the crime of stirring up or waging war shall be visited with a heavy sentence of financial and commercial losses running through many years, war could not be made to pay. And when it loses the glamour of profit, it will, like any other business, be given up. Under the sobering influence of certain and heavy punishment, even an ambitious war-lord or a smooth and whispering diplomat might be persuaded to put on his thinking cap before cutting the leashes on his dogs of war.

Making war a crime and "making the punishment fit the crime" would, by depriving militarism of the lures of glory and of greed, cast out of the way an ancient barbarism which even in this years of grace is needlessly permitted to obstruct the progress of men and the coming of God's Kingdom.—R. B. U.

DR. GUTHRIE RETIRES

After seven strenuous years productive of large results for the Church and Kingdom of God through the Epworth League, Dr. Chas. E. Guthrie has resigned the office of General Secretary, to become pastor of the University Methodist Episcopal Church of Syracuse, New York. This church was formerly held by Dr. Wallace E. Brown who was elected Bishop at the Springfild General Conference.

It was under Dr. Guthrie's leadership that the Epworth League became one of the regular boards of the church, and expanded to its largest proportions. Under him also, the League's most intensive work was done in the form of organization and standardization of the League program along district conference and area lines. More than 4,500 charters were issued. More than 6,000 mission study classes have been enrolled and more than 50,000 tithers registered in the League's department of stewardship. The Institute feature has developed until there are now in the United States alone 136 summer institutes in every section and among all groups of the church. Life service recruits have mounted up in number to more than 6,000.

Today there are Epworth League organizations in 30 countries with seven foreign official secretaries. Five years ago there was only one foreign representative. Various units for group study in methods, and plans of promotion have been organized in the home field, such as the Institute Council Mission Study Training Conferences, Topics Committee, and District Epworth League Presidents Conference.

In every phase of its work Dr. Guthrie has sought to make the League an institution of the largest possible influence in its many-sided ministry to the young life of Methodism. No man has shown more splendid vision, more passionate spirit, or greater and more praiseworthy devotion to the task of ennobling and enriching the life of youth. All Methodism is appreciative of, and under lasting gratitude to, Dr. Guthrie for his splendid labors in leading Methodist youth to the heights of vision and excellence in character and conduct.

Personal and General

The stork visited the home of Rev. and Mrs. R. L. Young, Meridian, Miss., on September 23 and left a fine twelve pound baby girl.

Rev. N. W. Ross, our pastor at Canton, Miss., has recently held his first service in the splendid new church edifice which he is building. This edifice will grace any town or city.

Eight and one-half million dollars ($8,500,000) was the total World Service amount tabulated up to date, November 3rd., as a result of the effort to close the fiscal year by October 31, 1924.

Dr. W. C. Thompson, Pastor, writes that Bishop R. E. Jones, D.D., LL.D., of the New Orleans Area paid a flying visit to Wilmington, Del., recently and preached to a crowded house of white and colored people at Ezion Methodist Episcopal Church.

Dr. Paul L. Vogt, who has for the past two quadrenniums, served as Superintendent of the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, has recently tendered his resignation, the same to take effect November 1, 1924.

That time-honored preacher and nester of the Central Missouri Conference, Dr. J. Will Jackson, one of the strong thinkers and writers of Methodism, passed quietly to his final reward on October 16. His funeral was held at Taylor Chapel Church in Sedalia, Mo.

Doctor D. L. Morgan, our pastor at St. Paul, Meridian, has just closed two revivals in this city with the Revs. F. W. Brown at Grace Church and G. C. Haywood at Trinity Church. A large number of conversions and accessions have been recorded.

A telegram from Little Rock, Ark., informs us that Wesley Church there was being burned to the ground. Said our correspondent, "We are greatly afflicted but not cast down." Methodism at large, sympathizes with the afflicted membership and the conference in the loss thereby sustained.

Dr. N. R. Clay, Pastor, writes that Bishop I. B. Scott, D.D., LL.D., was at St. James Methodist Episcopal Church, Amory, Miss, and laid the corner-stone with befitting ceremony, preached a fine sermon on Sunday night to a great crowd, and on Monday night delivered a lecture on "Africa." Total Sunday collection was $900.00. The new St. James will be ready for entrance December 1st, 1924.

Bishop and Mrs. Fred B. Fisher have been making an extended trip in China. They spent some time in Mrs. Fisher's former mission station, Nanchang, and made a trip across the Poyang Lake to the famous porcelain center of China, Chintehchen. They sailed for India on the Steamship "President Van Buren", September 26.

Dr. W. Scott Chinn, our pastor at Beaumont, Texas, brought to the Texas Conference, the largest number of Southwestern subscriptions. The Rev. K. S. E. Henry, our pastor at Lodi, Texas, was a close second. The Rev. E. D. Petty brought 16 to his conference, the North Carolina, and the Rev. J. A. Baxter, reported 23. Dr. B. F. Smith, Pastor of Park Street, Cincinnati, sent us sixty (60) annual cash subscriptions from his church. These brethren are awake to the privilege and pastoral duty of disseminating good literature among their people. May their tribe increase.

Bishop George R. Grose and family arrived on the Steamship "Empress of Australia" September 29. Owing to war conditions they did not proceed by rail but went to Tientsin by steamer, expecting to proceed at once to Peking. Bishop Grose will leave Peking about December first for West China, where he will preside over the West China Conference and will also take part in the General Conference of the Christian Church of West China in January. He will spend most of the winter in West China.

A BRIEF REPORT OF THE ACTIVITIES OF GULFSIDE ASSOCIATION

By Timothy B. Echols, Religious Director, Dean of Men—Samuel Huston College

"Life lives only in success." "'Tis not in mortals to command success; But we'll do more,—We'll deserve it." If we are to judge the future of Gulfside by her past record, it is very encouraging. She has not only commanded success but has deserved it. As we come to the close of the second year of operation of the Gulfside Association we are pleased to report that it has been a success in every respect. She awoke from her peaceful slumber on her second birthday only to find herself greeted by the Southwestern Students Conference of the Young Men's Christian Association.

The Young Men's Christian Association

The purpose of this conference was:

1. To bring students of the different schools and colleges together in discussion, counsel and prayer.

2. To establish points of contact between student delegates and Christian adult leaders.

3. To promote systematic instruction that is designed: (a) to bring the delegates face to face with the moral and religious problems of our schools and the world of affairs; (b) to strengthen their faith in the power of Jesus Christ, to save individuals and the social order; (c) to guide them in the choice of a life calling; and (d) to increase their knowledge and efficient use of the principles and methods of Christian work employed, especially by the Young Men's Christian Associations.

There were present more than a hundred delegates and leaders from our various colleges all over this Southland. Many who have visited a number of "Y" conferences declare that this was the best in the history of the Southwestern Students Conference from a standpoint of service and accommodation. The location and surrounding proved a distinct advantage and all were convinced that a better place could not have been selected for such an assembly. The Conference was under the auspices and direction of the Colored Men's Department of the International Committee of Young Men's Christian Association, co-operating with the State Committees and Student Advisory Councils of the Area.

Summer School for Town and Country Pastors

Following closely on the heels of the "Y" Conference was the Summer School for Town and Rural Pastors, conducted by the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, of which Dr. David D. Forsyth is Corresponding Secretary. This school was made possible only by the co-operation of Gammon Theological Seminary, the Gulfside Association and Wiley College. The Summer Schools previously held at Gammon and Wiley combined to make one stronger school at Waveland.

A careful observer of social and religous conditions has said, "One great want of the times is a commanding ministry—a ministry of a piety at once sober and earnest 'full of faith and the Holy Ghost' who will proclaim old truth with new energy. Men of sound speech who will preach the truth as it is in Jesus Christ, who will preach it apostle-wise, that is, first of all, the source of all morals and the inspiration of all charity—the sanctifier of every relationship and the sweetener of every toil. Give us these men—men of zeal untiring, whose hearts of constancy quail not, although dull men sneer, and timid men blush, proud men scorn, cautious men deprecate and wicked men revile." It is this type of minister the church is attempting to send into the town and country that he might life the people to a higher level of living and mould them into a Christian Brotherhood. We know too well the benefit the Rural Communities have received from the interest the church has shown in rural life in recent years. Waveland is serving as a religious and educational center and a training school for Rural leaders. Each man had the privilege of discussing his own problems and building a program of service and Religious Education for his local church and community with expert supervision. Prizes were given to the writers of the best program of which Dr. Simpson of Florida, and Rev. Rice of the West Texas Conference were winners. We pray that the Board of Home Missions



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Through The

Southwestern Christian Advocate

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and Church Extension will see fit to continue this rich investment.

Summer School of Theology July 1st to 10th

The Methodist Episcopal Church does not restrict its interest to those already in the field, but is giving much attention to its undergraduates at present. She speaks to them as her future leaders. They are to provide the idealism and stamina for the future operation of the church. Each annual report shows not only an increase in the number of Summer Schools of Theology, whose purpose is to better prepare our young men for the Christian ministry, but each report also shows an increase in the number of ministerial recruits. The church is coming to realize that its prospective leaders are to no longer be left to some haphazard method but must prepare for the ministry with as much care and thoroughness as for any other profession. Having discovered that what she needs today is not only more preachers but better ones she has set herself ardently to the task of elevating the ministry and placing every available means of study and preparation in the reach of her undergraduates whom she holds as peculiarly precious. The New Orleans Area believes she is approaching the dawn of a religious awakening, hence her leaders must be able to withstand the power of darkness; they must go forward in the redemption of the world; they must construct a new social order; they must supplant prejudice and hatred with love and good-will. It is the aim of the Summer School of Theology to prepare its young men for this new day. To do this she assembles each year at the Gulfside Chatauqua and Camp Meeting Grounds some of the best prepared men of our church as instructors. Here are to be found Bishops, theological professors, college presidents, field secretaries, District Superintendents and successful pastors. The coming together of these men alone is enough to give the young men a larger vision for service and a clearer conception of what it means to be a minister of Jesus Christ.

No greater investment has been made by our church along religious and educational lines than the promotion of the Summer School of Theology at Waveland, Mississippi. One of the marked features of the school was the spirit of study manifested on the part of the under-graduates. Many of them had reviewed their books, mastered their texts and came anxious to recite.

More and more we feel indebted to Bishop Jones for the selection of this place of retreat down by the sea for such assemblies. As we look out upon the great Gulf that seems to have no end, we get a new appreciation of the vastness of God's Mercy. Truly "There's a wideness in God's mercy like the wideness of the sea" has become one of our favorite hymns. Dr. Willis J. King must be given credit for the introduction of the Summer School song—"Give me that old Gulfside Spirit", which played such a vital part in helping to instill within the men a spirit of study, of mediation, of worship and of service.

In behalf of the undergraduates, post-graduates and faculty of the Summer School of Theology at Waveland, Mississippi, permit me to thank our great church for making this school possible, Dr. Allen MacRossie for his wise leadership and interest in our under-graduates, Bishop R. E. Jones for his local supervision, inspiring addresses and the selection of Gulfside as the home of the summer school, Dr. Willis J. King for his wisely and carefully selected faculty and efficient direction, and all who contributed to the success of the summer school in any way.

Boys' Camp and Girls' Reserve

A growing aggressive church is one that places the child at the center of its program. Any religion that leaves the child out or gives him a back seat is doomed. A religious or educational program that is not built about growing life is superficial. In fact, any concern that would perpetuate itself must bring new blood and prospective manhood into its fold. Just as Christ gave the children a central place in His Kingdom so from the very first child welfare was a "fore-thought" of Gulfside. The children were among the very first to be invited and to get acquainted with the camp grounds. The second large assembly to be held at Gulfside being the Girls' Reserve. Think of it more than fifty girls of junior years camping, hiking, boating, crabbing, and swimming under the supervision of especially trained advisors. The most outstanding part of their program, however, was the Bible Study and the daily talks by various invited speakers.. This year ont only boasts of the second annual meeting of the Girls' Reserve but also a "Boys' Camp" which promises to be one of the outstanding accomplishments of the New Orleans Area for the development and direction of the Negro youth in the approaching years. The camp this year was held in connection with the New Orleans Area Council which gave the boys the rare privilege of dining with Bishops, college presidents and high churchmen and be inspired by their eloquent addresses.

Camp Meeting

No one goes to Gulfside but that he hears the thrilling story of Harry Hoosier and is given an opportunity to contribute to an auditorium which is to be built as a monument to this pioneer evangelist of the Race. It is the hope of Bishop Jones and the Association to conduct annual evangelistic meetings. The Camp Meeting is no longer a dream but a reality. Those who had a chance to attend the meeting this year, conducted by Rev. J. W. Golden, Area Evangelist of the New Orleans Area, not only had their souls revived but really felt that they were witnessing the beginning of an evangelistic campaign and at the fountainhead of a spiritual awakening.

Area Council

The climax of the whole year's program was the Area Council. At the call of Bishop Robert E. Jones there were gathered together the District Suprintendents of the New Orleans Area together with the delegates to the General Conference, both lay and ministerial. All agree that this was the greatest gathering of its kind in the history of the Area. Many outstanding representatives of the church were present and made valuable contributions to the council by their inspiring addresses and constructive remarks. It was great and thrilling to see Bishops Robert E. Jones and Matthew M. Clair marshall our forces and hear their stirring command "Forward with the World Service Program."

Space and time will not permtt me to tell of the number of excursions, picnic, lodge conventions and the hundreds who came to the hotel for rest, study and recuperation, yet in a brief way I have attempted to set forth the high points in which Gulfside is serving not merely the Race and Church under whose direct supervision it is, but the Kingdom of God.

SHOWING GRATITUDE WHEN WE ARE NOT TECHNICALLY RELIGIOUS

By Prof. Rollin H. Walker

Bless Jehovah, O my soul;
And all that is within me, bless His holy name.
Psalm 103, 1.

To bless Jehovah with all that is within us means far more than singing hymns and saying Hallelujah. The great problem of the religious life is what we do when we cannot be technically religious, how we are to dwell in the house of the Lord those days of our lives when we cannot be in church. And so the problem of praise is how we are to praise God when we cannot be saying or thinking words of thanksgiving.

Perhaps the most important manifestation of gratitude to God is the acceptance of the ordinary drudgeries which life thrusts upon us with cheerfulness, as though they were divine blessings, which they will prove to be if we so accept them. Another way of praising God is the receiving of the people who meet us in the daily round of life as though contact with them was a privilege and a delight. And another and most important way of praising God is to have an alert eye for all the beauties of nature and of art that meet our gaze. It is pleasing to God to enjoy the fields and the flowers, the sunsets and all the wonders of the heavens. Every time a man appreciates the beauty of a bird, or the scamper of a squirrel, he praises God. Appreciation is gratitude.

But the supreme way of praising God is to rejoice in tribulation. The more our gratitude is of that type that requires faith in the darkness the more acceptable it is to God. A song in the night—that is praise indeed. And Paul and Silas in prison, with their feet fast in the stocks and their backs bleeding, as they pray and sing praises to God at midnight, will always stand out as picturesque types of gratitude in its noblest form.

OUR FALL CALENDAR 1924

November 17-19—Annual Meeting of the Board of Foreign Missions, New York City.

November 20-22—Annual Meeting, Board of Home Missions and Church Extension, Philadelphia, Pa.

December 10-12—Annual meeting of the Board of Education, New York City.

January 20-22, 1025--Annual Meeting World Service Commission.

TWO COLLEGE RALLIES IN ATLANTA AREA

Tuesday, October 28th, at Claflin College, Orangeburg, S. C., and Wednesday, October 29th at Clark University, Atlanta, Ga., were outstanding events both for our crowded, alert, students in both schools, and for the annual conferences involved. Bishop E. G. Richardson presided and delivered an illuminating address on World Service. All the district superintendents and many pastors and laymen attended. We all were the guests of Presidents J. B. Randolph at Claflin and M. S. Davage at Clark, both of whom were a bundle of courtesy. A fine college atmosphere is cultivated, college ideals maintained and a closer relation exists between the pastors and the schools. The outlook was never more encouraging.

The financial report for World Service is below last year. Too many pastors deferred their special church rallies to the last Sabbath beforehand and there was an abundance of rain everywhere. Then the short cotton crops in South Carolina and Southwest Georgia also greatly affected the reports. At Claflin appropriate and strong addresses were made by Dr. L. M. Dunton, President Emeritus, and by Dr. A. R. Howard, District Superintendent. The pastors went home to continue their effort for World Service until the meeting of the Annual Conferences.

CASH REPORTS BY DISTRICTS

South Carolina Conference—Claflin College

1.	Beaufort District—Rev. L. G. Gregg, Supt.	$ 1,594.95
2.	Bennettsville District—Rev. C. C. Jacobs, Supt	1,406.00
3.	Charleston District—Rev. A. R. Howard, Supt.	1,826.50
4.	Florence District—Rev. J. F. Page, Supt	1,063.50
5.	Greenville District—Rev. W. S. Thompson, Supt.	929.28
6.	Orangeburg District—Rev. B. S. Jackson, Supt.	1,609.52
7.	Spartanburg District—Rev. J. C. Martin, Supt	921.09
8.	Sumter District—Rev. A. G. Townsend, Supt	739.50
	Total	$10,090.34

CLARK UNIVERSITY RALLY

Atlanta Conference

1.	Atlanta District—Rev. J. W. Queen, Supt.	$ 2,795.17
2.	Gainesville District—Rev. J. F. Dimery, Supt.	950.00
3.	Griffin District—Rev. M. M. Alston, Supt.	1,438.00
4.	Rome District—Rev. R. T. Jackson, Supt.	603.00
	Total	$ 5,786.17

Savannah Conference

1.	LaGrange District—Rev. E. D. Giddens, Supt.	$ 476.00
2.	Savannah District—Rev. C. W. Prothro, Supt.	697.00
3.	Waycross District—Rev. J. H. Pinckney, Supt.	84.00
4.	Waynesboro District—Rev. J. S. Stripling, Supt.	260.00
	Total	$ 1,517.00
	Total—Claflin College rally	$10,090.34
	Total—Clark University Rally	7,303.17
	Grand Total	$17,393.51

Bishop Richardson awarded a $50 gift to the district for World Service which brought the largest percentage in cash of last year's total for this cause. Rev. L. G. Gregg, Superintendent of Beaufort District, South Carolina Conference, won in the Claflin rally, with Revs. B. S. Jackson and A. R. Howard closely following. The Rev. M. M. Alston, Superintendent of Griffin District, Atlanta Conference, won the prize in the Atlanta Conference, with Rev. J. W. Queen of the Atlanta District a close second.

Next year there will not be an Area Secretary but there will be college rallies at Clark University, Claflin College and Daytona (Fla.), College. The Centenary has closed but the World Service program goes on forever.—J. W. Moultrie.

WOMAN'S HOME MISSIONARY CONVENTION, GREENVILLE DISTRICT

The Second Convention of the Woman's Home Missionary Society of the Greenville District, convened in the New Harmony Methodist Episcopal Church on the Rock Mill Charge, Anderson, S. C., Oct. 17, 1924. Rev. T. R. Robinson is the influential and energetic pastor.

After a brief period of devotions, conducted by Mrs. Lizzie McGee and Mrs. Lucile Burt, the convention was called to business by the President, Mrs. L. T. Thompson, who presided with ease and comfort. Mrs. P. M. Robinson was given an assistant secretary, Miss Alice Williams. Committees on courtesy, resolutions and reporters were elected: Miss Clementine Williams to the Watchman and Defender; Mrs. K. C. Richardson, the Southwestern Christian Advocate. The pastor's timely remarks were full of enthusiasm and showed that only a few churches on the district had not been organized.

Revs. E. C. Wright, W. S. Thompson, J. P. Robinson, J. F. Green, W. M. Smith were introduced. The convention gave a rising vote of thanks for having these distinguished gentlemen's presence and co-operation. After a soul-stirring spiritual led by Bro. Adjer, we were given a period of recreation. A delightful dinner was served.

At 3:00 o'clock devotions were conducted by Mrs. V. L. Lanston and Mrs. Martha Edwards; this period was called "The Young People's Hour." Papers, duets, debates and discussions showed much literary taste. Special mention is made of the dialogue which demonstrated the relation of the organization to the young people and the help of God in the extreme need of humanity.

Rev. W. S. Thompson, district superintendent, in words of eloquence and simplicity spoke to us on the World Service. The choir rendered many soul-thrilling selections. The reports of the president and secretary showed, though only a short period of two years, the societies of the district were progressing on all lines and we feel encouraged to go on.

We were inspired by the beautiful words of welcome by Miss Lucile Adjer, who welcomed us to their community. The response by Mrs. K. C. Richardson was equally as interesting. Rev. J. P. Robinson was introduced and delivered a charming address in a very pleasing manner and stressed as God made woman a helpmate, she was helping to meet the demands of the day. After the report of the Resolution Committee we parted to meet next year. Receipts of the sessions $26.60.—Mrs. K. C. Richardson, reporter.

SEDALIA DISTRICT GOSPEL TEAMS REPORT AT BUTLER

The World Service group meeting of the Sedalia District held at Butler, Mo., October 1-2, was well attended by ministers and laymen. A new impetus was given Methodism in the Sedalia District, the result of a careful study of the World Service of the Methodist Episcopal Church. Two weeks prior to the group meeting, Rev. E. L. McAllister, district superintendent, named three gospel teams. Each team was to visit the churches shown in its schedule and report at the group meeting the amount of money raised for World Service and the number of conversions and accessions to the church. The entire district was covered with wonderful results.

Team No. 1, consisting of Revs. M. L. Mackay, H. L. Overton, H. W. James, visited California, Tipton, Otterville, Georgetown, Knobnoster, Sedalia, Sweet Springs, Dresden and Warrensburg, reporting as follows: California, $15.00; Tipton, $5.10; Georgetown, $5.00; Sedalia, $9.00; Sweet Springs, $2.50; Dresden, $5.05; Knobnoster, $6.10; Warrensburg, $9.00; total, $71.93. The total traveling expenses of the team was $15.18, leaving a balance of $56.75 for World Service. They reported having many respond to the appeal for prayer in each church they visited.

Team No. 2, consisting of Revs. E. Scott, W. A. Payton and C. D. Hester, visited Versailles, Windsor, Chilhowee, Clinton, Appleton City, Oceola and reported as follows: Windsor, $7.60; Chihowee, $37.00; Clinton, $10.50; Appleton City, $19.00; Oceola, $21.00; total, $95.10; total traveling expenses, $23.50, leaving for World Service a balance of $71.60. The teams success is not reported in terms of dollars alone. At Chilhowee, Rev. Lewis, the pastor, having the hearty support of the white people of the city was granted the use of the theatre for the team's three-days' visit, and to the glory of God they preached, sang and prayed each evening. The last evening found them bowing in prayer with twenty-six souls at the altar. At Appleton City, their reward for their labors was the glorious experience of seeing five souls come to Christ after hearing a most convincing sermon by Rev. Earnest Scott. At Oceola, four more persons united with the church, bringing the team's total of persons saved to nine.

Team No. 3, consisting of Revs. D. M. Cole, D. J. Mitchell and L. R. Grant, visited, with signal success, the following towns: Carthage, Joplin, Neosha, Springfield, Lebanon, Mt. Vernon, raising at Carthage, $21.00; Joplin, $15.00;

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WHEN A STATE GOES MOTHERING

Massachusetts Discovers a Few Things About Children

By Walter W. Van Kirk

The other day I called on one of the greatest mothers in the world. She lives in New England. Her name is Massachusetts. She has more than 5000 children, 5,110 to be exact They are about evenly divided between boys and girls. They run from all ages, crying babes to young folks old enough to vote They are scattered all over the Commonwealth of Massachusetts. Some of them live in Lynn. I have been visiting them. When I saw little ten-year-old Annie she was playing "old folks". Together with a dozen other children this "orphan" child of Massachusetts was having the time of her young life. It looked for all the world like a wedding party. Annie's train trailed the ground with a majestic sweep. All were giggling and making merry. It was a day brimful of happiness and sunshine for Annie. And who is Annie? She is one of the orphan children of Massachusetts. Her father and mother had slipped away during the influenza epidemic a few years ago. All that was left of her home was a double grave on a hillside cemetery. She was alone in the world. What became of her? You would naturally think she was put in an orphan asylum. But she wasn't. Annie is a Massachusetts' girl. She lives in a state where there are no high walled orphan asylums full of sighs and tears and heartaches. The State of Massachusetts mothers her children. She gives every orphan and neglected child a home, with a foster mother and a smiling daddy. Orphaned children are never obliged to cry themselves to sleep in the grand old State of the Pilgrims. There are no orphans. Every child has a home.

"Home Beats the Asylum all Hallow"

As far back as 1866 Massachusetts went into the thrilling game of mothering her dependent children. Not all these children are orphans. Some have been committed by the courts to the care of the state because of parental neglect. Others are delinquent. Instead of going to Houses of Correction these unfortunate children are given that sort of home environment that makes for character and a life of usefulness. Still others are wayward children, and they are given a home with some one to love and care for them. Massachusetts has gone Mothering. Like a guardian angel she tucks her children into bed at night and greets them in the morning with open arms. She cares for them while they are young and they rise up to call her blessed.

Suppose Pearl Were Your Child

I spent an afternoon visiting some of these children. After leaving my little friend Annie I steered my Ford in the direction of Pearl's home. I found her in the backyard, surrounded on all sides by the season's flowers, dahlias and asters of many colors. She came smiling toward me. Dressed in a pretty gingham, with sparkling eyes and blonde hair—she was a picture for an artist. In answer to my question she told me she wanted to be a nurse. Here was an "orphan" child, sitting amidst the fragrance of summer flowers dreaming of her future. At the screen door stood her foster mother. She smiled and cried in turn as we talked together about her little girl. Pearl, I was informed, was twelve years old, in the sixth grade of the public school, and doing better than average work. That foster mother told me that that adopted child was the life of her home. You could feel she was speaking the truth. Her tears of happiness for Pearl and herself were not stage tears. They came from the heart.

From Pearl's home I went to see Jennie and Leo. They were brother and sister. Their father had been killed in the world war. Here was patriotism at work every day in the week. This foster mother had carried Jennie and Leo in her arms to her own home and had mothered them as only a mother can. Jennie was the older of the two. She was playing the piano when I called. She had had some sewing lessons and in a few weeks would begin taking cooking lessons. Neither Jennie nor Leo can remember their father. He went away to France in war days and never returned. He sleeps "over there." But "over here" the state which goes Mothering had found a home for his children and they were growing up to-



Suppose He Were Your Child—
Would you rather have him brought up in a Home or herded into an asylum? Massachusetts thinks so too!

gether as brothers and sisters should. They call their foster mother "Auntie." They are happy. They have a real for-sure home, with lots of friends, a church and a school nearby, and a mother to love them. Lucky children! As I looked into their smiling faces I thought of some orphan asylums I had visited years ago. Precious few smiles you see in such places. But with Massachusetts it is different. Her children are not blighted and dwarfted by deadening institutions. They have a free, full and frolicsome life.

Many were the adopted children I saw that afternoon. It was the same thing everywhere I went—boys who were regular "fellows," and girls who were real girls, with dimples in their cheeks and ribbons on their hair. "Jack" lived in one of those typical New England homes—a white frame structure with green shutters. He had just finished eating a piece of blueberry pie when I drove up in front of the house. How could I tell it was blueberry? By just looking at him! His daddy would be home from work soon. Then they were going splashing in the blue water of the Atlantic ocean.

Putting Children in Normal Homes

The Division of Child Guardianship of the Public Welfare Department is the organization through which Massachusetts does her Mothering. How is this great art of loving children carried on? Massachusetts pays Annie's foster parents three dollars a week for her board and eight dollars every three months for her clothing. Before Annie was placed in the keeping of her newly found parents a thorough examination was made of the home environment and the neighboring surroundings. Annie is then taken to a nearby store and fitted out in a pretty new dress such as all little girls love to wear. She is then taken by one of the Visitors of the Department to her new home and her new parents. And where does she eat? In the kitchen with the cat? Never. She eats with the family at a table spread with good things to eat. She isn't an orphan any longer. She has found a home and is a member of the family.

The Department of Child Guardianship employs 33 women and 15 men Visitors. These Visitors are capable, sympathetic men and women. Annie, and all the rest of Massachusetts' five thousand dependanet children are visited quarterly. Their health is carefully safe-guarded. They are required to go to Sunday School or Church and must attnd school regularly. Protestant children are placed in Protestant homes and Catholic children in Catholic homes. Annie goes to one of the Methodist Sunday Schools in Lynn and during the church holiday seasons speaks her pieces and sings her songs with the gladness of happy childhood. Speaking of church holidays it must be remembered that Santa Claus never forgets the children of Massachusetts during the Christmas season. It isn't necessary for him to steal his way past the closely guarded door of an orphan asylum. He just opens the front door of these children's homes and fills the stockings that hang by the fireplace.

These children are under the watchful eye of Massachusetts until their twenty-first birthday. Mother Massachusetts encourages her children to improve their own condition in life. Some of her children are in colleges and universities as a result of their own initiative. Others are learning a trade in preparation for the years ahead. Mother Massachusetts encourages her children to save their money. Savings of the children are not deposited in the local banks but given to the Visitors and deposited in Boston. At twenty-one they receive a check representing the result of their thrift. I was told that many of these adopted children came into their maturity with bank accounts ranging as high as a thousand dollars.

Time for the Orphan Asylum to Go

It would bring tears to your eyes to read some of the letters I saw in the files at the State House. Letters from the Annies, the Pearls, the Jennies and Leos and Jacks of yesterday, who now occupy places of responsibility and power throughout the state, and who have written testimonials of gratitude to their Mother Massachusetts. The amount of money

that the Bay State pays out for this service to herd five thousand dependent children is considerable. Does it pay? For an answer I will refer you to these letters of gratitude that come pouring into the administrative office from every corner of the state. That is the answer. It pays. It pays in terms of hearts that are mended and tears that are wiped away. It pays in terms of manhood and womanhood. It pays in terms of Christian citizenship.

I don't want to preach. But I must say this. It is time we were putting the orphan asylum, with the stocks and whipping posts, in the background of a rejected heathenism. The state has a responsibility before God to shepherd the motherless and fatherless into lives of full strength and beauty.

Lynn, Mass.

SEDALIA DISTRICT REPORTS AT BUTLER

(Continued from Page 7)

Neosho, $10.00; Springfield, $75.00; total, $121.00; total traveling expenses, $24.26; leaving for World Service $76.74. The team reported seven conversions. The power of the spirit of God was felt where these men of God went in His name. The net result of the teams' activities is a total of $225.09 for World Service and sixteen souls for the Kingdom. The World Service collection for the church at Butler during the group meeting was $27.76, making a grand total of $245.75. Rev. D. J. Mitchell and his beloved members deserve much praise for the entertainment we enjoyed while the guest of his church in Butler.—W. A. Payton, reporter.

ORANGEBURG DISTRICT CONVENTION

The Orangeburg District Convention of the Sunday School, Epworth League, Woman's Home Missionary Society and Ladies' Aid convened its regular annual session in St. Michael Methodist Episcopal Church, Bowman, South Carolina, September 26-28, with Rev. B. S. Jackson, our noted district superintendent, presiding.

After the devotional service the reports of the various Sunday Schools, Ladies' Aid and Woman's Home Missionary Societies were called for. Mrs. Lillian A. Brown, our most worthy District Sunday School Superintendent rendered much assistance to the convention. The district Sunday School is proud of the fact that it has such a noble leader as Mrs. Brown.

Our Area Secretary, Dr. J. W. Moultrie, profitably addressed the conference; Rev. and Mrs. I. E. Lowery were also present and made very interesting talks. A most hearty welcome by the pastor and members of this church was extended through their representative, Mrs. Flossie Bowman.

Saturday was the League's day. The District President, Mr. B. F. Brown, presided. The annual address was made by the League president, Mr. B. F. Brown. The largest financial report rendered by the Rowesville Charge, Rev. A. G. Pogue, pastor, this amount was $28.00. One of the churches of this charge received both the Sunday School banner and the Epworth League prize; this church is Prospect. Saturday evening was the annual district concert. Rev. J. W. E. Bowen, Jr., conducted the recreational games.

Sunday was a day of service. At 11 o'clock the District Sunday School Superintendent conducted a model Sunday School. The lesson was reviewed by Rev. J. W. E. Bowen, Jr.

Service was begun at 11 o'clock. The Rev. J. W. E. Bowen, Jr., preached a very true, forceful sermon. The afternoon sermon was delivered by Rev. Kiett. The Rev. I. E. Lowrey of Columbia, S. C., preached the evening sermon. His sermon was one long to be remembered. The total amount raised during the convention was $623.17. Thus closed one of the greatest conventions of the Orangeburg District.—Lovely M. Morgan, reporter.

FOREIGN MISSION FIELD DAY

Sunday, Novmber 16, has been designated as "Foreign Mission Field Day," in connection with the annual meeting of the Board of Foreign Missions, to be held in Pittsburg, November 17, 18, 19.

Some twenty-five of the Bishops, as well as church editors, secretaries of the Board, leading pastors who serve as Board members and a number of missionaries on furlough, are being assigned to churches in Pittsburgh and within a radius of thirty or forty miles for November 16. They will address church congregations, Epworth Leagues and Sunday schools in this intensive foreign mission appeal.

The arrangements for speakers as well as for entertainment at the meeting are in the hands of Dr. W. Wofford T. Duncan, pastor of Emory Church, Pittsburgh. The annual meeting will be held in the Sunday school rooms of this church.

Business sessions commence at 10 a. m., Monday, November 17, and there will be three sessions daily through Wednesday. The evening session will be in the nature of reports brought direct from the foreign areas by the bishops in charge. All meetings will be open to the public. It is expected that Methodism of "Greater Pittsburgh" will crowd the church to capacity.

The members of the Board will be entertained by the Methodists of Pittsburgh. Plans are under way for a banquet, open to the public, to be held as an evening attraction.

This is the first time since the separate organization of the Board of Foreign Missions that its annual meeting is held outside New York City.

BATON ROUGE

The Baton Rouge District Conference convened August 27-31, 1924, in Camphor Memorial Methodist Episcopal Church, Scottlandville, La., Rev. B. J. Reddix, district superintendent, presiding, Dr. Reddix is noted as a man of prayer; this was noticeable in the beginning of this great session. The first call was the call to prayer, lead by the district superintendent. The Holy Communion, administered by the district superintendent, assisted by Revs. J. O. Brown, D. S. Sloan, Wm. Harral and C. L. Angrum, was a season of spiritual replenishment to all who partook. Rev. J. O. Brown was elected secretary; Mrs. A. T. Berryhill, assistant; Rev. Leroy Fields, statistician; L. H. Hayes, J. C. Clark, assistants; Rev. Robert Wilkins, treasurer district conference funds, and Rev. Wm. Harral, treasurer World Service collections; Rev. I. E. Badie, postmaster.

The conference was noted for the number of distinguished visitors: Dr. J. E. Rolax, district superintendent, Shreveport District; Rev. Author Booker, of St. James, Shreveport, La.; Rev. J. A. Landry of Natchitoches; Rev. A. M. Taylor of Campti, La.; Rev. R. A. Taylor, Conference Evangelist; Rev. A. W. M. Obee of Morgan City, La.; Rev. S. M. Garner of Boonville, La.; Rev. W. C. Cato, District Evangelist, La Teche District; Rev. J. W.Land of Salem Baptist Church, Baton Rouge; Prof. J. A. Reddix of Plaquemine, La.; Mrs. Roxanna Moore, Conference Evangelist of New Orleans, La.

The conference was also noted for its evangelistic spirit. Sermons by Rev. Wm. Harral, R. K. Kelly, I. C. Daughtry, J. C. Coleman, Thomas Williams, and by our own District Superintendent, Rev. B. J. Reddix, on Sunday, at the 11 o'clock hour, by Rev. S. Robinson, J. C. Clark, John Wise and W. C. Cato, at the 3 o'clock hour, and at night by Rev. I. E. Badie and C. L. Angrum, were soul-thrilling. The report of the district superintendent, B. J. Reddix, and the pastors, showed progress throughout the district. The reports of the local preachers and other representatives reporting to the conference added to the thrills of joy that the old church is marching on.

The Sunday School and Epworth League demonstration parade was something new; more than a hundred young people lined up with songs and banners paraded several blocks of the principal street of the town. World Service collection $1,267; ministerial support, and other collections $10,113; District Conference collection $380. Total $12,760. Conversions 121. Accessions 220.

Amidst the sunshine, shadows were overcast: Rev. I. L. Turner, pastor at Neely, is not; he has passed to his reward; Sister Fannie Angrum, the wife of our pastor at Wilson, La., is now among the saints on high. Rev. J. S. Weaver has passer to his reward, and a number of representative laymen. A touching memorial service was held in their memory.

Rev. Robert Wilkins and his people set a new standard in the manner in which they entertained the conference. The next conference goes to Melville.—B. F. Branch, reporter.

FORREST CITY

Away out yonder in Lee County, near where the St. Francis river flows into the Mississippi river, is the little town of Brickeys, Ark. The entire valley through which these rivers flow is made more fertile by the presence of these waters, as they add to the value of agriculture. A large number of resident farmers make Brickeys a prosperous section of the country. The co-operation of denominations adds to the spiritual welfare of the community. A large number of young people makes it an opportune place for a district conference, Sunday School and Epworth League Convention to convene, in carrying on the evangelistic, stewardship and recreational program of the Methodist Episcopal Church.

It was there, August 6-10, 1924, that the

district superintendent, Dr. J. H. Hatchett, called the Forrest City District Conference together with the Sunday School League, to meet in its regular session. The pastor and members together with the people of that community, had everything in hand that would make delightful the occasion. Wednesday morning at 9:30 a. m., August 6th, 1924, the district superintendent called the conference to order. In the hour of devotion we were carried away upon a mount of transfiguration while he talked to us—"Realization of Divine Presence a Measurement of Human Efficiency."

The conference was perfected in organization by electing Rev. M. H. Thompson, secretary, the writer as treasurer and reporter; Dr. A. T. Stephens, statistician, and Rev. J. C. Adams, representative of the Southwestern Christian Advocate.

The morning hours were devoted to the business of the conference with a sermon at 11:45 a. m. Afternoon of each day was used by the League, under the direction of the president, Prof. I. H. Hughes, in receiving reports, Institute work, and recreations.

The subjects and instructors were as follfollows: "Home Mission and Church Extensions," Dr. A. T. Stephen; "The Epic of Earth," Prof. N. Darby; "Outdoor Men and Mind," Prof. S. M. Hughes; "Flames of Faith," Prof. A. G. Scruggs; "Star Dust from Dugout," Miss Veni Thornton; "Sanitation," Dr. R. F. Clay, M. D., of Forrest City, Ark.; "Recreation," by the writer. The studies were so masterfully taught and richly inspiring that they evoked unusual interest from all the people.

The following persons conducted the devotional service at various times: Revs. G. W. Thompson, E. A. Nunn, B. T. Tucker, and W. M. Speed, I. H. Hughes, B. J. Wright, A. L. Lynch and Bemo Hill.

The conference was graced with a number of visitors: The Revs. L. G. Hodges, district superintendent of the Little Rock District; W. C. Rivers, who represented the Annual Conference Investment Fund; W. M. Green, pastor of White's Chapel Methodist Episcopal Church, Little Rock, Ark.; J. W. Paton of Brickeys, Ark.; Z. R. Fields, pastor, Batesville, Ark., and district superintendent of the Forrest City District; Prof. G. C. Taylor, President of Philander Smith College, Little Rock. The presence of these visitors was encouraging and their words gripping.

Thoughtful sermons, and full of the spirit, were preached by the Revs. R. B. Maxwell, Fletcher Smith, S. B. Branch, B. T. Tucker, M. H. Thompson, W. C. Rivers and D. R. Fields.

The district superintendent was complimented for his faithful and impartial ruling throughout the session of the conference. The results of the district conference will be more evidence of the wise leadership in the person of our district superintendent, Dr. J. H. Hatchett, as the months and years go by.—Benjamin F. Scott, reporter.

DREW CELEBRATES FOUNDERS DAY

Founders Day was observed by Drew Theological Seminary, Madison, New Jersey, on Thursday, October 16th. "New Ventures of Faith" was the subject of the address delivered by the Reverend Ralph E. Diffendorfer, of the class of 1907, who is now corresponding secretary of the Board of Foreign Missions.

Taking his text from the eleventh chapter of the Epistle to the Hebrews, Mr. Diffendorfer linked up the ventures of faith of the past and present to the new ventures of faith which must be made in the future. Tracing the history of Drew, he declared that "the history of Drew is one of many ventures of faith."

He exhorted the students to celebrate "Founders Day" every day that each new day might express some great leap of faith. He said that it is time to make new ventures of faith. "Whereas the old faith meant that kingdoms were to be subdued by force and bloodshed the new faith will mean the subduing of kingdoms by love. Each reference to faith in that glorious chapter in Hebrews needs a new interpretation and application for us today. We need a new venture of faith to secure justice between races, to secure economic justice, and to secure international justice."

In concluding his address Mr. Diffendorfer reminded his hearers of the close relationship between faith and reason, that "there is no difference between real scholarship and piety. Faith must be linked with reason, must be 'reason grown courageous.'"

A FEW REMARKS

America Envied Rather Than Loved

There is no doubt about it, America is the world's El Dorado once more. If her people appear sometimes to show a trace of unconscious arrogance, it may easily be pardoned, human nature being what it is. But the outer world may also be pardoned, if the same concession be made to the frailty of our human judgments, if it feels a certain amount of irritation. America ought to know, and one's real friendship for her should not make us burke the truth; that Europe, as a whole thinks that America suffered comparatively little in what was a world-tragedy, and has not yet borne her full share in the toils and sacrifices of reconstruction. She is envied rather than loved. Her magnificent charities are admitted, but can never be a substitute for her co-operation. It is unfortunate that her restricted immigration laws and her enhanced tariffs synchronise with the moment when she moves up to take the financial leadership of the world.

Rev. F. W. Norwood.

Hope for the Rest of Us

We are hearing much today about the terrible importance of young people. We are all impressed by that importance, but the attitude adopted today, that it is impossible to do anything with grown-up people is very discouraging. It is a gospel of despair. If you can not teach grown-up people anything, how are you going to get at the child, who is in their hands and so much under their influence?

Maude A. Royden.

Spiritual Authority in the Family

Excessive individualism, and a breakdown of State, family and individual authority are fountains of lawlessness. Unless we can make Americans feel a little less individual liberty and more sense of social obligation, we are headed for disaster. The most dangerous lawlessness is not in the lower strata of society but in the higher. The type of lawyer, for instance, who studies not to interpret the law but to evade it, thrives in droves because there are men who make it worth their while. In the family there is just as much authority, only in many cases the children exercise it. We will never recover from this orgy of lawlessness until we re-establish the spiritual authority in the family. The root of the rouble as individuals lies in lawless character. Character depends on obedience to spiritual law. We have made God everything except something to be obeyed.

Harry E. Fosdick.



They have no Sense of Humor

A list of people who have no sense of humor would include:

The Pope of Rome—I doubt if he could have a very keen sense of fun.

Archbishops and the more dignified clergy, sense of humor—none.

Emperors, Kaisers, Tzars, Emirs, Emus, Sheiks, etc. etc.—absolutely none.

Captains of industry (I mean the class that used to be called "nation makers" and are now known as profiteers)—atrophied.

Great scholars, thinkers, philanthropists, martyrs, reformers and patriots—petrified.

Stephen Leacock.

Not Sold Across the Counter

He had the money and there was no end to the things that he could buy. In a vague way he knew that whenever he tossed a coin across the counter he got back not a coin but the work and skill of men and women. But then he had the money, had always had it, and they had the skill and did the work, were indeed glad to do the work. He had always enjoyed the things he bought, his toys and sweets, his clothes and theatres, his house and automobile, his books and pictures and all the rare old beautiful things from everywhere. He dreamed and presto! his dream came true, all by the magic he had in his pocket. All that he wanted he got until one day he needed and desperately, faith, and hope, and the love of God. He would have given all that he had, had these too, been for sale.

Albert B. Cohoe.

Enough of the Armchair

We have had enough of armchair, pulpit

or merely "spoken" Christianity. What is needed is to put acted Christianity on the stage of history, or, if you will, to make it a dominating social force, as Buddhism, Hinduism and Mohammedanism are dominating social forces in certaln communities which profess them. Hence there is a connection, and a deep one, between play-acting and religion. The trouble about our religion is that for the most part it remains an unacted drama in our social life. And for that reason its deepest truth escapes us, in spite of all the eloquence and the arguments employed to make it clear.

L. P. Jacks.

After Much Theatregoing in New York

Open the gates! Open the skyward gates!
My soul is sick of the Highways of Seduction,
With their pawnbrokers of passion, prose and pander.
Not tinsel constellation touting trade.

Open the gates—that face toward freedom
From the stupid narrow stench of gaudy decadence.

Cale Young Rice.

Vulgarizing Religion

I plead for spirituality, the return of awe, the sense of contact with God and the invisible world we worship. I do not mean by this the pomp of Catholic worship or the silence of the Quaker meeting house, these are extremes. But I ask is there no midway point between these opposite poles? Cannot we make a fuller use of beauty in our forms of worship? Cannot we make more of silent communion with God and less of public exhortation? Cannot we do much much more than we do to cultivate the spirit of reverence in worship? There are many immediate directions in which this reform might begin. We can organize ourselves as channels of divine grace rather than spend all our time and urgency in organizing our churches into superb machines for the getting and dispensing of money. We can dethrone the forum and rebuild the altar. We set ourselves against all those cheap and vulgar methods of success which do little more than bring together a casual and capricious audience who in their hearts despise the very methods by which they are attracted. Let us rely on spiritual dynamics, and let us once more write over our churches the ancient words, which are the invocation of all true worship:

"God is in this place. This is none other than the house of God and the gate of heaven."

W. J. Dawson in The Century.

"The New Morality"

The new morality, as preached by a hundred novelists, whose writings have a far wider influence than any sermons, is that the marriage vow is not a promise but a declaration of passionate emotion. When this emotion, which it is the fashion to call love, but which the Prayer Book more bluntly and truly describes as carnal lust and appetite is transferred to another object, the new mortality teaches that the promptings of nature should be obeyed, and the marriage broken. There is a clamour for widely extended facilities for divorce and remarriage; in America, and in some countries of Europe, divorces are so common as to entail no social penalties. The adulterer and his paramour are received in society, and we hear it said, "So-and-so is much happier since his, or her, new marriage." This is at present the test case whether we still accept the authority of Christ, or prefer a new religion of our own. For we are face to face with a new ethical standard, contrary to the conscience of the human race from the first, as well as to the positive law of the religion which civilised humanity professes. I am convinced that this perverted romanticism will before long be rejected with disgust; but meanwhile we are suffering from the decay of a sound moral tradition based on Divine sanction. There is a logical coherence in Christian morality; if we deliberately reject it in part, the residum will not really be Christian, and our "sensible religion" will be hardly distinguishable from no religion at all.

Dean W. R. Inge.

Nine to Nothing

A Methodist farmer sat down one day to count the papers and magazines coming to his address. The count revealed three farm papers, including a poultry journal, the county paper, two lodge papers, a national weekly, a young people's paper, and a woman's magazine.

He remembered that he was a leader in the church as well as a leader in the community. And something his pastor had said the preceding Sunday reminded him that *The Advocate* was not on his list.

Because he was honest with himself, he didn't like that score of nine to nothing. So the next time he met the pastor he said, "Here's my two dollars. Please see that I get *The Advocate*."

He didn't tell the pastor that he had seen a light. He didn't need to.

Room for a Big Increase

In a certain church, nameless here for evermore, the proportion of *The Advocate* subscribers to members is one in forty. I know fifty-seven preachers who could sell ear muffs in the Canal Zone with better success than that. So when I see such figures I know that the quality of *The Advocate* has nothing to do with the case.

But what an amazing chance for a phenomenal record that church has. Think of the percentage of increase which it would register if it put *The Advocate* into every home!

More Interest from the Same Money

You are in the Methodist Episcopal Church from choice.

You are interested enough in it to "belong."

It costs you something—and is worth it. No other organization has such possibilities of value to you and yours. Its full influence would be cheap at ten times what it costs.

But, even so, it may be that you are not getting as much out of your church as you might. You go; you give; you do something in the Official Board or some other church organization. What else?

There is a way to get more returns out of your investment of money and time and energy, and you are in the church to get as much out of what you put into it as you possibly can.

The spiritual returns are the best and most important—your own life ought to be growing and strengthening—but let that pass, for the moment.

Think of other profits you might be getting.

Think of getting first-hand information of how your money is at work in the ends of the earth.

Think of finding out what other churches are doing; of getting hints of new methods, new ideas, new forms of Christian service.

Think of being introduced to the great writers and leaders of the day's thought and life; of finding out why they think as they do, what their work is, and how they do it.

Think of keeping in touch with all the activities of Methodism, in the Northwest and in the whole country.

Think of having another preacher working with your pastor, with no addition to your church's budget.

All these things, and many others which come with them, will make the money put into the church treasury seem more profitable, more wisely invested, more certain in its returns. So you can get more interest from the same investment.

How? It's an almost absurdly simple method: Take *The Advocate!* Read it! Develop the *Advocate* habit!

It will cost one-fifty, two dollars or two-fifty, will afford you a little time of pleasant relaxation every week. But it will also deepen your feeling that the time and effort you are giving to the church is well spent and a gain to yourself. It may even help you to be a bigger and better Christian than you are now.

You will get frequent glimpses of the dollars you have put into the work of the church, dollars you thought you would never hear of again. And as you see each dollar busy representing you in the greatest work in the world, you will have a new sense of satisfaction that you were able to make such a contribution.

When you go in for personal religious growth, for church advance, for better methods and a better spirit in the regular activities of your church, for any religious betterment whatever, *The Advocate* will go with you, every step of the way.

This is not commercializing religion. It is making our religion more effective. There is no religion in slipshod ways, either in the church or out of it.

Taking and reading *The Advocate* means getting more interest out of the same investment, or, as will often happen, inciting you to a greater investment, with correspondingly increased returns.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary Interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--Peter's Confession.

(Matt. 16:13-20)

NOVEMBER 16, 1924

This account of Peter's confession of Jesus as the Messiah is given hy the first three Gospels. Saint John omits is hecause he wrote from a somewhat different standpoint from the other Gospel writers.

In our discussion of the lesson on the temptations of Jesus we pointed out that one of his temptations arose out of his prohlem of deciding how he should go ahout getting himself recognized as the Messiah. This was the temptation to cast himself down from the temple in the presence of the astonished multitude. But he decided not to do that, and not definitely to declare himself as the Messiah, hut to go forth and perform the works of the Messiah and leave it to the people to discover for themselves who he wns hy his ministry. It was the doctrine which he afterwards preached: "By their frnits ye shall know them." To declare hmself to be the Messiah at the heginning of his ministry would prejudice the people against him or cause them to expect things of him which he did not intend to do. Besides, if they should become convinced for themselves that he was the Messiah without his telling them, they were more likely to remain firm in their faith in him and unshaken in their confidence in him than if they accepted it upon the testimony of someone else.

With this decision he went forth preaching the Gospel, healing and serving the people in every way he could for their social and spiritual uplift. It is true that he made many statements concerning himself which could have been given a Messianic interpretation. But they did not necessarily have to be given such an interpretation. The same is trne of his miracles: they could have declared him to he the Messiah if the people had been willing to give him that explanation. Bnt that was not the only possihle explanation of them. During his ministry he made multitudes of friends among the common people, and also many enemies among the religions leaders. He selected twelve men to be his permanent disciples whom he would train in the ministry of the Gospel and social service both to assist him while he was among them and to continue his work after he should be taken away. He is now coming near the close of his ministry on earth. And for some reason (probahly because of opposition, and probahly because he wanted to get away for a period with his selected disciples where he would not be followed by such multitndes of people) he left his home country for awhile and went on heathen territory. While away at Caesarea-Philippi, knowing that his end on earth was near, he wanted to find out what impression the people in general hnd got of him. They would likely have expressed themselves from time to time in the hearing of his disciples without his hearing them. So he inquired of his disciples who the people considered him to he. Their reply showed that there was a difference of opinion, hut that none had reached the right conclusion. They all thought that he was one of the former prophets, including John the Baptist, who had returned to earth (for the Hehrews of thst day, as, indeed, most primitive peoples, found no difficulty in helieving that some outstanding deceased person could return to earth again. For a long time they expected the return of David). But none regarded him as the Messiah. Our Lord must have been greatly disappointed hy the fact that the people among whom he had lahored so unselfishly, powerfully, and for so long a time should have failed completely to read the signs of the times! But he expressed no surprise. And then he asked his disciples whom they considered him to be. They had heen closer to him than anyone else, and, therefore, had a hetter opportunity to judge. Then Simon, prohably anticipating some of the others, testified his helief that Jesus was the Son of God, that is, the Messiah. Thnt testimony of Simon must have greatly gladdened our Lord's heart—to know that he had not failed entirely to get himself correctly recognized! And then he confessed that Simon's impression of him was the correct one; that God alone hsd revealed this truth to Simon; and that this church would he hnilt upon that testimony. But he forhade them to tell anyone else that he was the Messiah. Why did he not want it told? For the same reason that he had not told it—because it was his decision at the outset not to advertize himself in that way. When he should he ready to proclaim himself as the Messiah he would do it in his own way. Somehow I helieve that after this testimony of Peter the thonght of his snffering and death became less ahhorrent to our Lord—hecause he now knew that his cause wonld not die along with him.

"Upon this rock I will hnild my church," said the Master. Onr Roman Catholic friends have always held that the Master meant that his church would be hnilt upon Peter; and since Saint Peter is thm traditional fonnder of the church at Rome, therefore, etc., etc. Bnt to us Protestants it is qnite clear that our Lord meant that his church would he hnilt upon that confession of Saint Peter, namely, that Jesus is the Christ, the Son of the living God. And, indeed, the Christian church is hnilt upon that confession. I regard that as the fundamental Christian doctrine. Unless I am greatly mistaken the New Testament regards it in the same way. There are a few radical scholars and students today who would make that confession a mistake. But as long as a man should be considered a Christian he helieves in the Divinity of our Lord. To he a true Christian is not only to follow in the footsteps of Jesus, that is, to accept his attitude toward life and his standard of conduct, hut it is that and more hesides. It is following in the way of Jesus with the recognition that he was the Son of the living God in an unique sense. When the church gives up that helief, it may be a church, hut not the Christian church. But the Christian church will never give it up, no matter what a few Christians may do. The Master said that the gates of Hades would not prevail against his church hnilt npon that confession. Indeed something equivalent to Hades itself has spent its fury against it in vain. And it always will whenever it attempts it.

MISSIONARY INTERPRETATION

Lesson for Sunday Nov. 16, 1924.

"Who do men say that the Son of man is?"

(By D. D. Martin, D. D.)

Vast numhers of the world do not say for they never heard of him. They ought to have a chance to say, for millions of lips are sealed that would he singing the praises of the Son of God if the people only knew him. And they do not know hecauso we have not told them, and when Jesus asks it is a rehnke to our nnfaithfulness. Who do those whom we should have shown the Christ say thnt he is? Judging hy our interest they would not he led to think highly of Christ.

So far as Christ is known men think well of Him. No man is ever so wicked as to speak against Him. They may find fanlt with professed followers and with the church, but not with the Christ. Pilate spoke for all men when he said, "I find no fault in Him." The people of every race and language are compelled to assent that He is the fanltless one. And all nations need just such an ideal made known hy such example of perfectness. He it is we preach. Not ourselves, our country. our civilization, our dogmas, hut our Christ. The peoples of other lands might find fault with all else but not with onr Christ.

The only hope of the world is to nckowledge Christ as Lord of all. There is no other name given under Heaven among men hy which the world can be saved. They must know Him hy that name if they are to be saved at all. It does make a difference who men say the Son of man is. Gatanma, or Zoroaster, or Mohammed, will not listen. Ahraham, Moses or Isaiah can not save. Of all born of women there were none greater than John the Baptist, but even he only testified of Him the latchet of whose shoes he was not worthy to unloose.

What do men thnt know Christ say of Him concerning His Kingdom among men. Do they helieve that He is the conqneror whose kingdom will triumph gloriously, or that defeat will come to His church? As to the ultimate savior of mankind who do men say that I the Son of Man am? He can only he honored hy those who trust Him and whose life and service evidence their faith in the reign of Christ among men. Whom do you say the Son of Man is?

Gammon Seminary.

District Rounds

MEMPHIS DISTRICT

First Round

Ataka Circuit, Novemher 12; Alamo Station, Dec. 27-28; Badgett Circuit, Nov. 20; Capleville, 8-9; Dyershurg Circuit, 29-30 Fowlkes Circuit, 11; Galloway Circuit, 1-2; Hnmholdt Circuit, 6-7; Martin Station, 23-24; Maston Station 15-16; Mays Grove Circuit, 27-28; Memphis: Bethel, Decemher 18-20; Centenary, 9-11; Warren, 14-15; N. Memphis, Nov. 11; Orange Mound, 13; Hollywood, 17; Pleasant Grove Station, 1-2; Union City Circuit, 23-24; Jackson, 21. Yours, Thos. W. Davis District Superintendent.

Woman's Column

Mrs. Roxana Moore, Secretary of Evangelism of the Louisiana Conference, has just retnrned from attending the National Convention of the Woman's Home Missionary Society, which was held in Chicago, October 8-15. Mrs. Moore was elected as an honorary delegate from her auxiliary. She is also a prominent member of Mt. Zion M. E. Chnrch. Mrs. Harris, Young, Dale, and Thomas, was very nice to their president in the way of helping her to make this trip possihle. Mrs. Harris and Young, prepared her a delicious box lunch, and fruit. Mrs. Moore did not return immediately after the convention adjourned, hut she remained a few days, visiting relatives and friends. —Althea Moore, Reporter.

CARD OF THANKS

I take this method of thanking my many friends of Hope for their sympathy and hospitality dnring my hushand's illness and death. The many expressions of love and cheer hy cards otherwise, which have helped to bear my bereavement, will ever hrighten memories of the past. Mrs. S. A. H. Cain, 535 Douglas Street, Shreveport, La.

I take this method to thank the good people of the Willing Workers Cluh for a $7.00 pair of shoes, and many other good things, for the pastor and family . The pastor and family extend many thanks and a standing invitation to you to come again. Rev. S. C. Williams, pastor. Boyce, La.

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Dean of Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

Lesson for November 16
Subject: "Why Do I Need To Be a Christian?

Notice, we are still concerned with the "I". Last week, it was "What I need", this week, it is "Why I need to Be a Christian".

WHY A CHRISTIAN?

Have you ever attempted to answer that query? Religion, to most of us, is a sort of insurance against fire. We are Christians to avoid going to hell. I suppose it is better to he a Christian for that reason than not to he a Christian at all. But I consider that the lowest possible reason for being a Christian. I am going to do what every Leaguer ought to do in answer to this question; I am going to give my reasons for being a Christian, not all of them, just one or two of them.

1. THE CHRISTIAN LIFE IS THE JOY OF LIFE.

I am enough of a subjectivist to believe that happiness is not in things on the outside. Many people think that joy inheres in things. Thinking this, they go mad in quest of things. They barter their time, their talents, their bodies, their souls for fine houses, fine clothes, big bank accounts. These possessed, they think they shall surely be happy. A few weeks ago, the American Magazine contained an article under the caption; "The Happiest Person I ever Knew." The writer was a layman, not a preacher. He said of himself that he was not noted for his religion. In the light of these facts, no one can claim that there were any predelections in favor of religion on the part of this writer. He knew most of the wealthy people, most of the scholarly people and the people otherwise noted. But he did not name any of these as his happiest person. A simple old woman living in the mountains of the Sonth was his selection. Her wealth consisted of her hnsband and her humble backwoods hnt. Her prize possession was her faith in God; faith in Him as a present practical, snfficient helper. All her years had been spent in the strength of this simple trust. Happiness, real, lasting happiness is an inner thing. Somehow, the Christian religion works in my life a deep, persistent, perennial irrespressible sort of happiness that is a thing apart from the happiness that comes from other sources.

2. THE CHRISTIAN LIFE IS MOUNTAIN CLIMBING LIFE.

I am a Christian because Christianity is a constant urge to higher living. As a Christian, I confess I do not always live and act on the high levels. But, I know as you know, that I am falling short of my own inner promptings, short of the goal which is set before me. Nowhere in the ethics of Jesus is the low and sordid condoned. Being a Christian keeps me constantly turning my eyes towards the hilltops; keeps me constantly climbing. Jesus is always before me as a "vis a fronte." I feel always the tug of this power in front of me. With this force constantly tugging at me, with the voice constantly calling from the mountain top, I cannot grovel in the dust of the valley as I otherwise would. Christianity shows me the gleam of things supernal, etherial; makes me to hear ever and anon the whisperings of the divinity within me. Under its urge and inspiration I shall fall and climb, climb and fall until at last I reach the alti tude where angels dwell.

My Heart has no desire to stay,
Where douhts arise and fears dismay;
Though some may dwell where these ahound,
My prayer, my aim, is higher ground.

J. W. HAYWOOD,
Morgan College.

Quarterly Conferences

LAMPASES, TEXAS.—The fourth Quarterly Conference of the Alice Chapel, M. E. Church was held at this place. Dr. S. E .Jones, District Superintendent, presiding, reports from Burnett and Liberty Hill, were received. Reports from the Ladies' Aid represented hy Miss Essie Briscoe of Lampases and Hester Jacobs of Burnett, and Mrs. Shelhy of Slano. The Sunday Schools are in fine shape all over the circuit. The pastor's wife, Mrs. J. E. Brown, is president of the Woman's Home Missionary Society and knows no failure. The District Superintendent was at his hest on the Lord's Day as he preached two splendid, forceful and practical sermons on the Keys of the Kingdom. Rev. Brown is serving his 6th year at this piace and has won the respect of both white and colored. $70.00 was the collection for the day. The District Superintendent was accompanied hy Mrs. Jones, who is president of the Woman's Home Mission work of the district. Mrs. Richard Holomán, Secretary.

ATHENS, MISS.—Our fonrth quarterly conference closed in high spirit. The District Snperintendent, Dr. E. R. Miller, preached an excellent sermon Sunday morning to a large crowd. The business of the conference was conducted with dignity, nearly all officers were present with good reports. Not a stone of the church work was left unturned by the District Superintendent. We had with us Rev. A. E. Franklin of Wren, and Rev. L. A. Armstrong, of Aberdeen. We had a great spiritual treat in the way of speech making. Their lectures will live long in the memory and hearts of those who heard them. Raised during the quarter $44.00; paid District Superintendent in full. Dr. Miller is a great leader; our pastor, Rev. W. H. H. Murrei, is an all round pastor. The circuit is alive on all lines.—Prof. E. A. Howell, reporter.

ENNIS, TEXAS.—Ennis and Ferris Circuit: Our honored and much heloved District Superintendent, Dr. J. W. Warren, came here to finish his year's work on this circuit, Thursday evening, October 10th. On Friday morning Dr. Warren and Pastor Vance, motored to Corsicana, Texas, a distance of 25 miles, where they paid our pastor and his good wife a pleasant surprise. Rev. Qualls is doing a splendid work on his new church; his pārsonage is almost completed. Saturday morning Dr. Warren and pastor Vance, motored 17 miles to the other point (Ferris), where a splendid quarterly conference was heid. Sunday was a high day in Zion. Dr. Warren preached two ahle sermons. The Rev. Dr. Smith, C. M. E, preached at 3 p. m. 65 persons partook of the Lord's Supper. At the close of the evening service the Stewards counted out $86.25, paying the Superintendent in full and $27.25 for the Pastor. Rev. D. F. Vance, P. C.—J. P. Allen, reporter.

FOREST, MISS.—Dr. L. W. Price was on time to hold our third quarterly conference out at Ebenezer Methodist Episcopal Church on September 20-21. He was ahle to reach the seat of the conference hut was so sick he asked our pastor to hoid the conference, which the pastor did as he is sn old hand at the business. Reports from pastor, local preachers, Sunday School superintendents, class leaders, standing committees, trustees, were all very gratifying, which showed a marked improvement. The trustees of Ebenezer Church have purchased one acre of land for a new church site and material is being placed on the ground for the new huilding which they wish to enter in November. Three good revivals have been held on this circuit, 25 have confessed Chriet and joined the church; 20 have heen baptized; six infants were also haptized. The stewards are looking after their side of the church work; $250.00 was reported for the support of the ministry. Snnday was a great day; we will never forget it. The elder was yet sick and asked the pastor to preach and he did so as never before. His text was Psalms 133:1. One young man came up and joined the chnrch. The conference closed Sunday night with a great sermon from Rev. H. H. Buckham of the A. M. E. Church at Lynch Chapel. Collection for the day $51.00. One Southwestern subscriber.—Jack Crudup, reporter.



OBITUARY

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

SHELWOOD—Jim Shelwood died Saturday night, September 21, 1924, at 12 o'clock. Born about 1831, became a member of the Springhill M. E. Church about 1872, and lived under its giudance these many years. In his last days he proclaimed a hope in Christ and gave repeated assurance that he had made p eace with God many long years past. He leaves two sons a host of relatives and friends. The funeral was conducted hy J. H. Easter, pastor of Garlandville, assisted by the Rev. A. W. Wimby of Meridian. The hody was laid to rest in the Springhill cemetery.—Reporter.

MARTIN—Mrs. Evelyn Martin, wife of Mr. H. C. Martin and daughter of Rev. and Mrs. S. S. Myers, was horn October 20, 1900, and died August 31, 1924. Ten years ago she was converted and joined Bright Prospect M. E. Church. Since that time she live a dutiful church worker. Those who knew her will certainly miss the thrilling and charming voice so often heard during our Sunday School and Service of worship. At the time of her death she was hoth secretary and treasurer of the Sunday School. Funeral service was conducted hy Rev. S. C. Scott of the Presbyterian Church and Rev. Fortner of the Baptist Church. I. L. Glenn, pastor.

HICKERSON—Ernest Erskin Hickerson was horn in Topeka, Kansas., Decemher 2, 1883. He was reared in Topeka, and attended the Puhlic Schools. He was married to Mrs. Martha McCray, April 10, 1907. In 1916, he became a memher of the Topeka fire department. In this service he worked faithfnlly until he retired May 24, 1924, hecause of ill health. He was converted in June 1921 and joined the Mt. Olivet M. E. Church. He was a consistent Christian; heing ever ready to do anything within his power for the progress of his church. After having retired from the fire de-

(Continued on Page 15

How to go into a money making business in your Home Town. Write Lanier Manufacturing Company, Fayetteville, N. C., to tell you all about it.



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WHAT THE CHURCHES ARE DOING

COVINGTON, GA.—Unlon Grove M. E. Church: We have much to be grateful for on this charge this year. On a whole, all of the rtvivals were good. At the Grove a great spiritual tide has flown the greater part of he yar. The pastor assisted by the Rev. L. C. Williams of Centenary Memorial Church, put forth no little effort in the evangelistic campaign. There 7 souls were gained. We came thence to Parks Grove, where we met a happy, longing crowd of people. For a week, the pastor alone labored, the results were great. But lit seemed that reserved power was delegated to meet us at Gaithrs Chapel, and notwithstanding the down pour of rain, this loyal little hand of people came and we claimed every sinner for the kingdom. We have just closed a record breaking quarterly conference, the like of which has not been seen in 5 years. eaEch church was well represented on Saturday, a great feast was spread and on Sunday, Oct. 19, the financial results were $48.10. A great sermon was preached by Rev. J. F. Demery, District Superintendent, subject, "Who is on the Lord's Side." Union Grove is marching on. Rev. L. W. Strickland, is pastor.

MERIDIAN, MISS.—Haven Chapel M. E. Church, has just closed a very successful revival, beginning October 12, and closing October 22. Rev. J. W. James, our pastor at Quitman, was the speaker for the occasion. He carried immense crowds each night, always leaving them with a wonderful thought to meditate upon. Too much cannot be said for this friends and brother. The effective work he did at Haven Chapel will long live. Six precious souls were taken into the Ark of Safety. Collection, $64.00. —Mrs. J. D. Wheaton, reporter.

LEXINGTON, MISS.—Sunday, October 5th was a high day; Rev. F. J. Talbert, our pastor preached two strong sermons: 11 a. m., snbject: Follow Jesus. The entire congregation was made to see the glory that awaited those who would follow His leadership. 7:30 p. m. Subject,Personal responsibility, which was a master piece on individual work in the church. The spiritnal tide ran high. Collection for the day $90.75. Our motto is a full report, increase number of readers to the Southwestern Christian Advocate.—R. N. Redmond, reporter.

RICHMOND, TEX.—Mt. Vernon Methodist Episcopal Church: The Slab Town Convention, was one marked with success under the energetic and enthusiastic leadership of our own Mrs. H. I. Garland, who knows how to do things, which bring enthusiasm to the entire community. This entertainment was featured with many of the good people and members of the Mt. Carmel Baptist Church, coupled with some of the most faithful members in all Methodism. We take this method in thanking all who made themselves interested in helping to make the affair a noble one; which gave inspiration to our financial rally on Sunday, September 28th. We pray God's continued blessing upon you. N. N. Sawyer, pastor.

MOSS POINT, MISS.—We are proud indeed to he able once more in life to report that Saint Paul Methodict Episcopal Church is spiritually and financially alive. Rev. G. W. Coleman, our beloved pastor has succeeded in bringing old St. Paul to her feet again. The attendance every Sunday morning and night is fine. Prof. Pollard, our most excellent Sunday School Superintendent has the Sunday School roll in hand, and the attendance is more than one hundred every Sunday morning. Every auxillary in the church is in first class order and reported in the third quarterly conference, and we are compelled to give Mrs.Prof. Pollard, and her assistants credit for the faithful service they are giving to the church. Our District Superintendent, Rev. P. H. Rembert, was with us a few days ago and held the third quarterly conference. The conference members presented fine reports. Paid the pastor, $168.44; District Superintendent, $35.00; Conference Claimant paid in full, $33.00; Episcopal Fund paid in full, $25.00; World Service Apportionment paid in full $469.00; Trustees, $73.00; Ttal raised for the quarter, $486.44. Our pastor knows how to put the program over the top. We love Brothers Rembert and Coleman, and Moss Point will send a round report to the Annual Conference.—Reporter.

REDDICK, FLA.—Mt. Zion M. E. Church has just closed a great revival for four weeks, the town of Reddick was stirred, and we are indeed glad of our success. 16 souls were added to the church, nnder the leadership of our dear pastor, Rev. G. M. Hearst, who preached general sould stirring sermons. We also had the cooperation of all the churches in town, and other parts of the country, Ocala, Citra and Orange Lake. Rev. Hearst is playing his part as a pastor and is working together with his members. We have on a drive for World Service, and are beautifying the church and are planning by the help of the Lord to go over the top this year.—B. J. White, reporter.

HUFSMITH, TEXAS.—We wish to thank the members and friends of Salem Methodist Episcopal Church, Hufsmith, Texas, for a surprise on last Thursday night, Octoher 22. They came singing "Christians gird your armour on, there is victory to be won, for the Lord." They marched from the parsonage to the church. Those who contributed were Sisters M. A. Pryor, $1.15; Mallie Steward, $1.00; M. J. Page, $1.00; M. E. Smith, $1.25; Caroline Thompson, $1.00; Sarah Blackshear $1.10; C. V. King, $2.00; Pinkie Thomas, $1.01; E. D. Yates, $2.30; Brother Walter Page, $1.00; a purse of $10.00 was presented to the pastor's wife, Mrs. Mnggie Edwards, hy Mrs. E. D. Yates, teacher. May God's blessings rest on all who gave.—Rev. Plenty Edwards, Pastor, and wife.

MOBERLY, MO.—Our Gillum Memorial M. E. Church of Moherly, Mo., witnessed another very sucessful quarter meeting, rally and basket-dinner, Sunday, October 19th. The quarterly conference was held Saturday evening and the district superintendent, Rev. C. S. Webster was well pleased with the reports and Christlike spirit that characterized pastor and people. Sunday morning at 11 o'clock. the district superintendent preached to the delight of an appreciative congregation. At 1 o'clock all ate a plenty and there was much to spare. Rev. A. L. Woolfork, our pastor at Armstrong, Mo. ,preached the Sacramental sermon at 3 o'clock. This was indeed a spiritual feast. Rev. C. S. Webster closed the day with an able sermon at the evening hour, at which time 9 captains reported as follows: No. 1, Mrs. Ethel Anderson, $48.56; No. 2, Mrs. Nellie Ray, $107.33; No. 3, Mrs. Sarah Wilson, $107.90; No. 4, Mrs. Nell Walker, $106.48; No. 5, Mrs. Jennie Alagy, $80.02; No. 6, Mrs. Nora Dickerson, $50; No. 7, Brother E. Smith, $85.11; No. 8, Mrs. L. J. Ball, $51; No. 9, Mrs. Katie Black, $63.26, special donation, $202.35. Grand total, $902.51. Raised for all purposes including World Service and ministerial surpport, $927.99. The pastor, Rev. Spencer Ray, Jr., wishes to thank the members and friends for their attendance and contribution.—Mrs. Mary E. Smith, reporter.

ABBEVILLE, MISS.—Our revivals were held August and Septemher, 1924, at Providence, Buford's and St Peters M. E. Churches with good results. The spiritual tide ran high at all three of the churches. Five precious souls were converted at Providence; five at Bufords; one an old man by the name of Hugh Hope, 88 years old, had been a mourner for 40 years. St. Peters Church with the smaller membership of only 27 had one of the best meetings of the three. The people said that such a meeting had not been there in 40 years We had fourteen converts, and two other accessions, which made sixteen. Both Baptists and Methodists took part in the meeting. The Rev. J. L. Gleen of the Holly Springs Circuit was with us at St. Peters and preached three days and nights with strong sermons. Every body was glad to hear him. St. Peter is yet on the map. We lost twenty members of this church four years ago when it was destroyed by fire. The members are planning to rebnild this fall. Each family is asked to pay $15.00. on the first Sunday in November, 1924, and each friends is asked to pay $1.00. Rev. Winston will preach the Rally Sermon on the first Sunday. All members are asked to be present. Thus closed the Revivals of the Abbeville Circuit with 24 converts and accessions, making thirty new members for this year. May God's blessings be upon the good people of this Charge, both Methodist and Baptist. Rev. B. B. Adams, pastor,—G. W. Tanskerly, reporter.

PLEASANT HILL, LA.—We here at Taylor Chapel Circuit, are yet alive, as God has blessed us this yenr. Our pastor Rev. G. Roberson, is here and has constructed a new parsonage, its value will claim near $2,000. A very creditable building to Methodism. A strong revival was held with additional neumerical increase Although we are in a district suffering from a drought, we are carrying our load of apportionment. Our pastor hns heen active in organizing a new auxillary. May God continue his blessing.—Jno. J. Johnson, reporter.

PHILADELPHIA, MISS.—The revival of the Philadelphia Circuit was a success. The Rev. P. Houze was with us at Liberty. His sermons will live long in the henrts of our people. 32 precious souls were added to the church, others were made stronger. The Rev. A. Nelson was with us at Mt. Zion. He held the congregation spell hound with fine sermons at this point. Six were added to the church. The work is spiritually alive. Seventy-three have been added this year. We have planned for a round report at the annual conference. We are enjoying the blessings of God and man. Pray for us. F. L. Woods pastor.

MANTUA, ALA.—Our church here at Mantua, has taken on new life since the district conference, in August, when Rev. Sam Tyree came to us to carry out the unexpired term of Rev. Mack Williams, who resigned. Rev. Tyree found the officers and members willing to line up with any plan that he would suggest. He called the officers together and set a rally for the second Sunday in October 1924, to raise money for the World Service, and to help on the pastor's salary. They selected ten ladies, members of the church and gave them papers to ask aid from any on that would give them anything, and they were to make their report on the day of the rally, with the understanding that the lady who raised the most money above $10.00, would be given a prize of $5.00, and the next highest would be given $2.50, all worked hard and together, they raised $124.60. The first prize went to Miss Ruth Burton, who raised $50.45 and the second prize went to Mrs. Naomi Goodson. who raised $22.50. The pastor, Rev. Tyree preached an able sermon hoth at 11 o'clock and at night, which was highly appreciated by a large audience. We are also raising money to make some improvement on our church, to have it ready for the next District Conference next August.—J. D. Barnes, reporter.

WESSON, MISS.—Our work has taken on new life nnder the leadership of the Rev. E. W. Middleton. We put on two weeks revival at St. Morris and Newhope and had a splendid

AFTERNOON SERVICE AT WESLEY M. E. CHURCH BRINGS $106 INCREASE, COLORED SWIMMING POOL

On Sunday, September 30, representative groups from the various churches of thia city went to Wesley Methodist Episcopal Church, hoth to hear Dr. L. H. King and to assist in elimiuating the balance due on the Sylvania F. Williama Swimming Pool.

After hearing his inspirational and heautiful appeal, the announcement was made that some of the churches had sent contrihutions from their own special congregationa.

Quite an interesting rivalry followed hetween the pastors of Wesley and Mt. Zion Churches, each having tried to win first place. The committee sent a framed picture of the Christ Child to hoth these ministers for having hrought in the two highest amounts. The children of Thomy Lafon School sold candy to pay for them.

The fund up to Octoher 13, is just $359 from completing the $7,290, and it is hoped that this amount will be raieed in a short while.

The following is a report of those who contrihuted at Wesley Church: Wesley Methodist Episcopal Church, $31.00; Mt. Zion Methodist Episcopal Church, $30.00; through Trinity Methodist Episcopal Church: Mr. A. Graves, $1.00; Mr. A. Spencer, $1.00; Mr. J. H. Williams, $1.00; Mr. Beneth Bacon, $1.00; Mr. Ed. Kennedy, $1.00; Mr. Chas. Smith, $.100; Mr. J. C. Marshall, $1.00; Mr. L. A. Raymond, 50c; Mr. C. Joseph, Jr., $1.00; Mr. R. B. Hite, $1.00; Mrs. J. Jenkins, 25c; Mr. I. Parish, $1.00; Mr. T. Sims, 50c; Mr. A. A. Pierce, $1.00; Mr. V. D. Daggs, 50c; Mr. Jno. Armstrong, 50c; Mr. W. Parker, 25c; Mr. M. W. Davis, 30c; Mrs. I. L. Parish, $1.00; Mr. B. R. Hayes, 25c; Mrs. A. Taylor, 50c; Mr. S. Sumter, 50c; general collection, $5.60; Sunset Baptist Church, $3.57; Tulane Baptist, $5.25; members of other churches: Prof. F. B. Ricadr, $1.00; Mr. Hy, Maxwell, P. E., $1.00; Miss E. Farror, P. E., $1.00; Miss P. Jones, P. E., $1.00; Mr. R. P. Carn, $1.00; Mr. W. H. Monroe, $1.00; Mr. J. Hensley, $1.00; Mr. C. B. Hosmer, $1.00; Rev. F. W. Brown, M. E., $1.00; Mr. O. Randall, Adventist, 50c; Mr. M. Powells, $1.00; Mrs. F. Livaudais, $1.00; Morine Porter, 25c; Mrs. H. Dunn, 25c; cash, 13c; general collection, $2.40. Total, $106.40.

This report was published in connection with the regular report in the Times-Picayune and Daily States on Sunday, October 5, and in the Courier on Friday, Octohsr 10th. Tulane Baptist Church reported shortly after the meeting, so contrihution is included here. This is the third time that Tulane Baptist Church has contrihuted,

From the report, you will see that Wesley, Mt. Zion and Trinity reported the highest amounts on this particular day; Trinity having collected the $21.65 at the Sunday night service, September 23rd.

We are grateful to all the churches and to Dr. King for the great lift given —Helen S. Edwards, Chairman; Virginia B. Thompson, Secretary; Deborah J. Guidrey, Treasurer.

success at hoth churches. The church was greatly revived. Received into the church 8 conversions and accessions, assisted hy the Rev. Wm. Clark and the Rev. A. J. Knighton, pastor of the A. M. E. Church. They delivered great sermons. St. Morris Church has been remodeled and painted inside and out a a cost of $400.00. Newhope church has heen painted inside at a cost of $50.00. It has hrought about a fine spirit in the communities. We believe the work will go forward again. Pray for our success.—N. McNeil, reporte.

LAKE ARTHUR, LA.—On the night of Octoher 5, a storm struck the parsonage and left 45 pounds of select groceries on the table, and when the storm was over the pastor invited them to comie again. It was lead hy Mrs. Nancy Anderson and Mrs. Pearl Battles, Mrs. Liza Parker, Mrs. Alice Getredre and Mr. Parker. All were from Jennings, 14 miles from Lake Arthur, J. A. Vincent, pastor.

MUSKOGEE, OKLA.—The Spencer Chapel Church under the leadership of the Rev. A. R. Booker, has just pulled off a wonderful world aervice program, all of the auxiliaries of the church has heen strengthened. A notahle social program has been set up, the people have been well informed touching world service work, and every dollar of world service money raised. This was the most interesting program of its kind ever pulled off here. Just behind came an interesting quarterly conference. Rev. W. Conwell was present and preached two good sermons and said the world service programs and the quarterly conference were the best he had ever witnessed. The sentiment of the program was so strong. Rev. Booker put on a one thousand dollar rally and it is going like wild fire, and the people are highly elated. At the district conference which will convens at Coffeyville, Kans., November 5th, the Muskogee Church will make a fine report, special interest is given to each auxillary and the church is a social center. Our church has 60 children on roll and they are making good. Home Missions, Ladies Aid are progressing nicely, and every body has been given something to do in church circles for the fall season.—Reporter.

TEXARKANA, TEX.—Rev. J. W. Johnson, ably assisted by Rev. J. L. Bryant, just closed a great revival, a record breaker for Shady Grove on the Louisville Charge. He baptized eleven children and six sinners were happily converted. We feel it a God sent hlessing to have Rev. Johnson with us this year. The work had run down when he came to us, hut he put his shoulder to the task and our work has again taken on new life. We hope to make a round report along all lines.—Reporter.

LANETT, ALA.—Goodsell Memorial Methodist Episcopal Church: Services were good all day at the ahove named church. At 11 a. m. the pastor, Rev. P. H. Kelly preached a soul stirring sermon. The sermon was full of logic, wisdom and helpful suggestions. One convert waa added to the church. We were glad to say the old church ia moving onward. The roll of unit leaders was called, their reporta were good. Collection, $24.75. At 7:30 p. m., the Rev. A. Hall, pastor of the C. M. E. Church, Lagrange, Ga., came to us with an interesting sermon from the book of John. One more convert was added to the church, after which the roll of unit leaders was called, collection, $8.35. total collection for the day. $33.10. Sister Malissa Cherry, one of the oldest and faithful members of the church died. Octoher 1924, leaving a sister and a host of friends to mourn her loss. Funeral was conducted by the pastor, Rev. P. H. Kelly. On Tuesday night there was one of the greatest programs every witnessed at Goodsell; the preacher's solo contest. The house was well filled. A prize was given for the best solo of which the Rev. W. M. Melton of Canon Chapel Westpoint, Ga., was the winner. The prize was a nice religious bok. This contest was also accomplained hy recitations. Music furnished by Mrs. P. H. Kelly. Collection for the night, $20.45—E. E. Wright, reporter.

OBITUARY

(Continued from Page 13.)

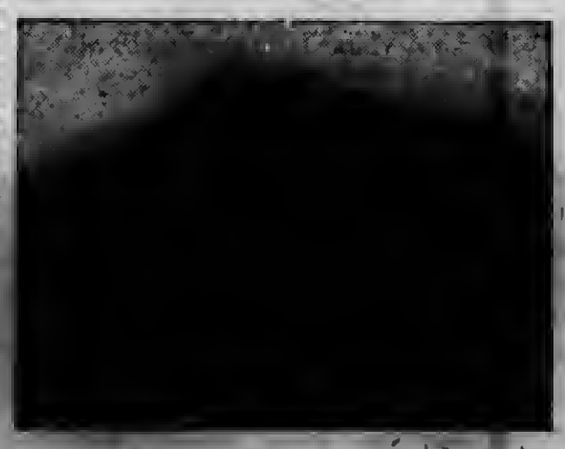
partment the three months he continued to fail in health until the end came peacefully Tuesday, September 30th., at 1:45 p. m., age 41 years. He leaves to mourn his loss a devoted wife, mother, two half sisters, a half hrother and a host of other relatives and friends. His funeral was preached from Mt. Olive M. E. Church, October 2, 1924, by the pastor, Rev. Alexander Tolbert. Burial Mt. Auburn, cemetery.

PETERS—Mr. Joseph Peters, the son of Sister Millie Peters, died on Octoher 3, in Los Angeles, Cal., and was hrought home to Bay St. Louis, Miss., where he was huried in the Ceader Rest cemetery. He leaves a wife, mother, thres hrothers, two sisters and numerous friends to mourn his loss. They are all members of St. Paul's M. E. Church, Bay St. Louis, Miss. Rev. A. H. Lathan, pastor.

BREWER—Mrs. Ethel White Brewer, the daughter of Mr. and Mrs. C. L. White, was horn in Arthur City, Lamar County, Texas, Septemher 8, 1895, passed on Octoher 10 1924. She was converted and joined the Methodist Episcopal Church at the age of 13, she lived a consistant Christian and an earnest and faithful church worker. She was married to Prof. Joseph Brewer, who passed in a few years ago. She graduated from Wiley University with honors joining her parents and the rest of the family in Boley, Okla, where they moved in 1906. Mrs. Brewer was Demonstration Agent for three years in Muskogee County, Okla.; Chairman of the Executive Board of State Federation of Colored Women, for four years. Her health failed a few months prior to her passing. She was a patient sufferer and passed on in full triumph of the faith. To know her was to love her. She leaves to mourn her loss, a devoted father and mother, Mr. and Mrs. C. L. White, one sister, and a host of friends. The funeral services were held in Prewell's M. E. Church, Boley, Okla., Sunday, Octoher 5, 1924, and was attended hy a large audience A. W. Talhert, pastor had charge of the services, Rev. B. B. Brooker, pastor of Spencer Chapel M. E. Church, Muskogee, Okla., preached the funeral sermon. Resolutions of condolences were read hy friends from different organizations.—A. W. Talhert, reporter.

WALKER—Brother Joseph M. Walker was horn 1 n 1888, and died Septemher 14th, 1924, he joined the A. M. E. Church at 8 years of age. His mother heing a memher of the Shady Grove M. E. Church, took him with her. He proved to he a good memher, and served as class leader for 21 years. His joh caused him to move to Oakdale, La., the A. M. E. Church heing the only Methodist church there, he placed his memhership there and served as an officer up till the time of his death. He left a good church record. He was brought hack to his home and was huried in Shady Grove cemetery. S. M. G. Taylor, pastor in charge.

WEBB—Rev. J. B. Wehh, superannuated minister of the Annual Conference Methodist Episcopal Church in the state of Alahama, died in full triumph of his faith in the Lord Jesus, on the 7th of September, 1924. He



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SPECIAL NOTICE

All matter pertaining to the publishing of the minutes of the Tennessee Conference will please send the same to my address Box 62, Hartsville, Tenn. All personal mail matters to he sent to the above address.J. A. W. Moore.

was an honorary member and associated pastor with Rev. S. P. Pratt, of the St. Joseph Methodist Episcopal Church, Jacksonville, Florida. Rev. Webb, was a typical christian full of faith possessed with the spirit of patience and was fully resigned to the will of his Maker. He came to this state two years ago in search of his health, but to no avail. He continually grew worse until the end came. Rev. Webb, leaves to mourn his demise one sister as known to the writer and a daughter Little Ruth, twelve years of age. The writer and Rev. J. S. Todd, attended the funeral services.—Rev. S. P. Pratt, reporter.

HOLLOWAY—The Rev. Thomas Holloway, who departed this life, August 26th., 1924, was born in Simpsonville, Ky., March 1, 1861, age 63 years. 47 years ago in his youth, he professed a hope in Christ, and joined the Simpsonville, M. E. Church under the pastorate of the Rev. Chas. Jones, two years later he came to Louisville and joined the New Coke M. E. Church, the Rev. Walthon was pastor, he received his exhorters license, and preached his trial sermon in New Coke. Here he married the Miss Anna B. Hornsby, to this union were born four children, two survive him. Since that time he pastored many churches, conducted many revivals, gathering many souls to Christ's Kingdom. He built the church at Cementville, Ind., which bears his name. At the last annual conference the Rev. Holloway was assigned to a Mission in New Albany, Ind., he worked faithfully at his task, until broken in health, he was forced by his Physician, to take his bed. He leaves to mourn his loss, a wife, two sons, two daughters-in-law, 5 grand children. He was a member of K. of P. The following ministers were present: Rev. William Britt, of Watson, Ind., Revs. I. G. Penn, Jr., L. R. Starks, R. D. Hines, of Louisville, Revs. G. A. Martin, Edward Brown, Rev. W. C. Statman and Williams assisted. The Rev. I. P. Penn master of ceremonies, Rev. I. F. White, officiated.—Reporter.

HENRY—The Sunday School of St. Paul Methodist Episcopal Church, and especially the Adult Bible Class, for Sister Lucenna Henry was the teacher of that class, pause at this time to pay respect to Sister Henry, who died September 9, 1924, at Calvert, Texas. For the past four or five years that Sister Henry has been in Calvert she has given of her service unstintingly. Sister Henry was known in her community as a faithful good woman. We are sure that this goodness may be charged to her attendance and work in the Church and Sunday School. She was a regular attendant and urged others who were slothful and neglectful to be present at the service of the Sunday School. Since it was His will to remove her from our midst we, the Sunday School of St. Paul Methodist Episcopal Church extend our sympathy to the grieved father and other relatives and commend them to Him who has taken her to that land where "sickness and sorrow are felt and feared no more."—Reporter.

MARSHALL—Sister Victory Marshall a faithful member of St. Paul M. E. Church of Ulalia, La., departed this life October 21, 1924. She had been a member for 40 years and was faithful until death. She was 65 years of age and leaves husband, two sons and two daughters, and grand children to mourn her loss. The funeral services were conducted by the Rev. C. Jenkins, her pastor, assisted by Rev. R. L. Davis of the Baptist Church. Her funeral was largely attended. Rev. C. Jenkins, Pastor and Reporter.

ADAMS—A few days ago death claimed Brother John Adams, a faithful member of St .Paul M. E. Church. West Point, Miss., in full triumph of faith. Brother Adams moved from Macon to West Point over 20 years ago, and joined the church of his choice, and from then until the time of his death he was a faithful worker in the church. He served as steward and as trustee without tireing. The funeral was preached by the pastor, Rev. J. L. King, assisted by Rev. Brabbon, a large crowd witnessed the funeral. Mrs. Mary Tarkington, and Mrs. A. E. Tyler sang solos. He was 53 years old. The remains were laid to rest by the Odd Fellows. He leaves to monrn his loss a dear wife, two children, a sister, a host of friends and relatives.—Mrs. A. E. Tyler, reporter.

DILLIMAN—On July 16th, Sister S. J. Dilliman departed this life in full triumph of faith in the Lord. She was sick for over three months but bore her illness with patience. She had been a faithful member of Sloan Memorial M. E. Church, Houston, Texas, for a number of years. Sister Dilliman will be greatly missed by the members of Class No. 11, of which Brother B. W. Jenkins is the leader. We say as did the poet: "Servant of God well done, thy glorious warfare's past, the battle's fought, the victory won and thou are crowned at last." Rev. S. M. Jackson her pastor, officiated.—Miss Clara James, reporter.

CAIN—Rev. M. B. A. Cain for many years a member of the Little Rock Conference, retired at its last session, departed this life at his home in Hope, Ark., September 28, 1924. The funeral services were conducted by Dr. G. T. Saxton, assisted by Revs. C. H. Howel, G. A. Hall, Dr. W. S. Sherrell, S. McDonald, J. M. Turner, A. J. Rooks and T. H. Herron. Also remarks by Prof. H. C. Yerger and Dr. C. M. Lewis, revealed the fact that the Rev. Cain had many friends among the citizens of Hope, and was honored and respected by all who knew him. Brother Cain was a good man, a thoroughly profound preacher of the Gospel and its doctrines. Our membership at Hope though small, stood by Brother and Sister Cain unflinchingly to the last, assisted by their neighbors and friends.—Mrs. Bessie M. Crockett, reporter.

COLE—Mrs. Alma Cole, a faithful member of Wesley Methodist Episcopal church, Vicksburg, Miss., died October 7, 1824, in full triumph of faith. Mrs. Cole was born in Mobile, Ala., December 24, 1864. She confessed the hope in Christ in Meridian, Miss., in August 1879; and in 1891 moved to Vicksburg, Miss., where she became a member of Wesley M. E. Church and remained a member of the same until her death. She leaves a mother, one sister, one brother, and host of relatives and friends to mourn her demise. Her remains were laid to rest in the city cemetery. Rev. M. P. Johnson, pastor, officiated.—Reporter.

CARD OF THANKS

Rev. and Mrs. J. D. Wheaton take advantage of this privilege to thank the members and friends of Haven Chapel, Meridian, Miss., for the storm party given them Saturday night, October 18. We were just about to retire when singing was heard on the front porch, opening the door the procession marched in, placing many pounds of choice groceries on the dining room table. Rev. J. D. Wheaton expressed our gratitude, Brother Jas. A. Lagrone, responded.

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"AT LAST"

"When on my day of life the night is falling,
And, in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown;

"Thou, who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be thou my strength and stay!

"Be near me when all else is from me drifting;
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

"I have but thee, my Father! let thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

"Suffice it if—my good and ill unreckoned,
And both forgiven through thy abounding graces—
I find myself by hands familiar beckoned
Unto my fitting place,—

"Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of thy peace.

"There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath thy trees of healing,
The life for which I long."

—WHITTIER.

EVANGELIZING THE NATIONAL MIND

The dedication, last month, of the Asbury statute in Washington, brought a sober glow of pride to every intelligent Methodist throughout the Church. It renewed the sense of historical continuity which our eager interest in the contemporary sometimes obscures. It reminded us once more that our origins are in the heroic, and that. whatever may be absent from our denominational tradition, it is vibrant with a passion for humanity. From the statute of Asbury one could turn to no better appreciation of him that that given in Dr. Tipple's noble paragraph:

"Who in his day builded altars in almost every city and town in the United States and kindled thereon fires which have not yet gone out; who heralded the doctrine of human democracy when the nation was in the throes of a gigantic conflict with Paternalism and Aristocracy; who inculcated respect for law and created ideals of righteousness and citizenship along the mountain roads, and through the trackless forests, where Civilization walked with slow yet conquering step; who kept Hope alive in thousands of hearts where Despair ever stood at the door with a coffin; who startled the impenitent to action, halted the reckless in their mad pursuit after forbidden pleasures, comforted myriads in their sorrows and agonies."

Those words, so accurate a description of the services of the great Circuit Rider, almost without the change of a syllable, might be turned into a report of the social needs of the present hour. With all the differences one hundred fifty years have wrought, though there are gigantic cities where he saw only hamlets, trunk line railroads where he broke out the trail, a prosperous and crowding population where he found only scattered settlers; Asbury speaks across the intervening generations that our Methodist enterprise is one. Vital piety, sound democracy, respect for law, social righteousness, hope, penitence, sobriety, consolation,—these are the ancient verities of character and experience which the present day seems most to lack.

There is no disrespect in wondering whether is was not easier to accomplish them in Asbury's time than now. His was a physical hardship, an intellectual loneliness, the exile's inextinguishable pain, of which men today are largely ignorant. But the frank ungodliness of Asbury's frontier, what hostilities the little cities offered to his ministry, appear, at this distance, to have been less difficult to meet than the practical atheism of prosperity, unretraint, crumbling standards and undisguised selfishness which, today, thrust religion face to face, not simply with personal sin, but with national trends and spirit. The frontier now lies in the lives of men. It lies at the points of contact and centers of isolation which mark the unassimilated bulks of alien peoples within our cities, with their alien creeds, ideals and traditions. It lies at the rasp of races where the Negro and the White join in their immemorial friction. It lies at the universities where the adventure of youth, stimulated by philosophies of moral irresponsibility. question every article of faith and every witness of an earlier experience. That frontier lies along these moods of resentment and defiance which sustain, on the one hand, the appalling lawlessness of recent years and, on the other, the preversions of justice in which lawlessness discovers either incentive or excuse.

Methodism stands today on that difficult frontier and is engaged, embattled, for the nation itself. By a tradition of patriotism begun not later than when Asbury recorded his sorrow that Wesley "ever dipped into the politics of America", Methodism has been constructively national in spirit.

Americanism is a word with the bloom rubbed off by much cheap and ignorant misusage. Nevertheless Methodism, as President Roosevelt said, is Americanism at its best. Its enterprises of evangelism and culture among foreign speaking peoples in our congested cities; its hundred services of inspiration, encouragement, restraint and aid to the Negroes, bewildered by the inconsistent prejudices, and resentful of the injustices which operate against them after their generations of faithful industry and sacrificial patriotism; the help which its great common benevolences extends to small, remote but devoted little churches whose opportunity is larger than their means; its new ministries to college students finding religion beset by contemporary scepticisms eloquent with the accent of liberal learning; its men, money and constructive purposes sustaining settlement and circuit rider on what is left of the old frontier;—all this is Methodism maintaining the ancient patriotic tradition and making the national character the objective of its religious passion.

Of all this the Board of Home Missions and Church Extension is preeminently the incarnation and instrument. The annual meeting of the Board in Philadelphia focuses our thought and prayer on its indispensable work. No local church or group of churches could undertake this broad evangelization of the national mind. It is only the whole Church, informing its material resources and aggressive life with that fine and elusive spirit we call connectionalism. which can accomplish so large and involved a ministry. The Board of Home Missions and Church Extension is the whole Church in connectional action for the creation of that national Christian character without which Americanism is only a name, and World Service but a dream that fades amid the dust of recreant and selfish days. The men who guide its policies and execute its purposes are prophets of an inexorable duty, stewards of an illimitable grace.—J. M. M. G.

The Hidden Treasure of Our Church

The greatest undeveloped resource of the church today is the twenty, thirty or forty per cent of its membership which is on the outer fringe of its activities. It would be more profitable to the church if this element could be made fully active than if the present working force were to double its offerings.

One of the ways of beginning this development is to put *The Advocate* in the hands of members who are unrelated and out-of-step.

To begin with, it would not mean more expense, for there is hardly a case on record where a Methodist reduced his church contributions by the two dollars the paper costs. Certainly not by the fifty cents for a three-months' trial trip.

And in many cases there would be an immediate increase in the individual's interest in all that the church is doing.

It would insure a more intelligent backing-up of the Pastor in his work; more and better team-work.

It would mean a better knowledge of the church's benevolent work of every sort, and a corresponding easing-up in the pressure of those laymen against the raising of the benevolent funds.

A greater circulation for *The Advocate* would mean more students going to our schools and colleges, and more friends made for all our institutions.

In many other ways it would be in line with the present-day demand for intensive operation—more results with the same plant and the same workers—the elimination of waste—the prevention of lost motion—the speeding up of slow equipment—and the bringing of every tool and appliance and worker to a new level of keen and workmanlike effectiveness.

This can be done in every church. It is nothing less than uncovering some of the hidden treasure of our church.

Personal and General

Dr. Harris Franklin Hall of Evanston, Ill., professor of Systematic Theology at Garrett Biblical Institute, will give the noon day addresses at King's Chapel, Boston, November 25 to 28.

The Annual Meeting of the Board of Education of the Methodist Episcopal Church will be held from December 10 to 12, at 150 Fifth Avenue, New York City.

The office of the General Deaconess Board, formerly at Buffalo, N. Y., has been moved to 740 Rush St., Chicago, consequent to the recent merger of this board with the Board of Hospitals and Homes, to be afterward known as the Board of Hospitals, Homes and Deaconess Work.

A total of 57,471 students are registered this fall in the forty-four colleges and universities sponsored by the Board of Education of the Methodist Episcopal Church, according to reports just compiled

(Continued on Page 4)

NEW HOPE BORN AT GENEVA

Significance of the Present League of Nations Assembly Meeting

By Philip Whitwell Wilson

Geneva is the City of Calvin, the Apostle of destiny; and at Geneva today the League of Nations is determining the future of the human race. What is under decision is nothing less than the end of war and the dispersion of armaments.

In stating the case thus boldly, I do not forget that the United States has yet to join the League of Nations. To this day, there are those—David Lloyd George appears to be among them—who doubt whether the League, without the United States, can ever hope to suppress war. And during its brief career, the League has had to fight hard for bare existence. This year, however, the League has been suddenly transformed. It stands firmly on its feet. It attracts thousands of spectators. Its proceedings are cabled to the ends of the earth. It can function. And it now deals not only with safe and subordinate subjects like opium and the white slave traffic which, however important in themselves, do not involve the peace of the world. The League is strong enough to tackle armies and navies and aircraft.

A Turning Point in European History

We have here no sudden event. For centuries, the end of war has been inevitable. It is not because the clergy preach sermons on disarmament that the League is acting thus strongly. Most of the statesman care no more for the clergy than they did last year or the year before. If they do what the clergy have advised, it is because they dare not do the opposite. Defying the Prince of Peace has become a game, too dangerous to be played with enjoyment. The cynics are no less cynical than they were. If they are showing "the beginning of wisdom", it is because they are stricken to the very soul with "the fear of God." For the first time, they tremble at the wickedness of the diplomacy which trifles with millions of human lives.

The Glamour Gone from War

Ten years ago, war was still illuminated by a certin traditional glamor. Soldiers were decked out in a gay uniform. They marched to the brass band. They fought for their flag. Today, these illusions have faded away. War has been driven underground. In the trenches, there is no music, there is no flag, and the very word "khaki", which describes the uniform, is the South African word for dust. The army of today, when on active service is a grim, drab, soulless machine. And victory is determined by statistics of casualties in which your nearest and dearest, your noblest and most brilliant counts no more than one among uncounted millions.

Commerce, too, has come to its senses. Ten years ago, there were political philosophers who sincerely believed that nations must fight with each other for the control of foreign markets. These propagandists have had their day and ceased to be. Actuai experience of war has demonstrated that while it may hurt the vanquished more than it hurts the victor, it helps the trade of neither. So far from Great Britain gaining an advantage from the crippling of Germany as a rival in commerce she finds that she has lost in Germany her best customer.

Every Day is "Defense Day" in Europe!

The United States has been celebrating Defense Day. In Europe, with her two separate sovereignties, every day of every year is Defense Day. And Defense means, not a parade down the streets. It means conscription, alliances, intrigues. Defense in Europe is a real and not an ornamental problem. And what Europe now knows is that armaments, so far from being a defense for any nation, are a menace for all.

Particularly anxious for disarmament are the small nations, including those which recently achieved their independence. Out of these 19 sovereign states, only 2 have more than 10 million inhabitants. And only 8 have more than 5 million inhabitants. If force is still to rule the world, how can any of these states ever feel secure? It is no wonder that it should have been Edouard Benes, the Cecho Slovakian statesman to whom the League of Nations owes its plan of peace.

The League of Nations has unanimously adopted certain general principles. But the more definite proposals, now being formulated. will have to be ratified by fifty or more nations. And in June of next year, the Conference on Disarmament will have to handle a task of vast complexity. But the result of it all can be hardly in doubt. There is a broad historical reason for believing that the world is now set fair for peace.

New Grounds for Hope

For war has never been a system. It is an impulse. And essentially war may be defined to this day as a single combat. There was the duel between Davis and Goliath, between Caesar and Pompey, between the Red Rose of Lancaster and the White Rose of York. The Crusades were personal wars. And the wars of Islam were fought in the name of the prophet. It is thus the autocrat who, as a rule, foments war. Eliminate King Philip of Spain and there would have been no Spanish Armada. And so with King Louis XIV and his French wars, with King Xerxes and his Persian war, with Pharoahs and their Egyptian wars, with Napoleon and his European wars, and last but not least with the Hohenzollerns. It is not the people in China who today are fighting. It is the tuchuns or military governers who command private armies. Let the civilians once control the Chinese Republic, and there will be peace.

In Europe autocracy has been shattered. Doubtless, there are those who fear that it will return, and at several crises, it has, for a time, looked as if these forebodings would be justified.

But the Autocracies, though threatening, are held at bay. Despite the machinations of Ludendorff, Germany is still a republic. France has dismissed Poincare and installed Prime Minister Herriot. And democracy has struggled to the birth. With democracy has come a new attitude toward armies and navies. It is the attitude not of statesmen but of the common people.

Common People Behind the League

And it is the common people who today are behind the League of Nations. In a sentence, the people say that they have been slaughtered long enough. They object to governments that lead them, generation after generation, to the shambles. And scared by Bolshevism, the governments at last must needs listen. They dread, not so much war as its aftermath of revolution. They fear that the sword will break in their hands and that its splinters will pierce their own bosoms. It is under the spur of a wholesome terror that the League of Nations is now acting. It fears the consequences of inaction.

An "International Will to Peace"

In the world today, there is thus what there has never been before and that is an international will to peace. And where is a will, there is a way. Along the pathway to peace, you will discern three milestones—Arbitration, Security and Disarmament, on each of which I may say a word.

About the value of Arbitration taken by itself, there is today an easily understandable scepticism. Have there not been scores of such treaties and did they no f ail to prevent the Great War? The answer is that hitherto every treaty of arbitration has included what Americans call "a joker". Arbitration has always been voluntary, never obligatory. *The point about the proposals at Geneva is that they make arbitration a matter of compulsion.* Arbitration is to cover every cause of quarrel and not merely some causes of quarrel. And any nation, belonging to the League, as nearly all nations do, which refuses to submit to arbitration, becomes by that act, "the aggressor". The arbitration may be administered either by the International Court at the Hague, or by other tribunal which may be preferred. But some kind of arbitration there must be as an alternative to war.

Provision for Security

Next consider Security. It is now agreed that the League of Nations shall enforce peace. This means that if a nation is declared the aggressor, restraint will be applied to that nation. In other words, the aggressor will be confronted by the united armies, navies and air forces of the League. Doubtless, discipline will be applied by those powers which happen to be near "the aggressor and this means what has been called the "regional" arrangement. For instance, quarrels in Latin America will be left to adjustment as hitherto, under the inflence of the United States within the Monroe Doctrine. And it will be the European Powers which will deal with aggression in Europe. But the principle is universal. The law of nations, laid down by the League of Nations, is compulsory arbitration and that law must be obeyed. It is the intention of the British Government to place the British Navy at the service of the League with a view to establishing this reign of order. And other powers will offer similar assistance.

Next Year's Conference

Under the regime of codified international law, the world will need no armament for conquest and smaller armaments, therefore, for defence. Hence the Conference, to be held next

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3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

THE SPIRIT OF THE LORD GOD is upon me: because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.Isaiah 61:1.

year to reduce these burdens. It will deal with armies, navies, aircraft and the private manufacture, sale and export of munitions. And, obviously, the Conference, to be effective, should include nations at present outside the League, namely the United States, Germany and Russia. The single question of what traffic in arms shall be permitted is vastly important.

If two nations submit to arbitration, there will be measures taken to insure that neither of them uses the period of hearing before the tribunal in order to arm against the other. Both nations will be placed under the friendly supervision of the League which will watch the manufacture of munitions as the Allies today watch the militarism of Germany. Nothing will be left to chance.

How It Affects the United States

It may be asked—what has the United States to do with all this? What difference does it make to her if Europe uses the League of Nations in order to settle her quarrels? The answer is that the League of Nations does not consist alone of Europe. The League of Nations includes Asia, and Japan, with China, are both of them parties to this general scheme for abolishing war. For the United States, that may well be a momentous circumstance. For causes of war are not territorial merely; they may also be racial and racial differences are sometimes the bitterest of all. The United States may have cause, one day, to be grateful that, at Geneva, the highway of peace is laid broad and straight and comprehensive enough to include both the East and the West.

PERSONAL AND GENERAL

(Continued from Page 2)

by that Board. This is an increase of about 96 per cent in the enrollment for this group of schools since 1920. The total for that year was 29,250.

Dr. George A. Simons, Superintendent of the Baltic and Slavic Mission Conference, sails from Southampton November 4th on Steamship "Leviathan", arriving in New York November 10th. He plans to spend a few weeks in America in the interest of the rapily growing work in the Baltic States and among the Russian diaspora.

Dr. Harris Franklin Rall, professor of Systematic Theology in Garrett Biblical Institute, Evanston, Ill., will give the Quillian Lectures for 1924 at Emory University, Atlanta, Ga., in the chapel of the Theological building, at 8 o'clock on the evenings of November 12, 13, 14, 17, 18 and 19. The subjects of the six lectures are as follows: "The God That Is Near," "The God That Is Far," "The Democracy of God," "God and the Problem of Evil," "The God of our Lord Jesus Christ," and "The Spirit of God."

Dr. Ralph A. Ward, for the past five years serving as associate secretary of the Board of Foreign Missions of the Methodist Episcopal Church, will sail for China on December 5, leaving Vancouver on the Empress of Canada. Upon his arrival in China Dr. Ward will spend a few months in the Peking Language School studying Mandarin. Later he will go to Foochow, where, at the invitation of Bishop Brown, he will have charge of the educational and evangelistic work of the Fukien area.

Elizabeth Virginia, the older daughter of Bishop and Mrs. Charles Wesley Burns, suffered an attack of acute appendicitis and appendicular peritonitis recently and on Sunday evening, October 26th, was taken to the Hollywood Hospital, and the following morning operated upon by Dr. Skeel, who for thirty years was head surgeon of our Methodist Hospital in Cleveland. Her condition following the operation is favorable. A wealth of love and a multitude of tokens have surrounded the little patient and her parents during anxious days and nights. Bishop and Mrs. Burns have taken an apartment next the hospital for the present.

The Methodist Social Union of Philadelphia and the Layman's Association of the Philadelphia Conference are co-operating to make the Annual Meeting of the Board of Home Missions and Church Extension, to be held in that city November 20-22, an occasion of large significance. A mass meeting is to be held in the Arch Street Church on Thursday evening, November 20, to be addressed by bishops and board members. Preceding this platform meeting the Layman's Association is arranging a reception for the bishops at the Arch Street Church. On Saturday evening, November 22, the Methodist Social Union banquet will be given. One of the speakers on that occasion will be Bishop E. H. Hughes of Chicago, who will speak on "Our Debt to the Immigrant." On Sunday, November 23, Methodist pulpits of Philadelphia and vicinity will be filled by bishops and members of the Board.

President Lee M. McCoy of Rust College, reports a large enrollment at the beginning of his term as the new encumbent of the presidency at Rust. He has assembled a splendid Faculty as his associates, and the school in every way is in creditable condition. During November, President McCoy is conducting booster campaigns and selling the merits of Rust College to the fall District Conferences within the bounds of his patronizing territory. Pastors and Superintendents, as well as the people in general, are rallying to him out of a sense of pride in the fact that he is himself a product of Rust.

APPOINTMENTS OF THE SAVANNAH CONFERENCE

LaGrange District

Rev. E. D. Gidden, District Superintendent, LaGrange, Ga.; Chipley, I. T. Griner; Columbus, P. B. Gibson; Culloden, W. H. Brown; Greenville and Stovall, J B. Maddux; LaGrange: Leete Hill, H. L. Crawford; Richardson Chapel and Arbor, J. M. Strickland; Warren Temple, W. A. Johnson; LaGrange Circuit, R. R. Oneal; South LaGrange Circuit, S. P. Bryant; Odessa, to be supplied; West Point, W. M. Melton; Whitesville, J. S. Shuman; Woodbury, J. W. Watkins; Zebulon, J. W. Brown.

Waycross District

Rev. J. H. Pinkney, District Superintendent, Forsyth, Ga.; Barnesville and New Zion, J. B. Simpkin; Bainbridge and Faceville, S. P. Burges, supply; Blackshear, P. E. Smith, Cordele and Fitzjerald, to be supplied; Douglas Misson, to be supplied; Eastman, A. W. Reaves; Folkston and Traders Hill, N. C. Charlton; Forsyth, T. A. South; Liberty Hill, R. E. L. Beasley; Macon Station, D. L. Clark; Macon Misson, Dr. S. T. Simmons; Manor Mission, A. F. Floyd.. Patterson, E. T. Michael; Valdosta, J. R. Wallace, Waycross Mission, W. J. Hamilton; Waycross Station, K. D.Hough.

Waynesboro District

Rev. J. S. Stripling, District Superintendent, Millen, Ga.; Augusta: St. Mark, R. L. Nunnally; Charlestown, W. A. Holmes; Dublin, H. W. Kimball; Green Hill Mission, H. C. Coney, supply; Herndon, Midville and Wadley, Miss. C. L. Lavalle, supply; Hiltonia, Peter R. Dubose, supply; Millen, Miss W. F. Favors, supply; Millen, D. H. Martin; Newington, Lee and Clio, A. Howard; Pulaski, W. R. Dixon; Pinora, Guyton and Tusculum, Miss., suppled by Daniel C Bruce; Statesboro, A. L. Smith; Swainesboro, W. H. Williams; Stillmore and Summit, E. W. Williams; Sylvania, W. H. Odum; Waynesboro, S. D. Bankston; Rock Ford, J. F. Roberson.

Savannah District

Rev. C. W. Prothro, District Superintendent, Savannah, Ga.; Baxley, D. G. Grier; Brunswick, F. R. Bridges; Brunswick Circuit, C. R. Robbin; Hagan, B. F. Freeman; Jesup, A. C. Allen; Lyons and Ohoopee, V. B. Simmons; Mt. Zion, W. M. Lockwood; Mt. Vernon, J. T. Bradley; Reedsville, P. W. Rock; St. Marys and White Oak, C. P. Cannon; Savannah: Asbury, E. W. Rakestraw; Savannah: Palen, D. R. Cooper; Vidalia, H. E. Formey; Waynesville, F. F. Mungin; Woodbine, W. W. Clemmons.

THE UNITED STATES AND WORLD PEACE

By H. E. Woolever, Editor, The National Methodist Press

World Peace is a subject which will not down after the tremendous sacrifice of the recent war. Although various Congresses may fumble this subject before a solution is found, no Congress will have discharged its duty to the people of the nation until it has done all within its power to bring about those conditions which will assure the tranquility of nations.

The recurrence of the anniversary of Armistice Day brings vivid recollections of the horrors of war between nations. It affords an occasion to place special and effective emphasis upon world peace. The members of Congress, are at home, election is over with its distractions and, therefore, the session is opportune for every section of this nation to impress its attitutde relative to militarism upon its representatives. Whereas, war will not be outlawed until the people think and plan peace instead of war, the United States Congress, which has power to declare war, is the body which may make most effective by bringing into operation the will of the people relative to war.

There will be many formula for world peace presented from the pulpits next Sunday, but in this space a few figures on the cost of war in treasury and life will bring home some realities of their relationships to governmental problems. For instance, there is a general desire for reduction of taxes. If that desire were converted into opposition to the chief cause of high taxes, the spirit which leads to war would be overcome. Four out of every five dollars paid by the tax-payers of the United States go to pay the cost of wars, and for the support of our military establishments. The last year of the recent war cost the tax payers of the world $2,000,000 every minute both day and night. Surely that is not the case now, but all the costs of wars do not end with the Armistice. At this very time the tax payers of this nation are providing at the rate of $10,000,000 every day for pensions, for veterans' relief, support of our army and navy and other war costs.

The greatest cost is that of human energy and life. Within the life time of a number of members of the present Congress, the United States has sacrificed upon the altars of war 582,878 combatants, and the world has made an offering of over 16,000,000. As a result of war, the loss of lives of non-combatants is three times these figures.

It is too trite to point out that the cost of a warship a year used for the cultivation of peace would do more toward world tranquility than the maintaining of one or the largest navies of the world. The return of the Boxer Indemnity, which was made by this government during the Roosevelt Administration for the purpose of educating Chinese students in the United States, was a far more practical way of bringing about international understanding and good will than is a great naval program. Yet it is well to remember that it would cost four times the Boxer Indemnity to build a modern warship.

For some years increased numbers of treaties of arbitrations have been signed between this and other nations. These provide a step in the right direction. The next step is to substitute reason for hatred and law for force. The most feasible step to this end at present is the adherence to, and active co-operation with other nations in supporting and furthering the Permanent Court of International Justice. Whatever may or may not be the possibilities of the United States entering the League of Nations, the next possible step is this World Court, which will hasten the day when war will be outlawed by the nations. Responsible leaders of all parties have declared for it. Let those citizens who would rather impress their will upon their representative in Congress than to give their sons for the war, and let those who prefer to work for peace, rather than the spoils of war, use their influence directly upon those whose votes will determine what the United States will do relative to a World Court.

The right to petition is not questioned in this country. Therefore, these and many more worthy things may be accomplished, if those who read the journals of Methodism will see that their opinions are known and respected by those who are chosen to represent them in the United States Congress.

AMERICAN EDUCATION WEEK

In the Congressional Library is displayed a very interesting series of posters entitled "Makers of America." One of the most striking of these is that of Horace Mann. It bears this legend:

Education For All
Horace Mann, 1796-1859
Organizer of American Public School System
"He saw that national safety, prosperity and happiness could be obtained only through Free Public Schools, open to all, good enough for all and attended by all."

In this very brief paragraph is summarized the basis of the American ideal of democracy. Safety, prospesity and happiness are all that any government can hope to give its people, but these cannot be given without that fundamental enlightenment which comes from the general education of the people. Washington declared, "The time is come when a system of universal education ought to be adopted in the United States. In a country governed by the sense of the community, the people must be enlightened." That universal enlightenment is only possible through "free public schools, open to all, good enough for all, and attended by all."

It is to this end that American Education Week is fostered by the Bureau of Education of the United States and many allied and fraternal organizations. There exists one widely discussed and rapidly growing organization, today, which is making much, in its literature, of the church and "the little red school-house." If this group would drop other features of its propaganda which are undemocratic and have earned it much criticism, and would put its chief emphisis upon the church and the school, it would receive the backing of every informed and unbiased American. In fact, the free church and free school are the two most fundamentally American institutions we have, and they afford the only solution for all those evils which jeopardize and blight our nation.

Some Menaces to Our Nation

The United States has the highest percentage of illiteracy of any of the Protestant countries of the world. We have 6 per cent, whereas, England has only 1.8 per cent, Norway 1 per cent, Switzerland one-half of 1 per cent, Germany two-tenths of 1 per cent. There are 4,931,905 native Americans who have had no schooling whatsoever. Our Americanization problem, involves 13,820,692 foreign born individuals, 8,981,000 of whom came from countries where the present illiteracy is between 25 and 80 per cent. Millions of these cannot read or write in any language and 1,488,000 cannot speak English. In this connection, it is pertinent to recall that engaged in the task of training our youths for citizens in the world's greatest democracy are 354,018 inadequately trained teachers.

The only way to meet this serious educational problem in our nation is increased attention to the question on the part of the federal government. Leading educators and patriotic organizations have endeavored to meet the issue by fostering the Sterling-Reed Bill which would create a Department of Education. In the observance of American Education Week it would seem that the consideration of means to accomplish its passage is of prime importance.

The chief benefits of this bill are summarized as follows: It provides federal aid to help and to encourage the states in: (1) Removal of illiteracy, (2) Americanization of foreign born, (3) Equalization of educational opportunities, (4) Promotion of physical education, and (5) Training of Teachers. This bill protects the schools from centralized control, all the educational activities encouraged by its provision are to be administered by state and local authorities.

Backers and Opponents

Among the many organizations backing the Reed Sterling Bill are: National Educational Association; American Federation of Labor; National Federation of Teachers; National Council of Women; National Congress of Parents and Teachers; General Federation of Women's Clubs, International Sunday School Council of Religious Education, Woman's Christian Temperance Union, American Association of University Women; Order of the Eastern Star, Young Women's Christian Association, Daughters of the American Revolution and National Vocation Education Association.

The lead in the opposition to the bill has been taken by the National Catholic Welfare Conference. Despite the representative character of those organizations pushing the bill, the opposition, owing to their trained workers in Washington, have been able for years to use obstructive methods so cleverly as to prevent the passage of this bill. How long will the American people suffer its educational progress to be blocked by an organization which represents a system that has left one-half the people illiterates in the countries where it has controlled?

Governor Charles B. Aycock, won the reputation for transforming North Carolina from one of the most backward, to one of the most progressive states. He did it through promoting education. Some of his statements are trenchant enough to endure: "A democracy cannot be built on the backs of ignorant men." "Educate the people and industry will spring into being." "Educate the Negro and we shall have no Negro question." "Education is getting out of folk what God Almighty put into them." "So long as I am Governor, it shall be treason

for a man in North Carolina to oppose the building of schools.".

We need more men of this vision and metal. A study of conditions in the country indicates that a federal education bill is the only way of meeting the need. It is in line with our American ideal of education. The President-elect of Mexico stopped off at Washington on his way from Parish to his country. In one of his statements he said: "I plan to promote education in my country where 80 per cent of the people cannot read and write." For centuries the Roman Catholic Church has dominated the educational system of Mexico.

Ours is a great experiment in democracy. We believe education essential to our continued prosperity. In view of this fact and the results of the system which has prevailed in the Latin American countries, is it too much to ask the Roman Catholic Church to desist from thwarting the purpose of the people to drive illiteracy and its evils from our land?

BISHOP M. W. CLAIR AT GEORGE R. SMITH COLLEGE

Monday, October 20th, was a memorable day at George R. Smith College, Sedalia, Missouri; for Bishop M. W. Clair was making his first visit to the college and the city. Arriving at 2:10 p. m., from St. Louis, he was met at the station by the college band, the student body and a large number of citizens with their autos. There he was given a vociferous welcome with yells and music. He was then escorted to the college chapel by the citizens, the band and the students. Formal welcome was extended by Mr. Charles Graham on behalf of the student body and school. Bishop Clair had his first time to hear the famous orchestra of the college, the singing of the student body and the school mocking bird, Miss Alice Carter. Never did music sound better and the Bishop so expressed himself.

He pictured Liberia as it has never been painted before and connected it up with the student life in this country, appealing for life of service and money. He told of the possibilities of the school and said it would be made, as it deserved to be made, second to none in its abilty to render service to the people out here and the church.

He was taken for an auto drive over the city escorted by the citizens in their cars. The first stop was at Lincoln High School, where he listened to good music and where he addressed the second student group of the day. Then he went to pay respect to Mrs. Sarah E. Cotton, Sedalia's first citizen, who, with her sister, gave the land on which the school is built, "for the moral, religious and educational elevation of the Negroes in this section of the country". She expressed herself as being happy at what she had done for the people through the college and revealed her continued interest in the school.

The drive was continued over the city's boulevards and parks.

At 7 o'clock in the beautifully decorated dining hall of the college 75 friends sat at a toothsome banquet in honor of the Bishop. In this company was many of Sedalia's best, and the leading young men and women of the college and faculty.

At 8:30 he was the center of a hearty welcome on the part of the membership of Taylor Chapel and the citizens. Mayor Babcock gave welcome on behalf of the city, Dr. J. M. Harris gave a pointed and warm welcome on behalf of the church, and Rev. E. L. McAllister, district superintendent of the Sedalia District made him feel at home with the district. The little Moore boy gave him a large bouquet of flowers on behalf of the church. After being introduced by President Hayes, the Bishop gave an extended talk on "The Needs of Liberia and the Relations of the Covington Area to Those Needs."

Music was furnished by the choir of the church and the college musical department, the former lead by Mrs. Susie Layne Johnson, the latter by Prof. Geo. S. Murray. Rev. M. L. Mackay was master of ceremonies at the church. The people heard the bishop gladly and with profit. He was guest in the home of Rev. and Mrs. E. L. McAllister. Early the next morning he left with the "Come Again" benediction of the people upon him.

President Hayes was speaker at the Seventh District Teachers' meeting and at the teachers' meeting of Howard County recently.

Dr. C. H. Tobias, Senior Secretary of the International Y. M. C. A., was a welcome visitor at the college on the 23rd.

Mrs. P. Snowden Porter of Chicago, and Representative Walthal Moore of St. Louis, spoke at the college recently.—R. B. H.

APPOINTMENTS OF NORTH CAROLINA CONFERENCE

Greensboro District, District Superintendent H. L. Ashe; Browers Summit, F. J. Lee; Central: Randolph, J. D. Murphy; Durham, supply; Empire, A. E. Robertson; Greensboro: East, P. I. Wells; High St., William C. Scarborough; North East, G. W. Morehead; St. Matthews, R. T. Weatherby; South East, R. S. Abernathy; North West, A. M. Irwin; Guilford, J. A. Laughlin; Henderson, supply; Leaksville, W. E. Hairston; Newport News, Va., W. J. Smith; Oxford and Bullock, J. H. Isham; Pleasant Ridge, Va., J. E. Peeler; Ramsuer, Robt. B. McRae; Reedsville, G. M. Phelps; Townsville, E. M. McLeod; Wentworth, J. H. Garrett; West Raleigh, J. M. Harris; Greensboro: South East, A. S. Green; Norfolk, Va., A. S. McGowan.

Western District

District Superintendent, N. J. Pass; Asheville, A. G. Jenkins; Bessemer City, B. L. Burge; Boone and Jefferson, supply; Buffalo Circuit, supply; Catabwa, E. S. Swan; Cherryville, supply; Lowesville, E. H. McAllister; Franklin J. B. Meekins; Forest City, F. C. Frazier; Gastonia, J. W. Shuford, Hickory, W. T. Lomax; Mt. Morn and Cornelius, J. A. Cherry; Lawndale and Brooks, D. H. Karse; Lenoir, R. B. Rhyne; Lenoir Circuit, supply; Lincolnton and Mt. Holley, A. M. Robinson; McPeeler and Stanley, J. C. Addie; Marion, Robt. Smith; Mooresville and Mayhew, P. F. Johnson; Newton and Connor, M. C. Laughlin; Old Fort, B. C. Littlejohn; Shelby Circuit, S. H. Pressly; Statesville and Philadelphia, G. W. Brower; Sherrils Ford and Denver, N. S. T. Shamburger; West Asheville, N. M. Martin.

Wilmington District

District Superintendent M. M. Jones; Bowmore and Sandhill, R. J. Shipp; Charlotte, W. M. Wells; Charlotte Mission, supply; Clarkton and Bolden, supply; Fayetteville and Rennert, supply; Gibbson and Wadesboro, supply; Goldsboro and Rocky Mt., J. N. Beatty; Hamlet, S. L. May; Hoffman and Southern Pine, supply; Johns and Beaverdam, William Crawford; Lawndale and Cool Springs, E. D. Petty; Lumberton and Beauty Spot, N. M. Black; Maxton and Piney Grove, R. D. Bethea; Munroe and Bethel, S. J. Hayden; Mt. Zion and St. Marks, Wm. Chavis; Pembrook and New Zion, supply; Redsprings, D. L. Thomas; Rollin and Salem, S. F. D. Peace; Rockingham and Philadelphia, D. C. Skeen; Sanford Circuit and Jonesboro, M. Mundy; Wilmington, B. F. Gleaves.

Winston District

District Superintendent, J. A. Baxter; Advance, A. D. McDonald; Ashboro, W. R. Zeigler; Boston and Oak Grove, G. W. Byers; East Thomasville, J. C. Rush; Elkin and Jonesville, J. J. Blanton; High Point, S. A. Peeler; Kernersville, F. D. Caldwell; Lexington and Thomasville, R. W. Winchester; Madison, W. B. Scales; Mt. Airy, A. H. Newsome; Mt. Airy Circuit, supply; Winston: May's Chapel, P. J. Cook; Mt. Pleasant, J. W. Simpson; St. James, J. R. Dillard; St. Paul, J. P. Morris; Paynes Chapel, supply; Penhook and Boones Mill, Va., supply; Randleman and St. Mark, B. F. Thomas; Salisbury and Morning Star, supply; South High Point, J. E. Brower.

WASHINGTON DISTRICT, WASHINGTON CONFERENCE

Under the leadership of the new District Supt. Dr. J. H. Jenkins, A. B., B. D., the Washington District is steadily increasing in points of efficiency. The group Quarterly Conferences held the latter part of the 3rd Quarter proved to be a spiritual benediction. The mornings were devoted to the regular Conference business while the afternoons and evenings were reserved for the presentation of the World Service program.

This unique arrangement was perfected through a flying squadron of pastors, in the persons of Revs. J. W. Waters, C. Y. Trigg, J. U. King, Wm. Brown, C. E. Queen, and W. H. Williams of Washington, D. C., and E. P. Moon of Laytonville, Md. Every phase of the World Service program was intelligently presented and forcefully stressed by the speakers. The elaborate arrangements which made these group conferences a success, redound to the credit of the following pastors: Revs. P. O. Middleton, Poolesville Md., V. E. Johnson, Sandy Spring, Md., Bradley Johnson, Fort Washington, Md., C. D. Hughes, Pisgah, Md., J. M. Roan Mt. Airy, Md., R. S. Reid, Woodville, Md., and H. A. Johnson, Upper Marlboro, Md.

Rev. R. W. Stennett, Director of Religious Education, represented the Sunday School Board and Dr. David Leeper represented the Board of Education. The benefits derived from these Conferences were far reaching. This was verified in the request, coming from a local unit at Sandy Spring, for the appointment of one from their own group who would put on a follow-up program. For the District of Columbia a great World Service mass meeting

(Continued on Page 11)

THE MOUNTAINS OF GOD

An Exploration of the Question—"What Is There in Religion?"

By Charles W. Gilkey, D.D.

We have good precedent both ancient and modern, both Scriptural and literary, for asking the mountains to help us answer the prevalent and characteristic question of our modern age; what is there in religion, or to it?

Reality

There is reality in religion. Of course, there are hundreds of American tourists who, on some crowded travel bureau schedule have come up from Visp to Zermatt by the morning train, hoping for a glimpse of the Matterhorn. All their lives they have seen pictures—having one hanging in their home perhaps—of that gigantic forefinger of rock, with its fingernail of ice, pointing up into the open heaven. It has been one of the ambitions of their European trip to see the Matterhorn for themselves. But as they leave the train, the clouds are hanging thick over Zermatt, and drifting in wisps among the pine trees close at hand. No Matterhorn anywhere to be seen! And all day long, as they sit anxious and eager on the hotel verandah or wander up and down the narrow village street, there is never a glimpse of the mountain, and only guesses from pictures and conversation as to where it stands hidden from their sight. The inexorable necessities of an American sightseeing schedule that is hurrying them through Europe on "one-night stands" drag them sorely disappointed to the afternoon train down the step valley. Have they seen the Matterhorn? No. But would they be foolish enough to tell their friends at home that, having been to Zermatt for themselves and seen nothing worth while, they had concluded that there is no real basis for all this talk about the Matterhorn?

Yet otherwise sensible people are continually making a similar snap-judgment about religion. They happen into church some Sunday morning, just to see what it is like, and find the sermon dull—as it doubtless frequently is—and the service uninteresting—as it must be where there is no spontaneous spirit of worship to quicken it into life. Or they drop a remark or raise a question to some religiously-minded friends, but the ensuring conversation does not find a real trail that leads anywhere. Quite as often, perhaps there is no pretense of, or interest in, any personal verification. On the slender basis of some such hasty glimpse or complacent indifference, rests the cocksure comment: "Religion? Nothing to it."

The reality of religion vindicates itself, mysterious and obscure as it often seems at first sight by three tests strikingly similar to those by which the mountain evidences itself as real. In both cases, it is constantly necessary, for one thing, to check present perplexities by past experiences. What finally assured us one afternoon on the Swiss bench that the shining something we saw in the sky was not a summer cloud soon to dissolve, but the moutain's solid summit? Not so much our doubtful eyes, as our clear memories. The day of the long walk to the bench came after the cloudless day, when the outline of a successive crests of the Monch and Eiger and the Jungfrau had fixed itself so vividly upon my memory that I can shut my eyes and see that magnificent sky-line to this very hour. And as on the bench that afternoon, I compared that vivid memory with the upper edge of that enigma in the sky, I became slowly sure that it was no summer cloud, but the mountain itself.

Now, there are great moments of insight in religious experience comparable to that perfect day in th mountains. They may be as rare in a lifetime as perfect days are in many Alpine summers; but they are no less real and revealing. They show us where the heights really lie, and which are highest.

Hours of Darkness

But there are many folk to whom these hours of clear religious insight seem not to come—or at least seem to have stopped coming. They hear others telling of their conversion, or of some deep mystical experience in worship or prayer, and complain in all sincerity that they don't understand what it is all about. There remains for them a second test, by which the Jungfrau also evidences herself in the by no means infrequent periods when for long there is no clear day.

The Swiss mountainer can tell us best what this test is. If he were to add up in parallel columns for any month, or at least for any year, the number of days when he sees the high mountains and of days when he does not, there would doubtless often be more in the second column than in the first. But though he may not see the mountain half the time, it is constantly showing itself a dominating fact at a dozen important points in his daily experience. Its influence is woven into the very texture of his living. The mountain makes his climate, summoning and precipitating the snow and rain that water his garden and the pasture for his flocks.

The Personal Test

One other test remains for those who have the patience and determination to apply it. A man may climb the mountain for himself; and, standing upon its topmost summit, look out upon the world below with that exaltation and exultation which only the man who has reached it ever knows. Just so a man may experience religion in some such conclusive fashion as shall give him the personal assurance of the climber who has himself "been up there." Only if one is to apply that decisive test of personal experience in either realm, there are some necessary conditions which must first be met. Men do not achieve any of the heights of life without prolonged previous self-discipline.

Weak muscles and weak wills must first be hardened by patient training in self-mastery. The heart must be strengthened till it can bear its unusual burden upward step by step, in spite of the rarer air, all the way to the summit. The head must be steadied until it can look far down without dizziness and far up without discouragement—a steadiness which, as Jesus warned us, is not easily achieved in things spiritual, where most of us fall victims to pride the moment we climb a little way above our fellows, or to little faith when we look up toward God. Nor is this preparatory period of training either easy or short: —

Let no man think that sudden in a minute
All is accomplished and the work is done;
Though with thine earliest dawn thou shouldst begin it,
Scarce were it ended in thy setting sun.

But to him who will meet these inexorable conditions, the heights of life are accessible on much the same terms as the summits of the Alps.

Power

But further, there is *power* in religion. That summer in Switzerland the railway stations were placarded with picturesque posters, calling on the Swiss people to subscribe their savings toward a bond issue to complete the electrification of the railroads. They are in part electrified already. When one rides up the steep valley from Visp to Zermatt to see the Matterhorn, the train slips into motion without a jerk, and slides up the stiffest grades apparently with almost as much ease as it would coast down. The power that drives that train and scores of others at the same time is "white coal", brought not from a mine but from a dynamo. The dynamo is driven by a mountain stream. The stream gets its energy from the mountain's height, and is itself made up from a thousand trickling rivulets fed by the slow glaciers and the eternal snows. And these in their turn are born in a process over which nature always throws a veil of impenetrable cloud. When it rains or snows on the mountains, we in the valleys below can see the results but never the process itself—and students of that process soon discover how very easy it is to lose one's way in the veil of mystery that always surrounds it. All that we can see from the valleys is that next morning, when the clouds have cleared, the summits are shining white with new-fallen snow, and the streams on every side are brimming with fresh energy. Just so is it with men's communion with God in worship and in prayer. The results are plain to see, even though the process is obscure to trace.

Adventure

One other thing there is in religion, the right word for which is not easy to find. If often begins as adventure. Some of us are so constituted that in the mountains we cannot be satisfied to sit too long upon the hotel verandah, or even to loiter along the village street: alpenstock in hand and rucksack on our backs, we, too, must be up and climbing. The spell of the mountains is on us, and will not let us go. But when our daily climbs have taken us up to the higher ranges where the trees and grass run out, and the patches of snow begin, and the brooks trickle white from the glaciers, and the nearer summits beckon here and there, then adventure becomes discovery. That is the only word for it, when one looks down from some superb prospect upon the huddled houses and the crawling train in the valley far below, and then up above the winding glaciers all around to the snow-crowned summits beyond. It is all a new world. But I notice that a friend of mine who climbed the Matterhorn always uses still another word when he describes what he saw from that summit. He calls that experience a revelation.

So there are many men who venture out upon religion as an heroic adventure of the human spirit, restless and dissatisfied in the comfortable valleys of life, and eager to attempt its higher ranges. But what began as a spiritual adventure becomes then the discovery of a new

world around and beyond them, whose wonder they never guessed from the valleys below, and whose power over and within them grows with every experience of it.

In the main street of Chamonix, under the very shadow of Mont Blanc, stands a monument commemorative of the first ascent of the mountain in 1787. The figure of the Genevnan naturalist, De Saussure, is standing erect, looking up at the mountain itself; and one look at his face tells what is in his heart. Beside him bent over with eagerness, one hand pointing the way up, is the guide Jacques Balmat, who in the previous year had made his way to the summit. One who tarries a little beneath the monument can almost hear the guide saying to the naturalist, gripped as the latter plainly is by the grandeur and challenge of the monarch of the Alps: "Come, I've been up there. I know the way. Follow me, and we'll go up together."

Just so Jesus Christ comes to each one of us, as we catch sight of the heights of life, the presence of God and the world unseen and eternal, and feel in our deepest soul their challenge and claim upon us. His hand rests in comradeship and encouragement upon our shoulder; His outstretched arm points out the climbing path ahead, His voice speaks quietly but confidently in our ear: "Come I've been there. I know the way. Follow me, and we will go together".

GROUP MEETING OF THE WASHINGTON DISTRICT

Several quarterly conference group meetings have been held recently in the territory of the Washington District. The first of these series of meetings thus far held, was by the combined Quarterly Conferences of Ft. Washington and Oxon Hill Charges, Revs. Bradley Johnson and J. C. Love the respective pastors, in Grace Chapel Methodist Episcopal Church, Thursday, October 2; the second, by Pisgah, Wayside, Chicamuxen, LaPlata and Pomonkey, on Friday, October 3, in Smith Chapel Methodist Episcopal Church, Rev. C. D. Hughes, pastor.

Woodville, Brandywine, Waldorf and Charlotte Hall Quarterly Conferences composed the third group; the meeting of which took place in St. Thomas Methodist Episcopal Church, Rev. R. S. Reid, pastor; and those of St. Inigoes and Valley Lee, the fourth in Mt. Zion Church, Friday, October 10, Rev. J. E. Lucas, pastor.

The District Superintendent, Rev. J. H. Jenkins, A.B., B.D., presided; and after conducting the opening devotions of each, stated its object in substance: Aside from that of the transaction of the routine business, as that of hearing the World Service program discussed; those on the staff in connection therewith being: Revs. Wm. Brown, C. E. Queen, M. F. Hayling, J. W. Waters, C. Y. Trigg and J. U. King.

The addresses, characterized for their depth of thought, careful preparation and forcefulness, were enthusiastically received. The Holy Spirit was manifestedly present in all of these gatherings, but specially so in the third and fourth, in copious showers of blessings. The committees deserve much credit for the efficient performance of their duties.—Mary S. Toulson, reporter.

INDIA'S NEW AREA LARGE AS NEW ENGLAND

But Delhi's Population is Three Times That Of Those States—Center of a Mass Movement Area—Problems of Administration, Evangelization and Education

By Bishop J. W. Robinson, Resident Bishop of Delhi, India

The newly created Delhi Area may be compared with all of New England for size.

About fifty-five thousand miles of its territory is the fertile plains of the Ganges river and its tributaries, while the remaining ten thousands square miles are in the very heart of the stupendous Himalaya mountains. The plains part of the Area is fairly well supplied with railways and is consequently easy of access, but until the aeroplane is available for itinerating purposes, the difficulties of reaching our outposts in the mountain fastnesses will remain tremendous.

With a size just about equal to that of New England, the Delhi Area has a population three times as great, and the 25,000,00 Hindus, Mohammedans, Animists, and minor sects found therein comprise a challenge to the Christian forces working therein that as yet has had but inadequate response.

It is centrally located in the very heart of the greatest mass movement area of the Methodist Episcopal Church, thus enabling the supervising bishop to maintain close touch with the vital problems that are sure to develop where there are large numbers of new converts coming from among the depressed classes and at the same time enabling him to reach, with a minimum of expense and delay, a maximum number of the workers and the people for whose supervision he is responsible.

Commenced Work in Bareilly

Sixty-seven years ago Methodism opened its first work in Bareilly, and planted its first seed in this fertile soil. There is no telling how many converts, liberated by the gospel of salvation and with hearts filled with joy, have passed through the doors of our church and its faith into the glory land, but we do know that today just about a quarter of a million of baptized converts are with us, and their number is increasing by between fifteen and twenty thousand each year.

We are willing to confess that among our people are many of weak faith and imperfect lives, as is the case in more favored lands, but we rejoice that as compared with the condition from which they came we have so very many men and women who are a credit to Christianity and well represent, by example as well as by their testimony, the beauty and the power of the love of Christ in the human heart.

It is no light task to undertake the development of the excellencies of real Christian character with a few short year in a community of two hundred and fifty thousand souls, especially when these people have come from among the intellectually darkened and morally depressed outcast classes. We do not underestimate our task, nor do we claim at all to have attained to the success we may reasonably expect. But we do claim that in hundreds and thousands of cases the gospel has wrought transformation of life and character and developed examples of devotion and self-sacrifice such as we are accustome dto expect in more favored lands and among more favored peoples. Whatever our discouragements may be, they are not related chiefly to the failure of the Gospel to do a transforming work among the people who accept it.

Problems of Success

It is the very success of our work that has created our greatest problems: *How are a hundred and three men and women foreign missionaries, and perhaps twenty-five hundred workers of all grades to properly shepherd a church of a quarter of a million people just out of heathenism, educate their children, develop in them a conscience that responds to the spiritual impulse, create an esprit de corps that will make them loyal amidst the downward pull of their old habits and customs, make them to understand the binding nature of the Christian standards of morality so entirely at variance from all they had ever known before; and while doing all this and a score of other important things keeps on with the evangelization and instruction of the thousands of inquirers that are today pressing upon us?*

The very asking of the question shows the insufficiency of our resources for the task that is thrusting itself upon us from every side. We are unable to indoctrinate our new converts as we should. Neither are we able to teach their children as we should. It troubles us to realize that our continued large accessions by conversions make sure under present conditions an ever-increasing percentage of illiteracy in the community. But we are sure the remedy does not lie in closing down our evangelistic work, and thus ceasing to give the Gospel to hungry souls.

Primary Schools

Where the funds are to come from, we do not know, but we are planning a large development of primary schools among our village children. Not an aristocracy of learning but a democracy of intelligence, is our ideal for our Indian Christian community. Hundreds of the boys and girls of our villages are as intelligent and as ambitious for lives of usefulness as is the case with young people of like classes in America, and with the village primary school to open before them the door of opportunity the most difficult part of the problem of illiteracy will be solved. We have just arranged to open a community school with vocational features and with which will be connected a training school for village teachers. Middle and high schools for both boys and girls we already have, but large development of these will be necessary to care for the pupils that will soon be coming to their doors from the village schools we are starting.

Prejudice of Caste

A second serious problem we face, especially in the older portions of our work, and one which we believe we can turn into an opportunity, grows out of the rigidity of the caste limitations which surrounds the people among whom we work. On the first arrival of our missionaries the only door that was open to them was among the Bhangis, a scavenger class, whose very work made them outcasts in the eyes of their Hindu and Mohammedan neighbors. From these lowest of the lowly we have won converts of whom Christianity may well

be proud, and developed from their children, teachers and preachers who are now worthy leaders of the Christian forces in this part of India. But the members of the class are not numerous, and in many localities we have entirely worked out the vein. Naturally, our work among these outcasts has offended those who hold themselves of better station, and we have found it difficult to secure effective entrance among higher castes.

Our problem now is to scale this wall of prejudice and open up a new vein of rich material. Immediatcly above the scavenger class in social standing are the Chamars, traditionally leather workers, and so "unclean", but driven by necessity to the cultivation of the soil. There are millions of them in the Area, and their touch with the soil has given them an independence and ambition beyond that of their more humble scavenger brethren. A wave of social unrest is passing over this numerous group and they are becoming deeply resentful at Hinduism for holding them to be "untouchables."

A wide-open door is thus developing before us, and in newer parts of our work already many thousands of converts from them have come to us. They make good Christians. We are now inaugurating very special effort to gain the same access to them in the older parts of the work that we have already attained in the newer, and there is every prospect of success, for God's providence seems to be but waiting on our co-operation. When this gateway of opportunity has once been entered we will have a perfect avalanche of inquirers, and there will be thousands of converts where we now have hundreds.

It is not to be inferred, however, from what is here written that the Christian appeal is being received only by the low castes. During the year that is past we have had converts from at least a score of the different higher castes, as well as from the Mohammendans.

"The Laborers Are Few"

A third problem that confronts us is the inadequacy of our staff of American and Indian workers.

As an illustration, the Northwest India Conference, with its 160,000 converts and its thousands upon thousands of inquirers, has but nine missionaries of the Board of Foreign Missions.

However, much we may improve our staff of Indian workers, this small number of leaders cannot possibly give the guidance and inspiration that our Church must have from the foreigner for many years to come.

A moment of consideration will show that the solution of all these difficulties goes back to the moral and material support we can secure from the home church.

JOHN WESLEY: SCHOOL TEACHER

If you should add together the school enrollments of Albany, New York, of Erie, Pennsylvania, of Kansas City, Kansas, of Omaha, Nebraska, of Dayton, Ohio, of Duluth, Minnesota and of Youngstown, Ohio, you would get a number equal to the number of pupils who are cared for in the elementary and high schools and colleges maintained in all mission lands by the Board of Foreign Missions and by the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Methodism has a total enrollment of 162,000 boys and girls in its foreign schools. There are only eight cities in the United States whose school enrollment runs into six figures. So that the Methodist Episcopal Church is a great educational institution as well as an evangelistic organization. And it is fitting that it should be for John Wesley was not only a preacher, but a great teacher. Wherever Methodism has gone—first along the Eastern border of America, then in the Middle West, then in the Far West—she has planted schools beside her churches. And it is so today on the broad and distant mission fields.

3,889 Schools

The two missionary societies of the church maintain 3,889 schools of all grades. There are to be found 957 American teachers and principals, and 7,878 national teachers and principals.

During the five years of the Centenary period the school enrollment has increased by 50,000 —about 200 new pupils each week.

Of the 162,000 pupils, 52,000 are in India, and 48,000 are in China. The schools grade all the way from kindergarten through primary, elementary, middle, higher, secondary and college. Then there are seminaries, normal schools, trade schools, commercial schools, agricultural and industrial schools as well as those for Bible training, religious education and summer schools of various grades and fields of study.

Christian Colleges

There are 1,075 pupils in the colleges partly supported by Methodism in China, and there are 570 pupils of college grade in India. Some of the outstanding educational institutions and grades of teaching are worthy of special note:

In China the Methodist Episcopal Church, acting in co-operation with the mission boards of other Protestant denominations, is supporting four important union universities. The University of Nanking, has a Graduate School, School of Education, a College of Agriculture and Forestry, a School of Nursing, a Department of Missionary Training, a Business School, a Summer School, and there is affiliated with it the Nanking School of Theology.

Fukien Christian University in Foochow, Peking University and the West China Union University in Chengtu are carrying on similarly diversified college and university work. They are the outstanding educational institutions of China. The University of Nanking has an enrollment of 1, 171 students, 317 whom are of college grade. Peking University has 300 students of college grade.

In India, there is the famous Lucknow Christian College with 420 young men of college rank and Isabella Thoburn College with 125 young women. In Japan, Methodism has Aoyama Gakuin with 571 students of college rank—the Kwassui Jo Gakko and the Woman's Christian College of Japan. In Korea, Methodism is co-operating with other denominations in the maintenance of Chosen Christian College at Seoul.

Beginnings in Africa

While our educational work in Africa does not yet boast of a college, we are gradually training pupils in the elementary and primary schools looking towards the day when some of them will require still higher educational training. In the District Day Schools of Mrewa, there are 4,000 pupils; in those of Old Umtali, there are 1,700 pupils; and in those of Inhambane, there are 3,000 pupils, and so through the list of districts. There are schools with from a handful to a thousand boys and girls. The same is true in China and in India. The elementary schools of Ahmedabad, Gujarat, India, have 4,000 pupils; those of Godhra, Gujarat, have 3,400 and so down through conferences and districts.

The Anglo-Chinese School at Penang, Malaysia, has 1,500 pupils; the Anglo-Chinese School at Ipoh, Malaysia, has 700 pupils and the Methodist Boys' School at Kuala and Umpur, Malaysia, has a like number.

On William Taylor's Trail

Along the West Coast of South America, where fifty years ago William Taylor pioneered in education as well as in evangelism, Methodism still has a score or more of thriving secondary schools. There is the Ward Commercial School in Buenos Aires, with 235 students; the Cochamba Institute, Cochamba, Bolívia, with 402 students; the American Institute, La Paz, with 404 students; Santiago College, Santiago, Chile, with 332 students; Iquique English College, Iquique, Chile, with 347 students; Concepcion College, Concepcion, Chile, with 249 students; Crandon Institute, Monteviedo, with 322 students; Sara I. Keen College, Mexico City, with 349 students; Ludlow Institute, Pachuca, Mexico, with 337 students; Instituto Methodista Mexicano, Puebla, Mexico, with 265 students; Istituto Normal Methodista, Puebla, Mexico, with 395 students; Instituto Andino, Huancayo, with 257 students; Colon School, Callao, with 400 students.

In the busy cities or in the droning villages of every foreign mission land there may be found the Methodist school house, or the Methodist university. They may not be set on the side, or on the top of a hill, or they may not be painted red, but they are to the future of China and of India and of Africa and of Latin America, what the "little red schoolhouse" was to America a century ago. They are but the beginning of a great world-wide educational movement which will affect people in every clime.

So John Wesley, the school teacher moves through the world today as does John Wesley the preacher.

A TAIL SPIN

A Tour of the Sky with a "Killed" Engine
By Rev. W. L. Y. Davis

My brother said, "When you come to Eureka, we will take you up in an aeroplane." He had a friend who was a pilot in the war and a member of the French Aeronautical Society.

The first night I was with him information came that the ascent would be made next morning at five o'clock. The next morning awoke and it was dark and foggy. "We could not see the lanes through the sky this morning," said my brother. "It will have to be tomorrow morning."

The next morning and a high wind arrived together. "You could not clear the red-woods today", was the verdict I heard, with great relief, like a prisoner who has received a reprieve. The red-woods stand hundreds of feet high

about the landing field, as they do all over the valleys and mountains of that country. "It will just have to be tomorrow morning: it is the last chance," was the sentence I heard. And it was the last chance; for it was my last day."

"Farewell, Mortality!"

I died fifty deaths that night. I fell once and broke my neck. I fell another time and broke my back. I fell again and left a thin veneer where I struck. I suppose it was a case of bad conscience, for the chief advisory board of our household had given distinct orders before my leaving home, that I was not to go up in an aeroplane. I was falling again, when the tinkle of the telephone rescued me in mid-air. The voice over the 'phone said. "Come to the field at once: it is a beautiful morning." We found the aviator already tuning up his engine. He had a Curtiss bi-plane which had seen service in the war in France. They fell upon me and drew a black cap down over my head. I felt I was being prepared for my doom. They flung me into the cock-pit and strapped me in. Then we floated off! I did not know when we left the ground—we rose so softly and presently were clearing the tops of the giant red-woods. We soared around in the sky, and played hide-and-seek and tag with the clouds. Then we swept back over the mountains, that seemed to melt away as we approached. We came back over the city and then darted out over the sea I understood then how you can hunt submarines from an aeroplane. I could see everything on the bottom of the ocean as far out as we went to sea many, many, miles.

We came back over Eureka and straightway roared off to the northwest up the coast. We followed the silver strand a hundred or more miles, and then dropped down on the beach among a lot of other gulls. The pilot leaped out and said, "How did you like it?" "Great!" I said. He asked me if I had experienced any inconvenience. I told him, none whatever. I had expected to be terrifically nauseated. But being a sky-pilot in a way myself, I suppose I had gotten used to going up in the air.

He said, "Would you like to take a few stunts?" I replied, "I am strapped in." So we floated off and up again and came back down over Eureka. Then we began to climb, circle and climb. Once while hunting on the slopes of Mount Whitney we had seen a eagle rise with a rattlesnake in its talons. It rose in a winding spiral higher and higher and finally was lost in the blue. That was one snake that was taken to heaven. So we rose, although it is quite unnecessary to carry the figure any farther. We went up, up, ever up toward the zenith, and the earthen cup beneath receded farther and farther away. We had climbed 354,899 miles more or less, when I heard a shout. There was a tube running from the lips of the pilot's helmet back to the ear of mine. The shout announced, "Immelmen Turn!"

The Immelmen Turn

I had not counted on an Immelmen Turn. The Immelmen Turn was developed by the Germans in the war to escape the French and British and Yankee flyers. And I had it filed away in my subconscious mind that the Immelmen Turn was something you took when there was nothing else to take. It seemed to me in that swift moment that there were many other things we might take. However we shot into the evolutions of the Turn. We glanced forward and upward on the bias and banked back in the opposite direction, and escaped the enecy—at least we had escaped and I was thankful. However I experienced no inconvenience, save that my head was batted about a little in the cockpit.

"Loop the loop!" roared the tube above the roaring of the engine. Personally, if I had been managing matters, I should have made out a different program. I have seen them loop the loop at the fair, and had always decided, that if ever I did any flying, even as an angel (should that joy ever be mine) I would do it right side up. However again I was not consulted, and we began to loop the loop. I soon lost complete connection with the United States. Part of the time it was on the side, and then it would swing up over head. It acted very strangely for a country that has an Eighteenth Amendment.

In the Sky With a "Dead" Engine

We had hardly righted ourselves, when "Tail Spin!" shrieked the tube, like a fiend in its wild orgies. This was too much; I did not want a tail spin. I had read too often in the magazines what happens at the end of tail spins. It would have volunteered a little advice through the tube, but fortunately or unfortunately, I know not which, there was no tube from my lips to his ear. This was a vital omission to me then. He shot the nose of the car up into the face of a cloud impudently, and shut off his engine. I had always understood that it is bad form to have a dead engine in the sky. It is even a bit embarrassing to have a kinned engine at an intersection in the city. Without announcement the nose of our engine dropped and we started for the earth. I suppose our tail spun about, although I did not look back to see—I did not have time. There was too much business ahead.

Then without warning the fiend bellowed. "Nose Dive!" I wanted to resign; but I was strapped in. Head on, nose on, we bored straight for the earth at a terrific rate. The old planet which had always been my friend rose to the occasion in an uncomfortable way. I began to lose all enthusiasm in flying. After falling thus about seventeen years, our wings flattened out and we came down upon the landing field, as upon velvet.

I noticed several things while high in the air. The day before my brother had taken us up into the mountains in his car. We had difficulty making a grade. But up in the aeroplane, there were no grades, save of our own choosing.

The day before we came to a mountain stream and our car had difficulty negotiating the swollen flood. But up in the sky, there were no mountain streams. Oh, there were a few silver ribbons, tied in bow-knots to the mountain peaks, and wind-blown to the sea; but there was no tumbling torrents in the skies.

The day before I was shown the house of the most important man in town. It was the highest house in town on the highest hill in town. But up in the acroplane, there was no highest hill in town—all the hills flattened out. There was no highest house in town: there was no biggest man in town. One man is as big as another to a man up in an aeroplane.

I have seen the clouds forked together in the sky by zig-zag lightening. Up in the acroplane, there were no clouds—we were above the clouds in eternal sunshine.

I wonder whether it be possible for us to live so high in the upper altitudes, that all our troubles flatten out, all out inequalities vanish! I wonder whether it be possible for us to dwell in the upper areas by faith that we may live in eternal serenity and quietude!

Pasadena, Cal.

SPEAKERS FOR FOREIGN MISSION FIELD DAY AT PITTSBURGH

The following speakers are being assigned to churches and Sunday Schools for addresses on Sunday November 16—"Foreign Mission Field Day" for Pittsburgh and vicinity:

Bishop William F. Anderson of Boston, Bishop Brenton T. Badley of India, Bishop Edgar Blake of Paris, Bishop Frederick T. Keeney of Omaha, Nebraska, Bishop George A. Miller of Mexico City, Bishop John L. Nuelson of Zurich, Switzerland, Bishop H. Lester Smith of Helena, Montana, Bishop Herbert Welch of Seoul, Korea; Dr. James A. Beebe of Boston, Dr. R. E. Brown of Buffalo, Dr. Elmer A. Dent of New York City, Dr. F. R. Hollenbeck of Denver, Colorado, Dr. Wallace McMullen of New York City, Dr. W. E. Shaw of Peoria, Illinois; Frank A. Horne of New York City, Dean James A. James of Northwestern University, C. A. Ogren of New York City; and the following misionaries: from Africa, Dr. T. A. O'Farrell, Rev. W. E. Shields, Dr. C. J. Stauffacher; from China, Rev. F. S. Carson, Dr. George L. Davis, Dr. John Gowdy, Dr. C. E. Perkins; from Europe, A. T. Halstead; from India, Dr. E. Stanley Jones, Rev. J. W. Pickett, Rev. Clyde B. Stuntz, Rev. H. A. Hansom, Rev. R. D Bisbee; from Japan, Dr. C. W. Iglehart, Rev. Robert S. Spencer and Charles D. Morris; from Malaysia, Rev. Leonard Oechsli, Rev. Charles M. Worthington; from the Philippines, Rev. J. F. Cottingham, Rev. O. H. Houser; among the board officers who will speak in the churches are Dr. Raymond J. Wade, of Chicago, Dr. O. W. Auman of Chicago, Dr. Corliss P. Hargraves of Chicago, Dr. Daniel W. Howell of Buffalo among the church editors. Dr. George Elliott of New York, Dr. Wade Crawford Barclay of Cincinnati, Dr. Edward L. Mills of Portland, Dr. W. E. J. Gratz of Chicago, Dr. E. P. Dennett of San Francisco, Dr. H. E. Woolever of Washington, D. C.

OUR FALL CALENDAR 1924

November 17-19—Annual Meeting of the Board of Foreign Missions, New York City.

November 20-22—Annual Meeting, Board of Home Missions and Church Extension, Philadelphia, Pa.

December 10-12—Annual meeting of the Board of Education, New York City.

January 20-22, 1025—Annual Meeting World Service Commission.

INDOMITABLE JAPAN

Yokohama and Tokio Rising from the Ruins of the Earthquake of a Year Ago

By Bishop Fred B. Fisher

It has been a sobering yet inspiring experience to revisit Japan one year after the devastating earthquake. One who remembers Yokohama in her days of beauty, prosperity, and commercial supremacy cannot escape a shudder as he beholds the low wooden shacks scattered here and there over the ground where but a short year ago stood the massive structures of brick and stone. That lovely hill, once covered with magnificent residences and known to travellers the world around as "The Bluff", now looms up stark and bare against the horizon. Her houses fallen, her beauty destroyed, yet the outlook over the wonderful harbor and the wide expanse of the Pacific still remains. No devastation can destroy that outlook. So with the people of Japan. Their houses gone, their great docker, once the pride of the nation twisted like old iron, warehouses that held half of the world's supply of silk gond, still stand this great people looking out and up, with a vision of optimism unsurpassed by any people of devastated Europe. Destruction, even on such a vast scale, could not destroy their spirit.

It was pouring rain when we landed, yet the faces of the Japanese wore that optimistic smile which has always characterized them. The passengers were met by rickshaws, carriages, and motor cars with exactly the same buoyant courtesy with which they were greeted in the old days.

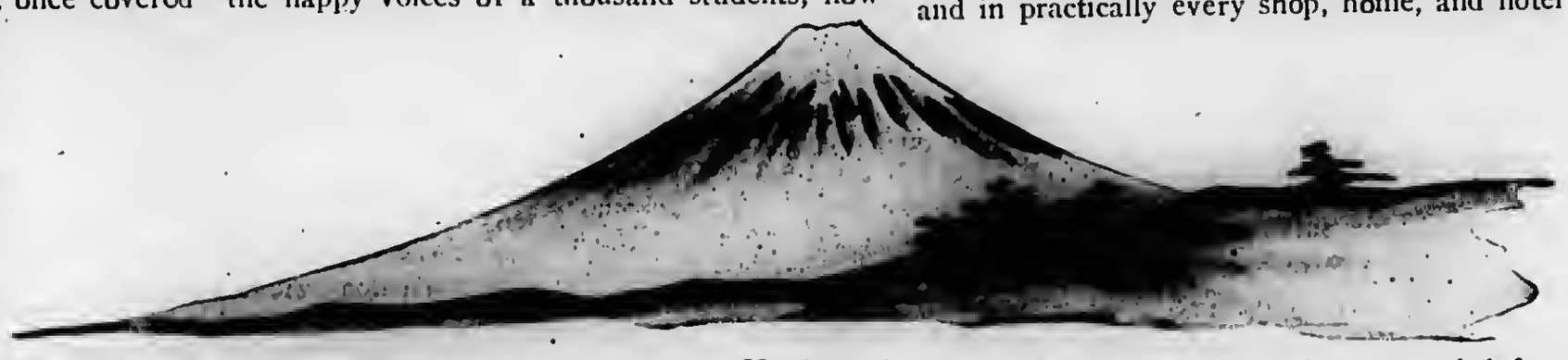
Like Mid West Pioneer

The business of the city is being carried forward in improvised wooden structures, giving one the impression of a mining town of middle west pioneer days. The pavement of the streets, however, and an occasional ruin bring one back to the realization that he is in an old country. It was impossible to escape the mingled sense of ancient culture and new intensive life. Instinctively, I felt like lifting my hat to this indomitable, courageous people who had turned disaster into hope and destruction into opportunity. The Japanese people are at work. From the oldest to the youngest, each one is sharing the burden of rebuilding. While on one side the debris is still being cleared away by human hands, on the other is the steam pile driver, together with all the latest mechanical devices of the present day, driving the foundations of new concrete structures for the future.

In Tokyo, the nation's leaders are "carrying on" in one-story frame buildings hastily erected, for these wise oriental statesmen are content with temporary quarters while they give the architects opportunity to complete their plans for a modern capital of unsurpassed beauty. There is, of course, much of the old with which still remains intact. We lunched in the beautiful Imperial Hotel which stood the test of the earthquake as well as any building in the great city. Many steel structures stand like skeletons, stripped of their brick and concrete. These old steel skeletons, the enterprising Japanese are rapidly covering again, and many office buildings will soon be ready for permanent use.

The New Aoyama Gakuin

In the campus of our Methodist College, Aoyama Gakuin, the man who pulled our rickshaw pointed to the great brick building which had been the pride of Aoyama, and said with a smile, 'See House,—no Top." We looked in the direction of his pointing and saw a building which but a year ago had resounded with the happy voices of a thousand students, now



a wreck like those we had seen at Verdun, a mere shell, shattered irremediably. Yet, in the midst of this very devastation, the noise of hammer and saw is heard in every section of the campus. Temporary buildings for classroom and dormitory purposes are being erected with great rapidity. Residences are being rebuilt and remodeled on an improved scale. When school opens the 2,700 students will be housed in barracks, and in similar barracks they will carry on classroom work.

From this beehive of reconstruction, we went to the most sacred spot in all Tokyo. We stepped out of our rickshaws and stood in prayerful thought. Just here, in this great enclosure, thirty-two thousand people had come to seek safety from the pursuing flames. But no sooner had they begun to feel secure than the flames and smoke overcame them and not one of the thirty-two thousand lived to tell the story.

From this sacred burial ground, we looked out over a new city of hope. It was one of the most inspiring moments of my life, when I stood on the brow of this hill and looked down upon the shimmering, brilliant tin roof-tops stretching mile after mile. The streets were busy with traffic. The hum of human voices could be heard, and one knew that he was in the presence of a great miracle. Here a stricken people are rising phoenix like with a spirit unconquerable.

A Book is Mightier than a Battleship

I have always been impressed with the seemingly universal literacy of the Japanese people, yet this time the book shops were more in evidence than ever. Down one street we saw as many as thirty large bookstalls with open fronts, while in the shops one could see disengaged clerks and errand boys busy over books. In the observation car of the express train running down to Kobe, was a library of fifty books in Japanese and English. I know of no other nation in the world where this would be true. In one city of Kobe we walked through the business and theatre sections late in the afternoon, and one of the amazing sights was to see that in front of the open bookshops greater crowds were gathered examining magazines and books than gathered to see the melodramatic pictures in front of any of the theatres. As a prophecy of what the pictures in front of any of the theatres. As a prophecy of what the future holds in store for Japan, this is significant. Christopher Morely in "The Haunted Bookshop" remarks with keen insight that a book is more powerful than a battleship. It may take a book longer to demonstrate its explosiveness, but in the end it will always win. Books carry ideas, while at best, battleships carry nothing stronger than dynamite.

In certain European countries, automobiles, trains and guides are arranged for purpose of showing the destruction that has been wrought, and in practically every shop, home, and hotel one hears a tone of disappointment and defeat. In stricken Japan no guides offered to show us the scenes of destruction, no automobile tours were arranged for this purpose, and we heard no whining and no complaining. No one seems to have time or inclination for it. Instead, we saw day and night shifts of brown skinned laborers busily engaged in reconstruction. One felt constantly that he walked in the presence of something awe-inspiring and prophetic.

Every American who aids Japan in this hour of need may well rejoice. He may feel the satisfaction of helping those who heroically help themselves, and of adding a little joy to hearts that are heavy yet full of determined hope.

For forthcoming early issues of the *Advocate*, the following thinkers and leaders in religious thought, will make valuable contributions:

Basil King—Novelist and author of "The Conquest of Fear," "Common Sense and the Bible."

Albert Parker Fitch—Preacher and teacher. Author of "None So Blind," "Yale Lectures on Preaching," etc.

Philip Cabot—Boston business man. Author of "The Conversion of a Sinner."

Frank W. Boreham—Distinguished essayist and preacher.

Gelett Burgess—Noted essayist and humorist.

Ambrose W. Vernon—Preacher and Professor of Biography in Dartmouth College.

WASHINGTON DISTRICT, WASHINGTON CONFERENCE

(Continued on Page 6)

is assuming definite form to be featured at Asbury Church the early part of December. The District Supt., along with the loyal pastors have pledged themselves that the last person on the District for whom they are responsible must, by all means, hear the Master's call to World Service.—William H. Williams, reporter.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College

Missionary Interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--The Transfiguration.

Luke 9:28—36)

NOVEMBER 23, 1924

Immediately after Peter's confession which we studied last Sunday Jesus began, it would seem for the first time, to inform his disciples concerning his suffering and death which he was practically certain would shortly take place when he should go to Jerusalem to keep tho Pass-over. He did this that his death might not take his disciples by surprise which would case their faith in him as the Messiah to he greatly shakened if not permanently destroyed. But they were presumptuous enough to believe either that Jesus did not mean what he said about his suffering and death or that they knew more about it than he did. Because of their traditional way of thinking they could not so soon reconcile the idea of the Messiah with that of the Messiah suffering death. Peter who is known to have been very outspoken presumed to rebuke Jesus for even thinking of such a thing as his being put to death.

About a week after this confession Jesus tok his thre closest disciples Peter, James, and John, and went up on n mountain to pray. We can easily surmise the subject of his prayer. He prayed concerning his suffering and death which he knew was awaiting him in Jerusalem. He prayed for physical and spiritual strength to meet the ordeal. He prayed for directions as to what he should do in the meatime. And Saint Luke even suggests that this was the subject of his prayer. For he says that it was the subject of the conversation between Jesus and his heavenly visitors during his transfiguration (Luke 9: 31).

But it is a sad truth that these disciples were not deeply interested in that prayer. In their mind Jesus was praying about something which was not to he under any circumstances. For them the idea of the Messiah carried with it the idea of spiritual and political power glory and honor. And because of this they did not hear the conversation of Jesus' heavenly visitors concerning his suffering and death in Jerusalem. They fell asleep as they later did on a similar occasion when Jesus was praying concerning the same subject in Gethsemane. But they did awake in time to see something of Jesus' glory which was foremost in their mind. For he was transfigured, as it were, into a spiritual form.

They were asleep . But their experience is not to be interpreted as a dream experience, or even as the experience of one just awaking out of a dream and whose consciousness is not quite clear. Saint Matthew and Saint Mark say nothing about the sleep of the disciples in this connection, becaue, I suppose, there was danger that some of their readers might misunderstand the real nature of the experience. Saint Luke who mentions the sleep as if to forestall any supposition that their experience was a dream, is careful to say, not only that they were awake, but that they were "fully awake." We say this because the attempt is sometimes made to make this experience of the disciples a purely subjective one. But that can he done only by reading something between the lines of the reports that is not there. All three of these reporters meant to emphasize especially the objective aspect of the experience. B ut still all such experiences do have a subjective aspect. And our reports also imply that to this one. Peter recognized who the heavenly visitors were without having to he told their names. Evidently he had been thinking of those persons, and was mentally and spiritually prepared for the vision which was objectively presented there by God. What was the mental and spiritual preparation of these disciples for the vision?

They had come to regard Jesus as the son of God and the Messiah. He has confessed to them that they were right in their belief. They are now sure of what before they had only surmised. Thus they began to see him in a new light. Moses was the founder of their religion. It was he through whom God had revealed his laws unto his people. They had been accustomed to regard what Moses said as authoriative and binding for all times. But now the religious leaders have opposed Jesus because they regard his teaching in conflict with the teaching of Moses. Are Moses and Jesus opposed to each other? If so, is it truly God's will that Jesus should take precedence over Moses? Besides, they had been taught that the return of Elijah would immediately precede the coming of the Messiah. If Jesus is the Messiah, where is Elijah? Has he already come, or have they been incorrectly taught by their religious teachers? (Mark 9:11-13).

Some such questions as these they were revolving in their mind. And they quite readily recognized the heavenly visitors when they appeared with Jesus. And their experience of Jesus' transfigurtion in the company of Moses and Elijah was conclusive evidence to them that Moses and Elijah had testified to the Messiahship of Jesus; and that Moses had yielded to him his former place as the religious authority for the future. God spoke to them to that effect: "This is my Son, my chosen; hear ye him." I think the "him" in this case is meant to he emphatic. It means that Moses is superseded by Jesus, and that henceforth Jesus is to he heard instead of Moses whether he and Moses should agree or should ho in conflict.

The significance of Jesus transfiguration, then, is that it was God's method of convincing these disciples that Jesus was truly his Son in an unique sense. He had revealed it unto Peter at least. Now he has convinced him that henceforth Jesus, his Son, is to supersede Moses, and, indeed, all the other prophets. They were prepared for the experience subjctively; and this made it possible for them correctly to interpre the objective content of the experienco. But both subjectively and objectively it was God-given. Henceforth in the true spiritual sense they saw no man save Jesus only. And it is only with this conviction of Jesus' absoluto superiority can we hope to render our best service to men in his name. Always safe are wo if we, like they, see and hear no man save Jesus only when any question is to he settled concerning religion and conduct.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

"This is my Son, my chosen, hear ye him."

(By D .D. Martin D. D.)

Last Sunday we asked "Who the Son of Man is?" This Sunday we have the announcement from Heaven. God is saying, "This is my Son." The "Son of Man" is the Son of God. He came to earth as the Son of Man that we, the children of men might also be the sons and daughters of God. This is the supreme meaning of the Mount of Transfiguration. Moses and Elias were seen talking with the glorified Christ.

The transfiguring experiences are not all past. Every transfigured life is a new transfiguration and every redeemed family, community or people means a new transfiguring scene. Such have occured in the mass movements of India where whole villages have been converted and new standards of living acquired. Many tribes of Africa have turned from the warrings of savagery to he the peace loving people who love Christ and his word. And the most savage warriors have been changed to the meekness of childhood by the touch of new life.

Jesus said to his disciples, "As the Father hath loved me, so have I loved you, continue ye in my love." "Ye have not chosen me but I have chosen you." He who was the chosen of the Father has also chosen us, and we are all chosen. "There need not one he left behind, for God hath chosen all mankind." Many who are chosen have never received the message. The messengor has faltered somewhere, and the truth of priceless value to them has never reached them.

He speaks and we are not only to hear him in his message of forgiveness to us but in his call to the world. He speaks to command, for all authority is given unto him. The ultimate word in human hope and redemption is from him, and he is now speaking. Hear ye him. This voice well he heard again when in the day of days we render account of our loyalty. Will it say to each of us regarding tho missionary work, "well done."

GAMMON SEMINARY.

District Rounds

PALESTINE DISTRICT

First Round

Bryan Station, Nov. 14-16; Bryan Circuit, 15-16; Hearne, 21-23; Sutton, 22-23; East Calvert, 29-30; Teague, Dec. 6-7; East Moxia, 6-7; Bethlehem, Dec. 12; Fairfield, 13-14; Streetman, 13-14; Jewett, 20-21; Buffalo, 27-28; Normangee, Jan. 3-4; Oakwood, 10-11; Palestine Circuit, 10-11; Palestine Station, 16-18; Jacksonville, 24-25; Tyler, Jan. 31, Feb. 1; Loona 7-8; Lovelady, 14-15; Thornton, 21-22.

Dear pastors and laymen, co-laborers in Kingdom Building. We have done a splendid year's work, for which I am truly grateful to you for the splendid co-operation given to me. We now enter upon a new conference year. May I ask you to renew your forces for a greater year's work. You know that you stand second in the Texas Conference in point of per centage on World Service. Do your level best to go beyond.

Palestine District Preachers and District Stewards Institute will convene with Hamilton Chapel, Hearne, Texas, Dec 2-3, 1924. Let every pastor and district steward he present. Yours for success, W. R. Robinson. D. S., Box No. 40, Palestine, Texas.

AN URGENT REQUEST

WILSON, LA.—To all whom it may concern: Brother Dan Allen, a member of Wesley Methodist Episcopal Church at this place was burned out. His house was burned down, and all of his household contents. He saved nothing but the clothes which he had on. His wife was very seriously burned, and the doctor says she will not recover. Hs asks that all his friends will please aid him in his trouble. What ever you give, he it ever so small, will he gladly received. Forward to Dan Allen, Wilson, La., Rev. R. B. Sanford, Pastor.

INQUIRY

I wish to inquire of my Sister Mrs. Louisa Smith. Her husband's name was Jack Smith, he is dead now. The last I heard of her she was living in Helena, Ark., on Pecan Street. I have not heard from her since the death of her husband in 1919. All pastors please inquire among your congregations. Any information as to her whereabout will he appreciated by hor only living brother, Rev. A. H. Lathan, Box 505, Bay St. Louis. Miss.

CHURCH FURNITURE
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"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Dean of Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

Subject: "What Does It Mean To Be a Christian?" (Win My Chum).

Let's change the phraseology of this question a little and mako it "What aro the signs by which people will unmistakably know that I am a Christian?"

CHURCH MEMBERSHIP?

Is membership in the church conclusive proof? The answer is obvious here, I think. The churches are full of people who represent Mohammedanism or anything else about as well as they represent the Christian religion. If the devil wanted to make the complete registry of hell, he could never do so without consulting the church records.

PRAYING?

Many people think praying three times a lay will make one a Christian. Will it shock you if I say, you may pray fifty times a day, in the ordinary sense of that performsnce, and yet be as remote from genuine Christianity as it is possible to be? Jesus said once, "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven." Church membership and prayer are both essential, both may exist, however, where there is not the slightest bit of religion.

BE LIKE JESUS

Ghandi, the leader of that remarkable revolution that is now going on in India, was asked not long ago by a Methodist missionary, "What must missionaries do to win these people to Jesus?" His prompt answer was, "Be like Jesus." I have frequently said in sermous and addresses that if Jesus were to come to earth and sse our socalled Christianity He would be shocked to know that He was accused of having any connection with it. If Jesus should come to Baltimore and preach from its pulpits next Sunday, the kind of gospel He preached by the lake side in Galilee, He would be tarred and feathered. Continuing his answer to the missionary, Ghandi told him that we have toned down and aduiterated the teaching of Jesus. Jesus preached the gospel of the second mile, we Christians preach war and oven pray for God to biess us in the prosecution of war. Jesus preached the gospel of human equality and hnman brotherhood; a reverend bishop of the Methodist Church, South is now trying to turn wrong-side-out because the union of the two churches will necessitate his sitting once in a while, in the same room with two Negro bishops. Ghandi put his finger on the real difficulty; we want to be Christians, but we want the whole thing scaled down to our prejudices and conceited vagaries.

We are asking our chums to be Christians, what must they do? Ghandi has answered, "Be Like Jesus."

1. In his broad sympathies.

One of the most conclusive proofs of Christ's divinity, it seems to me, is the fact that aitho He was a Jew, he lived absolutely above the characteristic race prejudice of the Jews of His time. Jesus brushed aside all of their nice, racial punctilios and gave His love and sympathy to all folks. Beiug a Christian involves believing overybody to be as good as you are.

2. In His superb moral courage.

Josus was no bully, but He was absolutely unafraid. He had His dream of world betterment, of social reconstruction, and, He fought for its realization until His hands were nailed to the cross. He knew from the beginning what fate awaited Him if He sided with the poor and outcast as against the rich. But He made His decision when He fasted in the wilderness, and with the courage of a Son of God, He gave Himself unflinchingly to the cause to which He dedicated Himself in the beginning. Remember, as a Christian you cannot "pussy-foot" and soft pedal, you cannot be an opportunist. You must be a positive, dynamic force on the side of righteousness.

J. W. HAYWOOD,
Morgan College.

Quarterly Conferences

GUEYDAN, LA.—Mt. Carmel M E. Church. Onr 4th quarter was held on Nov. 2. Mt. Carmel made a round report, and paid D. S. Reeves in full, afier which Dr. Reeves came to the rostrum and in his dignified manner and pulpit eloquence, he swayed the audience for 45 minutes. He is a God sent man. He is a live wire and is putting the district over. He is tearing down shacks and building modern churches. He is delivering the goods and we are getting big results.—M. L. Parke, reporter.

BOND, MISS.—The Revival meeting conducted by Rev. Wm. Emerson from Meridian was helpful to the whole cammunity. Several were added to the church, $113.00 was raised. Following the revival was the 4th quarterly conference. Rev. P. H. Rembert, D. D. was not only on time but was at his best with three strong sermons. Raised $80, making a total this quarter of $383. W. R. Walker, pastor.

SLEDGE, MISS.—St. Paul M. E. Church. Our fourth quarterly conference was held Oct. 25-26. Our beloved district Supt., Dr. C. W. Butler, preached a soul stirring sermon, after which the officers came forward and raised a collection, which was $41.00 Sunday night he preached a wonderful sermon. Lord's supper was administered. Another collection was taken. Collections in fnil for night and day were $65.00.—A. Ford, reporter.

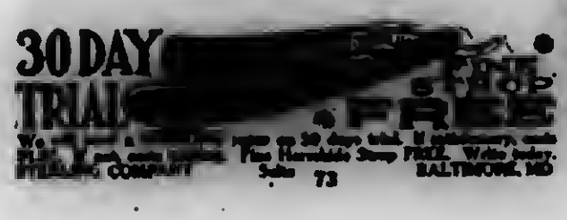
McGEHEE, ARK.—Our fourth and last quarterly conference was held at Scotts Chapel Methodist Episcopal Church, October 12, 13, 1924. Our beloved District Superintendeut in the person of the Rev. A. S. Miller, as usual, preached a heartfelt sermon. He preached at 11:00 o'clock a. m., and at 7:30 p. m., to a large gathering. The business meeting was held on Monday night, October 13. The officers were present with good reports. Rev. Miller complimented the Trustees highly for the work of our new church, of which we owe our Pastor, Rev. J. A. Brooks, the credit for such a nice edifice. We the officers and members can truly say that our dear pastor, Rev. J. A. Brooks is loved by us all, and we hope he will come back to us. R. D. Madison, R. C.

BARTLETT, TEXAS.—We are glad to report that the Bartlett and Davilla Circuit is yet alive and active. The fourth quarterly Conference was held Saturday and Sunday with much delight to all. Our Dist. Supt., Dr. S. E. Jones, was with us, preached at Davilla Saturday night and Sunday morning and returned to Bartlett, accompanied by the pastor, Rev. D. B. Baker, who had everything well in hand. Preaching service in the afternoon by our local preacher, R. L. Oakman and at night by Dist. Supt. Dr. S. E. Jones. He preached a noble sermon from Matt. 16-19. Our pastor Rev. D. B. Baker knows how to lead snd we love him. He is a man with a vision. Our receipts for this quarter were $105.98. Paid Supt. $44.56 and pastor $60.32. With tho leader we have we see no failure. May God biess him.—Reporter.

BRANDON, MISS—The fourth quarterly conference of the Brandon circuit convened at Wesley Chapel, October 18-19, with our most efficient District Superintendent, Dr. L. W. Price in the chair, quite a large number of officers were present with written reports, which showed improvement along all lines. Dr. Price in his quiet and usual manner soon dispatched the business of the conference and expressed his gratitude to the officials for their nice way of winding up the year's program. Our hearts were made to rejoice on Sunday at the eloven o'clock service when he brought us a message from Job. 32-7. A large number participated in the communion service. The pastor, Rev. F. Smith's return for another year was unanimously asked for by the conference. Paid District Superintendent, $25.00, paid Pastor this quarter, $200.49. The Trustees have had tho church painted on the exterior. Thus we are awake along all lines.—Mrs. Ina A. Taper, reporter.

LAUREL, MISS.—St. Paul M. E. Church. Our third quarterly conference was held October 17-19. The conference was called to order by our district superintendent. Miss Jones was elected secretary pro-tem. After some very instructive remarks from the superintendent the regular order for business was opened. The pastor after making his report, which was full, showing the progress of each department, was followed by the officers of the different positions from the pastor down to the cradle roll. All reports being received the statistician of all financial business up to date, including the trustee's and district superintendent's expenses is nearly four thousand dollars, with an extra collection of thirty dollars for Service interest. The class leaders' reports were excellent. The district superintendent was paid in full. In consideration of all facts the church is in better working order than ever before. The increase in membership is 115 per cent more than last decsde. The district suprintendent's text for Sunday was "Faith." The trustees are preparing for the winter services by having the furnace adjusted and the bin filled with coal. The pastor has been a great help to us and not only to our church but to other churches in the city. The pastor pays especial attention to sick and afflicted, widows and orphsns. All Christians that are in good stsnding are cordially invited to meet and worship with us. Raised during the session, for district superintendent, $40.70 and for trustees, $55.00, total $95.70.—Mrs. L. Jones, reporter.

OLMUS, TEX.—The fourth quarterly conference was held at Mt. Pleasant Methodist Episcopal Church, October 25-26. The District Superintendent, Bro. A. L. Carper, was very ill, and could not be present. The quarter was held by Rev. S. N. Harvey. The business session was held Saturday night with most all the officers present with a very good report. On Sunday, at 2.p .m., just at the time Brother Harvey was about to begin his sermon, the sad news came to us that our dear beloved superintendent had passed away into the great beyond. However, Bro. Harvey did preach a wonderful sermon which was enjoyed by all that were present; his subject was, "If a man wants a friend he first must show himself friendly." Prov. 18-24. Raised in the quarter, $110.29, also paid the district superintendent in full. He administered the Lord's Supper to sixty. We feel lost by the death of our beloved district superintendent, Bro. A. L. Carper.—Rev. M. C. Ellison, P. C.; P. A. Wilson, reporter.

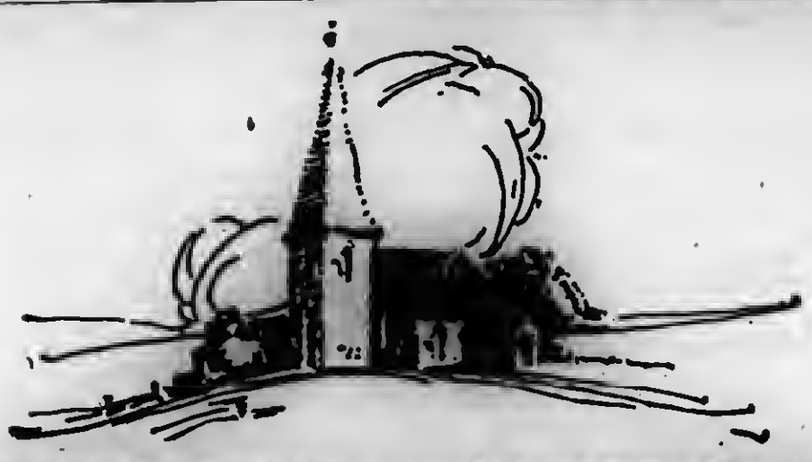




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WHAT THE CHURCHES ARE DOING

MADISONVILLE, OHIO.—A grand success is the echo throughout the village of Madisonville, the progressive suburb of Cincinnati. Gaines M. E. Church having a membership of less than forty staged "A One Thousand Dollar Rally," for a new church building in order to meet the growing needs of its community, aud on Octoher 26th, at 3 p. m., in the First Methodist Church of Madisonville raised $656. We were proud to have as our speaker, Dr. Lorenzo H. King, Eidtor of the Southwestern Cbristian Advocate, who in an account of the Negro's valor in the wars, to his country, and to his church, lifted the bearts of the audience composed of hoth white and black to such heights of enthusiasm and action that it will be long remembered hy the citizens of Madisonville. This event means a new day for tbe Gaines M. E. Church and another big boast for Methodism. Rev. Martin Luther J. Bellinger pastor.

THIBODAUX, LA.—Calvary: We are proud to say on the night of October 2, Dr. W. G. Alston our District Superintendent lectured "Whistling Echoes from the General Conference," with much force and dignity, to an attentive audience, the Dr. has his churches to heart. The auxiliaries presented the Trustees the following amount at class meeting, October 7, Ladies Aid, $7.25, Mrs. Sarah Daggs, President, Stewardesses $12.00; Mrs. Josephine Wilson president, Kings Daughters and Sons, $10,00 Mrs. Stella Phillips, President Conference Daughters and Sons, $10.00 Mrs. Lillie Ruth President, total $39.25. We are proud of the President of tbe various auxiliaries, who love to do service for their church.—L. P. Wilson, reporter.

SWAIN, N. J.—John Wesley M. E. Church. We, the officers and members of this church are tbankful to inform our friends tbat we are making steady but sure progress. Much harmony exists hetween pastor and congregation nnd this adds greatly to our snccess. The pastor and his companion realize that co-operation is greatly needed in this noble cause, hence we are all pulling together. We therefore believe that by the grace of God assisting us we shall make a creditable report to the next annual conference. Sunday Oct. 19 was Team Rally Day. The Rev. P. N. C. Davis, pastor of Salem Circuit, Salem, N. J., was the speaker at 3 P. M. Indeed our hearts did burn within us as Brother Davis, with a hnrning passion in his heart for the salvation of sonls and the extension of the Redeemer's Kingdom here on earth, delivered the message of salvation. Truly the message was as food to the hungry and drink to tbe tbirsty. We shall long remember it Many members of Salem Circuit visited us on tbis occasion. The varlous captains made the following report for tbeir teams: No. 1, Bro. Daniel Taylor, Capt., $21.00; No. 2, Sis. Emma Lively, Capt., $46.75; No. 3, Bro. C. C. Roblnson, Capt., $54.20; No. 4, Sis. Alwilda Hudgins, Capt., $11.15; No. 5, Mamie Harmon, Capt., $33.10; previously collected, $220.55; total, $386.75.—Reporter.

BONNER SPRINGS, KANS.—Bowman Chapel M. E. Church: Our work has taken on new life under the leadership of our present pastor, Rev. E. J. Moore. We put on a eight days' revival reunion and our church was greatly revived with five new members added to the church. The meeting was a success. We raised $55. We thank Bishop Clair for sending us this good man. We are very proud of him. He has proven to be the right man in the right place, we believe tbe work will go forward again. God bless him and his good wife, who are doing all they can to make Bowman Cbapel, whatit ought to be.—Mrs. Emma Patterson, reporter.

OXFORD, MISS.—On Thursday October 16th, at Salem M. E. Church. The young people of that community rendered a lovely program. Those taking part in the exercise were: Miss Jettie Camphell from Clear Creek Church; the others were from Salem Cburch. Miss Endy and Bettie Taylor. Mr. Luke Owens, Mr. Herman Miilner iead the choir. Sunday, October 19th was a high day. The members raiiied nicely trying to pay the pastor up. Mr. Fate Rockett took the collection from the visitors from Hopewell Baptist Church. He started it with $1.00. Hopewell and Mount Hope choirs sangs for the service. —Miss Daisy B. Taylor, reporter.

MERIDIAN, MISS.—The Pastors and Laymen's Council of the Meridian District was heid at St. Elizabeth M. E. Church, Meridian, Miss., October 22-24. Dr. B. T. McEwen, District Superintendent called the meeting together at 1:30 p. m., at which time he delivered his address which was very timely. We hegan the study of the World Service Program for the remainder of the time we had a great feast each pastor seemed very eager to do his full job that the District might not iag. The Superintendent feit very much encouraged to know that near $400.00 had been raised since the District Conference. Men the job can be done. Lets do it. We also wish to thank the Pastor, Rev. W. P. Ward, the friends and members of his church for the nice entertainment given us.—J. D. Wheaton, roporter.

VANCEVILLE, LA.—Mt. Zion Methodist Episcopal Cburch: The recent Jubilee Rally given at the above named church for the purpose of repairing the church was a grand success. The following amounts were raised: Sunshine Club, $21.00; Live Wire Club, $34.00; Methodist Brotherhood, $35.00. Junior Workers, $50.00; Dorcas Club, $33.50; Epworth League, $20; Ladies Aid No. 1, Polly Johnson, President, $15; Ladies Aid, No. 2, Milkey Tolbert, President, $25.15; Tbe Step and Fetchet Club, $23.70; Volunteer Workers Ciub, led by Brother Ed. Griffin, with Sister Inez Griffin, president, $141.40. Total collections by clubs $398.55, Sunday School,, $2.50. Other collections for the day, $61.35. Grand total, $462.50. Tho following ministers were with us and assisted with their congregations: W. W. Banks, Dave Banks, Rohert Johnson, R. L. Taylor, Rev. A. Booker, pastor of St. James M. E. Church, Shreveport, preached the Jubilee Sermon. Rev. W. W. Banks carried off the prize for the highest collection raised by any minister, Sister Lucy Miller received the Blne Ribbon for the highest individual collection and Randolph Earl Levy received the Red Ribbon for the youngest member of the church and paid the highest collection for the babies as he is only ten months old and paid $2.50. S. S. Earles, Pastor, E. P. Johnson, Secretary.

TEAGUE, TEX.—The Rev. G. G. Loud, the popular pastor of the Fairfield Circuit, pulled off one of many successful programs at Fairfield charge, head of the circuit. He organized a railroad rally and raised $125.08. $100, went for pastor's salary. How happy were those who faithfully pulled together to make this a success. Our fourth quarterly conference came on the Saturday and Sunday following. The Rev. W. R. Robinson our district superintendent, was at his best, though feeble. He left a lasting impression on those who heard him. He was paid $30. Sixty-five souls communed. A hasket dinner was served on the grounds and everybody had a plenty to eat. Brother Loud assisted by his good wife has done much to pull us out of the old route, and we trust he will be returned to us for another year—Willie C. Blaine, reporter.

WEBB, MISS.—Webb—Vance: On July 21st a great revival started at the Webb-Vance charge with much success. 29 converts, 44 occessions, meeting conducted hy the pastor, Rev. H. L. Jones, assisted hy Rev. Morrell of Aberdeen, Miss. We closed our annual financial drive on Octoher 25, with a decided snccess. The churches reported as follows: St. Michel, $80, October 19, Rollins, $72, and October 12, Providence, $62. Making a grand total of $214. Too much credit cannot be given to the ladies of our church especially those of St. Michel in the person of Mrs. Ida Darwell, Mrs. Annie McCar and Mrs. M. McMullin, for the handsome rug, they presented for the Rostrum. We hope these people of the Webb-Vance charge will live long to accomplish great things as they are now doing.—Mrs. Addie Wilson, reporter. Rev. H. L. Jones, pastor.

CENTER, ALA.—The Howard's Cross Road Church on the center circuit is climbing to the front. Tbis little church has paid the pastor in full, paying on the third Sunday in Octoher $61.80. The church at Ballplay has paid the pastor also, and the two above named churches are doing fine because our people at these two points take and read the church paper, tbe Southwestern Christian Advocate. J. W. Knox, pastor.

NEW IBERIA, LA.—The fali rally at St. James M. E. Church was a great success. The companies reported as follows: A, Miss A. L. Parson, Capt., $62.70; B, Mrs. Rosa Christian, Capt., $50.00; C, Mrs. Emma Lilly, Capt., $32.87; D, Mrs. Malvina Gafney, Capt., $19.50; E, Mrs. Philomin Marks, Capt., $51.55; F, Mrs. Bettie Benard, Capt., $24.05; G, Mrs. Emma Farris, Capt., $23.00; H, Mrs. Florence A. Pemilton, Capt., $71.59; I, Mrs. N. E. Cooper, Capt., $4.00; J, Mrs. Sally Perry, Capt., $12.06; penny collections, $30.40; total collections, $381.72. W. J. M. Price, Pastor.

PONTIAC, MICHIGAN.—St. John M. E. Church: Our church here is only about a year and one half old, but we are putting things over. Our pastor, the Rev. F. C. Walker, is an extra good leader and with just a few workers he is bringing things to pass. We had a rally in July for tbe purchase of a lot for our church and did fairly well. The pastor and a few of the members paid $25.00 each; others have pledged $25.00. Victory Day was a success, also Oct. 19 was a high day for the stewards. Oct 26 was our 3rd quarter conference, Rev. T. L. Ferguson, Dist. Supt. Every department of tbe church is in working order and doing fine. We expect to pay for our lot tbis winter and buiid our church in the spring. Witb an able leader and the blessings of God we are going to victory.—Mrs. N. M. Cburchwell, reporter.

HANDSBORO, MISS.—The second Sunday in October was a great day at Riley Chapel throughout the whole day. General class at 11 o'clock, after which Rev. H. Rankins preached a wonderful sermon. His text was found in the hook of James. Our work is progressing splendidly.—Edward Smith, reporter.

LAKE CHARLES, LA.—Warren M. E. Chnrch created a holiday out of Sun. Oct. 26, 1924. At 3:00 P. M. Rev. A. W. Waddell (white) of the First M. E. Church South, preached a great sermon, and the church was packed to seating capacity. Several white persons were present and Rev. T. A. Hampton conducted devotional exercises. Another large crowd was on hand at 11 A. M. to hear Rev. T. A. Hampton. The Sunday School gave $15.72 on the rally, which was held Sunday night. The church was packed despito the sudden drop in the temperature. The total amount raised was $514.78. Tbe Epworth League met at the usual hour 6:30

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P. M. and outlined its plans for the winter.—Lewis Dervis, Pres.

WIGGINS, MISS.—A grand rally was pulled off at Mt. Zion M. E. Church 1st Sunday in Oct. Bro. R. H. Griggs is the efficient steward; he knows how to rally his people; raised $52.00. We are now painting our church of which he is a member.—Mrs. S. A. Walker, reporter.

ROSEHILL, MISS.—Sunday was a high day at Wesley Chapel M. E. Church, Rosehill Circuit. Rev. W. P. Ward was with us and preached two stirring sermons. $148.45 was raised on the new bnilding project. We are still pressing onward and upward and doing our best to raise every cent of our claims before the close of the conference year.—Selina Keiley, reporter.

BOND, MISS.—A splendid rally was conducted at St. Paul M. E. Church on the second Sunday of Oct. Bro. Jack Owens, $3.60; Sister Mary Williams, $3.05; Bro. Williams, $3.00; Sister S. A. Walker, $12.30, and a host of others from $2.00 down, a grand total of $61. Where we lead others will follow.—Iola Hall, reporter.

OBITUARY

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

LAWRENCE.—Bro. Bob Lawrence died recently after a long illness, at the age of 65 years. He was a faithful member of his church. He leaves to mourn his loss a wife, many relatives and friends. The funeral was conducted by Rev. S. L. Harrison, and the remains were laid to rest in Mississippi City Cemetery.—E. Smith, reporter.

BELL—Death visited the home of Sister Dinah Bell and claimed her husband, Brother Iverson Bell. Brother Bell and wife had lived together for sixty years and he was one of the oldest members on the Ft. Stephen Circuit. He became blind 13 years ago, yet he was faithful to his church and always ready to give good advice. The funeral was conducted by his pastor and Rev. Hosea of the Baptist Church. Brother Bell was buried with Masonic honors.—I. A. Hunt, pastor.

JORDAN.—Sister Emma Knight Jordan, Pachuta, Miss., died Oct. 12, 1924. She was a faithful member of Mt. Jordan Church, Snnday School teacher, class leader, and a great instructor for young people. She died in full triumph of faith. Sister Jordan is missing in Sunday School and church; age 60 years. Her funeral was conducted by her pastor, Rev. P. A. Taylor, assisted by Rev. N. E. Total and Rev. C. L. Pollard of the Baptist Church.—Inez McCarty, reporter.

HARP.—Rev. G. W. Harp of Chattanooga, Tenn., departed this life Sept. 30. He was one of the most faithful workers of our church. He was always ready and willing to do his duty with a smile. He was 63 years old; leaves four children. The Rev. Horten of Bethel A. M. E. Church preached the funeral on account of the absence of the Rev. W. C Adams.—Reporter.

MOULTON—Dorothea Mae Moulton, the infant daughter of Rev. and Mrs. J. W. Moulton, of Milford, Tex., was born March 31, 1924 she was loved by all who knew her. She took sick September 14th and died September 15th, and was laid to rest in Milford cemetery. She leaves to mourn her loss a mother and father, Rev. and Mrs. J. W. Moulton and many other relatives. Rev. T. R. Clemans officiated.

ELLIS—Brother George Ellis, a faithful member of Mt. Olive M. E. Church, Bastrop, La., departed this life Friday night, October 17. Brother Ellis was a good pious Christian, prompt to duty, of a very quiet disposition, and stood for the church in epery good cause.. It is our loss, but heaven's gain. The pastor, Rev. T. P. Harris officiated—David Smith, reporter.

SANFORD.—Sister Minerva Sanford, the wife of the Rev. H. N. Sanford, our pastor of Dumas and Mc Elwee Circuit, passed away Wednesday evening at 4:25, Oct. 22, in the full triumph of faith. She had been sick for more than a year. She was born Feb. 25, 1879 and joined the church at the age of 10 years. She had been married to Rev. Sanford for 28 years and 8 children were born to this union, 4 are left to mourn her departure. The funeral was preached by the writer in Baily Chapel where her membership was, and she was laid to rest in Jericho Cemetery.—J. W. Terrell, pastor.

HAWKINS.—Sister Addie Hawkins, a faithful member of Thomas Chapel M. E. Church, died Oct. 28, 1924, at her home in Mansfield, L., in full triumph of faith. She leaves to mourn her loss a husband, three daughters, two sons, mother three sisters and a host of relatives and friends. The funeral was conducted the the pastor, Rev. G. St. Ogilvie assisted by Revs. G. Robinson of Pleasants Hill, La., E. Freedman of Bonchest, A. B. Harris of Mansfield, L.—Miss Neacie Thomas, reporter.

JOHNSON.—Mrs. Lilly Mae Johnson, wife of Rev. S. B. Johnson, departed this life. October 24, 1924, at her late home in N. Chatta., Tenn., after a lingering illness. She was a devoted Christian, a kind and loving wife and mother. The funeral was held from Wily Memorial M. E. Church Sunday afternoon, Rev. Tipton officiating. Interment took place in Franklin's Cemetery.—Reporter.

GIBBS—After a brief illness brother Calvin Gibbs, one of the eldest citizens of Vicksburg, and a member of Bethel A. M. E. Church, passed away on October 17th, in full triumph of faith. Brother Gibbs was born in Vicksburg, Miss., May 3, 1825, and died October 17 1924. He lived 99 years. He was married to Miss Lizzie T. Henry at Brandon, Miss., February 29, 1872. They lived happily together for 52 years. He leaves a wife and a host of relatives and friends to monrn his passing. His funeral was conducted from Wesley M. E. Church, Sunday, October 29th, at 2:00 p. m., by the pastor, Rev. M. P. Johnson. His remains were laid to rest in the city cemetery.—M. J. Johnson reporter.

GREEN—Robert Peter Young Green, son of Frank and Dicy Green, departed this life Sept. 10, 1924, was born in Macon County, Georgia, Dec. 25, 1860, died Sept. 10, 1924, Rosedale, La., Wednesday at 4 P. M. He was married to Lydia Jones by his first marriage and to this union were born five children. He was married the second time to Miss Hannah V. Lowden. Bro. Green lived a consistent Christian life, for 41 years serving in the Methodist Episcopal Church. He always had a helping hand where ever he could find some one in need. He was a devoted husband and a loving father to his wife and children. He leaves to mourn his death a loving wife, three daughters one son, a little grand daughter and four sisters.—Reporter.

CHENEY—Sister Maggie Cheney, a faithful member of Marshall M. E. Church, was called from labor to reward October 11, 1924. Sister Cheney was a very faithful and earnest worker toward her church. She was loved by all who knew her. She was a member of the Household of Ruth No. 2154 and Friends of Hope Lodge, No. 9; K. and L. H. of America. The two lodges performed the burial ceremony. There were many beautiful floral offerings from her many friends. She leaves a brother and two sisters and a host of relatives and friends to mourn her passing. Funeral services were conducted by her pastor, Rev. O. J. Harvey, assisted by Rev. C. Johnson, District Superintendent, Rev. T. H. Munson, pastor of Simpsion M. E. Church, Eola, La., Rev. A. L. Hayward of Salem B. C. Bunkie, La., Mrs. Jones sang a very touching solo her remains were laid to rest in the M. E. cemetery—Mrs. Mary E. Jones, reporter.

BOWIE—Brother Walter L. Bowie, the youngest son of the deceased Rev. P. S. Bowie is no more, for God has taken him, he died as he lived a true pious Christian boy. He joined the Methodist Church when eleven years old and at his death on October 19, he was 21 years of age. He graduated at the Summer High School in St. Louis, Mo., and for the past 2 terms was a student at Rust College, Holly Springs, Miss., of which he was second year college preparatory. His whole aim in life was to make a worthy man of himself and with the help of his good mother he was fast advancing towards the standard of his ambition. His remains were interred in the Okolona cemetery. Music was rendered at his funeral by Mrs. Effie E. Battle and Miss Mamye Campbell sang a beautiful solo.—A friend.

POLLOCK—Frank Pollock, departed this life October 13th, 1924, Rio, Miss. Brother Pollock, was convert ed and joined the M. E. Church about 38 years ago, under the Rev. Melvin Cooper, and lived a true Christian until his death. He was about 73 years of age. Six sons, three daughters, one brother and other relatives to mourn his loss. He was class leader for 28 years, steward 20 years, and was always willing to help in the cause of God. He is greatly missed by his church and children. His funeral was largely attended. The Rev. F. S. Woods, officiated, assisted by the Masons. F. S. Woods, pastor.—V. M Donald, reporter.

JENKINS—Mrs. Mazye V. Jenkins, beloved wife of Rev. A. L. Jenkins, pastor of our Leigh Street Church, Richmond, Va., was born in Calvert County, Md., Sept. 14, 1867, and departed this life Oct. 10, 1924, at 10 p. m., in the parsonage. The immediate cause of her death was influenza. Her marriage life from the beginning to the end was beautiful. She and her husband were real companions together. One was seldom seen without the other, even in shopping and marketing. Nothing transpired in the life of one that the other did not know. In her home she was a model. In the community among the people she was a noteworthy example. In the local church as a worker she was above the ordinary. In the Woman's Home Missionary Society as Corresponding Secretary of the Richmond District, Washington Conference, she was highly esteemed by the District and the annual body because of her great worth. She was gradually coming into her own, but God had inval-

(Continued on Page 16)



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SPECIAL NOTICES

Rev. C. C. Sapp desires all correspondence addresed to him at Oakwood, Tex.

CLINTON, TENN.—New Zion M. E. Church was completely destroyed hy fire on Oct. 19. We are planning to rebuild if the Dist. Supt. will give us a devout man, a man of God. We will appreciate any amount that the friends of Methodism can send. We ask every pastor to ask their members to help us in this struggle. Mail all funds to Ed. McFee, Jr., Chmn. Trustee Board, R. F. D. 1, Box 29, Clifton, Tenn.

STAMPS, ARK.—To the members of the Little Rock Conference, the Board of Examiners and Undergraduates. You are herehy requested to meet in Fayetteville, Ark., Decemher 2, 1924, at 10 a. m., for examination work and other work for the good of the conference. The message for the under-graduates will be delivered by Rev. B. F. Neal of Fort Smith. This message wil be dellvered in the afternoon at 3 o'clock—S. McDonald, Chairman, Box 564, Stamps, Ark.

CRESCENT CITY NOTES

The district meeting of the Woman's Home Missionary Society will be held at Peck Church Nov. 19. Meeting opens at 6:30 P. M. All the presidents and memhers of the local auxiliaries are asked to be present. Please come prepared to report. Echoes from the National Convention by the Conference President, Mrs. A. Turner.—Mrs. Lucy D. Walker, Corresponding Secretary.

MALLALIEU M. E. CHCRCH—The annual sermon of the Female Benevolent Society was held at 11:30 a. m., Oct. 19. A very inspiring sermon was delivered hy our pastor. A heautiful solo was rendered hy Mrs S. Wilson. Sunday night the pasto. dellvered an interesting sermon on ""The Choir's Part in the Church," in honor of the choir who made its first appearance vested. Two babies were baptised and two members were united with the church. We are trying to impress upon our members the importance of the 11:30 service. Let us try to come ont and get some of the wonderful messages delivered by God's servant. Capt. McNeal was with us Sunday night. Large crowds are coming from far and near to hear the beautifuy selections of the choir. Let us all join together and help make this a larger and brighter conference year for Mallalieu.—M. E. Van Meter, reporter.

PEOPLE'S CHURCH.—People's Church these days is a bee hive of industry. The Girl's Reserve Club has organized and had its "Grand Opening" in the form of a reception on last Thursday night, Oct. 30th. The Employment Bureau is crowded every morning with seekers for employment. The Community School has an enrollment of 155 as against 86 of last year. The Community Nurse has her hands full every Wed. afternoon at 2 P. M. We have added two new departments recently, namely, a Night School in which there are ahout 12 persons, and a Music Studio.

We have been favored recently with a number of visitors of prominence. Among them was our former pastor, Rev. J. C. Calvin, who was on a whirlwind trip to the city. On the night of the 17th Dr. L. H. King was with us. He delivered a great lecture on the world prohiems of today. On the morning of the 26th, we were favored with the presence of our own Bishop R. E. Jones, who hrought us au eloquent message of hope. He was loud in his praise of our present pastor's rapid strides this year at People's Church, showing that he is an ideal pastor. He said he feit that he made no mistake in the appointment of Rev. Handy to the pastorate of the People's Church, that he had the right man in the right place.

The members are all tuned up over the great "Gideon's Host" Drive which heads up an the 16th of Nov. All of the Generals in this Army say that they are going over the top. They ask the readers of the South Western Christian Advocate to watch the columns for the report.

—A. D. Posey, reporter.

OBITUARY

(Continued from Page 15)

uahly better things for her in the Celestial City ahove, and therefore he transplanted her. At her bedside when she peacefully and quietly crossed the bar were, Mrs. W. S. Jackson, wife of the District Superintendent Richmond District, Mrs. J. C. Cooper, Mr. and Mrs. Jos. Eggleston and her hushand.

A short service was conducted by the Rev. F. E. Nichols, pastor of our Asbury Church, assisted by the Presbyterian minister Rev. A A. Hector, on Sunday the 12th at 2 p. m., after which her remains were takon to Mutual, Md., her home Church, where on Monday the funeral and burial services took place. Ministers present were, three District Superintendents: Drs. W. S. Jackson, E. S. Williams ,and Jos. H. Jenkins, Revs. C. S. Briggs and W. F. Coats of Baltimore, J. W. Langford, Edgar Hall, W. E. Williams, J. H. Lewis and Dr. R. W. S. Thomas, of John Wesley, Baltimore Church. Rev. W. F. Coats announced the hymn, Rev. Langford lead in prayer, and Rev. Briggs read the Scripture. Dr. W. S. Jackson in a very appropriate and uplifting sermon beautifully portrayed her life from the text: Psa. XXIII, 4, suhject, "A Pleasant Journey and a Pleasant Ending!" Dr. Thomas, one of her ex-presiding elders in a masterful manner delivered a very heautiful eulogy on her life; Dr. Williams presided with grace and dignity and also spoke befittingly touching the deceased, her husband and the occasion. Mrs. Virdie D. Rohinson of Leesburg, Va., the Worthy Matron of H. L. Harris Chapter No. 77, Eastern Star of which the deceased was associate matron spoke touchingly of her worth as a pastor's wife and member of the chapter. Rev. Lewis, pastor of the church, pronounced the henediction.

CARD OF THANKS

We take this method to thank tho good members of Winter-Vlile for 100 pounds of choice groceries and a cash purse which was presented to the pastor, Rev. Authony Taylor, Oct. 12. This was led hy Sister Hester Green, Sister Prisciiia Paul, Brother Adolph McQuillon, Sister Rena McQuillon, Sister Celia McQuillon and Brother Carey. We pray God's blessings upon these good members—The pastor and family.

I take this method to thank Sister Francis Lenard, Bro. Lenard Hardin, Sister Lethia Hardin, for the entertainment given to help me on my trip to the district conference. Also Sister Kattio Lewis, L. B. Stuils for donating to help make the entertainment a success. Tho amount brought forth $8.78, of which we are very thankful and will ever pray that the hlessing of God may ever rest upon them.—B. F. Branch, Pastor, Jackson, La.

I take this method to thank Sister Laura Moore, Brother J. W. Ciahorne, Rev. J. A. Pointer, and Sister Lela Taylor and others for causing (to come to the parsonage on Thursday night Octoher the 16th, a storm and in it was 75 pounds of choice groceries of many kinds, and a nice dress pattern for the girl. We express to them the deepest gratitude in our hearts, they found us with heavy hearts , they left us with light hearts. Come again, you are welcome. H. Bright, P. C., Little Rock, Ark.

Woman's Column

WINONA, MISS.—To the members of the W. H. M. Socleties of the Upper Miss. Conference: Dear sisters, let us not forget the time is drawing near for thanks offering to E. L. Rust Home. Dear sisters, let us fail not in this, let each of us do our whole duty. Trusting that you will keep this in mind and act accordingly, prayerfully yours, Mrs. L. R. Wadlington, Con. Supply Secty., R. No. 7.

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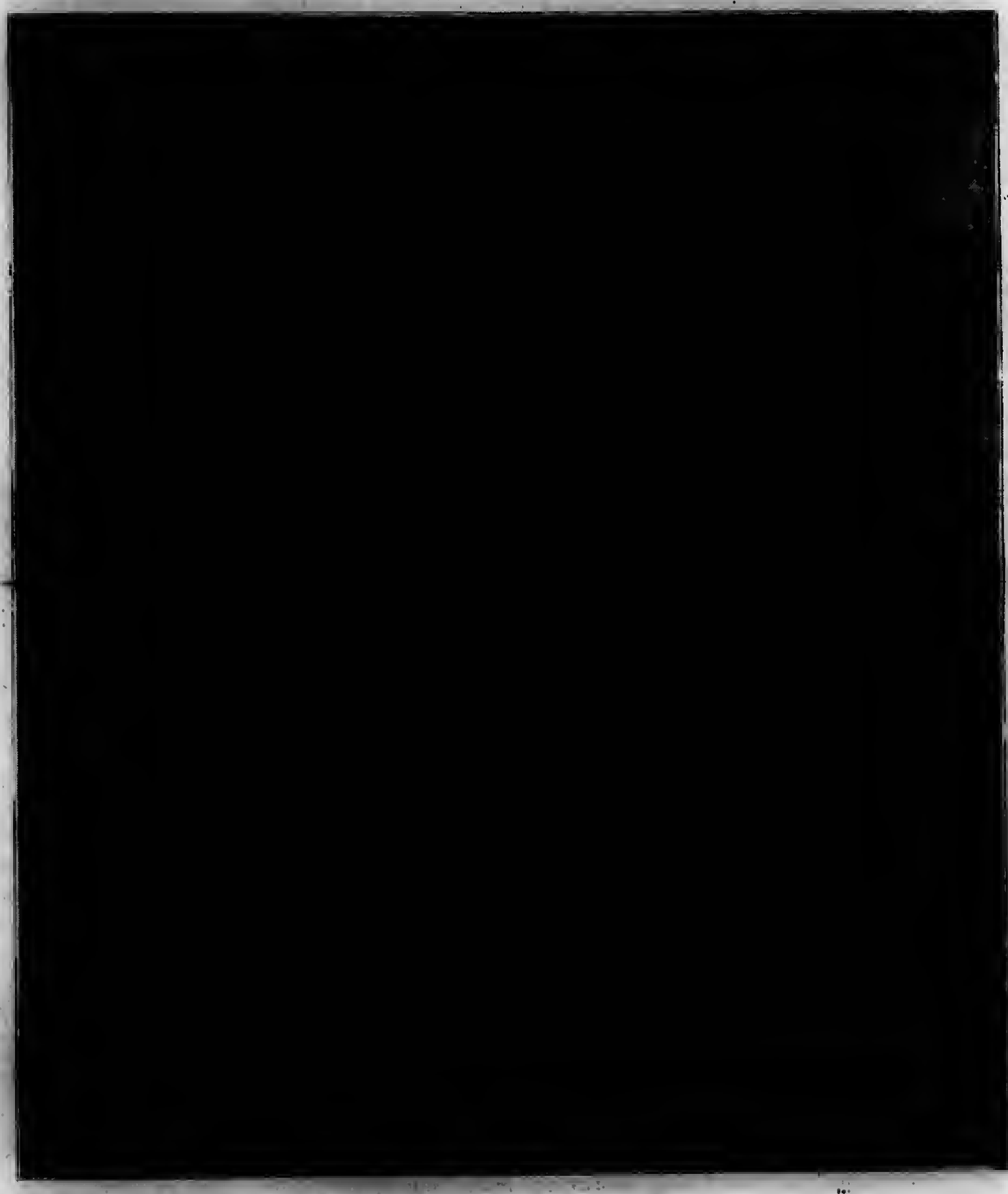
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From A Dilapidated Store To Dignified Temple



Salem M. E. Church, New York City

The above cut is a picture of Salem Methodist Episcopal Church whose congregation is now at home in the largest, most substantial and best adapted church edifice for Negroes in America.

It is valued at $300,000.00 and was formerly occupied by our congregation known as Calvary Methodist Episcopal Church. Salem's achievement in securing this beautiful, well-appointed structure is the climax of a romantic and compelling history.

Rev. F. A. Cullen, the present and only pastor the church ever had, started the church twenty-two years ago as a mission with only two members in a dilapidated one-room store paying the ambitious sum of $12.00 per month for rent. Pastor Cullen did missionary work from house to house covering as many as 45 and 50 homes a day; he countered and observed all kinds of conditions, meet-

(Continued on Page 3)

PEONAGE—SLAVERY

In Florida last week, a County Judge, a Sheriff, and seven (7) Deputy Sheriffs were arrested by Deputies from the United States' Marshal's office and indicted in the Federal Court with a sweeping true bill on the charge of peonage.

Free laborers who sickened of conditions under which they had to labor in turpentine camps, when they attempted to abandon the camps, were pursued, arrested and returned forcibly to the camps under state processes to be subjected to trial before "his honor", the County Judge. The Judge of course found them guilty of some one of the thousand crimes which the elasticity of southern jurisprudence allows to be alleged against defenseless Negroes; and these poor men were fined by "His honor". When the Federal investigators pushed "His honor" too close as to the "why" of the fines, they were told that the fugitives had "not been fined" but were simply "charged for the cost" of the pursuit and arrest, which in each case amounted to $35 plus $100. This was in addition to the mercilessly cruel beating these men had previously suffered at the hands of those who had overtaken them in the woods and stripped them for the lash. A giant of a Negro was taken along with "His honor" and the Deputies, to administer the outrage, and if he did not hit his victims hard enough, he himself was lashed by the suave Judge and his conspiracy of Deputies. Nor is this an isolated case; for numerous reports have been forthcoming telling of a long-time, well-established practice of thus forcing men to work against their will.

Such are the facts revealing the typical Southern civilization and its institutions—a tissueof corrupt concepts and prejudiced reasoning, sanctioned and enforced by intimidation, fraud and cruel force. If such is the deliberate procedure and practice of the judicial and high social groups, what could be expected of the lower strata who alone, we are often told, are solely responsible for the evils of the southern social order.

Walter F. White's book, "The Fire in the Flint", finds its verification in the actual facts as these are observed in the everyday life of the South. Reviewing Mr. White's book recently the editor of the Savannah Press calls it a "book of lies", and continues in this vein:

> "The man or woman who reads this book and accepts it as recital of real conditions in the South, does this section a great wrong, as the man who wrote it has done the South a great injustice. White, we believe, is a Negro educated largely in the South and the recipient of many advantages that this section gives to the Negro youth. His book is intended to inflame the passions of those who read it and to build up an unfair prejudice against the section in which the scenes described are locafed."

All of which of course is but the breathing of a prejudiced partisan who would rather close his eyes to the truth than expose himself to its liberating and liberalizing power. It is simply absurd for any man who knows his southland as well as this gallant quill defender of the warped southern idealism to call Mr. White's book "a narration of unfortunate word pictures, untrue as to the genuine sentiment of the South." That eidtor goes on to say that Mr. White does the South a great wrong to expose in such a realistic way the southern conditions. But the editor of the Savannah Press ought to know that the exposure is not nearly so realistic as is the condition sought to be exposed. And that it is the existing facts themselves, and not their detailed exposure, that are doing so much for the undoing of the South; at whose enactment the South suffers such great wrong.

Furthermore, states the Savannah Press, "The author would not dare come into Georgia, and either utter this assertion in print or verbally in the presence of any southern man." Perhaps Mr. White, being prudent, would not. But this facts alters nothing of the truth that is expressed concerning general southern conditions. Mr. White and everybody else knows that the truth cannot be told about conditions in the South with impunity. *Suppression of the truth from herself and others by means of a club or torch, in order to bolster up her position, is the South's chief and grevious fault and handicap.* Not only is no Negro permitted to tell the truth concerning the South, but no white man is. Those who dare do so must withdraw from this sunny clime under the more friendly protection of the softer, silent light of the moon, if he can escape at all. In absolute possession of the courts, the press, the church, the constabulary, it is not to be expected Southerners will inform on themselves; nor will they permit others to do so. To insure this precaution against disclosure of the facts, they grow and import hemp; they keep open the highways to the forests in which sheeted, hooded, night-prowlers hold their nightly revelries burning fagots (not infrequently human beings) warning tens of thousands of helpless women and children to endure southern conditions and, like their Christ, not to say a murmuring word.

Indeed this recent disclosure of peonage and slavery in the South is but a pin-sized passageway, the vast network of underground meandering channels and mains and acqueducts of unsocial, unprincipled treatment which the South is imposing upon her nine million Negro inhabitants about which these cannot speak except in bated breath. Herein is the bane of the "states rights" dogma. Would Florida ever have disclosed this peonage farm in Calhoun county? Is there any southern state that of itself would have done so? Do they tell you of the other violence they are doing the Negro —how they disrespect him, segregate, jim-crow, rob him of education and of the ballot, of office, how they underpay for his labor in industrial mart and in domestic circle; how they dehumanize and brutalize him by every conceivable method, legal and illegal? When it comes to the interest of the Negro the Federal Government must become more aggressively active on his behalf. He cannot otherwise adjust himself in a civilization that is built and building upon the doctrine that he is inherently inferior in blood and must therefore be forcibly held in serfdom, peonage and near slavery.

The only legitimate jealousy of the south must be a jealousy of conduct rather than of the name she bears abroad. Happily now the Negro is developing a press which is becoming articulate with the voice of his oppression. Less and less will the South be able to conceal the facts because more and more will the Negro press din them into the ears of the world. Peonage, slavery, must give place to liberty and security for all men even in the South. The Federal Government is to be commended on its vigilance in breaking up this peonage farm and in its increasing diligence to see that the Negro citizen—full-fledged American that he is—shall get a square deal at the hand of his government for which he has died and is still dying in the South.

Personal and General

Methodism is profuse in genuine sympathy with our pastor, the Rev. A. L. Jenkins, Richmond, Va., in the sad loss of his devoted wife. May God's abundant grace sustain him through the lonely oncoming years.

The Rev. A. L. Holland, our popular pastor at Summit and Magnolia, has been invited to preach the Thanksgiving Sermon at Prentiss Normal and Industrial Institute.

We have just received a very unique and interesting Hand Book with Program for the West Texas Annual Conference which will be held at Wesley Methodist Church, Austin, Texas. Doctor R. M. Davis is the pastor.

Secretary N. E. Davis of the Board of Hospitals and Homes and Deaconess work of the Methodist Episcopal Church has been recently elected to the presidency of the National Protestant Hospital Association.

Doctor D. DeWitt Turpeau, our pastor at Warren Church, Pittsburg, Pa., sends to our office a splendid program in which he is celebrating the 43rd Anniversary of this very progressive Church. We predict for Doctor Turpeau a year of good things.

Rev. E. W. Rakestraw is enjoying notable success in his aggressive pastorate at Asbury Church, Savannah, Ga. His administration of the interests of our church in the historic atmosphere of Savannah is highly commended by all the people, and those who are acquainted with that important field.

Countee P. Cullen, the young colored poet, who has recently again won a poetry prize, has had his work published in four leading white magazines this November. The prize-winning poem is published in **The American Mercury** and others of Mr. Cullen's poems appear in **Harper's Magazine, The Century** and **The Bookman.**

Paul Russell a colored youth of Atlanta, Georgia, rushed into the home of the Culpeppers on West Peachtree Street in Atlanta, the other day and saved from the burning house three members of that family by whom he was employed as a servant. The fire chief acknowledged that the boy had taken his life into his own hands. The courage, the daring, the heroism of the Negro has never been wanting.

Dr. L. H. Richardson, pastor of St. Paul, San Antonio, Texas, can boast of having

(Continued on Page 4)

DR. T. F. ROBINSON CROSSES BAR

Thousands of his friends and acquaintances throughout Methodism will be pained to learn of the death of the death of the Rev. T. F. Robinson, Pastor of First Street Methodist Episcopal Church, New Orleans, La.



DR. T. F. ROBINSON

For several weeks, Dr. Robinson had been lingering with a complication of maladies but no one expected his going so suddenly. Born July. 17, 1889, he passed quietly into eternity on Saturday morning, November 1st, 1924. He was buried in his native state, borne to his final resting place in a procession composed of hundreds of admiring friends and loved ones who were reluctant to give him up.

New Orleans perhaps had never before seen such an elaborate funeral occasion. It was held in the First Street Church of which he had been the beloved pastor for eleven years. Into the auditorium the people began to assemble at 9 o'clock a. m. for the services which were set for 2 p. m. By this hour the crowd had filled every available space of the main auditorium and galleries and were surging in throngs around the windows and doors. The streets on either side became so congested with the mass that the street car, and all traffic was blocked. Hundreds clamored to get even within hearing distance of the church as an expression of the high estimate and regard in which he was held by them.

Rev. M. R. Walker, District Superintendent, conducted the ceremonies. Revs. T. B. Cooper, F. W. Brown, J. O. Richards, W. G. Alston and C. S. Stanley conducted the devotions. An expression of regard was delivered on behalf of the Church by Attorney F. B. Smith. Touching eulogies were offered by the Revs. E. W. White and J. L. Burrell of the Baptist churches, and the Rev. E. D. Williams of the A. M. E. Church. Dr. C. M. Melden, of New Orleans College expressed that institution's appreciation of the life of the deceased, while Dr. W. Scott Chinn, brought affectionate regard from the brethren of the Texas Conference.

After a very appropriate solo by Mrs. Ethel Finney Grainger of New York, President M. S. Davage of Clark University and Revs. J. W. Turner, A. Hubbs and G. C. Heywood spoke feeling words of appreciation of the services of their fallen comrade in the ministry.

Bishop Robert E. Jones delivered the main eulogy. It was a fitting tribute to the character and life of him whom the Bishop had known so favorably for a quarter of a century. It was a soulful message in which the Bishop gave a clear analysis of the estimable character and sterling worth of this outstanding figure in our colored group.

No man in all the vast Southwestern territory of our Methodism was more favorably or better known than was Dr. Robinson. He was affable in disposition, devoted, untiring and abundant in labors. Having himself arisen out of modest and humble circumstances he knew how, and dared, to show himself friendly and helpful toward the masses. Hardly a family in New Orleans but that at some time or other had been touched by his kindly and compassionate ministry. He was literally a public servant. In church, civic and general welfare-efforts he gave himself freely to the people as a candle gives itself to illumine a dark world. It was this self-abandon that cut short his highly useful career and hastened his end.

The thousands who crowded to his funeral did so in testimony of the large place of service he had occupied for more than a decade in the life of the community and told in most emphatic terms of the grip his life, character, and works had upon the hearts of all the people. He was easily the most popular pastor of color in the city. His counsel and leadership were sought in all matters pertaining to race advancement here and to adjustment between the races.

In his local church he built a notable record for evangelism and spiritual fervor. His congregation was always spiritually alive. Coupled with this he believed in the youth and always kept alive their interest and devotion to the church enterprise. Few men could maintain intact an effective organization whose every pulse throbbed with loyalty and unselfish service as could Dr. Robinson. His grip upon the congregation was almost magical and was the subject of frequent remark on part of those who observed his ministry.

As a financier he was an outstanding pastor. Recently he had negotiated for and purchased a large and very valuable piece of property adjacent to the church abutting the public library on which was to be erected the new and greater First Street with ample buildings and facilities for a large community center—the only one in the city. It was under the weight of this task and vision that his frame unexpectedly collapsed. Thus, as always, God's workmen fall, but his work goes on. The vision of this far-sighted leader must be realized if the Methodist Episcopal Church fulfils its obligation to the more than 100,000 Negroes of New Orleans.

In his going, the church sustains a real loss, the New Orleans Area, one of its most stalwart leaders; the family a devoted father and loving husband. The weeping wife and sorrowing children have the prayers of Methodism to sustain them in the shadows of their grief. Besides these, Dr. Robinson leaves to bemoan his death two brothers all of whom are in the ranks of the ministry within the same conference in which he himself for so long had been such a conspicuous figure. Among these all as among his thousands of friends the name and memory of Dr. Robinson will be kept fresh and fragrant far down the deepening years, while his soul experiences its well-earned rest.

FROM DILAPIDATED STORE TO DIGNIFIED TEMPLE

(Continued from Page 1.)

ing insults and rebuffs from an unsympathetic public. But he persevered. "At times." says Dr. Cullen, "we had only a bun and coffee in the morning and nothing more for the remainder of the day," often walking with newspaper for shoe soles. In 1904 an accident occurred; an old oil-stove was upset just before preaching began, and excepting the pulpit Bible, the total furniture of the mission was destroyed by fire including the pastor's library and what clothing he possessed. He himself barely escaped with his life. "Determined that our services should go on, although the debris had not yet been cleared away we secured boxes and held class meetings each night in the fire-wrecked building."

During all this time the society continued to grow; the Sunday School so increased its numbers as to render the old quarters inadequate. About $2000.00 had been banked with a view to securing larger quarters. The New York City Missionary Society under whose fostering care the Mission had been conducted all along, came to their rescue by purchasing for Salem's use eight houses at 133rd Street and Lenox Avenue. These were altered, renovated and dedicated for church purposes in April 1911. Here they remained until the present year.

Entrance into the present church home was rendered necessary both by the rapid addition to the membership and by the influx of Negroes into the Harlem section of the city which challenged the church to larger service to the scores of thousands that crowd Harlem's "black blocks." In this plant will be found every facility for ministering to the whole man of those who come within the shadows of its beneficent ministry. To give adequate ministry to the whole life experience of men and women, including children, in the heart of the most unique Negro group-life in the world and to evoke from that life its worthy response, is the measure of the mission and motive of the new and greater Salem.

Making possible this last stage of church extension for Salem congregation, Pastor Cullen was most graciously and liberally assisted by our white brethren in New York City. Bishop Luther B. Wilson, resident bishop of the Area, Dr. Wallace MacMullen, District Superintendent, Dr. Millard Robinson, Executive Secretary of the New York City Missionary Society, Dr. Frank Mason North, and Mr. John S. Huyler, have shown exceptional interest and noteworthy zeal in this holy endeavor. It was through the present President of the City Missionary Society, Mr. W. S. Moore, together with Drs. Mac Mullen and Robinson that the new transfer was so successfully effected.

Some idea of the proportions and extent of the new Salem properties can be had from the cut on front cover page. On the extreme left of that picture is the parish house providing ample space and facilities for all modern church activities. Under the stately central tower is the body of the church inclosing main auditorium which seats easily 2500 persons with rolling partitions between side-rooms which in emergency may be converted into the main auditorium. The side entrance on the extreme right of the picture is the large and beautifully appointed parsonage, a home of comfort and a model of tidiness and taste for the community. The whole ensemble makes a most dignified exhibition of the practical

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PURE RELIGION and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James 1:27.

and lofty idealism of modern christian enterprise. It is a model which lends tone and character to Negro group-life in the great metropolis.

Comporting with the dimensions and grandeur of the plant as well as with the bigness of the achievement in securing this group of edifices is the Celebration Program which Dr. Cullen is rendering covering a period of eight weeks' duration. Its personnel consists of representatives, local and foreign from every type of religious organization, from Bishops to laymen, also from colleges and professional groups and fraternal orders. Throughout the occasion one of the most striking enlivening features has been the music by the several choirs and choral groups of the city. In New York City, Salem choir is famous and during the Celebration is adding new and lasting laurels to its record. The Celebration terminates Sunday, November 30, Dr. Ernest Lyon preaching morning and evening, and a musical program in the afternoon by such talent as Prof. Rudolph Grant, and Prof. Carl Diton of Philadelphia.

Our people going from the South to New York should relate themselves to some one of our several ample church organizations in that city.

PERSONAL AND GENERAL

(Continued from Page 2)

erected not only one of the most artistic, commodious, and creditable Church structures in the West Texas Conference, but one which would be a most valuable asset to any community in the country. Dr. Richardson continues to hold the esteem and admiration of the city at large including all denominations, races, and civic organizations.

The Jeanes Fund for the improvement of Negro Rural Schools was operative last year in 289 counties in 15 states. It paid $108,151 to its 302 Supervising Teachers who made 41,212 visits to 9,928 of these schools. While these nurses raised thereby for school improvement more than a half million dollars. While the Fund paid these teachers more than $100,000, they received also from the public school fund $144,423.00. Ten years ago they received just $6,555.

A request has come from missionaries in Japan and Korea, that no Christmas boxes be sent this year, either to the missionaries personally or to the schools. A luxury tax has been imposed which requires the payment of 100 per cent of the value of the package. Only books and music go in free. Therefore the Woman's Foreign Missionary Society suggests that all Christmas gifts for Japan and Korea this year be books, music or money.

The church women of America with representatives from all the great denominations have organized to send a Christmas Ship of Friendship to the church women of Germany. In every hamlet in the United States word of this stretching out of the hand of friendship from the women of our fortunate country to the tired women of Germany is being read. The ship sailed on the 10th of November, laden with milk and cocoa, clothing and cod liver oil; and a group of earnest Christian women went with this gift and will meet with the organized church women of Germany and speak with them to their church groups, the word of good will which has failed to reach their ears. A Christmas Ship of Friendship is of deep significance in the great sacred special field of woman's life and is an earnest that the good will which mothers have everywhere woven round the sacred Christmas story can be projected into our national life, and its relations with Germany, Japan or Mexico.

In historic Convention Hall, Kansas City, the Kansas City Area, under the vigorous leadership of Bishop Waldorf, mobilized 15,000 men in a mammoth mass meeting of the men in that area for the purpose of challenging them to a more loyal and efficient leadership in the Christian program of the new day; to create a favorable attitude toward religious education as a process in evangelism; to put upon the hearts of men such causes as the religious nurture of childhood, the Christianizing of home life, the overthrow of the war system, law enforcement and moral reform, and other vital causes; the discovery and development of district and conference leadership for the intensive cultivation of men's work in every local Church. For that occasion were programmed such Methodist leaders as Bishop Edwin H. Hughes, Bishop T. S. Henderson, Bishop Edgar Blake, Doctors E. Stanley Jones, George Elliott, Ralph E. Diffendorfer, Wm. S. Bovard and Senator Frank B. Willis.

The Department of City Work of the Board of Home Missions and Church Extension is arranging for the coming winter and spring, a series of regional city council meetings to be held at different points over the country, to take the place of the one National Council of Cities which has previously been held. It is hoped by distributing these meetings in various parts of the country that a much larger number of pastors will be reached and also that it will be possible to center attention more directly upon local conditions, needs, problems and programs. At each of these gatherings speakers of national reputation will be present, but adequate time will also be reserved for the discussion of special local problems. In most cases the meetings will be preceded by a careful study of the local situations, so that the groups when assembled, will have an adequate basis of fact for the facing of their particular tasks. The retreat of Methodism in our cities has been checked, and it is hoped that the meetings planned for the coming season will add greatly to the effectiveness of the hundreds of city churches in Methodism which are now engaged in a more or less comprehensive program in their respective communities. A recent report shows that in cities of fifty thousand population and over we now have 668 churches in one hundred and forty-four different cities with what may be briefly described as a "Seven-day-a-week" program. That does not include work now being carried on in cities of less than fifty thousand population.

The adoption of the plan of regional council meetings for the current year does not imply that the plan for one National Council of Cities Meeting has been permanently abandoned.

CHATTANOOGA AREA WORLD SERVICE

Important Notice to District Superintendents and Pastors

The offices of Bishop Thirkield and of the Area World Service are now in the Hamilton Bank Building, Nos. 1119-1120. It is of urgent importance that every District Superintendent forward to the office a complete list of officers and members of each District World Service Council Organization with post office addresses.

As soon as practicable, a full list of the Local World Service Councils, with officers and "Key" men and women, should be sent in. All communications relating to World Service should be addressed not to the Resident Bishop, but to the World Service Office, to insure prompt answer.

To meet the emergency in our Missionary Boards, now is the opportune time to organize the church and to press collections. Urge upon our people the slogan, "Every dollar collected for World Service direct to the treasury." The abolition of the offices of the two Chattanooga secretaries makes necessary that every superintendent, pastor and member shall give eager and generous co-operation.

The assurance of this gives hope as we together enter on the work of the Conference year.

WILBUR P. THIRKIELD,
Resident Bishop.

NEW CHURCHES IN WORLD'S GREATEST NEGRO CENTER

By Wallace MacMullen, D.D.

The migration of the Negroes from South to North is not yet over. Nearly 500,000 have left the South during the past year. We do not need to analyze the causes which are back of the movement. For some reason, either economic or social, increasing numbers of them prefer the North. To no great centre of population have they come in such numbers as to New York. The greater city has now a black total of about 400,000 which is probably the greatest urban Negro group the world has ever known. The largest city colony is in Harlem which is known by name to all the Negroes of the country and is regarded by race leaders as the Negro cultural centre of the world. There are published in the city six weekly newspapers and magazines more intellectually serious and important.



Laying the Cornerstone of the Greatest Church ever erected by a Negro Congregation—St. Mark's Methodist Episcopal Church, New York City.

There has been organized, for the 120 newspapers edited and published by the blacks in our national territory, a news service like the Associated Press .They have many conspicuous leaders in literature and art. H. O. Tanner, notable painter, H. T. Burleigh, singer and musical composer, Roland Hayes, great vocal artist who won recognition and royal notice in England and had such a phenomenal reception here last year—these are Negroes. The second prize in the Annual Collegiate poetry contest has been twice won by Countee Cullen, the son of one of our Negro pastors. Their facility in art and poetry, their growing efficiency in the forms what we think of as white culture, added to their new emphasis upon their "spirituals"—those haunting melodies which are incorporated as a distinctive American musical note in Dvorak's "Symphony of the New World"—make us sure that they are at the beginning of a race culture of which they and we will be proud.

Race Consciousness Strong

This development of the Negro does not weaken his race consciousness. It strengthens that consciousness. He is more devoted to race integrity as his culture deepens. There are exceptions to it of course but the law is "as he becomes more of a man he becomes more of a Negro." Garvey's plan of taking them back to Africa is doomed to failure not merely because of the insperable physical difficulties in its way but because of the general lack of response to it from the Negroes themselves.

Cornerstone of New St. Mark's Church Laid

Our Methodist Episcopal Church has had work among the New York Negroes for more than fifty years and some recent developments of that work are worthy of general church notice. On Sunday afternoon, September 14, on the platform built for the ceremony of the cornerstone laying of St. Mark's new church home, 138 Street and Edgecombe Avenue, church officials and participants in the program waited for the procession of members and friends of the church to arrive. Between the curbs and on the sidewalks of Edgecombe Avenue and of 138 Street a dense mass of people was wedged. Color, ceremony, music rythm were all present. There was a great parade. It was organized and began at the tent several blocks away, where summer services had been held, and moved through interested and excited throngs of colored residents, led by two Negro bands, three white robed choirs and three lodges in brilliant regalia. Addresses, anthems and ritual made the ceremony impressive and satisfying to the thousands who were present. St. Mark's great congregation, great in numbers and organization, has worshipped for nearly 30 years in 53rd Street. The new building, the plans for which were drawn and accepted under Dr. W. H. Brook's guidance and the completion of which is being pushed in a wise and energetic way by Dr. J. W. Robinson his competent successor, will be the greatest church building ever erected by Negroes in America. Our Board of Home Missions, through our City Society, helped them to get the site but the rest of the total cost has been or will be provided by the church itself.

Second New Church

A ceremony similar to that of St. Mark's took place the following Sunday, September 21, at East 163 Street in the Bronx. This marked the beginning of a more modest enterprise than the other. Epworth Church has been made possible by a group of faithful, devoted colored Methodists who, under the leadership of Rev. C. H. Andres, worshipped in a little portable frame building for thirteen years. And now a new day is dawning. They too had a parade from the old church to the new site let by the Pullman porter's band, brightened by uniformed members of a Grand Lodge and the cornerstone ceremonies were marked by jubilant enthusiasm.

Negro Congregation Takes Calvary Church, Harlem

A third notable event took place on the last Sunday of September, significant and thrilling. The colonization of Harlem by Negroes began more than 20 years ago. Salem Church which had been struggling to live in a room in a private house became an adopted child of St. Mark's in 1902 and Rev. F. A. Cullen, Dr. Brook's assistant at that time, began his ministry there by preaching to a congregation of three persons. Soon better quarters were found, the City Society assuming the rent and later buying the property for the growing church at 133rd Street and Lenox Avenue. After necessary structural changes the new sanctuary made from two private houses was occupied in 1911. Since then every nook and corner of available space has been used by this constantly growing group. For years the eager worshippers have filled the auditorium and overflowed into the basement or stood upon the sidewalk unable to get in.

When Calvary Church, which for many years was among our greatest in numbers and influence in the denomination, served by ministerial leaders like Frank Mason North, James R. Day, W. P. Odell, C. L. Goodell and W. H. Morgan, began disintegrating under the steady irresistible pressure of the rapidly increasing black population, it seemed wise to the Calvary people to sell their property at prevailing rates to our City Society for the use of Salem Church when Calvary had been able to find and develop a new location.

A Remarkable "Union" Service

Calvary's last service in the great struggle which has been the scene of a mighty church ministry, took place Sunday evening, September 28, and Calvary did a gracious and beautiful thing that night. Being obliged to vacate the place they loved so well they did it not with surly reluctance but in Christian fashion with a genuine and hearty brotherliness which was inspiring. They invited the Salem people to come to Calvary that night, at the close of their own last service in the cramped home they were leaving, and have the Calvary property turned over to them formally and publicly. And they came about 9:30 one thousand strong led by their pas-

tor and lay officials, filling Calvary's great gallery and one section of the ground floor. And Dr. Odell introduced the pastor of Salem, Rev. F. A. Cullen, and the President of Calvary's Trustees who in a happy speech, presented the keys to Salem's Trustees. This bit of generous courtesy was twice blessed. It powerfully affected those who gave and those who received it. Since Salem took sole possession in a remarkable celebration lasting all day Sunday, October 5, the people have thronged the spacious place, packing it from floor to ceiling morning and evening on the Lord's Day.

St. Mark's new church is on a piece of ground nearly triangular. Its auditorium will have a seating capacity of 2,200 and will have handsome furnishings the chief item in which will be an impressive organ. The Parish house will have a gymnasium and other equipment useful in a social ministry. The parsonage will complete the imposing structure. Its architecture is to be English perpendicular Gothic. It will be faced with stone on all four sides and will cost about $500,000. With Salem occupying the old Calvary property with its immense auditorium, spacious basement, parish house and parsonage we will have two powerful churches to help in the ministry which this surging population pre-eminently needs.

APPOINTMENTS TEXAS CONFERENCE

Beaumont District

J. W. Gilder, District Superintendent, Beaumont, Texas; Batson Circuit, J. F. Griffin, supply; Beaumon: McCabe, J. E. Beal; North Side, to be supplied; St. James, W. Scott Chinn; Camilla Circuit, A. D. Phelps, supply; Camp Ground, E. W. Adkins; Colemesneal-Woodville, J. W. Walker, supply; Conroe Circuit, N. W. White; Corrigan Circuit, D. A. Runnell; Dodge Circuit, B. H. Cryar; Hemphill Circuit, B. C. Thomas; Huntsville Circuit, H. C. McCarty; Huntsville-Trinity. C. R. McKinney; Jasper-Newton, C. Felder; Keefer--Jaspar, Ed. Eckrod, supply; Liberty Circuit, Z. A. Batiste, supply; Livingston Circuit, L. A. Greenwood; Montgomery Circuit, Tenola Edwards; Onalaska Circuit, W. W. Johns: Orange: Salem. T. S. Taylor; Port Arthur, W. D. Lewis; San Augustine, to be supplied; Silsbee-Voth, W. L. Duncan; Willis Circuit, A. F. Johnson.

Houston District

J. S. Scott, District Superintendent, 2218 Elgin Street, Houston, Texas; Anahuac Circuit, D. C. Battle; Angleton-Columbia, L. B. Allen; Dickinson Circuit, Van T McKinney, supply; Galveston: St. Paul, D. D. Dyer; Wesley Tabernacle, E. W. Kelly; Harrisburg, C. H. Pemilton; Houston: Boynton, S. W. oJhnson· Ebenezer, to be supplied; Mallalieu, F. D. Mayes· Mount Vernon, A. W. Carr; St. Marks, E. Micheaux; St. James, E. F. Jackson; Sloan Memorial. T. M. Jackson; Trinity, E. O. Woolfolk; Trinity, East, G. E. D. Belcher: Humble-Oakgrove, W. A. Fortson: Kendleton, B F. Jackson; Laporte Circuit, J. E. Thompson. supply; Richmond-Rosenberg, C. L. Hill; Spring H. J. Johnson; Sweeny Circuit, L. E. Brown; Thompson Circuit, R. C. Collins, supply; Texas City, Edgar Thomas.

Marshall District

E. H. Holden, District Superintendent, 201 Moore Street, Marshall, Texas; Concordia, R. V. Doakes; Daingerfield, J. A. Daniels; Harleton, W. M. Mack; Hawkins, J. E. Epperson; Jefferson, James Hants; Kildare Mission, John Tumphry, supply; Lassater, W. M. Brisby; Longview, G. H. Baker; Lodi, K. S. E. Henry; Marshall: Ebenezer, A. G. Jenkins; Mallalieu, J. O. Williams; Marshall Circuit, C. Davenport; Mineola, R. Hillary: Ore City, R. H. Warren; Pittsburg, C. G. Curtis; Queen City, W. D. Washington, supply; Smithland, L. S Lamb: St. James, N. T. Mitchell; Texarkana A. W Harley; Texarkana Circuit, G W. Brown, supply; Waskom Mission, A. D. Hall, supply; Woodlawn, J. P. Patric.

Navasota District

R. E. Reid, District Superintendent, Box 832, Navasota, Tex.; Anderson Circuit, W. L. McDonald.; Bedias Circuit, M. P. Evans, Bellvill: Circuit, Chas. Wofford; Brenham, J. F. Barnes; Brenham Circuit, B. E. Williams; Brookshire Circuit, J. C. Beal, supply; Caldwell Circuit, J. E. Wilson: East Hempstead Circuit, G. W. White; Hempstead, L. V. Harrison; Hockley Circuit, A. A. Franks; Hufsmith Circuit, Plenty Edwards; Madisonville, J. C.Stripling; Navasota, A. J. Newton; Navasota Circuit, B. McDaniel; Sealy Circuit, J. L. White; Singleton Mission, M. M. Muldrew; Somerville-Millican, J. M. Johnson; Stoneham Circuit, Orin C. Tolbert.

Palestine District

M. R. Robinson, District Superintendent, Box 40, Palestine, Texas; Bethlehem, H. Garrett, supply; Bryan, J. F. Carreway; Bryan Circuit, S. M. Addams; Buffalo Circuit, Henry Young, supply; East Calvert Circuit, M. Q. A. Fuller; East Mexia Circuit, E. W Summers: Fairfield Circuit, G. L. Loud; Hearne, A. R. Luster; Jacksonville Circuit, J. H. Marshall; Jewett, Wm. Brooks; Leona, A. L. Gabriel; Lovelady Circuit, G. W. Gill; Normangee, A. C. Collins; Oakwood, C. C. Sapp; Palestine, J. L. Blue; Palestine Circuit, G. M. Stewart; Streetman Circuit, M. C. Gillispie; Sutton Circuit, to be supplied; Teague Circuit, W. A. Parham; Thornton, J. H. Doakes, supply; Tyler Wm. White.

Paris District

J. H. Anthony, District Superintendent, 185 N. 21st St., Paris, Texas: Arthur City, S. A. Andrews; Bagwell Circuit, J. P. Belcher; Clarksville, W. H. Hightower; Deport-Cooper, E. D. Hobbs; Freehope Circuit, S. D. Hackett; Greenville, R. R. Bailey; Honey Grove, N. N. Sawyer; Medill, James Clark; Paris: Mt. Zion G. W. Carter; Paris Circuit, T .R. Rose; Sulphur Springs, J. H. Mann; Terrell-Rosser, T. Scott.

Special Appointments

M. W. Dogan, President, Wiley College, member Ebenezer Quarterly Conference, Marshall, Texas; J. L. Farmer, Dean of Rust College, Holly Springs, Mississippi, member Ebenezer Quarterly Conference, Mashall, Texas; J. W. Haywood, Principal Morgan Academy, Baltimore, Maryland, member Ebenezer Quarterly Conference, Marshall, Teex.; W. J. King, Professor, Gammon Theological Seminary. Atlanta, Georgia, member Trinity Quarterly Conference, Houston, Texas.

APPOINTMENTS TENNESSEE CONFERENCE

Dickson District

J. O. Dixon, District Suprintendent, 118 Fairfield Street, Nashville. Tenn.; Clifton Circuit, to be supplied;Cumberland Furnace, to be supplied; Dickson, Wm. Harris; Dover, to be supplied; Farmington Circuit, A. L. Nelson; Franklin, D. J. Mitchell; Howard, to be supplied; Lawrenceburg, S. M. Carmichael; Lewisburg, A. D. Butler; Lexington, B. J. Hudson; Mansfield, J. M. Huddleston; Mt. Pleasant Circuit, S. P. McDonald; Selma, L. P. M. Robinson; Shelbyville, R. A. Dowell; Shelbyville Circuit, to be supplied; Springhill Circuit, to be supplied; Springville-Paris, I. C. Reams; Waynesboro, to be supplied.

Memphis District

Thos. W. Davis, District Superintendent, 679 Mississippi Boulevard, Memphis, Tenn.; Atoka, to be supplied; Alamo, J. W. Wade; Badgett, J. F. Fenner; Capleville, S. P. Walker; Dyersburg Circuit, J. S. Hughlett; Fowlkes, E. J. Redick; Galloway Circuit, to be supplied; Hollywood, to be supplied; Humboldt Circuit, I. R. Sumner; Jackson, to be supplied; Martin, E. J. Guthrie; Mason, T. B. Blackman; Memphis: Bethel, D. E. Simmons; Centenary, E. J. Cox; Warren, J. W. Satterfield; North Memphis,J. D. Moore; Orange Mound, J. H. Horton; Pleasant Grove, J. E. Ford; Union City, S. W. Wittaker.

Murfreesboro District

F. N. Collier, District Superintendent, 419 East State Street, Murfreesboro, Tenn.; Cookeville, to be supplied; Dechard, to be supplied; Dilton, J. R. Gray; Gordonville, S. T. Miller; Lancaster-Rock Springs, to be supplied; Liberty, H. E. Erwin; Livingston, to be supplied; Manchester, Nathan Smith; McMinnville, D. L. Garrett; McMinnville Circuit, J. S. Nance; Murfreesboro, J. B. Booth; Murfreesboro Circuit, E. F. Carter; Nelson-Butler, to be supplied; Sparta, W. T. C. Travis; Sparta Circuit, to be supplied; Smyrna, J W. H. Borham; Tullahoma, J. A. Bunnely.

Nashville District

J. C. Sherrill, District Superintendent, 1004 12th Street, North Nashville, Tenn.; Brentwood, J. P. Patillo; Cherry Valley, W. M. Neal; Gallatin, D. T. Burch; Hartsville, J. A. W. Moore; Lebanon, J. D. Chavis; Lebanon Circuit, J. F. Neal; Mitchelville, J. W. Sebastian; Nashville: Braden Memorial, E. W. C. Cox; Clark Memorial, C. K. Brown; Flat Rock W. E. Mitchell; Gordon Memorial, H. P. Gordon; Hubbard Chapel, to be supplied; John Wesley, S. M. Strayhorne; Seay Chapel, W. B. Crenshaw; North Lebanon, to be supplied; Nolensville, A. B. Thompson; Springfield, A. Ransom; Springfield Circuit, E. F. Douglas.

Special Appointments

S. M. Utley, Professor Meharry Medical College, John Wesley Quarterly Conference; J. H. Lovell, Secretary to Resident Bishop of the New Orleans Area, Member Clark Memorial Quarterly Conference; G. A. C. Hill, Professor Bennett College, Member Springfield Quarterly Conference; J. W. Thomas, Professor Walden College, Member Clark Memorial Quarterly Conference; L. Herman Jones, left without appointment to attend one of our Schools.

"AND WHO IS MY NEIGHBOR"

Adventures in Race Relations At Our Door

By Bruno Lasker

Bruno Lasker, formerly of the editorial staff of The Survey has just finished making a timely study of race relations in the United States, based on concrete happenings. This study has been published by The Inquiry under the title "And Who Is My Neighbor."



Old Mrs. Garfinckle complains that the foreign servants one gets nowadays don't know how to keep their place. "Why", says Mrs. Jones, the druggists's wife, "that new colored man who comes round to help in the garden actually answered me back this morning when I showed him where the hedge wasn't properly cut."

On another porch, Mrs. Moller and Mrs Sullivan exchanged confidences about their children. "I don't know what I am going to do about George," says Mrs. Moller. "I had no idea we had so many "niggers" in this part of town until the other day I saw them all trooping out of the high school. And as for Mr. Hall's Academy, they say he has more Jews than Christians!" Mrs. Sullivan's problem is even more acute; here she has got herself a nice home in one of the best streets, and her boys run down to the Old Town playground almost every afternoon to play with their "hunky" and "dago" schoolmates. "You should hear the language they bring home!"

A regular family council takes place on the Carson's terrace: it appears that Mary Louise, the second eldest, has gone to a church party and danced with a "Chinaman" —introduced to her by Mr. Cosgrove, the minister, himself. "What is the world coming to?"

What Is the World Coming To,

Thus begins the first publication of a new inquiry into race relations in America, started about a year ago by the National Conference on the Christian Way of Life. "What is the world coming to?" That question is being asked many times these days. It is discussed also in parliaments and chancelleries; but it is on the porches of Elm Avenue and wherever neighbors meet that it gains its fullest social and political significance. Others may talk in big, abstract terms and get a following for this or that theory; but in the long run Mrs. Garfinckle, Mrs. Jones, Mrs. Moller, Mrs. Sullivan and their husbands, children, maiden aunts and other retainers make the history of civilization.

They do not all ask the question in the same tone. Mrs. Jones, for example, is fully convinced that the world is going to ruin when even "niggers" begin to become "uppish." Mrs. Moller is worried because she knows that sooner or later her boy will have to associate with Jews and Italians and all sorts of people. Miss Julia, the oldest of the Carson spinsters, is sure that all would be right if only "these heathen Asiatics" could be altogether excluded from this country, but is not quite sure how that may be accomplished. Others, especially of the younger generation, are not particularly concerned what the world is coming to—at least the sort of world of which their elders approve so highly. One of them, a fresh young thing, asks Mrs. Garfinckle exactly what she thinks the place is which the Swedish servant girls should keep—she ought to know, she has had so many—and then wonders how she would like to keep that sort of a place herself. Mr. Janes, asked to give Jeff a good talking to, finds that the boy has been through the first two years of high school and has notions of his own as to work and wages and the black man's burden. Others have it out with the pastor who invites oriental students to his church parties and argue with him for and against such a thing. Or they go to a parents' evening at the high school and talk with some of the foreign mothers who sacrifice every comfort to give their children an education.

Out of such neighborly discussions, or arguments in defense and in defiance of traditions, of new ambitions, demands, refusals, hopes, worries, agreements and disagreements there emerges for the community a new picture of mutual relations and responibilities. The old concepts of social duty are not as plain as they were; once more the question is raised by a thousand inquiring minds: "You say, I shall love my neighbor. But who is by neighbor?"

A Thousand Troublesome Questions

Is that Chinese laundryman in the cellar across the way as much to me as John Tout. the groceryman, whose grandfather came to this town about the same time as mine and who has served on the vestry with my father? "Shall I love old Miss Purdy," asks Jeff, the colored boy, "who treats me worse than her cats and dogs? Shall I love all these people who try to kick me back into the mud?" Is that Chinese student my neighbor, wonders Mary Louise after the aunts have finished impressing upon her the magnitude of her guilt in dancing with him.

Some look to the church for answers to such questions as these. The church itself is in a deliemma. There is no doubt about the directness and completeness of the teaching, thou shalt love thy neighbor. But social life has become pretty complicated since that command was given; and its application is by no means clear.

What is this neighbor problem, more particularly in America where so many races and peoples rub elbows, exercise the franchise, build up great industries and a new type of civilization? Is it a race problem as distinct from a problem of merging groups of different antecedents in a single community? Is it a single problem that can be defined, analyzed, solved—or a multitude of petty problems for daily conduct, each requiring a separate solution?

Learning to Live Together Without Friction

It is not enough to tell people not to have **race prejudices.** Who is to decide whether a certain feeling of displeasure which I have in the presence of persons of another race is justified or not? We all have occasionally such seemingly instinctive dislikes. The important thing is what we should, each and all, recognize these feeling for what they are and how they have come about; that we should not permit them to interfere with the fair dealing between people of all sorts which is an essential of our American democracy; that we should respect personality and help every individual and every group to make the best of their innate capacities. It is important also that we should know something of the different groups that compose our population, where they have come from, how they have come to be what they are, what are their beliefs and aspirations, their limitations and their strong points.

We are not yet equipped to pass judgment on different theories of race assimilation, Americanization, amalgamation, and other forms of adjustment, or to choose between the policies of racial intermixture and maintenance of racial purity in their extreme forms until we know a great deal more of the finding of science and until we have brought these findings into a much closer harmony with our religion. But in the meantime we must learn to live together at least with a minimum of friction.

The study closes, as it begins,(and as, in fact, it runs throughout) with a glance at some quite ordinary people, such as you and me:

Concrete Samples of Working Out the Problems

Once more Mrs. Garfinckle's front porch. Selma, the cook, has suddenly left to marry that long-legged clerk of Mr. Tout's. "And she never told me—but of course I found

out, and I gave her my blue silk and my second-best suit-case; and I told her he could fetch the sofa and two armchairs that I have inherited from poor James—they have been gathering dust in the attic. The poor thing has almost nothing at all. By the way, you said your Minnie couldn't wear that new suit. . . " But Mrs. Jones is pre-occupied with a problem of her own. It appears that Jeff. the colored garden helper, has been arrested for stealing a bicycle. Bail has been fixed at $100. and his mother—"you know her, that fat woman who does the washing for Mrs. Clark"—has been trying frantically to borrow that amount from Jeff's former employers. "He isn't a bad boy, Jeff; and I'm sure he is so scared he won't do anything like that again. But Miss Purdy wouldn't give a cent and the Leaches are out of town. So I gave her $30.—that was all I could lay my hands on—and went over with her to Mrs. Carson who lent her the rest. We can't let Jeff stay in that dreadful place. . . . "

Further up the street, Mrs. Moller tells her neighbor that she had become secretary of the Parents' Association at the high school. You remember how scared I was on account of all the colored children. But I HAD to let George go there; what else could I have done? "And now," she confesses to her neighbor, Mrs. Sullivan, "I don't mind them at all. In fact, I have gone round visiting with one of the teachers. and you wouldn't believe me, dear, if I told you what lovely homes some of these black people have down there by the yards. I don't know how they do it, with all the dirt and smoke down there. And there's a new savings bank on the corner, too."

Chairs are rocking vigorously on banker Carson's terrace. A wire has come from the East that morning announcing the arrival of a boy, child and mother(Mary Louise) doing well. It is signed "Alf." Mr. Cosgrove, the minister, who happens to be passing, comes up to congratulate. "That will finish Alf's moral training," he says laughingly. "He always was a bit wild, but Mary had him in hand since she put up her hair, and she has made a real man of him." "By the way,' 'asks one of the aunts, "what became of that Chinese student—you remember." "Oh, Tsang? He wrote me at Christmas that he has been appointed health officer in Tow-Ho and is going to marry a nurse at the mission hospital there, a girl who comes from his province. He wishes to be remembered to all the folks at the church; he says he never knew the meaning of Christianity until so many of your people opened your homes to him and treated him like a cousin." Evidently Mr. Cosgrove has forgotten; but the aunts haven't and blush.

Gossip the Angels Heard

Elm Avenue is lovely, this bright spring morning. The world seems bathed in peace and contentment. Two angels pass unseen, stopping here and there to listen to the neighborly gossip.

"They are learning to live together," says one. "It's a slow process, but they are not very clever; their minds are filled with so many old, fixed ideas; it is difficult for understanding to break through."

"There will always be misunderstandings and prejudices," says the other. "Human nature being what it is. . . ."

"But is not this human nature—the sharing of joys and sorrows, the regard for others' traditions and opinions, mutual aid?"

"These people trot around and round in a small circle. They may be good neighbors—at the same time they are indifferent citizens and worse cosmopolities."

"Even so—has not the Master said: Thou shalt love thy neighbor? If everyone loved those near him ,could there be strife and race rivalries and wars? Would not prejudice appear? Would not those most distant from each other in origin, loogs, language, customs, habits, creed be linked by an unbroken chain of understanding and sympathy?"

"Yes, in that way, perhaps—even with human nature as it is. . . ."

"Why not—peace and goodwill in a world of neighbors?

New York City.

LAYMEN ASSOCIATION, SAVANNAH CONFERENCE

The convention of the Laymen Association of the Savannah Conference convened with Asbury M. E. Church, Savannah Ga., Oct. 31, 1924, at 2:45 P. M. A fervent prayer was offered by Rev. F. R. Bridges. The president having fallen asleep in Jesus' arms, on motion, D. W. Alford was elected president pro tem, and Cassie E. Sapp secretary. A timely talk was made by the president. He then suggested that we hear from the lady delegate to the General Conference. Mrs. B. C. Daughtry, with a thrilling message graced the audience and we were inspired to higher and larger service. Dr. Geo. L. Davis was introduced and brought to us qreetings from the North China Conference. He told us of the progress of our church, of China, its present and past. He concluded by saying, "When we pray, pray for China." A timely talk was made by Rev. W. H. Gambles, expressing his gratitude for this great church and its program. Rev. B. M. Powell of the Board of Pensions and Relief was introduced, and represented his work with grace and dignity. Response by Pres. Alford.

Remarks and suggestions were offered by Rev. F. R. Bridges, Bro. W. T. Lovett, Bro. J. Lambert, Rev. W. H. Gambles and Sister Lucy Lovett. Mrs. Bessie C. Daughtry asked that we let our enthusiasm extend to the various districts and charges. The following officers were elected: Bro. D. W. Alford, Pres; Bro. W. T. Lovett, Vice-Pres; Bro. H. K. Gross, Secy; Sister Cassie E. Sapp, Asst. Secy; Mrs. Bessie C. Daughtry, Cor. Secy; Sister Lucy Lovett, Treas. District Organizers: Waynesboro, Bro. W. H. Gambles; Savannah, Sister Mamie L. Redden; Waycross, Sister Lula McCummings; La Grange, Bro. E. H. Hampton. On motion, we meet in a separate body and not with the Annual Conference. The naming of the time and place of our next session was left with the executive committee. A resolution was offered touching the death of Prof. W. E. Summers. We sang with bowed heads, "It Is Well With My Soul." A fervent prayer was offered by Rev. W. H. Gambles. Offering, $2.60.—D. W. Alford, Pres., Cassie E. Sapp, Asst. Secy.

PROCEEDINGS OF THE SAVANNAH ANNUAL CONFERENCE

The forty-ninth session of the Savannah Annual Conference convened with Asbury Methodist Episcopal Church, Savannah, Ga., Oct. 29-Nov. 2, with Bishop E. G. Richardson, D. D., L. L. D. presiding. Following the devotional service which was conducted by the bishop, the Holy Communion was administered by the bishop, assisted by the District Superintendent and pastor, Rev. E. W. Rakestraw.

Organization of the conference: Rev. D. L. Clark was elected secretary, and Rev. J. B. Simpkins assistant. The bar of the conference was then fixed, and the various committees were read by the secretary of the cabinet, after which the reports of the District Superintendents were heard.

All visitors were introduced after which the work of the conference was continued. On Thursday night at eight o'clock, Rev. C. W. Prothro, who was master of ceremonies, introduced first Mrs. Willie Hill Powell who gave the welcome address on behalf of the Colored Women's Federated Clubs of Savannah, followed by the words of welcome from the M. E. Church, South, given by Rev. J. P. Dell. Mr. A. B. Singfield delivered welcome on behalf of the business men of the city. Rev. B. S. Hannah from the Ministers' Union and Dr. E. W. Verner from the professional men of Savannah; Rev. Lawrence M. Glenn on behalf of First Bryan Baptist Church, Miss Naomi Lanier from Palen Memorial M. E. Church, and Mrs. Fannie Clark from Asbury M. E. Church. Rev. E. D. Giddens in his usual happy way responded.

The following distinguished visitors were present: Dr. W. A. C. Hughes, representing the Board of Home Missions and Church Extention, Prof. M. S. Davage, president of Clark University, Rev. B. M .Powell from the Board of Pensions and Relief, Dr. A. B. Moss, the Board of Foreign Missions, and Dr. N. E. Davis from the Board of Hospitals and Homes. Each morning scriptural exhortations were given by the bishop, which were refreshing seasons. On Friday evening the faculty and student body of Haven Home were present and gave several musical numbers to the delight of the conference.

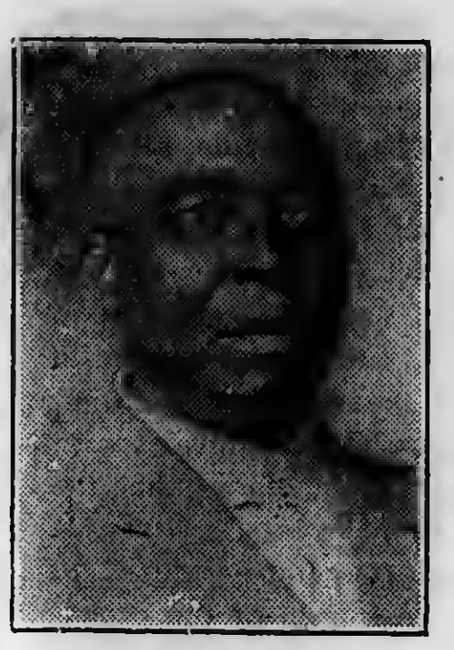
The following brothers received the ordination as elders: Rev. James M. Strickland and Rev. John W. Watkins. Bro. Francis F. Mungin and Bro. Henderson F. Formey and Bro. Peter R. Dubose were admitted on trial. On Sunday morning at the close of the conference love feast was conducted by Rev. R. R. O'Neal and Rev. I. T. Griner, the bishop, preached from Matt. 20:28. His sermon was indeed a masterpiece, and will live long in the hearts of all who heard him. At three o'clock the memorial services were conducted by Rev. R. R. O'Neal.

Rev. and Mrs. E. W. Rakestraw and his

(Continued on Page 10)

REV. A. L. CARPER IS AT REST

By Rev. L. H. Richardson



Rev. A. L. Carper

Rev. A. L. Carper, the District Superintendent of the San Antonio District, passed to his eternal rest, October 26, at 12:15 A. M. He was born in 1866, while his parents were en route from the old states, in Marshall, Texas, his father coming to San Antonio, Texas, to take charge of the St. Paul Methodist Episcopal Church with a membership of 20 members. He was married to Miss Anna Wilson, February 26, 1884, and she proved to be a great helper to him in the ministry, at all times consoling, and willingly working to make his work a success.

He professed a hope in Christ under the pastorate of the Rev. C. L. Madison, joined the choir, and filled every office in the church that his father had organized in the dark days with great credit to all. He felt the call to the ministry, and joined the West Texas Conference in December 1899, at Dennison, Texas, and was ordained deacon by Bishop Fowler. He was ordained elder at Victoria, Texas, by Bishop I. W. Joyce in 1900.

He served the following appointments with great credit to his conference: Fanning and Cologne, 2 years; Folloesville, 3 years; Gonzales, 6 years; Belton, 6 years; Ft. Worth, St. Andrews, 6 years; Victoria, 2 years.

It was at the last annual conference in Ft. Worth that Bishop Jones appointed him District Superintendent of the San Antonio District, where he broke down after 10 months of hard work. His work while at Ft. Worth was a masterpiece, where he led the way and built the first story of the new St. Andrews Church, which is the pride of the West Texas Conference. He was mighty in the scriptures, eloquent as Apollos, logical as Paul, consoling as Barnabas, as loving as John, and as patient as Job. His hair that was once as black as a raven, was rapidly turning white, but his heart was tender and as young as a child's. One charming feature of his life was, that he was a loving big brother to his men on the district, and in return he was loved by them. He was growing feeble when Bishop Jones appointed him over the District, much more than the wisest of us knew, and I see him in my mind as he lovingly presides over his first and last district conference with great credit to all. He very often brought surprise to us during that district conference as he would decide some of the most puzzling things that came before that district conference, and it was the best district conference it has been my good pleasure to attend in these 31 years of my ministry. Peace be to his ashes.

A few more struggles here,
A few more partings o'er,
A few more tears,
And we shall weep no more.

THE MUSIC PROBLEM IN THE CHURCH

By Lloyd C. Douglas, D.D.

Author of "The Minister's Everyday Life", "Wanted-A Congregation," etc.

In a former treatise some unflattering sentiments were expressed regarding the music customarily rendered in the typical non-conformist Church. The opinion was advanced that no small part of our self-confessed failure to win the public's interest in the religious services of the day is due to the inferior work of our choirs.

Realizing that very little help is to be had from mere destructive criticism—albeit there is a necessity for that, too, if ever we are to be shaken from our lethargy, and confronted with the gravity of this situation—it will be proper to discuss the ways and means whereby a remedy may be sought.

The writer unfortunately has no suggestions to offer to the little church which, with an enrollment of fifty-six, and a net loss of three members during the past year is engaged in a desperate struggle to raise the $900.00 necessary to sustain its minister in a state of genteel starvation. And where the resources are to come from, to buy this winter's coal, repair the roof, and put new grates in the furnace, they are not yet aware. So many of the young people have left Microville, to find employment in Panopolis, that there is really nobody to depend on, in the choir, but Uncle Noah Little and the elderly Miss Iva Goodheart. Perhaps a little group of loyal people, fond of music, might organize a choir; and, by giving it a social aspect, contrive to develop some interest. That all depends upon the leadership, and the amount of encouragement such volunteers receive from their friends in the congregation. Many an indifferent volunteer choir would become a source of pride and joy if the membership of the church displayed a little interest and expressed appreciation.

In Terms of Grace Church, Ourtown

The suggestions to be offered in this paper, however, are not intended for the little church in Microville. One cannot propose a general blanket program, good for all cases; and, because that is so, we must limit ourselves, for the time, to the consideration of a policy adaptable to a given type of church. Let us take up the case of Grace Church in Ourtown, which enrolls five hundred and twenty-seven members, involving the interest and support of about one hundred and fifty-nine families. The property value of Grace Church, as listed in the year book, is $45,000; and the local expenses for the year are $5,500. Ourtown has a population of 10,000 (Chamber of Commerce estimate. Last census figures, 8,672.) There are four banks, thirteen churches (not including a few independent local groups, meeting in private houses, or rented rooms, such as The Holy and Triumphant Saints of God, The True and Only Followers of The Nazarene, and a couple more with titles equally long and strong.) There are also three country clubs in and about Ourtown, and a city club, to at least one of which the majority of our Grace Church membership belong; for we are not denying that we have the leading church of the town.

A hasty analysis of our budget shows that the major item is the minister's salary — $2,500—not a penny too much, either, for Mr. Hurrey is a good preacher ,and the best mixer we ever had. No time now to itemize the entire budget, which covers the usual layout of expenses for janitor's wages, fuel, light, insurance, a small allowance for printing, and a bit of leeway for incidentals. The only item which conerns us, just now is the appropriation for music—$1,000. The amount provides for the organist, who receives five dollars per Sunday; and four singers, at three dollars a piece, per Sunday; plus a few dollars for the quartet's library of music.

Deacon Agrippa Penny's View

Some of the more conservative members of the congregation maintain that it is all wrong to pay people to sing praises to God, on Sundays. Deacon Agrippa Penny always raises the question, at the annual congregation meeting. He says music in the House of God would have more power to move men's souls if the people weren't conscious that it was being delivered "at so much per yelp." This always bring a titter. It is the only funny thing that Mr. Penny has ever said, and he is quite proud of the eprsiflage. Several years ago, due to Agrippa's zealous address, the "hired" choir was laid off, and a volunteer chorus was organized. It lasted from November until March of that year, gradually diminishing in numbers, pep, and efficiency. Having reached the vanishing point, the choir was retired when a small group of well-to-do members privately subscribed to a fund sufficient to put Mr. Avery High, professional tenor, on as "precentor" for the remainder of the season. The trouble with the volunteer choir, according to the organist, was failure to attend rehearsals. The 'leading" soprano, who had been considered from the first as the hope of the cause, said she quit for the reason that her colleagues in the soprano section couldn't read well enough. They said they quit because the lady had been snooty in her attitude toward them, due to her larger experience in choral work. The contraltos all dropped out, in a body, because Miss Mercy Sakes flatted so badly they were unable to stay on pitch. The only tenor with any ability, at all, moved away to take a position in another town.

Indeed, before the volunteer chair collapsed, the various difficulties it had encountered, and the resentment incident

thereunto, were town talk. Almost everybody in the church had taken sides, and it was months before the chatter died down. Then came the tenor precentor. He led the hymns, and sang a solo at each service. Opinion was about equally divided for and against Mr. High. A few thought his voice divine. But he had no interest whatsoever in the church, and made no attempt to disguise the fact that he was there solely for the revenue involved.

Belated Rehearsals on Sunday Morning

So, when the next season opened, we had a quartet . Each member of the organization was paid three dollars a Sunday. Naturally. we could not hope to secure the services of professional musicians at such figures. The personnel of the quartet was made up of people who sang just a little better, and with a bit more assurance, than the average untrained person possessed of a good natural singing voice. They started out with high aims, resolved t oset aside Friday night for rehearsals; but, within a month, they began to shift the rehearsal evening about to avoid conflictions with social events in which they were interested. After a while, they contented themselves with a Sunday morning rehearsal, booked for ten o'clock; but more often than otherwise, Mrs. Leighton Cumming, the soprano, would arrive about ten-twenty, at full gallop, and completely winded, apologizing profusely for her tardiness. Rarely were these rehearsals anything better than a hasty muddling through the anthem they hoped to sing, presently. The rehearsals were held at the organ, of course; so, before they were done, half the congregation had arrived, and sat listening, listlessly, and commenting to their neighbors on the mechanics of the music they were about to hear in its final perfected state.

It was about as good psychologically, as if one were to go into a theatre, at eight o'clock, to find the curtain up, and the actors rehearsing certain strategic scenes, amid the protests and suggestions of the director. Mr. Hurrey came in, one Sunday, at ten-thirty-five, (the service was supposed to begin at ten-forty-five) and quietly suggested that it was growing late, and perhaps they had better not rehearse any further. They retired with nervous haste. Mr. Hurrey could not avoid hearing the soprano remark to the contralto, as they passed him, that the minister would do well to take care of his end of the job, and not meddle in their affairs. How could he expect better music, if they couldn't rehearse? And what business had he to be so fussy, anyhow?

If you want to know exactly how much inspirational value is to be attached to the music produced by the quartet, at Grace Church, you should be told that these people rarely, if ever, bother to rehearse a hymn they expect to lead. And their special numbers are either syrupy little ballads like "Behind the Beyond Lies Yonder", and "Mother's Dying Prayer," or they go in for something notable, and foozle it for lack of practice. About once in six weeks they sing "Radiant Morn", which they seem to think is easy because they have heard it so often—a grave mistake . It always struck me as a peculiar fact that nine poor choirs, out of every ten, are under the impression that "Radiant Morn" is about their gait. It really is a proposition intended only for experienced artists; and not so very many of them.

Some "Risks" of a Paid Quartette

I think I am entirely safe in saying that the attendant at Grace Church can sit through the entire service without once experiencing the slightest thrill. The anthem is well done when the quartet contrives to go through it without startling discords, and obvious misunderstandings. When, in the course of the offertory number, a duet occurs for the soprano and tenor, you can tell, by the manner in which the flowers bob, on Mrs. Howell's hat at the accented notes that she is beating time with her foot for the benefit of Mr. Altior. Not infrequently, when there is a hitch in proceedings, she gives him an inquiring glance out of the tail of her left eye, and shrugs her right shoulder, ever so slightly, as if saying to the congregation, "I hope you realize whose mistake that was!" All things considered, we are glad when the quartet finishes a piece: glad, first, that the strain on own own nerves may be eased; and glad, secondly, that they may now sit down. satisfied that it might have been much worse, and quietly discuss the matter, behind their music-scores, while the minister is making the announcements.

They take themselves very seriously, of course. Being "professionals," they arrogate to themselves many little liberties. Mrs Howell occasionally leaves the choir-box, during the first five minutes of Mr. Hurrey's sermon, and returns with her wrap. Now and, then the contralto leaves, just before the sermon, and does not come back. These movements in the choir are always of much interest to the congregation; and it frequently happens that, before they all get settled down, Mr. Hurrey is so far along in his sermon that the people are unable to determine, later, what he is driving at. If you ask me, I shall declare, honestly. that the quartet at Grace Church in Ourtown is an unqualified and unmitigated nuisance. It would be a great deal better to have a victrola up there in the choir-box, and turn it on, at given points in the service, to render churchly music reproduced from the singing of people who really know how.

Now, either the music of the Sunday service is worth having, or it is not. Assuming that we want it, let us see how the cost of it, in Grace Church, compares with the expenses of other musical programs, rendered secularly. We have demonstrated. at Grace Church, that we can't have a volunteer choir. If we could manage to collect a couple dozen people who were sufficiently interested in the enterprise to give it their attention, and consecrate a generous part of their time to rehearsals, then the problem would be solved in the finest way possible. We have shown ourselves that it cannot be done. Therefore we must pay certain people enough to place them under obligation. Having decided to pay them, let us see how their remuneration compares with that offered to people who perform on secular programs.

There are one hundred and four services in the year, for which this quartet choir of ours is responsible. Not meaning that each member of the quartet is actually required to attend, personally, the full quota of two services per Sunday, fifty-two Sundays of the year; but when the singers are absent they are expected to supply their places with others. Common arithmetic shows that the music, for each of these events, averages a cost of $9.62. If we may be permitted to assume that about two-thirds of the potential numerical strength of the congregation is to be counted upon for average attendance at these services—and surely, that is not too large an expectation in any church that calls itself "a going concern"—the musical feature of each service costs the attendant about two-and-a-half cents.

The manifest absurdity of attempting to provide an acceptable musical program, on this basis—worthy to enter into dignified competition with other musical events—is disclosed when one analyzes the cost of secular programs. It is not much of a concert that demands an admission price of fifty cents. Not many music-lovers would care to spend an evening with such entertainment. But let us figure the concert at this price. Perhaps half the receipts are used to defray expenses of an auditorium and the promotion publicity. Twenty-five cents, from each ticket, goes to pay the musicians, we will say. This is an very low estimate. We can well afford to make it low, seeing that the disparity between the cost of the secular concert and the church music is so wide as to be ridiculous, anyhow. For, if the people of Grace Church were resolved to pay for their music at the modest rates indicated above, the budget for music would annually exceed the entire bill for all the expenses of Grace Church by $3,500.

A casual study of these simple figures should suffice to show very feebly we have undertaken to provide a musical program, in our services of worship, fit to compare with the other musical attractions offered to the public. If the aesthetic and inspirational value of our church music may be estimated by the amount of labor, time and genius we have invested in it—a combination of effort usually expressed in terms of money—Grace Church is trying to content itself with music costing just one-tenth of what secular music costs when put on at the lowest possible figure.

—Akron, Ohio.

PROCEEDINGS OF THE SAVANNAH ANNUAL CONFERENCE

(Continued from Page 8)

loyal people provided every comfort for those attending the conference. The closing service was held at 8 o'clock on Sunday evening, and the appointments were read by the bishop. Thus the conference adjourned, to meet at West Point, Ga., 1925. W. H. Odum, reporter.

REPORT OF DISTRICT CONFERENCES

HOLLY SPRINGS

The Second Session of the Holly Springs District Conference and convention of the Woman's Home Missionary Society Sunday School and Woman's Foreign Missionary Society, convened in Asbury M. E. Church, Holly Springs, Miss., October 28th, November 2, 1924. The District Conference opened with Rev. W. N. Redmond, District Superintendent, presiding.

The Conference was organized by electing G. Orange, Secretary and and Reporter, S. T. Walker, Statistician, Financial Committees for the Conference and Convention, J. L. Glenn, Mrs. S. T. Walker, and Mrs. S. T. Pettis, Conference Stewards, A. G. Marshall, W. S. Leake, and W. C. Hillard, Southwestern representatives, G. M. Chislom and J. L. Glenn. After the organization the District Superintendent made an excellent report which showed advancements, along all lines of work. Superintendent Redmond, has his work well in hand, and is succeeding. He is kind and brotherly; his deportment wins the love and respect of ministers and laymen.

The excellent financial reports from the Pastors, showed how well they are pleased with the leadership of Rev. Redmond. Every one seems to be doing their best, to put over the program.

Eight hundred dollars was reported early enough to send in to the treasurer by the 31st of October. Total collection during the session for all causes, $930, the best in the history of the district.

The Sunday School convention was presided over by Professor S. W. Wysinger. it was a scccess in every department. Quite a number of very excellent papers were read. which showed preparation. The Financial report was higher than ever before, more than $300 was raised and reported on the World Service collection.

Professor Wysinger, since last convention, has been working through the District organizing the Teachers Training Class, at several charges. He was re-elected for the ensuing year.

The Woman's Home Missionary Society Convention, Mrs. Taylor of Oxford, Miss., president, made the best report in its history. A large number of well prepared papers were read by the delegates and more than $200 was raised and repodted on the World Service collection. Mrs. S. K. Phillips, president of the Woman's Home Missionary Society of the Upper Mississippi Conference, was present and in co-operation with the local auxiliary and some of the girls of E. L. Rust Home, rendered an excellent program on Thursday evening and night. Mrs. Taylor was re-elected for the ensuing year.

The Woman's Foreign Missionary Convention was presided over by Mrs. Boone. of the Alexville Circuit. The Financial report ran to $190, Mrs. Boone, was re-elected for the ensuing year.

Through the efforts of the representative, a number of subscribers was secured for the Southwestern Christian Advocate. Some very distingcished visitors were present and addressed the Conference: Rev. C. W. Butler, District Superintendent of Sardis District, Rev. J. H. Talbert, District Superintendent of Starkville District, Rev. J. W. Golden, Area Evangelist of New Orleans Area, Rev. P. R. Jenkins; pastor on the Tcpelo District, Rev. J. W. Johnson, retired minister of the Upper Mississippi Conference, Mrs. S. K. Phillips, president of the Woman's Home Missionary Society, Upper Mississippi Annual Conference, Rev. S. Watson of the Baptist Church, and resident of Holly Springs, Miss Rebecca Barbouer, Superintendent of the E. L. Rust Home and Miss M. Ella Becker, Assistant, Superintendent of E. L. Rust Home, Bishop E. Cottrell of the C. M. E. Church, Rev. Liddell, pastor of the C. M. E. Church, Holly Springs, Miss., Professor E. H. McKissack, of Holly Springs and Leading Layfan of Asbury M. E. Church, Dr. L. M. McCoy. President of Rust College. Rcst College under the presidency of Dr. McCoy is advancing rapidly. The college department is larger than ever before with more than fifty students. Dr. McCoy paid on the World Service collection, $75.

The following brethren preached very able sermons: Revs. W. C. Hillard, J. L. Glenn, A. G. Marshall, S. J. Mack, W. S. Leake, J. J. Elliott, Dean Farmer of Rust College, R. Roberts, Student of Rust College and J. P. Watson.

Too much praise can not be given to the Rev. G. M. Chisholm the Pastor and wife, and the members of Asbcry and the other churches and friends for such a royal entertainment given the delegation and visitors. They spared no pains in making every one comfortable and pleasant. Thus closes the best session of the Holly Springs District. The next session will be held at Providence on the Abbeville Circuit.—G. Orange, reporter.

DURANT

The Durant Second District Conference convened at Durant, Mississippi, Oct. 28, 1924, in the John Wesley Methodist Episcopal Church pastored by the Rev. O. W. Crump, combined with the Ladies' Aid, Sunday School, and Laymen's Conventions. On Tuesday night our pastor, the Rev. S. S. Brown, preached the opening sermon, and from then the fire began to burn.

Organization: Wednesday morning Oct. 29. the District Superintendent, the Rev. J. M. Walton, took the chair promptly at 9:00 o'clock, after a spiritual devotion and began to organize the conference. Rev. G. W. Weatherby was elected secretary and the Rev. C. V. Heffner assistant. D. E. McNair was elected statistician, Revs. D. Green and A. A. Wright, assistants.

At the eleven o'clock hour the Rev. G. W. Hunt was presented by the chairman who came forward, and read his text, St. John, 17th. chp. 4th. verse out of which he gave and developed a great sermon. In the afternoon of the same day Revs. J. S. Davis and Field Secretary Colter of New York, of the Presbyterian Church (white) this city were introduced, and they addressed the conference in behalf of the lepers of the United States, basing their argument upon Scripture references. Collection on the table for them was $5,000, aside from some of the brethren giving their personal checks for amounts.

The morning message brought by the District Superintendent was timely and full of inspiration which led up to the administration of the Lord's Supper. Truly the Lord was the head of the house.

Business being resumed again Mrs. Luella Redding was elected president of the convention and the organization of the convention was perfected. The Southwestern Christian Advocate was represented by the Revs. J. T. Cannon and F. J. Talbert which resulted in 42 or more subscriptions.

Wednesday night's session devotion, conducted by the Rev. G. W. Hunt, Hymn sung; "There is Power in the Blood." Prayer offered by the Rev. S. S. Brown; preliminaries by the chairman, first day's collection over $700.00 fro World Service. Rev. J. H. Gaston, our pastor at Sturgis, Mississippi, was then introduced and he read his text from 34th. Psalm, 8th. division, theme, "It pays to work for Jesus." During the time of the Reverend's discussion our hearts were made to feel glad. Too much praise cannot be given Mrs. Candace Williams, the pianist, and the choir of John Wesley for the excellent music which was rendered by them, and especially Miss Ophelia Carter for the instrumental solo which thrilled the hearts of the great audience.

Thursday morning Oct. 30, Devotion was conducted by the Rev. Joe Weatherly, and the morning message was brought by the Rev. J. T. Cannon. Rev. J. W. Golden, Superintendent of Evangelism of the New Orleans Area, was introduced, and came forward, and in his usual way gave the conference an outline of his work which won for him the applause of the brethren and again thanked them for their support in sending him to the General Conference. The Rev. A. A. Wright was then presented by the chairman, and he announced his text, 11 Cor. 5th. chp. 10 verse. At this late hour the congregation had their eyes on strange guests who had found their way within the building and sat while the man of God preached. When the sermon was ended Dr. Walton introduced them as Prof. McKissack and Dr. L. M. McCoy, the latter being the President of Rust College. Dr. McCoy comes to us as President of his Alma Mater, bringing the greetings from the student body, who enjoy his pleasant disposition and at the same time with an earnestness to make Rust a greater Rust. We, the ministers of the Durant District, pledge him our unstinted support. We also enjoyed Prof. McKissack's very humorous address.

OUR FALL CALENDAR 1924

November 20-22—Annual Meeting, Board of Home Missions and Church Extension, Philadelphia, Pa.

December 10-12—Annual meeting of the Board of Education, New York City.

January 20-22, 1025--Annual Meeting World Service Commission.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College

Missionary Interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--The Good Samaritan.

(Lk. 10:25-37)

NOVEMBER 30, 1924

The story of the good Samaritan was told in answer to the question who one's neighbor is. A teacher of the law of Moses, and therefore called a lawyer, put that question to Jesus. The first question he asked was, and is, a very important one. It has to do with the highest good in life—eternal life. He wanted to know what he should do to inherit such a life. But he was uot in earnest in his search. He thought that he had already found what he pretended to he seeking. He was not seeking information. He thought he knew about all there was to he known about the law of Moses which, he thought, had already pointed out the way to eternal life. He was only seeking to test Jesus' knowledge of the law. He was hoping to "tle Jesus up", so to speak, and show him that he was not competent to pass judgment on matters touching the law and higher life. And so he asks Jesus what he should do to inherit eternal life. He wants to see if Jesus knows; for he is sure that he himself knows. For as soon as esus asked him what the law said about it he quoted what Jesus himself regarded as the quintessence of the law—love for God and for one's neighhor (Mark 12:29-31). Jesus approved of tbe answer. And then the lawyer raieed the further question, Who is my neighbor? On that question he expected to confuse Jesus. And, indeed, it is a question concerning the answer to which there may be almost any amount of quibbling and sophistry if it is discussed in the abstract. But Jesus did not discuss it with bim in any theoretic or legalistic way as the teachers of the law were accustomed to do. But he brought the discussion down to practical everyday life by giving the qnestioner an illustration of neighborliness in the story of the good Samaritan.

In this story esus thougbtfully selected his cbaracters so as to kill two hirds with the same stone—so as at the same time to answer the question and condemn indirectly the attitude of the religious leaders as a class, and to show that one who is not such an expert in the law of Moses and whom the religious leaders may consider unfit for the kingdom of heaven may come into eternal life sooner than the religious leaders themselves. In other words, he makes the laws of God universal in their application, and not confined to any particular people. The man who fell among the thieves is to be understood as a Jew. The priest and the Levite did absolutely nothing for their unfortnnate compatriot. As if they feared that their sympathy might be greatly aroused, they would not even come near him. And yet they represented the class of people consecrated to God's service. On the other hand, tho Samaritan who fulfilled the law of neighborly love to the distressed man belonged to tbe race of people socially and religiously scorned hy the Jews.. It was hardly accidental that Jesus selected these characters. And the lawyers must have felt condemned in himself as he was compelled to confess that the hated Samaritan had loved his fellowman, though a Jew, more than the priest and the Levite, though consecrated to God's service under the law.

And in this story Jesus aiso killed two other hirds with the same st ne. In it he answered two questions—both the less important question which was asked, and also the more important question which was not asked: first, who one's neighbor is, and, secondly, to whom one should show himself a neighbor. The answer to this first question is only implied. And the implication is that a neighbor is anyone who has helped us in time of need. Hence thst unfortunate man was dnty bound to love that neighborly Samaritan ever afterwards. In a certain sense this question and answer are important. For there are many people who quite easily forget neighborly kindnesses shown them. Most of us always have a better memory for injnries done us than for kindnesses shown ns. It would be a blessed tfiing if more frequently we would ask ourselves, Who is my neighbor? The failure to think of what others have done for us is a form of selfishness just as truly as our failure to do for others. For we always remember what we have done for others.

But the more important question is, To whom should I show myself a neighbor? This is the question whch Jesus was thinking most ahout. He only indirectly answered the former question. And his answer to this question is clear and decisive: we should strive to show ourselves a neighbor unto everyone who is in need of our service iu any way. And this should be the all-important question for us: not so much what others may do for ns, but what we may do for others. .And the answer to this question should be made to depend on whether the person in need is my friend or my enemy, or whether he is of my race or social standing. Once more: Jesns meant to emphasize the fact that the Jew whom the Samaritan helped belonged to a race which was by no means friendly to the Samaritans. And Jesns has elsewhere tanght us to do good to our enemies even. And we are not to enquire the reason for the person's heing in need unless it he for another purpose which we will mention in the next paragraph. Sufficient is it that the person is in need and that we can help him. And all this is to say that if we love our fellow-men as we should, we will always carry ourselves in an attitude of helpfuiness to them all, so thst whenever an occasion for help presents itself our sympathy and helpfuiness wiii at once manifest themselves.

But prohably a more important matter still thsn helping people in need is to remove the causes of tbeir heing in need. The Samaritan did a praise-worthy deed. But if it had been possihle to prevent thieves from taking advantage of helpless travelers, to do that would have been a more praise-worthy deed. That is the grest prohlem today in all civilized societies—the removal of tbe causes of distress ratber than only strivng to relieve those who are in ristress. Those wbo assist in the solution of that problem are as truly good Samaritans as tbe character in the story of our lesson.

J. LEONARD FARMER.
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday Nov. 30, 1924.

"Which of these three thinkest thou proved neighhor unto bim"

(By D. D. Martin, D.D.)

Jesus telis the story of a man who fell into the hands of robbers to show a lawyer who is neighhor. It was made so clear that even that lawyer could not mistake his meaning. The heathen world is like the man who fell among robbers. For the credulous uncivilized of earth have heen rohbed by priests of ethic faiths and the fakers of false religion, and the medicine men snd witch doctors until they have been stripped of ali and left dazed and hopeless.

Race prejudice has entered in to finish the work of man's inhumanity to man. The tribal spirit has caused many to pass by and leave a poor sufferer hecause he did not belong to their clan. Tbe color line has caused many a worthy spirit, to he neglected when worthy of every aid that could be offered. The priest and Levite passed by not because they were of the priestly class but were of the clan which had no social dealings with such as this poor sufferer. They did not recognize him as a neighbor. They were not big enough.

A Samaritan came that way possessed of a social religion. All men were brothers to him and this suffering stranger was a neighbor in the true sense. He did not pass him by but cared for him and provided for his needs nntil fully restored. It requires more than a single approach to a suffering people to uplift and save them. A wise and loving benevolence will provide until the work is finished and the patient restored. We mnst stay with the lost world until it is fully restored to God.

From this lesson it would seem that Jesns puts human kindness ahead of more technical profession. The best way to help the world is not simply to declare our faith but to actually help by relieving human suffering where we can. If indifferent to our fellowmen on the other side of the sea or who may belong to any other race we are like the priest and Levite. By every possible way in this time of the world's suffering let us show that we are of the Good Samaritan type.

District Rounds

TUSCALOOSA DISTRICT

First Round

District Council, Nov. 21st. 10 a. m., with the Akron Church. Eutaw and Springfield, Nov. 21-23; Mt. Sterling Circuit, 28-30; Toxey and Allison Mission, 30-Dec. 1; Gainesville Circuit, 5-7; Clinton Crcut, 12-14; Mantua Circuit, 19-21; Union Circuit, 26-28; Akron Circuit, Jan. 2-4 Tuscaloosa, 9-11; Buhl and Gordo, 10-11; Bessemer, 16-19; Reders and Calera, 17-19; Oak Grove Station, 23-25; Marion Station, 30.-Feb. 1. Slogan for 1924: "The World for Christ thru Service." My dear brethren—By the guidance of providence we are beginning a fourth term as district superintendent of the Marion District. The Lord has been wonderfully good to us, and the most of the ministers and laymen have heen exceedingly loyal and kind to us so that there has heen a steady progress along all lines save one, which is the Episcopal funds. I am quite sure that this has simply been an oversight and not an intentional neglect, but my dear sirs we must not allow tbat, and we will not allow that to be again. Starting with the 1st Quarterly Conference I shall put this matter of Conference Claimant and Episcopal Fund straight up to the folks at each quarterly conference and I am sure you will respond. God bless you all.—Robt. R. Williams, district superintendent.

SAVANNAH DISTRICT

First Round

Brunswick Circuit, Nov. 15-16; Baxley, 22-23; Jesup, 29-30; Waynesville, Dec. 6-7; Brunswick: Grace, 14-15; St. Marys and White Oak Clinches, 20-21; Savannah, Asbury, 28-29; Savannah, Palen, 28-30; Haven Home, 3 p. m., 28; Reedsville and Burts Chapel, Oakly, Ga., an. 3-3; Hagan and Roberson Grove, Hagan, 10-11; Vidalia and Fair Haven, 17-18; Ohoopee and Lyons, 20; Mt. Vernon, 24-25; Woodbine and Carnegia, Jan. 31st and Feb. 1; Mt. Zion, 3 p. m. 3; Speedwell, 8 p. m., 5. Dear Brethren—Now begins a new year, waiting for nothing, start now, with God's help let us have success. The Savannah District led all the other districts in raising the claims of the conference, she can do it again, she must; the Lord being her helper. The Savannah District World Service Council will meet with the District Stewards and Preachers' Council which will convene at Jesup, Ga., Thursday, Nov. 27th, 11:30 a. m. Plan to win many recruits for Christ. Make

(Continued on Page 13)



"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Dean of Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

Subject: "The Loyalties of My Life." (11 Kings 5:1-14; Matt. 25:14-30).

I noticed in reading over the Quarterly, three questions asked. I think I can best get at what I want to say by asking these three questions in succession.

1. Is it ever right to be disloyal to a promise?

Yes. I answer without any hesitation. I know a young woman who promised in good faith to marry a young man; she discovered subsequently that the young fellow was developing the drink and gambling habit. She "passed him up." I say she was right. A promise is made in the light of the facts as they are seen at the time the promise is being made. If by reason of new light on the facts, one discovers that keeping the promise be a mistake, it is manifestly right to break the promise.

2. Is there ever a time when loyalty ends and cowardice begins?

In other words, can one carry his loyalty to the place where it becomes plain, reprehensible cowardice? This is a very practical question for those of us who are in the school work. Students, for tho most part, refuse to tell on each other. They call that loyalty; is it, or is it cowardice? Men in public life refuse to give honest criticism on the policy of their superiors; is that loyalty or cowardice? Folks in high places, especially among our people, require as the evidence of one's loyalty that he shall "O. K." everything they say and do and be the enemy of all their enemies. Would the doing this be loyalty or milk-livered cowardice.

3. How ought a Christian be loyal to a friend whose ideals are wrong?

I have heard people who professed to be Christians make the statement, "I am with my friends right or wrong." Is that loyalty or just detestable depravity? I think the fellow who says that is either an idiot or a degenerato as to his morality. Friendship and loyalty do not demand of us the joining with any one in what is mean and low. Loyalty is a thing that bears no sort of kinship with the spirit that held the James and Dalton gangs together. When my friend is wrong, I am not with him. If I lose him for that reason, that proves he is not worth having. We must remember that one owes some loyalty to his best self. And, every one ought to have a best self. He ought to have certain standards to which he will never, under any conditions, for anybody, be untrue. No friendship is worth that price.

"To thine own self be true, and it must follow as the night the day, thou canst not then be false to any man."

J. W. HAYWOOD,
Morgan College.

DISTRICT ROUNDS

(Continued from page 12)

canvass for World's service and other claims of church. Let 10 cents a week bo the least for World Service. Remember all preachers and stewards promised to raise in First Quarter all claims for year for district superintendent so that he may always help the pastor and not hamper him. Conference Claimant 5 per cent. Pastors' Episcopal Fund 2 1-3 per cent including house rent. Do the job and let the world see through your advancement.—C. W. Prothro. D. S., 701 West 44th St., Savannah, Ga.

LAGRANGE DISTRICT

First Round

Warren Temple, Nov. 14-16; South LaGrange Circuit, at Burke, 22-23; Culloden, 29-30; LaGrange Circuit, at Union Chapel, Dec. 6-7; Greenville and Stovall, at Stovall, Saturday, December 13, 11:00 a. m., 11:00 a. m., 14th, and Greenville 8:00 p. m., 14th; Whitesville, at Union Springs, Dec. 20-21; West Point, at Cannon Chapel, 27-28; Zebulon, at Zebulon, Jan. 3-4, 1925; Woodbury and Manchester district stewards and pastors, and World's Service Council 11:00 a. m., January 8th, and quarterly conference Jannary 8th and 11th; Columbus, January 16th, 8:00 p. m. and 18th; Arbor and Richardson Chapel, at Arbor Chapel, 11:00 a. m., 24th and 11:00 a. m., 25th; Richardson Chapel 8:00 p. m. 25; Chipley, Jan. 31-Feb. 1; Odessa, 3:00 p. m., 8; Leete Hill Memorial, 6-8; Gay, 8:00 p. m., 2; Thomaston, 8:00 p. m., 4; Hamilton, 8:00 p. m., 5; Waverly Hall, 8:00 p. m., 6; Bullochville, 8:00 p. m., 7. A record breaking annual conference has just been held by Bishop Richardson at Savannah, with each pastor and pastoral charge, acquitting themselves with credit. Were it not a fact, most of us started too late? Therefore, this year let us all start in time and redeem our World's Service program. Get the budget. World's Service pledge and receipt cards, and record book at once, and go at your job in a methodical way monthly, and observing of general days: Lincoln's birthday, Easter, Children's day.—E. D. Giddens, district superintendent.

MONTGOMERY DISTRICT

First Round

Theodore, Nov. 14, 16; Tensaw, Little Zion, 18-19; Wesley and Chickasaw 21, 23; Warren Street, 28, 30; Pensacola, Fla., Dec. 5, 7; Brewton and Pollard, 12, 14; Castleberry, 19, 21; Evergreen. 26, 28; Wetumpka Circuit, Jan. 2, 4, 1925; Eclectic Circuit, 9, 11; Union Springs Sta. 16, 18; Union Springs Circuit, 23, 25; Troy, 30, Feb. 1; Montgomery, 6, 8. Dear Brethren, I am profoundly grateful to you all for your untiring devotion last year. Let me call your attention to Easter Offerings in "World Service." Let each of us plan to collect his full quota on Easter, 1925. Brothers, I am depending on you. Your brother, P. P. Wright, 606 S. Jackson St., Montgomery, Ala.

WAYCROSS DISTRICT

First Round

Liberty Hill. Nov. 15-16; Forsyth, 22-23; Barnesville and New Zion, 29-30; Macon Station, Dec. 6-7; Macon Mission, 3 p. m., Dec. 7; Waycross Station, 12-14; Manor Mission, 16-17; Douglas Mission, 18-19; Waycross Circuit, 20-21; Eastman, 27-28; Blackshear, Jan. 2-4; Folkston and Traders Hill, 10-11; Patterson, 17-18; Bainbridge and Faceville, 24-25; Valdosta, and Sparks, Jan. 31-Feb. 1; Cordele and Fitzgerald, 7-8. Dear Brethren—Our conference is over and each of us has received his appointment. I hope every man on this district will get on the job and do his best at the beginning of tho year. Organize your church and put your organization to work. Let each individual do his part and success will be yours. Let our first object be the winning of souls for Christ and His Kingdom. Remember our educational rally day February 12th. Get your programs and do your best for the cause. I trust that you did not forget Good Literature Day Nov. 16. Do your best to raise your full qota for the *Southwestern Christian Advocate*. The pastora' council and District Stewards' meeting, North End, will meet at Forsyth, Nov. 21, 1:30 a. m., South end, at Waycross, Dec. 12, 10:30 a. m. Each pastor and district Steward is requested to be present. Yours for humanity, J. H. Pinkney, district superintendent, Box 453, Forsyth, Ga.

OPELIKA DISTRICT

First Round

Ashland and Lineville. Nov. 15-16; Alexander City, 21-22-23; Benson Circuit, 19-30; Kellyton and Dadeville Circuit, December 5-6-7; Sylacouga and Rockford Circuit, 12-13-14; West Point, Goodsell Memorial and Lanett Mission, 19-20-21; Lafayette and Lafayette Circnit, 26-27-28; Five Point, Five Point Circuit, and Roanoke, Jan. 2-3-4; 1925; Rocky Mount and Wedowee, 9-10-11; Talledega Circuit and Apple Spring, 16-17-18; Opelika and Stevens Mission, 24-25. Dear Brothers —Let us begin the new year with every hope of success. Remember we are to do our best as members of the conference. Let's see to it that we raise our quota in full. Try to put the *Southwestern Christian Advocate* in each home, by doing so will help us to win. Teach the people of the World Service program. I am ready to serve you at any time. With every good wish I am your obedient servant, —. J. C. Chuman, District Superintendent.

ANNIVERSARY

On Oct. 31, Mr. and Mrs. H. C. Clark celebrated the 46th anniversary of their marriage. A large crowd of relatives and friends were present. The occasion was very attractive and inspiring. Brother Clark is a trustee and steward of Wesley M. E. Church. Mrs. Fannie Clark is one of the strongest leaders of our church. They are very successful and possess an ideal home in the community of Benton, Miss., and are highly respected by both races.—I. R. Kersh, reporter.

Quarterly Conferences

COOKEVILLE, TENN.—Oct. 19, 1924 was our first quarterly for the new conference year, 1924-25. Our beloved. Dist. Supt., F. N. Collier was present. He delivered to us a message from 9th. chapter of St. John, 23rd. verse, to a large audience. It was a message full of power and grace. Our ex-pastor, Rev. W. M. Holden, was present, also some visiting Brethren, Rev. F. H. New of Union Baptist Church, Rev. J. H. Livingston Circuit and Bro. Rust Sowell, elder of C. P. Church of this place. We are looking forward to a full year's reward again this year by the help of the Almighty against Satan.—J. S. L., reporter.

MINTER CITY, MISS.—Minter City Circuit witnessed a great victory Saturday and Sunday Oct. 25-26. It was our 4th. quarterly conference occasion. Our Dist. Supt., Rev. J. M. Marsh, was with us. Reports showed the work still active and that the presidents were at work raising their $15.00, to be reported at the district conference at Gunnison. The Dist-Supt. was at his best and preached two wohderful sermons Sunday at eleven and at night. We mean to stand by our pastor, Rev. J. H. Everett, and see that he brings up every dollar of our World Service quota and other collections. Total raised in the quarter. $85.00.—Mrs. Lulia King, reporter.

GATE CITY, VA. Our first quarterly conference was held at Gate City. It was a high day ,the spiritual tide ran high; paid Supt. in full and some left for the pastor. Everybody was glad to see and shake hands with the new Supt., Rev. A. Davis, as he was a former Supt. and pastor.—Mrs. H. L. Johnson, reporter.

INQUIRY

I wish to inquire of my brother, Tommie Lee Gates, the son of Robert Gates. When last heard from was in Round Pond, Ark. Any information concerning his whereabouts, write Miss Ethel B. Gates, Houston, Miss., Route 2, Box 47.

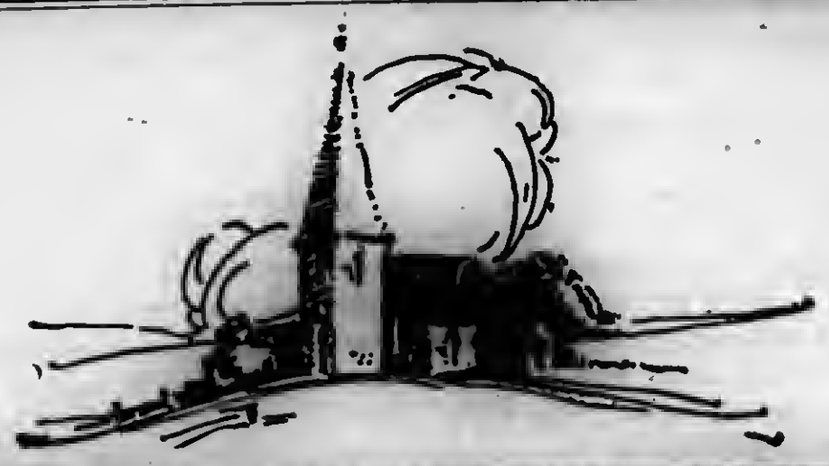




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WHAT THE CHURCHES ARE DOING

LOTTIE, LA.—Green Chapel M. E. Church. With the leadership of Rev. J. C. Coleman the new church was completed on the 29th. of Oct., 1924. Our first service was held November 4. The first bell of the new church was rung by the president of the trustee board, Bro. A. N. Miller. Scripture Lesson was read by the pastor, 122nd. psalms hymn, "I love thy church, oh God." Prayer by Brother J. G. Govner. Remarks of encouragement were made by the pastor. Three recommendations were read by Sister Astella Drakes of the Pastor's Leadership at Maringouin, Angie and Jeanerette, La.. written by the cashlers of each town. After reading the recommendations, Sister Drakes sang a solo and made remarks of his leadership, followed by Brother A. N. Miller, J. G. Govner, John Sealy, Louis Chiles, Henry Compton and also Mr. Goins. Free will offering, $14.35.—Reporter.

MADISONVILLE, TEXAS—Wilson Chapel has had a prosperous year under its leader, Rev. J. C. Stripling. Our conference year's work was closed in good shape, and onr pastor went to the conference to make his report. Sunday October 9 was Rally Day for the indebtedness on our church. The membership was divided into twelve tribes, and the captains reported as follows: No. 1, James Langam, Capt., $31.25; No. 2, Mrs. E. L. Adkins, Capt., $30.25; No. 3, Mrs. Roxie Hndson, Capt., $24.70; No. 4, M. C. Curry, Capt., $4.25; No. 5, Mrs. Tisha Curry, Capt., $11.55; No. 6, Mrs. Adline Adams, Capt., $11.50; No. 7, Mrs. Estella Williams, Capt., $22.15; No.8, Mrs. Martha Ashley, Capt., $50.33; No. 9, Mrs. Martha Holliday, Capt., $23.10; No. 10, Mrs. N. H. Lewis, Capt., $19.31; No. 11, Mrs. Pearl C. Stripling, Capt., $57.25; No. 12, Mrs. Polly Gilbert, Capt., $31.16. The grand total raised for the day including the pastor's claim, was $343.00. We thank Bishop Jones and Dist. Supt. R. B. Reid for sending our pastor back for another year.—E. L. Adkins, reporter.

JEFFERSON CITY, TENN.—We wish to thank the members and friends of Boyd's Chapel M. E. Church, Jefferson City, Tenn., for the storm that reached the parsonage Monday night, November 3. They came singing "Blessed be the Tie that Binds Our Hearts in Christian Love," led by Mrs. Jennie Ingram, leaving many pounds of choice groceries on the table. Prayer was offered by our pastor, J. G. Nash, for the many good things from onr good members and friends. Words cannot express the appreciation that we wish to show the kind people for this movement. The party was led by Sisters Annie Ingram, L. Gauthier, Sarah Simpson, Mrs. Trent, Bros. Roy Ingram, Louis Ingram, Robert Harris and many others. We wish to thank you all. Come again, for you are always welcome. Rev. J. G. Nash, pastor.—Mrs. Annie Ingram, reporter.

HOUSTON, MISS.—The sisters at Moore's Chapel Methodist Episcopal Chnrch, Houston Circuit, had a surprise supper. The sisters taking part in the supper were Mesdames Alice Hamilton, Ludie B. Moore, Belle Hamilton, Annie Belle Hamilton, Maggie Reid from the C. M. E. Church, Bessie Moore; Misses Ethel Gsllie Gates, Stelle B. Moorc, Odessel Moore, Leona Williams, Anna Williams, Johnnie Mao Gates, Mattie Mae Moore. The amount raised from the supper was $11.50. Mrs. Alice Hamilton pressnted the surprise purse to our pastor, Rev. R B. Buchannon. Sunday Oct. 12 Rev. R. B. Buchannon preached from Thes. second chapter and 18th. verse, "Wherefore We Would Come Unto You," etc. Rev. Buchannon preached a strong heartfelt sermon. We are now asking for his return. Total collection was $37.16.—Miss Ethel Belle Gates, reporter.

SEGUIN, TEX.—We desire to let our friends know that Seguin charge is a live wire and through the wise and able leadership of our pastor, the Rev. J. W. Stone, Sr., we are moving on to victory. A new library has been installed for the S. S. at a cost of $30.00 and our membership is gradually increasing. Our combined Fair and Tribe Rally was a grand success, Oct. 9-12. Three nights fair, under the management of Mrs. P. Walker, netted $41.75. The reports from the different tribes were as follows: Rueben, Mrs. V. A. Warren, chief, $11.55; Benjamin, Bro. Elmo Watson, chief, $7.80; Dan, Mrs. Maggie Oliver, chief, $12.24; Judah, Bro. Geo. Walker, chief, $19.40; Simeon, Mrs. Idella Merida, chief, $13.95; Jossph, Mrs. Eleanora Gaines, chief, $25.11; pub. col., $5.01; S. S., $1.41; total col., $138.21. With the help of our pastor as leader and the aid of his good wife our chnrch is being brought up to the standard that breaks all past records. He seems to be the right man in the right place. He knows how to pnt the program of the church over, if the members will only follow. We are hoping to close a most successful year in the history of onr church. Rev. J. W. Stone, Sr., pastor.—V. A. Warren, reporter.

MINTER CITY, MISS.—We had a rally with the small membership at St. Mary on the Minter City charge and raised $61.88. We think that good for our little membership of 25 members. Our pastor is just fine, he is doing all he can to bring up a round report and is pushing every cause. The Ladies' Aid, Epworth League and W. H. M. and W. F. M. Societiss will bring up their $15.00 each. We are going to do our best. M. L. Williams, reporter.

DANTE, VA.—Sunday Oct. 19 was a high day at Dante. The people rejoiced to see their new pastor returnedto them. Though he is starting on his third year, but he always seems new to us. After the morning service he was met with a great surprise at the home of Brother Webb. A table of all kinds of choice groceries for him and his loving wife. We thank the kind bishop for his all vigilant eye and God guiding spirit for sending our loving shepherd back to us again, H. L. Johnson, pastor.—Sidney Smith, secretary.

INDIANOLA, MISS.—Rasberry Chapel repeats herself. On the third Sunday in last July $542 were laid on the collection table in Rasberry for building purposes. We immediately put on another rally to be pulled off on the third Sunday in October, as an effort to raise $500 more. The third Sunday in October came and as truly as the day came the $500 were realized, and more. During the week following the rally day the local members of Rasberry have continued to work, realizing from a social entertainment on Friday night $28, and on Saturday in quarterly conference, $25, which gives Rasberry a total for the wesk of $594. We could not fail to mention Jerusalem, another little church of the Indianola charge. On Sunday the faithful members of Jerusalem laid on the table for benevolence, Dist. Supt. and pastor, altogether $71.60. St. Peter, our other church of the charge, also came forward with $5.00 for the Dist. Supt., which gives us a grand total for the week of $670.60. We heartily express our thanks to our good frisnds and visitors for their co-operation in our drive.—Reporter.

PELAHATCHIE, MISS.—October 17 was an enjoyable sight at Little Zion M. E. Church. There was an old time feast givsn at the church under the leadership of Rev. H. E. Morgan and J. B. Jones. The church was decorated nicely with sall willas and pretty flowers of all colors. The young ladies played well their parts. We thank Miss Classia Armond who came seven miles and took an active part with us, also Mr. and Mrs. Quinn, who are strangers, for their aid, Miss Ada Robinson for her co-operation and Mrs. Anna Harris who entertained at her residence and raised $14.50. Total collection was $68.75.—J. B. Jones, reporter.

LAKE CHARLES, LA.—On Sunday Oct. 19, Warren Chapel M. E. Chnrch was honored with the presence of Rev. C. Spears, ex-pastor, who served here the years of 1920-21-22. Rev. Spears preached two excellent sermons at 11 A. M. and 8 P. M., respectively. The large number of people who heard Rev. Spears rejoiced at his preaching and are wishing for a return engagement. Rev. T. A. Hampton conducted devotional exercises at both services. Mr. Frank J. Davis, Sunday School Supt., is having a large attendance on Sunday mornings. The Epworth League presented a musical program on Sun. Oct. 19 at 6:30. One of the largest crowds on record was present. The junior choir and its leaders, Misses Jessie Mae Caroline and Ruby Washington, furnished the music. Addresses by Rev. C. Spears, Rev. T. A. Hampton and Mr. Lewis Dervis, Jr. Supt., featured the day. Vocal and musical solos and Mr. Edward Pellronne's paper, subject "A Man", also pleased the large crowd. Mr. Allen Gordon was elected secretary and took over the office Sunday Oct. 19, 1924.—Lewis Dervis, Jr. Supt.

SPRING, TEXAS—To the readers of the Southwestern comes our report of the our Mock Annual Conference at St. Paul Methodist Episcopal Church. Reports from each district were as follows: Beaumont, Mrs. Viola Mays, D. S., $34.50; Houston, Mr. Laz Sherman, D. S., $41.25; Marshall, Mrs. V. C. Kindle, D. S., $11.00; Navasota, Mrs. Ella Blacknell, D. S., $23.50; Palestine, Mrs. C. L. Griffin, D. S., $49.13; Paris, Mrs. F. A. Silas, D. S., $35.35; Sunday School, A. B. Roberts, Jr., superintendent, $10.00; total for rally, $204.73. Again St. Paul, Spring, Texas, goes over the top; paying all claims, pastor and district superintendent. Total raised for year, $1,235.96. Now again we are proud of our wise district superintendent and Bishop Jones for sending back to us our loving pastor, Rev. H. J. Johnson and hi sestimable wife to share with us another year, the blessings of God. We hope to keep our place in the rank as a place of doing things as asked by the general church. We ask the prayers of all who read.—Rev. H. J. Johnson, P. C.; M. M. Bryant, reporter.

CHARLESTOWN, W. VA.—Mt. Zion Methodist Episcopal Church: On October 26, the morning services were witnessed by a baptism. There were present a very large audience; services were well attended throughout the day. A musical program was rendered by the Mt. Zion Methodist Episcopal Church choir, assisted by the Charlestown Jubilee Quartette. The offering lifted was as follows: Mrs. Ella Farrel, $85.00; Mr. Edward Morgan, $54.00; Miss Laura Lee Morgan, $83.00; Mr. William Russ, $49.90; total, $261.10. We wish to thank all who contributed to the success of the captains, throngh this great messenger of our chnrch, the Sonthwestern. G. J. Farrell, W. F. Jackson, managers; Mrs. Hattie Thompson, musical director; Miss Laura Lee Morgan, organist; E. W. Johnson, pastor.

AMORY, MISS.—Corner stone laying at St. James M. E. Church. Bishop I. B. Scott of Nashville, Tenn. was with us and a great crowd greeted him. At 2:00 o'clock dinner was

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served to a host of people of both races. At 3:30 P. M. Bishop Scott delivered the principal address, subject, "Some Elements of the Christian Church," which was enjoyed by all. At 4:30 the bishop layed the cornerstone which was witnessed by more than one thousand people. On Monday night his lecture was a masterpiece and it thrilled his hearers as never before. Visiting pastors were: Revs. L. A. Armstrong and W. H. H. Murrell, and others. Collection for the day was $865.20. Rev. N. R. Clay, pastor, W. B. Brandon.

BASTROP, LA.—The fifth annual session of the Monroe District Sunday School Convention of the Louisiana Conference was held at Mount Olive M. E. Church, Bastrop, La., the Rev. T. P. Norris, pastor, Revs. J. A. Lindsay, Dist. Supt., on September 26, 27 and 28, 1924. Welcome address by Miss Tivis Whitlow, response, W. C. Haywood. Too much praise cannot be given the community choir, under the leadership of Prof. R. G. Steptoe. We were also favored with an interesting paper and address in the proper training of children for the Sunday school by the following: Miss C. M. Norris, Prof. R. G. Steptoe, Mr. Willie Moore and Mrs. R. G. Norrie. The following ministers were present and preached to the delight of all present at the convention: Revs. Jarret Green, J. D. Frazier, W. C. Haywood, W. L. Williams and the Dist. Supt., Rev. J. A. Lindsay.—W. C. Haywood, Sec. and reporter.

SOUTH HIGH POINT, N. C.—Brooks Memorial M. E. Church: October 26, 1924, was the close of our conference year, and one of the best in the church's history of 19 years. We sent our pastor up to the conference with salary in full of $1000.00, and having paid his board and lodging of $108.00. We paid our District Superintendent in full. On the benevolence, our church has done her best, paying $120.00, in the World Service and paying all our other benevolences in full. Our little church of now 86 members has progressed more than two hundred and fifty per cent in the last two years with our beloved pastor, Rev. J. E. Brower at her head. We thank the Woman's Home Missionary Society for placing a beautiful carpet on our floor costing $162.50. Total amount raised for the year $2,962.93.—N. M. Gannaway, reporter.

KEYSER, W. VA.—Our Men's Day Exercises November 9th, were a success. As a starter we raised $80.00, and help to raise $100.00, on Woman's Day, November 30th. Rev. Dr. Naylor held his third quarterly conference Monday night, October 27th, at which time good reports were made. No decrease to date in World Service collections. J. G. Grant, pastor.

GONZALES, TEXAS.—Henson Chapel M. E. Church, under the excellent pastorate of the Rev. H. M. Ellison is wide awake and at work. The great Auto Rally closed Sunday, November 2nd., having raised $100.37. There were six cars in this race, operated by the following named chauffers, Mrs. C. P. Marshall, drove the Buick, amount raised $19.30; Mrs Ida Batean, the Dodge, amount raised $12.51; Mrs. S. W. Walker, Nash, amount raised $13.16; Mrs. Sarah Glover the Ford, amount raised $14.00. Miss Hattie Gilmore, the Packard, amount raised $16.40; Mrs. V. M. Porter, the Paige, amount raised $25.00. The Paige driver having the largest amount, will be given a free trip to the annual conference. We are glad to say our church is in a prosperous condition. Rev. Ellison has done a great work here, bringing this charge from the circuit to a station meant much, as we have done more and better work, ever since. He is a tireless worker and deserve much credit for his excellent work. We hope to begin erecting our new parsonage soon.—Mrs. V. M. Porter, reporter.

ELLIOT CITY, MD.—The South Baltimore District Epworth League Cabinet, held its second quarterly meeting at Mt. Zion Methdoist Episcopal Chnrch Elliot City, Md., Tuesday, November 11. The meeting was called to order by the President, Rev. C. S. Briggs, at five o'clock. Though the officers are widely distributed over the district from Baltimore City to Calvert County, Md., ninety-nine per cent were present. An intensive program was adopted for the promotion of Junior, Senior and Intermediate Leagues upon the district. Those present at this meeting were: Rev. J. S. Carroll, District Superintendent, Rev. C. S. Briggs, District President, Rev. C. D. Hall, First Vice President, Rev. I. H. Carpenter, Second Vice President, Mr. Deaver Boston, Fourth Vice President, Rev. Alhert J. Mitchell, Conference President and Chairman of the Executive Committee, Mrs. Marion Richardson, Superintendent of Junior League, Mrs. I. H. Carpenter, Secretary, Miss Emma S. Hall, Assistant Secretary, Rev. T. S. Tildon and Rev. R. R. Robinson, member of the Executive Committee. The visitors present were Dr. D. W. Hays, Rev. L. J. Valentine, Mrs. J. S. Carroll.

SHREVEPORT, LA.—St. Paul Methodist Episcopal Church takes another step forward. Eight weeks ago our energetic and efficient pastor launched two Financial Drives; one to get means to pay for indebtedness on pavement and insurance, and the other to make up the deficiency in pastor's salary; and as a result, three hundred and sixty dollars were realized. One hundred and fifty four dollars were raised by assessments on said local indebtedness; and two hundred and six dollars were raised on pastor's salary, through entertainments given by four of the auxiliaries of the church, viz: Woman's Home Missionary Society, Mrs. W. J. Walker, President, Mrs. Mary Daniels, Vice President, Mrs. O. L. Lucae, Secretary $56, Ladies Aids, Mrs. Laura Williams, President, Mrs. Julia Allen First Vice President, Mrs. Emma Chambers, Secretary, $50. Sunshine Circle, Mrs. P. J. Turner, President, Mrs. B. C. Thomas, Secretary, $50, Ruth Gleaners, Mrs. O. L. Lucas, President, Mrs. Cora V. Hall, Secretary, $50. Too much praise cannot be given these worthy women for their splendid accomplishments in the kingdom's task. The reports read in the third qnarterly conference showed progress in every department of our church work. The District Superintendent expressed himself well pleased with the forward movement of the church work here.—Mrs Mary Daniels, reporter.

WEST POINT, GA.—Sunday, October 19th was a real nice balmy day for worshiping and the good people of Cannon Chapel took advantage of the day. Sunday School was held at the usual hour with the faithful Superintendent B. J. Billingslea At 11:30 tht pastor, Rev. Wm. M. Melton presched from 144 Psalms, 15 v. He never fails to bring a message to help his people. The Epworth League is still alive and was presided over by President, Bro. W. M. Lee, at 4 p. m. Then, at 7 prayer services were con-

(Continued on Page 16)

OBITUARY

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

WRIGHT—Sister Icy Wright departed this life Thursday Oct. 9, 1924. Sister Wright was a faithful member of St. Peter's M. E. Church, Lake Providence, La. Her remains were laid to rest in Good Samaritan Cemetery. The funeral was conducted by Rev. W. C. Haywood.

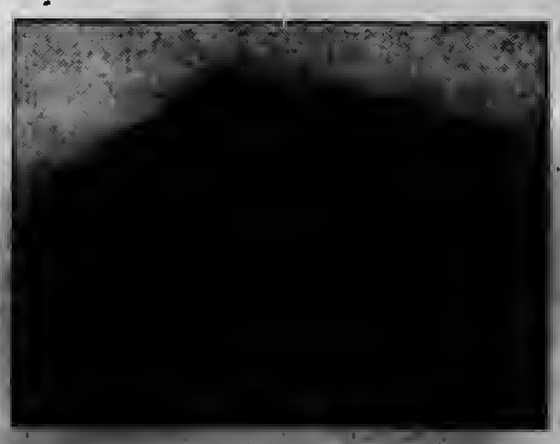
RANDOLPH—Warneta Randolph departed this life Oct. 19, 1924, in Little Rock, Ark. Her remains were brought to Lake Providence, La. and buried from St. Peter's M. E. Church Oct. 21, 1924. The funeral was conducted by Rev. W. C. Haywood, assisted by Rev King of A. M. E. Church.

GREEN—Bro. Peter Green died Oct. 25, 1924, at the home of his daughter, Lake Providence, La. He was a faithful servant of God and died in full faith of his Maker. The funeral was conducted by Rev. W. C. Haywood and Rev. Geo. Owens.

JOHNSTON—On August 2, 1924, Brother Albert Sidney Johnston departed this life. He was a member of the Pleasant Grove Episcopal Church and had been a stern member of the church ever since he was 12 years of age. Spent 3 years in Wiley University. His death was quite a shock to the church and community and friends. He leaves a mother and sister, Mrs. B. J. Thompson to mourn his loss. Born Dec. 23, 1900. Age 24 years. Rev. James Felder officiated.

RUTLEGE—Sister Mattie E. Rutlege, wife of Rev. A. R. Rutlege, died July 20, 1924. She was converted and received in the Methodist Episcopal Church, 40 years to date of her death by Rev. Peter McCray, at Reddick, Fla., in 1884. She was married to Rev. A. R. Rutlege in 1866. She was a loving wife and a faithful Christian They lived together 37 years. She worked side by side with her husband in the ministry. in 1918, they moved to Clearwater. The pastor and members had been struggling for 15 years, trying to get a church. They did not succeed. In 1919, Rev. Rutlege, organized the Methodist Episcopal Church in his house, with his dear wife. Sister Rutlege and her husband laid the foundation of the Methodist Episcopal Church in Clearwater. Letters and telegrams of sympathy were sent from Jacksonville, Orlando, Tampa, St. Petersburg, Eustis, and many other places Funeral sermon by Rev. W. O. Bartley. Remarks by other ministers. These ministers rendered excellent services. Sister Rutlege, said to a crowded room of friends on Wednesday, July 16, when she could talk, that she was ready and willing to go Home with Jesus, for her hand was in Jesus' hand and He was leading her home. She leaves a husband, 3 sons, Rev. S. P. Rutlege, our pastor at Orlando, C. C. Rutlege, one of the leading officials of our church here, and one sister, 3 brothers, and a large number of sorrowing friends.

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SPECIAL NOTICES

The address of Rev. J. O. Dixon is now Springfield, Tenn., formerly 118 Fairfield, Avenue, Nashville, Tenn.

The Board of Examiners of the Atlanta Annual Conference will meet December 2nd, 1924, at 10:00 o'clock a. m., in the Metropolitan Methodist Episcopal Church, Rome, Ga. All persons who are to appear before the board for examination will please be present with their books at the above named place and time.

The Rev. Thaddeus McDade, who has been sick one year and four months, wishes to thank the brothers of the Knights of Pythias for their loyalty, kindness and friendly interest shown us, on October 8, by presenting us a cash purse and many pounds of choice groceries. Our hearts were deeply touched by the sympathy extended us by the Mothers' Jewels in bringing us many pounds of groceries. This movement was led by Sister Nettie Pollock, the Director of the Jewels. We also thank the pastor and members of St. Paul Methodist Episcopal Church for their liberal contribution. May the blessings of the Almighty rest upon these good people.—Ethel McDade, reporter.

CRESCENT CITY NOTES

On November 30th, at Grace Methodist Episcopal Church, corner of Iberville and Prieur Streets, at 3 o'clock in the afternoon, there will be a thank offering service, and program rendered for the benefit of the Woman's Foreign Missionary Society of the New Orleans District. All presidents and members of the local auxiliaries are requested to be present. We will be highly favored to have Mrs. T. B. Cooper, to address this meeting. Mrs. Cooper was a delegate to the General Conference. The public is invited to come and hear her.—Mrs. E. A. Brantley, president; Mrs. L. D. Walker, corresponding secretary.

Woman's Column

FOREST, MISS.—To the Women of Woman's Home Missionary Society of the Mississippi Conference: Dear Sisters: Our Thank Offering season is at hand, our Thank Offering Slogan, "A Thankful Heart." We are very grateful to yon for what yon have done in the past, we hope to make this our banner year, in prayer and Thanksgiving. I prayerfully urge that a Thank Offering service will be held by every auxiliary in the Conference and a Thank Offering secured from every member and friend of the Society, by so doing we will place our Conference on record as never before, and it will mean in the coming year not only caring for our Missionaries and Deaconesses who are giving their lives for service but additional help for our National Institutions. The more we give the more we will have to give. "God blesses the Cheerful Giver." Yours for service, Mrs. R. N. ones, Conference President.

The women of the Holly Springs District in the fall convention have pledged themselves to meet at E. L. Rust Girls' Home on the regular meeting day of the Asbury Auxiliary, (the first Monday in December). Each auxiliary will send by their delegate not less than ten dollars. This money will be used for dues and pledges for scholarship. Every church in the upper Mississippi Conference is asked to attend this meeting. Sisters, we want to make this meeting a record breaker. We are not doing our duty as we should toward our own. Let's show the world we are not satisfied to be dependents always. Come or send. You will be inspired. The students, more than four hundred in number, will thrill you. Come! Holly Springs invites you. Yours in Christ, Mrs. Emma Eizle, Cor. Sec; Mrs. S. K. Phillips, Pres; Mrs. E. H. McKissack, Treas.

MARRIAGES

RILEY-YATES—Mr. John Riley and Miss Lillian Yates were quietly married at the residence of Mrs. Ella Powel on Nov. 3, 1924, Lake Providence, La. Rev. W. C. Haywood officiated.

CUNNINGHAM-BURSON—Mr. John Cunningham and Mrs. Annie L. Burson of Chattanooga, Tenn., were quietly married on Sept. 21, at the Stanley Chapel M. E. Church parsonage. The Rev. W. C. Adams officiated.—Reporter.

JOHNSON-WATTS—The pastor of Rev. H. J. Johnson, of Spring, Texas St. Paul Methodist Episcopal Church, was happily joined in holy wedlock to Miss Bennie Watts, at the home of the bride's parents, Mr. and Mrs. Watts, Teague, Texas, Thursday morning, October 9, 1924, at 8 o'clock.—M. M. Bryant, reporter.

FORD-POLLARD—On Oct. 23, Mr. A. Ford and Mrs. Serrenia Pollard were married at the residence of the bride, 26 N. Commercial St., Natchez, Miss. Mr. Ford is a local preacher of St. John M. E. Church and Mrs. Ford is a member of Rose Hill Baptist Church. Rev. E. G. Webb officiated.

CARD OF THANKS

I take this method to thank the good members of St. John M. E. Church for the shower party that left many good things at the parsonage. It was led by Bros. D. Spellman, Abe Spellman, and Sisters Virginia Spellman, Mollie Rollen, Fannie Allen and Bro. Leonard Ellis with another basket of groceries, followed by Bro. L. B. Bates with a pair of $8.00 shoes and one half ton of coal and some fine fresh meat and Bro. Wm. Ellis presented the pastor with a nice purse on a suit of clothes. Come again good members. God bless you.—E. G. Webb.

I wish to thank Mrs. Tack Davis, a member of the Baptist Church, for a basket of groceries, also Mrs. Rose Chomble, who is of the same church. Too much praise cannot be given to the members of Cottonport and our loving pastor, Rev. O. J. Harvey, for their kindness. Rev. Lashington improves very slowly.—Mrs. G. A. Lashington, Cottonport, La.

INQUIRY

I wish to inquire of my uncle, Tommie Gates. His father was named Pidrow Gates, his mother, Marie Ervin. When last heard of her was at Washington, D. C. He is a lawyer and a medical doctor. Any information concerning his whereabout, write to Ethel B. Gates, Houston, Miss., Route 2, Box 47.

WHAT THE CHURCHES ARE DOING

(Continued from Page 15)

ducted by Bro. Siam Worthan of Emanuel Chapel C. M. E. Church. The good people of the above name church came with their pastor, Rev. W. T. Mackey who preached at 8 p. m. from Genesis 22, chsp. 8 v. Music rendered by the choir at the close of the services; many came forward and communed together. Collection for pastor $71.25. This has been a pleasant conference year with the pastor who has worked unceasingly since he has been here.—Rev. Wm. M. Melton, P. C.; E. L. J., reporter.

BIRMINGHAM, ALA.—Sunday, Oct. 19th, was a great day with old Enon Methodist Episcopal Church, the Pastor, Rev. J. W. Whitfield, baptized and added 15 persons to the church. This is our pastor's fourth and best year with us, we all love him and his wife. We have paid our elder and raised this year $2,225.50, we gave our pastor a new suit of clothes and sent him t othe conference feeling good.—Mrs. B. G., reporter.

BENTON, MISS. — Mt. Pleasant Methodist Episcopal Church pulled off a rally for the stewards on October 12. Four captains were selected from the corps of leaders. The twelve remaining leaders and their classes were divided between the captains. The campaign lasted four weeks, as a resnlt Captain No. 1, Mr. Prince Johnson raised $34; No. 2, Mr. Greely Gorden, $15; No. 3, Mrs. Mallie Walker, $28; No. 4, Mrs. M. B. Fibbs, $25; public collection, $2.25; total, $106.10. Mt. Pleasant is planning to go over the top on all claims by Thanksgiving Day.—I. R. Kersh, reporter.

HUFSMITH, TEXAS.—We wish to thank the members and friends of Salem M. E. Church of Hnfsmith, Tex., for the storm that reached the parsonage Thnrsday night October 23. They came singing, "There's a Stranger at the Door." There were forty in the party. Ten gallons of ice cream was served after which a paper was read by Miss M. A. Pryor. Miss Eva Akeys of Houston presented to Mrs. Maggie Edwards the sum of $10, given by the following: Mrs. Pryor, $1.15; M. Steward, $1.00; M. Page, $1; M. Smith, $1.25; C. Thompson, $1; P. Thomas, $1.01; S. Blackshear, $1.10; C. King, 2; E. D. Yates, $2.30; M. Walton, $1; grand total, $10. We trust the pastor and his good wife will be returned to us for another year.—Miss Mae Pryor, reporter.

MERONEY, ARK.—On Victory Day Sunday, October 12, we the members, Liberty Chapel, M. E. Church, were glad to lay on the table from one to two and a half dollars each to help in the world wide struggle. Mrs. Mary L. Sanders read to us a paper on Vilctory Day giving us same helpful information. Brother A. R. Frazier gave us a brief and short lecture. Brother J. G. Sanders, did what he could to help push the needy cause. We are proud to say we are still alive nnder the leadership of our Pastor, Rev. J. W. Terrell. Total amount collected $22: A. R. Frazier, $1.00—I. B. Frazier, $1.00; Estelle Frazier, $1.00; Robert Frazier, $1.00; Mattie F. Terrell, $1.00; G. J. Sanders, $1.00; Mary Sanders, $1.00; T. L. Sanders, $2.50; Annie B. Sanders, $1.00; Henry Sanders, $1.00; Inez Sanders, $1.00; J. M. Sanders, $1.00; H. R. Sanders, $1.00; J. C. Sanders, $1.00; S. A. Sanders, $1.00; Isaiah Sanders, $1.00; Elizabeth Sanders, $1.00; Neely Lewis, $1.00; G. B. Sanders, $2.00; Susie Nolan Visar, 25c.—Mattie F. Terrell, reporter.

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The Southwestern Christian Advocate

LORENZO H. KING, Editor | Vol. 51 New Orleans, November 27, 1924. No. 49. | THE METHODIST BOOK CONCERN, Publishers

"Thanksgiving"

Applied to the Day as an American institution, "Thanksgiving" is a relatively new term. As a word in our human vocabulary, the term is as old as human speech; as an expression of human gratitude it has become aged by the centuries.

Thanksgiving is a religious impulse of deepest significance. It is, next to worship, the highest expression of the human heart. It is a species of worship. Central to its conception is the object to which it is directed. It recognizes that object as its benefactor, upon which it is dependent, for the satisfaction of its essential needs. Toward that object, it is the expression of one's gratitude for benefits received.

Love and Thanksgiving are akin. Like the keys of a musical instrument they form the major and minor keys, respectively of our emotional nature. There is a natural transition from the minor of gratitude to the major of love. Both are requisite to the melody and symphony of life. Until such an emotional experience fills the breast of the individual toward the bestower of his benefactions, disharmonies of life obtain and the fine qualities of life remain inarticulate.

This experience becomes more fundamental and compelling in proportion to the vitality of the needs supplied and of the source of their satisfaction. Both individual and our nation are called upon during this annual Thanksgiving season to count those blessings that have enlarged and enriched our lives for the past twelve months. While many such may have seemed to come to us in the natural, logical adjustment of circumstance, we do well to reflect on their deeper significance and relationships. For every good gift and every perfect gift has the spiritual significance of having come from Him who is the Source of all benefits and goodness.

Reviewing the prospects which now spread out before the nation in this year of our Lord, and for which we must be religiously thankful, is the peace which, as a nation, we enjoy amid the turmoil and uncertainly of many of the nations of earth. Our navy is scrapping battleships and our government is contemplating another arms parley looking toward the scrapping of the navies of the world so that war shall be no more. Thank God for the prospect, confirmed by the sanctions of an awakened, aroused, resolute Christian public opinion, that this slaughter of the innocents shall not happen again.

Our material prosperity is a source of national elation and Thanksgiving. We are a rich and increasingly enriched nation. Our wealth has reached the hundreds of billions and the nations abroad are our debtors. Our bonds and stocks have reached new high levels. Our farms and forests are producing such stupendous wealth as makes small the fabled wealth of Croesus of old. Never did the nation favor more roseate and aureate prospects.

Oh, give thanks unto the Lord for he is good, for his mercy endureth forever!

But our spiritual blessings are more numerous and significant for national welbeing. Our new consciousness of the indispensableness of spiritual forces for effecting social culture and stability is one of the most valuable assets of modern times. Our sense of shame for spiritual poverty in national life during the past is another of our national assets. The freshness of Jesus, his imperative sovereignty in human life, his immediacy and supremacy in the human consciousness at the present time, each and all of these are among the most compelling arguments for giving thanks unto God for his imminent providence in our present national and world life.

Thank God for the prospect of a new day, a new religious emphasis, a new spiritual culture, a new social order, all of which seem to appear in brilliant colors on the sky of human hope against the darksome background of past years. Verily happy is that nation whose God is the Lord and whose people are workers of righteousness.

THE BASIS OF EMPIRE

Several weeks ago there was held in London a Conference on Religions within the Empire. Being held under auspices of the School of Oriental Studies and the Sociological Society, the gathering attracted wide attention.

In his inaugural address the President, Sir Francis Younghusband said, among other things, that included in the Empire there were "more

> Mohamedans than Christians, and at least twice as many Hindus as Mohamedans; also many millions both of Buddhists and of adherents of primitive religions of every grade. Even in the oldest of these religions there were signs of vigorous life. The British Government aimed at being strictly impartial in its dealings with all these forms of faith, but this necessary neutrality of the State did not mean indifference to religion as such. The ultimate basis upon which the British Empire should stand must be religion. If the component nations of the Empire could be sure with all their differences they were at heart working for the best things in life, then they would be able to hold firmly together even in the laxative times of peace."

This is the basis of which the vigor and greatness of Empire must rest—its religious idealism and vitality. In the wake of history, the wreck of empire is revealed at the point where religious values become lost sight of or subordinated to the crasser more material values. "Blessed is that nation whose God is the Lord" is as accurate a description of national security and permanence as it was when uttered centuries ago because it is written divinely in the constitution of things.

The principle of National righteousness is being more vigorously espoused now than perhaps ever before among the world's nations since the disillusionment of the world-war. Spiritual values are coming into the ascendency as most desirable for an adequate basis of enduring empire and government.

President Coolidge, said recently at the unveiling of the monument to Francis Asbury erected in the capitol of the nation to Methodism's Pioneer Bishop,

> "Our government rests upon religion."
>
> "The government of a country never gets ahead of the religion of a country."
>
> "—The real reforms which society in these days is seeking will come as a result of our religious convictions, or they will not come at all."
>
> "An act of congress may indicate that a reform is being or has been accomplished, but it does not of itself bring about a reform."
>
> "We cannot depend on the government to do the work of religion."
>
> "Something has continued to guide the people. No tumult has been loud enough to prevent their hearing the still small voice."
>
> "There are only two main theories of government in the world."
>
> "One rests on righteousness, the other on force."

What the nation needs is the frank recognition of these axioms not merely by our President but by the people. Such practical recognition will furnish the motive for Christian social ideals and a necessary dynamic in bringing about our much needed social reforms both of individual character and in our institutions.

If the people of these two greatest government of the world—Great Britain and the United States—will yield themselves to the conviction, which is the essence of evangelism, that the greatness and progress of a nation of government is conditioned on and determined by religion, it will not be long before we will arrive at the door of the temple of peace throughout the world. When the chancelries of the nations shall allow religion to displace narrow national diplomacy, which seeks its sole and only welfare rather than that of the family of nations, then will the Son of Righteousness arise having in his wings healing for all our ills national and international.

Herein lies the task of the church of Jesus Christ in this generation: to install religious convictions in the rulers and administrators of the governments of the earth. Can Christianity alone accomplish the task or must there be a division of labor among the other living religions of the world that exhibit such vitality and aggressiveness in other parts of the world.

A SCHOOL OF THEOLOGY

Dr. W. H. Riley, President of the Board of examiners of the Lexington Conference, ably supported by his board, during the last week of October conducted very successfully a Conference school of Theology sponsored by the Commission on Conference Courses of Study of the Methodist Episcopal Church, Dr. Allan Mac Rossie, Director.

Calvary Church, our newly acquired property in Louisville, Kentucky, was host to the conference and every necessary provision was made by Pastor Starks and his congregation to facilitate the success of the work..

Representative men and leaders of the Conference were present lending their assistance to the effort. District Superintendents R. F. Broadus, E. A. White and H. M. Carroll gave co-operative direction and strong addresses. The Rev. W. P. Kellogg gave an incisive address on the "Influence of the Parsonage." The Rev. J. E. Burton sounded a deep spiritual note in his address on "Deeper Consecration for our Ministers." Dr. B. F. Smith's able address was entitled "Dead Line in a Minister's Life." Dr. H. W. Tate was interesting on "How I prepare My Sermons", and Rev. J. E. Wood thrilled the audience on "God's Promises in the Bible."

At the regular intervals, the several classes held their academic sessions and poured over the work of the examiners. The arrangement was so successfully carried out that at the session of the Conference there did not occur the feverish rush and excitement customary at the seat of the Conferences vitiating and invalidating the desired results. Here was a real school where the students were impressed with the realism of their task and were aided and guided in its creditable performance.

Dr. Riley and his Board of Examiners have thereby rendered the Conference and the church a highly creditable service whose results will tell during coming years in an improved type of ministry for the Lexington Conference.

THE WORLD'S WHISPERING GALLERY

Jesus, Non-Christians and the Methodists Speak

By E. Stanley Jones

What Jesus said:

Go ye into all the world and preach the gospel to every creature baptising them in the name of the Father, Son and Holy Spirit.—Jesus.

Other sheep have I which are not of this fold. Them also I must bring that there may be one fold and one shepherd.—Jesus.

And ye shall be witnesses unto me in Jerusalem, in Judea, in Samaria and unto the uttermost parts of the earth.—Jesus.

The voice of Jesus is unmistakable and clear

What Non-Christians are saying:

India must come to a universal religion. That universal religion will be Christianity—modified by our own genius and culture.—Leading Bengali Nationalist.

The destiny of India hangs upon the solution of His person and our relationship to Him.—Brahmo-Samajist.

If to be like Christ is what it means to be a Christian I hope you will all be Christians in your lives.—Hindu Judge.

The New Testament and the Bhagamad Gita are competing on almost equal terms for the domination of my heart.—Mahatma Gandhi.

The thing that strikes me about Christ is His imaginative sympathy. He could feel the darkness of the blind, the leprosy of the leper, the degradation of the poor, the loneliness of the rich and the guilt of the sinner He called Himself the Son of Man and also the Son of God, we must leave it at that.—Hindu Professors, North India.

There is growing up in India a Christ-cult, apart from the Christian Church. Its underlying principles and motives are service, love and self-sacrifice.—Hindu College President.

The solution of the problems of the day depend upon the application of the spirit and priciples of Jesus to those problems.—Editor Hindu Social Reform Weekly.

Great souled Christ, on this the blessed day of your birth, we who are not Christians bow before you. We love and worship you, we non-Christians, for with Asia you are bound with the ties of blood.

We the puny people of a great country, are nailed to the cross of servitude. We look mutely up to you, hurt and wounded at every turn of our torture—the foreign ruler over us the crown of thorns; and our own caste social system, the bed of spikes on which we lie.

The world stands aghast at the earth hunger of Europe. Imperialism in the arms

METHODISM'S FINANCIAL SHOWING IN 1924 BENEVOLENCES BEING A COMPARATIVE STATEMENT OF RECEIPTS AND DISTRIBUTION TO BOARDS

	Seven Months Ended 5-31-24	Five Months Ended 10-31-24	Year Ended 10-31-24	Year Ended 10-31-23	Increase Decrease	
Board of Foreign Missions	$1,005,936.59	$1,651,042.96	$2,656,979.55	$ 4,616,289,23	**$1,959,309.68**	**42.4%**
Board of Home Missions and Church Ext	1,005,936.59	1,651,042.96	2,656,979.55	4,616,289.28	**1,050,308.73**	**42.4%**
Board of Education	527,767.84	364,205.69	891,973.53	911,812.72	**19,839.19**	**2.2%**
Board of Education for Negroes	351,206.81	184,543.44	535,750.25	606,078.01	**70,327.76**	**11.6%**
Board of Sunday Schools	188,422.03	145,665.14	334,087.17	319,202.56	14,884.61	4.7%
American Bible Society	82,530.46	48,555.04	131,085.50	142,683.86	**11,598.36**	**1.8%**
Board of Temperance, Prohibition and Public Morals	82,530.46	60,715.22	143,245.68	142,683.86	561.82	.4%
Board of Epworth League	57,672.83	42,474.97	100,147.80	132,225.04	**32,077.24**	**24.3%**
General Deaconess Board	24,762.30	21,836.92	46,599.22	42,810.13	3,789.07	8.8%
Board of Hospitals and Homes	19,261.49	42,474.96	61,736.45	33,300.76	28,435.69	85.4%
Board of Conference Claimants	5;499.20	36,437.69	41,936.89	9,508.80	32,428.09	341.1%
Commission on Conference Course of Study	23,333.35	14,557.96	37,891.31	39,999.96	**2,108.65**	**5.3%**
Commission on Life Service	32,976.06	18,197.44	51,173.50	45,731.74	5,441.76	11.9%
Committee on Conservation and Advance	519,707.59	.....	519,707.59	827,323.50	**78,566.35**	**9.5%**
World Service Commission	.....	229,049.56	229,059.56	.....		
Other Interests	173,376.76	89,306.91	262,683.67	272,696.80	**10,013.13**	**3.7%**
TOTALS	$4,100,920.36	$4,600,106.86	$8,701,027.22	$12,758,636.27	**$4,057,609.05**	**31.8%**

The record is written. Whatever the achievement, it cannot be altered. As never before and in no uncertain voice Methodism was summoned by her leaders to her vast task of missionary and benevolent endeavor to meet the world's harrassing needs. Her reaction to the call is written in the above figures which we do well to ponder. For from these figures we are justified in interpreting the mind and attitude of the church toward the task.

It will be observed that the table naturally falls into two divisions. The first seven months of the fiscal year ending May 31st, 1924, shows receipts and distribution of $4,100,920.36; the second half of the year comprises the period of 5 months from May 31st, to October 31, 1924, and shows a totalof $4,600,106.86, a grand total of $8,701,027.22 as against last year's 1923 total of $12,758,636.27. Thus 1924 shows a clear decrease of $4,057,609.05 over the church's receipts for 1923, or a 31.8 percentage. This record is alarming in the face of the world's pressing needs, and presents a rather dark picture for those of us who are feverishly contemplating the Christian conquest and evangelization of the earth. We shudder lest our church may be found doing less than her share for realization of our God-inspired dream.

Fortunately the figures disclose some lights in the picture, some rifts in the clouds. While nine of the boards suffer a decrease over their 1923 receipts, happily there were five other boards that made an appreciable increase. The Board of Sunday Schools, the General Deaconess Board, the Board of Hospitals and Homes. the Commission on Life Service, and the Board of Conference Claimants ranged in their increase from 4.7 per cent to as much as 341.1 per cent. And in case of the Board of Hospitals and Homes and the Board of Conference Claimants, that show the largest increase, the gains were made during the second half of the year since the Centenary guarantees terminated and under the new World Service program and appeal. Here evidently is the indication that these two boards hold a sustained and very vital place in the affection and interests of our people. It is most gratifying to observe that the Board of Conference Claimants, practically outlawed in the previous benevolent scheme from sharing in the gifts of the church, under the new regime, is receiving at the hands of Methodism that support and nurture it needs and so richly deserves.

Within the range of a series of about a half dozen questions might be indicated at least one or more of the causes or explanations for the general slump in the total benevolence receipts. Is it because members of the churches having been under the strain of the Centenary for a five-year period felt the need of a "pause" period in which to take their breath, to relax from the strenuousness and exactions of that campaign. Or was it a reaction from the Centenary, heading up in a storm of criticism of Centenary administration. Perhaps the slump is largely due to unsettled conditions incident to a General Conference year and to our economic and political national life which is always reflected in an election year.

Another group of questions would indicate graver elements in the situation. Is the slump meant as a protest against making the financial emphasis so acute in the life of the church. There are those who contend so saying that Methodism, grasping for the shadow, is missing the substance of Christian experience and life. On the other hand, the slump in our church giving may indicate that our membership have lost their original sensitiveness to the missionary appeal and are lacking (which God forbid), in missionary fervor and passion. While, too, there is a remote probability that our Methodist millions do not adequately comprehend the task of the church for world-wide impact upon the life of this needy and sinful world.

However, it may be explained, the slump of nearly one-third in our benevolent giving is a cause for much thought and prayer. Casual or indifferent consideration of all the factors of the situation would be unpardonable. To those faithful, hard-pressed missionaries on the foreign fields and to those no less faithful and deserving in the home field, the church is under the moral obligation for sustentation. For the aggressive spread of the Gospel under the urge of the Great Commission the obligation is no less imperative. The challenge of the world's spiritual need is as compelling as, and even more than, it has ever been. The leaders of the church therefore must study anew, resolutely and prayerfully the benevolence giving of the church; they must take therefrom the measure of the spiritual and moral pulse of the church membership; must readjust the machinery and program of the church to the requirements of the discovered situation, and calculate the church's ability for world service on the findings which such a process shall disclose. Only in this way will we be able to save ourselves from serious embarrassment. To such reflection and procedure, the accompanying table unmistakably calls the leaders of the church.

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of Mammon dances in unholy glee. The three witches—War Lust, Power Lust, Profit Lust—revel on the barren heaths of Europe, holding their orgies.

There is no room for thee there in Europe. Come Lord Christ, come away. Take your stand in Asia—the land of Buddha, Kabir and Nanak. At the sight of thee our sorrow laden hearts will be lightened. O Teacher of Love come down into our hearts and teach us to feel the suffering of others, to serve the leper and the parish with all embracing love.—Bengali Poet to C. F. Andrews on Christmas Day.

The great example of history exemplifying all that I imply by "non-cooperation with evil" is Christ.—Gandhi.

If you Christians would live like Jesus Christ India would be at your feet to morrow.—Hindu Lecturer on Education.

We had high ideas of God before Jesus came but Jesus is the highest expression of God we have ever seen. He is conquering us by the sheer force of His own person even against our wills.—Leading Hindu Philosopher.

There is no one else seriously building for the heart of the world except Jesus Christ. There is no one else on the field.—Hindu Enquirer.

There is this difference between Jesus Christ and the rest of the religions of the world: all other religions are passing away or will pass away—Jesus alone will remain.—Hindu Sadhu to writer.

As Jesus Christ suffered on Golgotha for

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A SONG OF THANKSGIVING:—Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! O come, let us sing unto the Lord; let us come before his presence with thanksgiving. For he is our God, and we are the people of his pasture.—Psalm 107:25; 95:1, 2, 7.

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the moral and spiritual emancipation of the world so Mahatma Gandhi is suffering in Yerwada Jail for the political emancipation of the world.—Hindu Patriot.

By study of modern history has shown me that there is a moral pivot in the world today and that the best life of East and West is more and more revolving about that moral pivot—that moral pivot is the life and character of Jesus Christ.—Hindu Professor of Modern History.

What Methodists will say:

The Church will speak through its Board of Foreign Missions in its meeting November 16-19. Methodists around the world are holding their breath to hear what that word will be. It will probably fall like lead upon the hearts of many.

But there are many of us convinced that the word that goes out will not really represent the voice of the heart of the people called Methodists. **The people of Methodism do not want to see the impact of Christianity upon the Non-Christian world weakened.** The real voice will yet speak and when it does it will speak in terms of its finest sons and daughters and its consecrated treasure.

But in the November meeting the voice of a year when Methodists were not their true Christian selves will speak. And many of us will bow our heads in shame and bend our knees in contrition. Then sobered by our own muddled voice we will rise up and this coming year wipe off the stain.

But the voice of the Methodists at present is muddled—will it grow clearer, and will it say the adequate, healing word?

BIBLE SUNDAY

Bible Sunday, for many years sponsored by the American Bible Society and observed as an opportunity to emphasize the place of the Bible in the life of the world and the program of the Church, has become an annual event in the Protestant churches throughout the United States and in many mission fields. The date fixed for its observance is the third Sunday before Christmas which this year falls on December 7.

The work of the Bible Society, organized in 1806 as an agency for "the wider circulation of the Holy Scriptures without note or comment", is recognized as indispensable to the Church. A Bible Sunday program planned along the lines suggested by the American Bible Society cannot fail to arouse interest in the work of translation, publication and circulation of the Bible in many languages and in all parts of the world.

The theme selected for this year is "Every Man In His Own Tongue", and a sixteen page pamphlet 12x9 inches in size has been prepared which is full of interesting and instructive information concerning the romance of Bible translation from the earliest days down to the present time, with a list of the 770 languages and dialects into which translations have been made. The whole Bible has been translated into 158 of these languages; the new Testament into 142; Portions (at least one complete book) in 422; Parts (only chapters or verses) into 48. This pamphlet may be secured free of charge in such quantities as are desired by addressing the American Bible Society, Bible House, Astor Place, New York City.

Personal and General

Baker University is prosecuting a project to raise $300,000 for expansion and greater efficiency. One hundred thousand ($100,000.) of this amount will be used to endow a chair of English in honor of Bishop William A. Quayle, the beloved.

The financial drive at Haven Memorial Church Clarksdale, Miss., extending over a period of eight weeks resulted in the magnificent sum of $1,019.00. The campaign closed Sunday, November 16th, and the pastor, Doctor F. H. Henry, is delighted with the results.

Wiley College, Marshall, Texas, on October 28, broke ground for its new $100,000. girls dormitory made possible by a gift of $25,000.00 by the General Education Board of New York supplemented by the Board of Education of our church. Such achievements are indicative of a new and brighter day for higher education for the Negro.

Doctor J. W. Golden, Area Evangelist, is conducting a revival at First Street Church in New Orleans. The meeting will continue ten days longer. The attendance is large each night and there have already been 14 conversions and accessions to the church. This church was formerly pastored by the late Dr. T. F. Robinson.

One of the best constructed and well organized public schools in the South will be found at Vicksburg, Miss. The building has just been completed with an auditorium consisting of stage, dressing room, foot and ceiling lights, 689 opera chairs, two pianos and a large book case. Sanitary drinking fountains on each floor, a cafeteria, domestic science kitchen, principal's office, library and sewing room. There are eighteen well lighted and ventilated class rooms that will do credit to any institution. The building is perfectly heated with steam. The colored citizens at Vicksburg are loud in their praise to the Board of Education for this beautiful and imposing building. Prof. J. G. H. Bowman is the active and energetic principal of Magnolia Avenue High School.

(Continued on Page 10.)

THE HALF MILLION FOR MORGAN

That is the slogan ringing through the Washington and Delaware Conferences and in the City of Baltimore for Morgan College these days—that College of the Methodist Episcopal Church for Negro men and women.

Lest there be those who may know, Morgan College for fifty-seven years has stood a veritable lighthouse for these colored citizens of ours. For many years its quarters were crowded and cramped in an insufficient section of the City of Baltimore. Under the leadership of that brilliant and devoted man, John O. Spencer for twenty-two years President of the College, property of eighty-five rolling acres in a beautiful residential section six years ago became the Morgan College campus.

Ten college buildings are on it, all of stone, several of them new; one of them a gift of the Carnegie Foundation. 567 students have graduated from Morgan. 312 are there now. The College this year is overrun. There is not room to accommodate those who have applied. Even those who are actually registered are overcrowded so great is the demand on the part of our young colored people for the education and training this college gives.

The slogan of "A Half Million for Morgan" is rousing its friends of both races to a fresher sense of the necessity for building and endowing. Indeed both are necessary and now the General Education Board at New York, after carefully scrutinizing the affairs of the College, have made the conditional offer of $50,000, which offer must be met in cash by $150,000 from the College June 1, 1926. This total sum will be used for endowment which the College needs sorely. New buildings must be erected right away, other courses must be added, more teachers secured, none of which Morgan can do without money, all of which it must do if it would keep pace with the day.

The Washington and Delaware Conferences are organizing intensively. The City of Baltimore in its colored population and white friends throughout all this territory are needed to help this College realize in bona fide pledges and actual cash this apparent need for larger usefulness. Whoever you are, wherever you are, talk for it, be interested in it. Perhaps you will find a way to help.

PROF. E. H. McKISSACK DIES



Prof. E. H. McKissack

Prof. E. H. McKissack died at his residence in Holly Springs, Miss., November 12, 1924, after a confinement to his bed of only one week.

He was born in Memphis, Tenn., November 22, 1860. His parents died when he was four years of age. The young lad was adopted and reared by his aunt, Fannie McKissack, from whom he took his name.

After spending a few years in public school he entered Rust College, Holly Springs, Miss. It was in this school that he got his early training and from this same school after striving for a long time, he received his degree of Bachelor of Arts. In 1898 he received his degree of Master of Arts from Rust College. Long before he was through school he became active in church and Sunday School.

From 1890 to 1911 he was a member of Rust faculty. During this period of time in Rust as an active teacher, he was found doing his best for his pupils, and for the progress of the school.

He resigned his position in Rust to become Manager of the Union Guaranty and Insurance Company in Holly Springs, Miss. He entered politics and became an active and aggressive Republican. So effective was his work, that he was made Chairman of the Seventh Congressional District of the State. In 1908, 1912, 1916, 1920, and 1924 he was delegate to the Republican National Convention.

In 1909 Rust needed a president and the office was offered to Prof. McKissack, but he declined preferring business and a general public career. He was Grand Master in the Odd Fellow's Association, and was a conspicious worker in all Negro lodges in the State. He was a Mason, Knights of Pythians, and a United Son of the Eastern Star.

Prof. McKissack was married to Miss Mary Exum of Yazoo City, Miss. Prof. and Mrs. McKissack have one son, Dr. Autrey McKissack, M.D., who is a successful physician in Denver, Colorado.

Surviving are his widow Mrs. Mary McKissack and his son, Dr. Autrey McKissack. His funeral was conducted by the pastor, Rev. G. M. Chisholm, and District Superintendent E. F. Scarborough, D.D., in Asbury M. E. Church, Sunday, November 16.

Among the most prominent visitors were Bishop Elias Cottrell; President M. S. Davage of Clark University, Dr. J. B. F. Shaw of Haven Institute and Musical Conservatory, Dr. L. M. McCoy of Rust College, Dr. J. A. Ramsey of M. I. College, Pastors, District Superintendent, Doctors, business men and farmers. More than a thousand people attended the funeral, and the florals were the most beautiful and unique displayed in the history of the church. A great man has fallen, whose place can not be easily filled.—W. N. Redmond, Superintendent, S. W. Wysinger, Secretary.

KNOCKING DOWN THE SCENES OF PREJUDICE

By Edward A. Steiner, D.D.
Grinnell College, Iowa

One of the greatest dangers to the moral life of individuals and the community and nation is the thoughtless use of familiar phrases and proverbs, which are never closely examined and which are, in many cases, only crystalized lies.

For instance, a young man came to me some time ago, and after I had reproved him for his misconduct toward a young woman, he excused himself and his action by citing the Bible "which says: 'All is fair in love and war.'"

I have heard General Leonard Wood say that wars will never cease, because you "can't change human nature". We repeat this in the face of the fact that the core of the Gospel message is: "Ye must be born again", and it can be done, even if Nicodemus doubted it.

The art of advertising has made us peculiarly susceptible to phrases or slogans, and "Ask the Man Who Owns One" and "There's A Reason" which have caused us to buy things which we did not need, and for which there is no earthly reason.

"Lying Made Easy"

A mattress recently put upon the market has this slogan to recommend it: "Lying made easy." This is the function of most catch-phrases and slogans, and they keep us from straight thinking and rational action.

THINK THIS OVER

"If I am not mistaken, we in America are entering into a darker middle ages than those which left behind them so much unpenetrated gloom, and nothing will save us from confusion, from bitter and lasting enmities, if not civil wars, but the virtue of clear thinking, the abstinence from the vice of judging by our prejudices and acting upon them, rather than upon the facts where they are obtainable."

Selfishness colors our vision and too often determines our actions, as one can see in the antagonism between Capital and Labor, and in the competitive struggle of modern business; also in the difficulty we have in thinking well of our neighbor, whose chickens have invaded our vegetable garden.

We are farthest away from straight thinking in human contacts because we have not yet learned how to be loyal to our own family, business, city, nation or race, without hating or deprecating the other group.

Patriotism too frequently feeds upon the superiority complex; unless we think ill of the other peoples of other countries we do not believe we are loyal to our own country. In our teaching of patriotism we have used the superlatives in describing our own ideals and institutions as the best, finest, greatest; which leads our young people to despise or discredit the gift which other nations have had put into their keeping.

To frequently in these strife ridden days, we believe we cannot be good Protestants unless we hate the Catholics, and many ministers have found this to be the one appeal to which they receive ready response; so have enlarged upon the ills of the Catholic Church, thus unconsciously growing unfair in their comparison and untruthful in their statements. If the Catholic Church and its clergy were half as bad as they are often said to be, they could not have stood the nearly two thousand years in which they have served, inadequately no doubt, the Kingdom of God.

A fair appraisal of the doctrines of the Catholic Church, honest criticism of its methods, and resistance to its encroachments upon the functions of civil authority, are possible, without overstepping the bounds of the truth or fighting it with dirty weapons.

One can even be a good Methodist, loyal to the inspiration received from both Christ and John Wesley, and at the same time see the good as well as the ill of the Roman Catholic Church, without stooping to vile slander of inflaming the passions of an un-Christian mob.

It is possible also, to be a loyal American without despising the Japanese, or if you please, hating the Germans.

It is possible to believe that our institutions and our growing culture are the best for us, without decrying the values of those which have grown up on another soil.

It is possible to have faith in the Capitalistic System without believing that every one who protests against its ills is a Bolshevik.

Blind, Fanatical Loyalty

The greatest hindrance to straight thinking is a blind, fanatical loyalty to one's own group, lies in the fact that a mind poisoned by hate, believes the unbelievable, reason becomes submerged in a wave of emotion, and civilized man sinks back to the level of primitive man, if not to that of the beast.

This was strongly illustrated by this generation's experience during the great war. If I were the Almighty and wanted to punish the war makers, and those who fanned the flames with breaths of hate, I would have them all—historians, lecturers, and ministers of the Gospel, read their own books, lectures and sermons, throughout eternity. Hell could hold no more terrible punishment, for sensitive souls at least.

Men became atrocity mongers, distorters of a few facts, libelers of the whole human race. They did it to be loyal. To die for one's country, to strike and be struck fairly

and heroically, may bring an immortal halo. To lie for one's country leaves a bad odor like that of a putrid sore. The wound is self inflicted, and the integrity of the human spirit is lacerated, which nothing but repentance and the forgiveness of God can heal.

We endowed our enemies with superhuman power; they were everywhere, could do everything with a super-diabolic quality. which could do the impossible wicked things.

Keeping Poison Active

This did not help to win the war, except perhaps that momentarily it fanned the fires of hate, which ultimately was the greatest damage the war inflicted. The hate opened deep chasms in the human souls and filled them with poison. Mankind is suffering from its effects now, more than from the depreciated currency, the redrawing of boundaries or the premature death of ten million vigorous young men.

The poison engendered then is at work now in our country which is fast drifting into civil conflict. Let the following suffice to illustrate how great the evil has grown.

A graduate of a college, a woman who teaches history in a city high school, told me at the time when the Non-Patrisans League was controlling the legislature in North Dakota, that a law was passed there, nationalizing women. I was horrified and asked her if she knew what that means; she didn't quite know, but she knew it was so.

Here then, a college graduate, a teacher of history believed that men in their senses, men who are the most selfish mates of all animals, wanting their mates for themselves —that they passed a law making their wives and daughters common property. She believed or at least circulated a story, which implies that women, the most loyal mates, who zealously guard their privilege and their honor, would permit themselves to belong to any man at his will. She said; no matter if I didn't believe it, her brother told her, and he lived in North Dakota ,and was in the grain business. This then is the terrible indictment. If one is in the grain business in North Dakota and hates the Non-Partisan League, one believes everything about the object of his hate, even those things which are patently impossible.

I am tempted to repeat another incident, because it happened in a parsonage, a Methodist parsonage in my own state. The mistress of the manse told me that the one thing her husband was then fighting, was the Roman Catholic Church; because he knew and everybody knew, that the Pope was building a palace in Washington, that he would leave Rome and rule America from the District of Columbia. She was greatly puzzled when I told her that President Coolidge was having a palace built in Peking, and that the future White House would be in China.

When her husband came in, and caught the drift of the conversation, he informed me that the Chicago Tribune was edited by two men who were sent by the Pope to Chicago, to "run that paper." I am a reader

(Continued on Page 7)

WHAT CHRIST HAS MEANT TO ME

A Creed Born from the Experience of an Adventurous Life

By Wilfred T. Grenfell, of Labrador

It might seem that I have chosen to write on an apparently very egotistic subject. I am neither a theologian nor a politician. My role in life has been that of a very ordinary surgeon, and largely among seafaring people. And so I have used the line of that which one naturally adopts in one's own life.

It is about forty years ago that I was living in Bethnal Green and working in the London Hospital. I lived there for a number of years, and I think I know about the difficulties that meet young people as to what they are going to do with Jesus. In the Acts of the Apostles Peter and John said: You may say what you like, but I tell you we saw this man healed, we were witnesses of it. We had not a cent of money in our own pockets; neither of us can read a word; but you know this man was lame from birth and now he walks. We did not do it. You know we tried several times and only made things worse. But now, by the power of Jesus Christ, this man got up and walked.

Try It Out!

Not being a theologian, I do not offer my theology, but my experiences. Does Jesus Christ satisfy us to-day? Where does He lead us, and what way are we to get this knowledge? I always thank God that when I read my Bible to make up my mind about these questions, I read these words: "He that follows Me shall have the light of life." He never said we should get it from current science, whether from Charles Bradlaugh or Oliver Lodge or any other scientific man of the world. Of all the men in the world they are the last to say: We are infallible like a Pope, or other types of people who say: If you do not believe as I do, you are going to hell. Scientific men are not of that kind. They are not dogmatic. Jesus said: If you want to know, why not give it a trial? "He that follows Me shall have the light of life." He shall know that this life is not a tragedy which ends in death; it is a knighthood on a field of honour that ends in life eternal. If you do not believe that, try i t out. How do you get it? Follow Him. Thank God He did not say: Do what the preacher says. He said: Do as I do. Try it out; we can all do that.

God Needs What You Have

I have talked to lots of men who say, "I don't go to church because I don't get anything out of it." Well, go to church to put something in it then! You do put a lot in by going. Many a man will go when you tell him he can put something in who won't go when you say, "It's a soft job and you can get something out of it." I believe to-day we should realize that Jesus Christ does not say, You can live as you like, I will give you an insurance ticket into heaven when it is over, anyhow; but that he says, Brother, there is a job for you that won't be done if you don't do it; there's no money in it: It may mean a very real cross. That



Dr. Wildred T.Grenfell of Labrador

This Apostle of the Labrador Coast, physician, sailor, preacher, social engineer, is not only one of to-day's outstanding missionaries, but an international Christian leader whose life and faith have been a tonic to the faith of multitudes.

is the challenge. And what did this England of ours do when it met a challenge of that kind? It leapt to it; not only the men but the women. In far-off Labrador and North Newfoundland you could not keep them back. I might tell you stories all the evening of some of the men who came from over there to sleep over here. I was running a hospital steamer, and as magistrate I had to be the officer for the Government to see that those were sent who could go. I had no trouble, I had to keep them back. One man came 600 miles from the North Labrador coast. We found he was sixty years of age, and we could not send him. But he was a very depressed man when we sent him home again. He was a fur traveller and fisherman, and had had a pretty good year, though he was very poor. He divided his money into halves, and put one half aside, saying that if he couldn't go himself he was going to have that go; and he sent it to the patriotic fund for those who could go. If young people think "God Almighty wants what I have to give in order that the world may be a better world," do you think they would hold back? Not a bit. If you want a man today, offer him a hard job. I know that is true because I have done it for years.

The Labrador Wonderland

I have been running this work in Labrador about which so little is known. It is a great country. I could show you a photograph of two waterfalls in the same picture, each of them almost twice the height of the great falls of Niagara, coming off a table land of hundreds of thousands of miles. Look at that source of power, and the world wants power. Nobody thinks of a country like that. Those falls never freeze in winter. They are one of the most wonderful sights I have seen anywhere. Nobody in this audience, and no man in England has ever seen them. The second has never been photographed by anyone before, and never pub-

lished this side of the water. It is a wonderful country, but no country is any use until man puts his labour into it.

For my part I like living in God's open air, and I like the physical aspects of life to challenge my capacities as much as I do its mental and intellectual problems to challenge my brain. The finest people in the world are those who have to rise above difficulties, and the cold countries have produced the conquering races of the world.

London and The Far North

What has Christ meant to me with regard to that place? I am just living out what He meant in the East End of London. Down there in the East End I used to have some of the most interesting experiences a man could have anywhere. On Sunday evenings I used to play the organ and sing and talk to those people while two or three other medical students were trying to keep half-a-dozen drunken men from interrupting. My Sunday school was just as interesting. I had never been in a Sunday School until I made up my mind that I would try to do what Christ did. I saw the boys who used to come to the hospital, and I realized what an outrage it was that young Englishmen should be brought up in a place where the sky is measured out by square yards between houses, while I, a Sunday School teacher, could go off for long holidays and illustrate Bible truths by what I had seen. These people never had a chance. I went to see employers, rich men, and asked them whether they would give a little boy working in their place, a fortnight's holiday to join me in a camp in Wales, and believe me I had several times to go to Dr. Barnado's and get another boy and pay for him myself, to take the place of that boy; and I do not know but what those same men did not go to church and ask God to bless the world. Can you imagine any greater fun than going out with a hundred boys who have never had a chance to go into the country before? There was every kind of possible adventure in it I can assure you. It did them more good probably than all the theology I could muster to teach them.

Investments in Boys

If the message of Christ is not real love it is not love at all; so when people talk "mere philanthropy" one asks what Christ would be doing. Christ loved men, and if you love a man or a woman you have to put your love in terms they can understand. Many of those grown men away in Labrador have never had a chance. A lot of them had never had a letter in their lives, and some of my lady friends, who never thought Christ wanted anything of them except that they should recognize Him in a kindly way and go to church occasionally, began writing letters to two or three of those boys. They probably got more out of it than the boys did. But it is like all other ventures, following Christ is a venture; it is full of fun. One of the best of ladies I know used to live in Brighton, and was always imagining she was ill. She started writing letters, and went down to Yarmouth to meet one of the smacks coming in with the boy to whom she used to write on board. The next time I saw her she was living there, and looking after quite a number of boys. She was beginning to enjoy life. She wrote to a boy whose name was Dick. Unfortunately, the skipper's name was Dick, too, and he took the letter. I remember the letter she got from the skipper's wife! But it was her introduction to another family!

The Challenge to Go Out

I believe Jesus Christ bring a real challenge into our lives, and I believe in the heart of every one is something that makes us want to answer a real challenge. Do you suppose the most skeptical man in this audience, going out on to the Viaduct and seeing some child trying to cross the road in front of a motor-car, could express his sympathy by standing looking on, or perhaps praying that the car should not run over the child? Not a bit of it. He would rush to the child .

Christ is challenging us to go out—not to Labrador or anywhere else perhaps—but to be sons of God and heirs of eternal life. "He that followeth me shall have the light of life."

I have had a wonderful response to such a challenge. We built an orphange, and all the bricks were paid for by children, and all the work was done by volunteers; a concrete building, capable of holding 100 children. We did not have money enough to get more than the material and an overseer. We got an architect from New York to do the work free. We wanted to build this orphanage. We wanted to carry sand from the beaches, we wanted to dig the foundations. We thought if we had about fifty men to work for three months before the frost came we could put in the supporting walls and finish it the following year. I went around the Universities in America; I said, we have no money. You are going to take holidays, and will probably spend a lot of money. Why not come and give us a hand in Labrador? I wanted fifty men, I had over a hundred offer to come. The overseer was the Professor of Higher Mathematics of the University of Princeton, and a very admirable boss he was. He was my cook on the hospital ship the next year, and a better cook I never had. A man that can make an omelet for six people out of one egg is a cook! In the war, that man went to Edinburg and ran the Y. M. C. A. canteen—and made it pay.

KNOCKING DOWN THE FENCES OF PREJUDICE

(Continued from Page 6)

of the Chicago Tribune, and I find it as religious as a Sears-Roebuck Catalogue, and on the whole, as pro-Catholic as the Dearborn Independent is Pro-Jewish.

These fulminations, which rise from angered hearts are worse than useless. One cannot build a kingdom of truth which is the Kingdom of God, with lies, or even with gross exaggerations.

The greatest difficulty in making mankind think straight in the sphere of human relations, I find, lies in the fact that people mistake their prejudices or vital convictions, and they prefer to have their appendix cut out to having their prejudices removed. People's protective instinct is great, and they think that if they lose their prejudices they have slipped from the rock of their salvation.

The prime duty of every Christian man today is, to endeavour to get rid of his prejudices where they interfere with the right functioning of the laws which bind people together; so that even if they differ one from another in the profoundest matters, they may yet be good neighbors.

Are We Entering The Dark Ages?

If I am not mistaken, we in America are entering into a darker middle ages than those which left behind them so much unpenetrated gloom, and nothing will save us from confusion, from bitter and lasting enmities, if not civil wars, but the virtue of clear thinking, the abstinence from the vice of judging by our prejudices and acting upon them, rather than upon the facts where they are obtainable.

To know both sides of a case and be too lenient, is not nearly so bad as to know only one side of the case and be unjust; to realize that all of truth is not the monopoly of any faith is so bad as to believe that one knows it and then be intolerant .One can have convictions, yet be open to more, and more, and more light.

This is an age of scientific achievement and of a dearth of prophesying; a splendid age for the body, a hard one for the soul. I cannot believe that God is not eager to lead mankind into clearer and clearer knowledge of His Will, and to give it greater control of those moral forces which we so greatly need in this mechanical and materialistic age.

If the pulpit is sterile and the fountains of inspiration are dried up, is it not at least in part due to the fact that we are moved in our thinking by accumulated prejudices, which reach back into the unreasoning days of our ancestors? We are not willing enough, or courageous enough to cut loose from these impediments and learn how to think boldly, no matter if the truth we discover is not the truth we want to know; no matter if it turns profit into loss, or if it reveals the fact that our own institutions and ideals are still incomplete and not necessarily the best.

Yet I am very sure that straight thinking alone will not save the world from the doom toward which it seems to be travelling. Logic alone will not save us; there must be deep feeling, our emotions need to be educated, and thus far no college curriculum deals with these problems adequately, and but few pulpits guide us toward their purification.

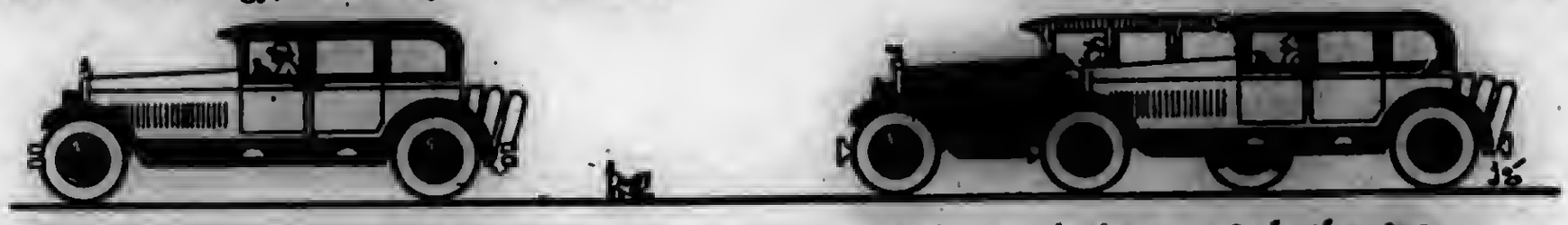
Three things make up the sum of true religion: "To do justice, love mercy, and walk humbly with our God," which is clear thinking, deep feeling, and wise acting. And the hardest of these, is clear thinking.

"KEEPING UP APPEARANCES"

A Look at our Pagan Standards of Spending

By Ross L. Finney

Associate Professor of Sociology, University of Minnesota



In the order of their importance, the three chief menaces to democracy are: (1) dishonesty, (2) ignorance, and (3) our fastidious, rivalrous standards of consumption. The seriousness of the third of these obstacles to social betterment is little realized; and talk on this subject is seldom taken seriously.

Let us define our theme. Consumption refers to what we buy and use up. The word standards suggest that each person or family has its notions of the style of living that it would feel humiliated to fall below. Fastidious refers to artificial wants that correspond to no real needs of life; e. g., fancy tobacco, silk underwear, excessive social frivolities, etc. But rivalrous is the word to italicize. It points to the craze to keep up appearances; to want things chiefly because we envy other people who have them. *Rivalrous* consumption! This is the curse of American life. Let us try to point out the harm it does.

The Social Waste of Luxury

In the first place, it causes an enormous waste of productive energy; in at least two ways. It induces our industries to produce fastidious luxuries instead of real necessities; things we need less, instead of things we need more. And that decreases the sum total of human satisfaction. To produce luxurious limousines, fashionable furniture, epicurean foods, the "properties" for special frivolities. and the personal services requisite to opulent, lazy indolence, is a social waste; because we need other things more. A family that indulged in such like luxuries, while short on wholesome food, warm clothing, decent housing and reasonable education, would be called wasteful. The same is true of a society—which is what we don't quite see.

We blind ourselves to the fact that luxury is a social waste, first, by the "make work fallacy" so prevalent in the popular superstitions, and, second, by our every-fellow-for-himself assumption that luxurious self-indulgence is right for anybody who can personally afford it. When we once realize that "we" means all of us, and that society is like a large family, and then it will be clear to us that luxury by some members of society is just as wasteful as extravagance by some members of a family.

Our Envy of the Idle

Fastidious, rivalrous ideals of consumption are wasteful, also, because they keep so many people from working. So long as we envy persons who do little or nothing but swagger about and show off ther extravagance, we shall continue to tolerate their idleness. But as soon as we come to see that such persons are lazy, worthless parasites, sponging off from the rest of us, we may shame them into going to work. So long as we envy such persons we shall continue to waste a good deal of our own time and energy in trying to be like them. It is really amazing how much man power (and woman power, too,) is dissipated in that way. If we could turn that wasted time and energy into useful work we could greatly increase industrial and cultural production.

Second: There are statistics to suggest that the middle class in America—the hope of any society!—is gradually being shaken through the seive into the lower class, i. e., into the property less and less educated class. Any intelligent reader can feature to his imagination what that will mean in the long run. There are two main causes for this drift; and one of them is this fastidious, rivalrous standard of consumption that prevails among us. It prevents the middle class from saving. This is one of the ominous trends of our times.

The Effect on the Home

The third damage of these prevalent ideals is their effect upon marriage, divorce, the sex problem, and eugenic tendencies. They often cause unnatural postponement of marriage. Many men forego marriage because they cannot maintain a family in the style they desire. Many women forestall proposals because so few men have incomes adequate to their habits of life. Divorces occur for similar reasons. And this clogging of the natural channels of life augments the modern sex problem. All this has far reaching eugenic effects, since the presumably best stock breeds so much more slowly than the inferior. Fastidious living often shuts the door of life in the faces of the most promising children.

"Keeping up with the Joneses"

In the fourth place, these false ideals cause incalculable unhappiness. To ride in a high priced car instead of in a Ford, because one's social rivals do so, costs a lot of strain and worry, but yields very little satisfaction in return. So far as riding is concerned, a Ford "gets there just the same." And as for "keeping up with the Joneses", nothing could be more illusive; for, no matter what one's pace, there are always those whom one must envy for going faster. There is no surer way to keep one's self in hot water; and the quantity of such unhappiness in America is enormous. The writer visited a home the other day where the furniture was all twenty years at least out of date—though from no financial stringency. But it was a real home, where peace, contentment and culture obviously abode. That family had chosen the better part!

Fifth, this mental disease interferes with the growth of morality, enlightenment and real culture—the resources upon which a sound civilization depend. Naturally it does! since people pursue what they most prize and desire. If "culture" is supposed to mean cut glass bowls, silk lingeries and sojourns at fashionable resorts; then classical music, the best books and enlightenment on the international situation will not be recognized as culture. The money that is spent on luxuries can not be spent on scientific research nor on the secondary education of the masses. And if the wherewithal to strut is regarded as the thing most needed, there will not be too much honesty about how to get it. There is a direct antagonism between fastidious, rivalrous consumption on the one hand, and the real resources of civilization on the other. We have to choose.

Sixth, this ugly thing we are discussing breeds hatred, class emnity and social strife. The display of luxury is one of the most dangerous kinds of explosive that the children of a would-be democracy can play with. Nothing is more likely to go off and blow up.

It is not a paradox that envious rivalry in consumption should be worse here in America, where we are trying to work out a democracy, than it is in the less democratic societies of Europe? There everybody belongs to his own class, and has little or no expectation of rising out of it. Here everybody hopes to rise out of his class; and many of us pretend to have done so already. Did you ever stop to think, readers, that the whole thing rises out of a paradoxical misconception of democracy? Let us be frank with ourselves, and confess that in the backs of all our heads is the queer notion that a democracy is a place in which almost everybody indulges the hope that either himself or his children may become an aristocrat. At least that seems to be the best use we can think of to make of our new democracy; for is not that precisely what the most of us are trying to do; struggling to get into the upper classes. And the reader doubtless remarks to himself: "Why not? What else is there to do?" But how in the world do we expect to make a real democracy out of people who are all inspiring individually and severally to be aristocrats?

When will be discern that a true democracy will be impossible with a different set of values comes to prevail among us? We

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PILGRIM IDEALS IN THE LIFE OF THE WORLD

A Timely Remembrance For Thanksgiving Day

By S. Parkes Cadman, D.D.

The Pilgrims do not have to be described in generalities that reek with the odour of indiscriminate eulogy. Their virtues were sufficiently strong and salutary without the exaggeration of fond idealists. Their essential principles and purposes are obscured by the devotions of ancestral worship. Not all Puritans were Pilgrims, but all Pilgrims belonged to the Puritan persuasion and manner of life. The characteristics which distinguished both these groups were not confined to any one age or people. Strictly speaking, what is somewhat loosely called Puritansim is accurately viewed as an attitude of soul, not as a system or a movement. Its manifestations are discernible throughout the spiritual history of Judaism and of Christianity. Fellowship with the Eternal, whether is the All-Righteous or as the All-Loving Sovereign of the universe was the dominating trait of Puritanism in every era. The assurance of such fellowship dictated a faith and an order, a course of conduct and of earthly policy, which in their combination proved formidable both as destructive and constructive religious and social agencies.

Puritanism An Attitude of Soul

Sixteenth and seventeenth century Puritanism exhibited these qualities upon a dramatic scale. It repudiated the authority, the creed, and the ritual of the venerable organization at Rome which for seven hundred years had held a turbulent Christendom in awe. It elevated the individual and his personal pieties while it depreciated the institutional religion of national and Catholic Europe. It challenged the counter Reformation due to the compromises of Luther and to the Anglican settlement of the Tudors.

In an age when externalism was more or less necessitated by the primitiveness of society, it bore a great witness to the things of the Spirit. Its vital contributions to our religious inheritance had their inevitable sequence in the slow but sure expansion of popular government, and although those who clung to the past dreaded the work of the Puritan Revolt as subversive of Church unity and of political stability, that revolt has been largely vindicated by its changeless belief in freedom as a part of everything good.

No one would dream of claiming that such freedom, define it as we may, was the specific gift of Puritanism to mankind. Far otherwise. It has been the outcome of endless and costly experiments in which various leaders and groups have participated. Nevertheless, even after the Renaissance and the Reformation had ushered in the civilization we cherish, the projects of previous dreamers and doers awaited the verification which practice alone can confer. It stands to the credit of the Puritan and still more to the credit of the Pilgrim that they realized in a measure the liberty hitherto viewed with the utmost alarm. In



St. Gauden's statue of Deacon Chopin, ot Springfield, Massachusetts, is perhaps the finest expression in art of the Puritan. In every line there is exhibited the iron strength of the nation-builder.

their efforts to establish a Divine order in the world, based to a large extent upon the teachings of the Jewish theocracy, they countered the absolution of the monarch with that of the parliament, and placed beside the officially recognized Church the dissenting meeting-houses. These innovations gave a mortal blow to the fable of Divine Right, and afforded an opening for the nascent democracy which in its growth has made Great Britain the mother of free common wealths.

Puritanism and Toleration

It was reserved for a feeble and despised band of secretaries to go farther than Luther, Calvin, Knox, Cartwright, or any other Protestant had gone in behalf of toleration, and to voice the pregnant truth that religious liberty is the generating principle of civil, and that civil liberty is the necessary condition of religious. The Independents, as they are known in civil affairs, the Congregationalists, as they were termed in religion, anticipated the noble pleas of Milton, Taylor, Locke and Shaftesbury for mutual forbearance and good will. With our awakened sense of the meaning of history and of the importance of a knowledge of the past as a guide to the present and the future, we cannot help feeling that the scrupulously careful conduct of English-speaking men in respect to toleration has been the safeguard of Empire and Republic. When the Pilgrim asserted that coercion of conscience was spiritual murder, he would have added that it was also national suicide.

Spain lost her hold upon the West because she was grossly intolerant; France half strangled her promising colonies in Canada by shutting out all immigrants except those of one faith. We do well to remember in the assessment of our indebtedness to the voyagers of the **Mayflower** how exhaustless is the strength latent in their cardinal tenet. If you recall what the Spaniard ruined, what legends, temples, faiths and races his devastating breath shrivelled up, and contrast his course in the Americas with that of the men who signed the compact in the cabin of the **Mayflower** as a confession of principles which have drawn millions to the shores of the Republic, you will, I am sure, appreciate the inestimable worth of their love of religious reedom. At an hour of solemn transition in the world's development they came to a continental territory which they were destined to possess and control imbued with what was truly religious in the faith of the Motherland, and much that was truly democratic in her institutions.

The Virginians and the Pilgrims

There had been an earlier settlement of Englishmen in Virginia, to which the citizenship of the United States owes its construction and some of its great colonial leaders. One has only to mention the names of Washington, Marshall, Jefferson, Madison, and Randolph to assure you of the primacy which Virginia shared with Massachusetts as the State of John Adams and his distinguished son. Yet the inspiration and the enlightenment of Pilgrim teachings, accelerated and broadened by their adjustment to expanding life, have had no geographical limitations. There is a sense in which the descendants of the Virginians have been Puritans.

The moral vigor and spiritual wisdom of

YOUR SUNDAY SCHOOL CHRISTMAS OFFERING

Needy children and underprivileged young people of many lands will benefit by the Christmas Offering of Methodist Churches and Sunday Schools this year. The projects which were to have been aided last year, but which nobly laid aside their pressing needs because of the greater need for the Japan Earthquake Fund, taken to rebuild schools and churches destroyed or damaged by the greatest disaster in the history of Japan, will be the recepients of the generosity of Methodism this year. Added to this list are three or four projects which are included to represent the work of boards which were not in the original Christmas plans because at that time they had a guaranteed income.

The World Service Commission, to which the Administrative Staff has delegated the task of carrying on the Christmas Offering campaign, has hopes that the offering of $500,000 last year to the Japan Earthquake Fund, will be equalled this year for the sake of the many needy objectives included. They represent nearly every type of benevolent service carried on by the Methodist Episcopal Church both at home and abroad. World Service credit will be given to every church for all gifts to these projects.

Beneficiaries of the Christmas Offering this year are :

1. Wuhu Hospital, China.
2. Students' Church, Manlia, Philippine Islands.
3. Community House, Rock Springs, Wyoming.
4. Church and Community House, Bingham Canyon, Utah.
5. Spanish Speaking Church, Albuquerque, New Mexico.
6. Church and Community House, Wilkeson, Washington.
7. Japanese Church, Los Angeles, California.
8. Polish Community House, Buffalo, New York.
9. Indian Church and Community House, Hogansburg, New York.
10. Church and Community House, Webb Creek, Tennessee.
11. Church and Community House, Locust Bluff, Alabama.
12. Filipino Church, Honolulu, Hawaii.
13. Wiley College Chapel, Marshall, Texas.
14. Children's Section, National Methodist Episcopal Tuberculosis Sanatorium, Colorado Springs, Colorado.
15. Dormitory for girls, Murphy Collegiate Institute, Sevierville, Tennessee.
16. Gymnasium, John H. Snead Seminary, Boaz, Alabama.
17. New building, Board of Temperance, Prohibition and Public Morals, Washington, D. C.
18. Care of orphan children of deceased ministers and missionaries.
19. Support of Foreign Missions.

The World Service Commission is distributing to every pastor and Sunday School Superintendent, a Christmas proclamation by Dr. Wm. S. Bovard, Corresponding Secretary of the Board of Sunday Schools and detailed plans for taking the Christmas Offering. There have also been forwarded to every church pictorial posters, showing scenes of the various projects to be helped by the Christmas offering, to be hung up in the churches and Sunday School rooms. Leader's Guides, for Pastors and Sunday School Superintendents and Officers, will give details of the various projects. Coupon books, each book containing 100 five cent coupons, will be used in securing the gifts. Each coupon will bear the name of one of the propects.

For any information or material on the Christmas Offering, Pastors or Sunday School Officers should write to Christmas Offering, World Service Commission, 740 Rush Street, Chicago, Illinois.

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the leaders of the Southern States, the millions of Churchmen, of Methodist, Baptist, Presbyterian, and Low Anglican denominations attest the truth of my statement. We are a united nation, in legal form the creation, to a considerable degree, of the statesmen of the Revolution of 1776, but the spirit of earnest piety and the desire for education which animate us are the bequest of the Puritan. He, more than any of our founders, gave us a free Press ,free speech, free education, literary expression, and facilities for knowledge.

What success we have had in reconciling liberty with lawfulness, a process that points the moral of all human tales, has been due, in a large measure, to the Puritan elements in our national character. And I submit that neither Clive nor Nelson, Pitt nor Burke, achieved more for the common benefit of English-speaking peoples than was achieved by those who gave your language and your ideals to sixty millions of citizens who are not of British descent.

Ideals that Hold their Force

These ideals have passed the severe tests of the recent war. They do not rise and fall with the markets; they have standing values which the rivalries of trade and politics cannot lower.

I do not have to dwell upon that gruesome chapter in the history of mankind. But we have found it infinitely harder to make peace than to make war, and the pledge we have made our people that this should be the last conflict of its kind is yet unredeemed. The unfortunate exigencies of politics and of an over-weening nationalism, hamper the decision of the United States to exterminate the recurrent holocausts that threaten the primacy of the white race. But as in past instances, so now I have an unfaltering confidence that the Republic will bear its share of the world's burden. We have a high central mind about this matter, which selfish clamour and yellow journalism cannot effect. We are not altogether satisfied with purely secular solutions of social problems. The social conscience is asking the individual what remedies it proposes for the diseases of anarchy and hatred. Surely the Puritanism of the future may well be content to merge itself in the larger flow of human life, for the cleansing of that life, and for the regaining of the catholicity of a Christian faith, which must fashion and permeate political covenants.

—Brooklyn, New York.

"KEEPING UP APPEARANCES"

(Continued from Page 8)

shall have to quit rivaling each other in consumption. A really worthful civilization can be based only on rivaly in production. The mental disease under consideration is squarely opposed to the ideals and aims of democracy. How clear that is, indeed, when one stops to think about it!

Rivalry in Self-Indulgence totally un-Christian

And it is just as squarely opposed to the priciples of Christianity. The Kingdom of God which Jesus founded is based on the principle of brotherhood.

Think of a family of brothers and sisters trying each to outdo the other in ostentatious self-indulgence. Such a spirit would spoil any family. But brothers, even as they grow older, take pride in each other's achievements; and they love each other for mutual helpfulness. So must it be in a Christian society. Jesus himself said that among the pagans of his day those were accounted greatest who surpassed their associates in successful selfishness and indulgence. But he declared that among his followers it was to be quite otherwise. Those would be accounted greatest he said, who succeeded in contributing the most to the common good. And on another occasion he declared that that is the secret of a rich and satisfying personality, as well as of a happy and successful society.

If behavior is good or bad according to its results, then certainly fastidious and rivalrous consumption is bad conduct. It is very bad indeed; because it is destructive of everything toward which Christianity and democracy aspire. Christian ministers should declare its sinfulness. It should come to be regarded as vulgar and disgraceful; just as polygamy has finally come to be regarded. And all who have faith in Christianity and democracy should take thought every day that they set the example of a simple, reasonable manner of living. This will require real thought indeed, upon the part of most of us; and Christian consecration.

Minneapolis, Minn.

PERSONAL AND GENERAL

(Continued from Page 4.)

Cokesbury College at Abingdon, Maryland. was the first Methodist College founded in the world and its name is a combination of the names of Dr. Coke and Bishop Asbury. Since its dedication by Bishop Asbury in 1785, there have sprung up throughout the Methodist world forty-four institutions of higher learning.

Mrs. Lilla L. Odum, President of the Savannah Conference, Woman's Home Missionary Society, attended the recent National meeting in Chicago.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College

Missionary Interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--The Man Born Blind.

(Jn. 9:1-41)

DECEMBER 7, 1924

Here is the case of a man who was born blind. It was a theory among the Jews that such misfortunes are always a penalty for sin somewhere committed. So on seeing this man on this occasion Jesus' disciples were interested in knowing whether his congenital blindness was a penalty for sins which he had committed before birth or for sins of his parents. It may have besn curiosity that prompted them to ask that question. And it may be that they desired to know whether their traditional theory was true or not. At any rate Jesus dsclared the theory falso at least so far as this man was concerned. God caused this man to be blind, he declared, in order that His power may be manifested on him through Jesus. And without the man's entreaty Jesus treated him and told him what else to do to receive his sight. And through his faithful obedience to Jssus' command he received his sight. The remainder of the lesson story shows the stubbornly unbelieving attitude of Jesns' enemies even in the face of the most self-evident facts to the contrary. It shows the flimsy and unreasonable arguments to which one will appeal for self-justification when one is unwilling to believe the truth. The whole discussion is so natural that we can hardly escape the opinion that Saint John himself heard it. This is a good lesson in certain aspects of human nature which we conld easily duplicate from human conduct today if we cared to.

Jesus' enemies had already positively decided within themselves that they would not nnder any circnmstances believe in him, and that they would expel from their synagogne any member of the congregation who did profess a belief in him. Accordingly it was impossible for Jesns to do anything that would have convinced them to the contrary. When men are of snch a disposition the more nnquestionable the facts against them, the more stubborn they become. Sheer prejudice will be snbstitnted for reason. And when they are beaten in an argument they are ready to appeal to the big stick.

As long as they had only to argue abstractedly abont what it was possible or impossible for Jesus to do, they could argue with great convincingness. And as long as they had only to refute reports of his miracles wrought elsewhere, this was not very difficult to do to their own satisfaction. They conld jnst deny the miracle by attribnting the report to superstition on the part of those who believed it. But now they have a case before them which testifies in unmistakable terms to Jesns' Divine power. They have the case of a man of thsir own congregation, and one whom they all know. But it is a man who did not hold any preconceived ideas abont what Jesus could or could not do. Or if he held such ideas, his very needs compelled him to give Jesus a trial. And the results forced him to believe that Jesus was at least a prophet. He had been blind all his life. But now through obedience to Jesus' commsnd he is seeing as any other man. Evidently Jesus' enemies are up against it for an explanation of these facts other than a manifestation of Divine power through Jesus.

In the first place, they tried to deny that the man had been blind and was healed, it was not the same blind man whom they had known all of their lives, but another man who resembled him. But that argument failed completely, for the man knew himself, and his parents knew him. Then they tried to deny that Jesus had anything to do with the healing. God did it. They cross-questioned the man, trying to confuse him and cause him to contradict himself in his testimony. If they could have found the least contradiction, the whole testimony would have been ruled out as false. But they failed here also. Thsn they tried to ridicule the man into a disbelisf in Jesus by appealing to the authority of Moses. But he had too much common sense for that. Facts counted for more than theory with him. Failing in that they tried to convince him that Jesus was a sinner. But the shallowness of that argument was palpable even to that unsophisticated man. Besides, it was counter to their own theory. They themselves had been teaching that God did not hear sinners. Then how could His power be manifested through Jesus if He was a sinner? Finally, failing even to convince themselves by such flimsy arguments, they appealed to the big stick and expelled the man from the synagogue because he presumed to refute their arguments and believe contrary to their wishes. But not only did he remain firm in his belisf that Jesus was a prophet, but when Jesus made it known to him who he was, he accepted Jesus as the Son of God.

The closing verses of this incident (vv. 39-41) show that Saint John meant to contrast also the physical blindness of the man on the one hand with the spiritual blindness of Jesus' enemies on the other. The man had no eyes, but saw; while Jesus' enemies had eyes, bnt saw not. He had been born physically blind because of no sin committed by anyone, but that the works of God should be made manifest in him; while they had become spiritually blind through sin, and the works of God conld not be recognized by them. Yet they presumed to be better in the sight of God than the man because he had besn born blind. Blindness of eyes is an evil for which we may not be responsible. Which do you think is the worst?

If this lesson teaches anything it teaches that we should not reach a permanent decision before gstting the facts of the case in hand; that we should not condemn a person before giving him a fair opportunity to commend or condemn himself; that we should always keep an open mind for new truths which may cause us to modify our former ideas; and that we should hold to the self-evident truth no matter if all of our fellowmen are against us. And then it suggests to us tbat we are to regard every opportunity to help an unfortunate person as God-sent—in order that His grace should be manifested in him through us.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

"What did he to thee? How opened he thine eyes?"

(By Rev. D. D. Martin, D.D.)

The heathen world is in constant wonder concerning the miracles of grace. They do not know they are blind until they meet one whose eyes have been opened. They cannot fail to note the difference between one who has received the healing touch of Christ and one who has not. Then like Nicodemus they ask "How can these things be?"

This beggar blind from his birth typifies quite accurately the nations without Christ. Those not aware of their own sad condition until the name of Christ is sounded in their ears and when his healing is imparted to others, ask "What did he to thee?" It is not easy for a young heathen convert to describe how the change has taken place. There are tens of thonsands now awaiting instructions concerning the way of life. They cannot answer questions of heathen neighbors. They only know that in the realm of the spiritual where all was darkness they now see the light of the morning of hope.

Christ was criticised and spoken of as an imposter bscause the man who had been blind could not tell all of the process of healing. Non-Christian lands cannot understand the work and purpose of foreign missions, and attach selfish motives to the effort of those who in Christ's name are trying to do them good. But the real converted heathens are ready to declare that where they were once blind now they see. Many have sealed their confessions of Christ with their blood in attestation of the truth.

The healed man was persecnted and driven out from the old fellowship in darkness. Jesus found him and made himself known not only as the healer of body but the saviour of the soul. Many converts have been excinded from family and tribe, and from the old idolatry, bnt have been honored of God as leaders and teachers of others, until thousands of these are among the very best workers in all the foreign field.

Gammon Seminary.

District Rounds

CHATTANOOGA DISTRICT

First Round

Grace Memorial, Oct. 18-19; North Chattanooga, 19-20; Hixon and Daisy, 25-26; Wiley Memorial, Nov. 8-9; South Pittsburg, 15-16; Jasper and Pikeville, 22-23; Rockwood and Kingston, 29-30; Harriman and Oliver Springs, Dec. 6-7; Ooltewah and St. Paul, 13-14; Cleveland, 20-21; Stanley Chapel, 27-28; Big Springs and Georgetown, Jan. 3-4; Athens and E. Chattnooga, 10-11; Dayton and Spring City, 17-18; Tyner and Harrison, 24-25; Ooltewah, B. and C., Feb 1. Brother Pastors: Pleaso order all necessary report blanks for your conference from the Book Concern. Push World Service and other causes from now till Easter. Let the revival fires burn. Take special care of the young life. Place a copy of the "Assistant Pastor" --*Southwestern Christian Advocate*-- in every home. I sm servant of all. Henry L. Wright, district superintendent, 105 N. Beech St., Chattanooga, Tenn.

APPEAL TO THE PASTORS.

Dear Pastors:—I am obligated to you for your co-opsration in the work of the Woman's Home Missionary Society. For five years the Woman's Home Missionary Society has done well but I feel that there is room for improvement. Some of the districts are not measuring up in organizing auxillaries and there is not enough interest being put in the auxliaries that are organized to keep them alive. I am asking each pastor in the Louisiana Confsrence to help the Woman's Home Missiosary Society by paying someting on dues or pledge for Peck Home and the Orphans' Home at Baldwin, La., I am sure you know the need of your standing by these institutions for our Negro boys and girls. Your church will get credit. Some of the ministers have stood by the work and are still helping. I am appealing to every pastor to lend us a helping hand. No one knows better than some of the pastors the good that the Woman's Home Missionary Society has done for them in tho very time of need. Let ns not forget the Golden Rule. "Do unto others as we wish to be done by." I again appeal to the pastors to help ns. I shall expect each pastor to do his bit for the Woman's Home Missionary Society at the annual conference at Opelousas. I remain as ever, yours for the love of Christ, and in His name. —Mrs. Amelia Turner, president.

[redacted]

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Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Dean of Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

Lesson for December 7
Subject; The Epworth Leagues Voice and Remembrancer
(Isa. 40:3, 9,; 60:6, 7) (Epworth Herald Day)

Why ought I to subscribe to the Epworth Herald? Let's look at this question a little.

It commends itself to me for at least two important reasons namely;
1. Its practical suggestions on League plans and methods.

This journal contains each week, valuable suggestive helps for those who are charged with the leadership of the League. Many of us fall in work of this kind because we become stagnant. When a fellow thinks the same thonghts over and over the result is mental stagnation. Chnrch work generally lags and drags along because we are so acustomed to think tthat the old way is good enongh. We believe there is something especially virtuons in maintaining the status quo. Did you ever study church rallies? It is usually the same old plan, The Ten Virgin Rally, the Twelve Tribes of Israel Rally or some of the old stand-bys. How stimulating it would be to meet a new idea once in a while in the plan of these rallies! I believe the response of the people would be immeasurably increased if something new were thrown at them every now and then. Our League plans are about the same. I can sit here in my office and tell just how 95 per cent of the Leagues will be conducted on December 7. It will be the same old thing that has been in vogue ever since I was a boy We gt in a rut and there is never a new idea to prize us out. Reading the Herald will give us a new idea once or twice a year at least.

2. No "yellow journalism."

Our church paper have the saving virtue of being in a class to themselves. In the newspapers of the ordinary type, there is so much of the bizarre, so mnch that appeals to the sensual and the sordid, so much of filth and garbage, one feels like calling them unmitigated evils. It seems to me decent Christian people onght to covet the opportunity to read a decent sheet snch as the Herald; a sheet that does not commercialize lying and muck-raking. The Herald can be, without reservation recommended to our young people. Its messages are always clean and wholesome. See to it that every office of the League takes the Herald. This is the least that can be expected.

J. W. HAYWOOD,
Morgan College

Quarterly Conferences

LIVINGSTON, TENN.—First Quarterly Conference was held October 17, at Officers Chapel, Rev. F. N. Colller, district superintendent, presiding. All reports were good. We are looking forward for a successful year. Pray for us that we fail not.—Rev. J. H. Devlin, pastor; A. D. Officer, reporter.

MONROE, LA.—Mt. Sinai Methodist Episcopal Church: Onr Fonrth Quarterly Conference was held November 1-2, 1924, and was a great success. The business part was more interesting than ever; all officers were present. The reports showed that the work is in splendid condition. The Rev. J. A. Lindsay, district snperintendent, was happy when the pastor reported that thirty-five conversions and accessions were added to the chnrch. Snnday, at 11:00 o'clock the superintendent preached a very strong and inspiring sermon. Rev. A. C. Mitchell, our pastor, is loved by all and has the church where it has never been before. We hope for his return.—Joe Taylor, reporter.

OKOLONA, MISS.—Our fonrth qnarterly conference convened at Union Grove M. E. Church Oct. 18-20, with Dr. E. R. Miller in the chair. Most of the officers were present and made their reports, which showed that the work of the church was in a state of progress. At 8 o'clock Friday night the District Snperintendent preached a strong sermon which was enjoyed by all present. We paid the District Superintendent in full. We raised during this quarter $252.15. On Friday night the ladies stormed the pastor with quite a number of pounds of groceries of all kinds, which he highly appreciated. Our church is moving on towards the hill of progress nnder the leadership of our beloved pastor, Rev. W. H. Gordon. Pray for our success.—Mandozie Miller, reporter.

LOTTIE, LA.—The fourth quarterly conference was held at Green Chapel Church on Saturday night November 8, with our most worthy Dist. Supt., Rev. A. J. Reddix. The roll was called and all answered present. The reports were good. The business session was fine; we paid our Dist. Snpt. up in full, $25.00; we had Sunday school at 9:30. The Revs. J. C. Cole made splendid remarks to the Sunday school, which were uplifting to all. At 11 o'clock the Dist. Snpt. preached a soul stirring sermon; everybody was touched with the holy spirit, his text was Genesis, 40th. Chap. At 7:30 the church was packed. 71 partook of the Lord's supper; one was added to the church. Total collection, $74.80. On Tuesday following the 2nd. Sunday, a great storm passed at the South East corner. Led by Bro. Peter Johnson and others, they gathered around the table at the parsonage and laid 50 pounds of choice groceries on the table. We pray God's blessings upon these good people. Rev. J. C. Coleman, P. C.—Stella Drake, reporter.

VERONA, MISS.—Our third quarterly conference convened Sept. 20-21, 1924 in Yates Chapel M. E. Church, with our District Superintendent presiding. The members and officers that were present had good reports. With a heart's desire to be alert, to hear the voice of the Master, and eager to do his bidding, through the many ways, He reminds us of his presence and nearness. Amount raised for the quarter, $30.00. Our superintendent preached a great sermon on Snnday, closing the meeting with much enthusiasm, to leave his co-workers with a heart to give more willing service and to make Christianity a power. Rev. W. B. Rogers, our pastor, who is faithful, we ask the Lord to bless him abundantly.—Mrs. Q. V. E. Crump, reporter.

VAIDEN, MISS.—Our Fourth Quarterly Conference was held in Sandhill Methodist Episcopal Church, October 18th with the district superintendent, Rev. E. F. Scarborough, presiding. Most of the officers were present with good reports. Paid district superintendent in full. The work is in better spirit under the leadership of Rev. E. H. Holmes, than it has been for some years; he is the man for this place. Sunday was a high day, the elder preached at 11 o'clock at Sandhill and at Good Hope st night. We succeeded in raising this fiuarter $120.00. Onr motto is to put the program over the top this year on the Valden Circuit.—P. H. Blackman, reporter.

GRAND BAYOU, LA.—Our Fourth Quarterly Conference was held with Rev. J. E. Rolax, district superintendent, in the chair. Rsports showed and increase along all lines. The Rev. Rolax was at his best, he preached to the delight of all that heard him. After his message, the members of the church snrprised him by presenting him with cnps, socks, handkerchiefs, chickens, and many other useful presents, after the presentation speech was made by the pastor, Rev. Wm. Emmett, the Rev. Rolax accepted the gift by thanking the Ladies' Aid and the Woman's Home Missionary Society of Brand Bayou, Mrs. Nancy Jones, president of Ladies' Aid; Mrs. Angeline, presidsnt of the Woman's Home Missionary Society. The district steward Mr. Buster Jones, came forward and paid the district snperintendent in fnll. He went on his way rejoicing. Rev. Rolax is the man for the Shreveportr district. He is a man of God.—Dinah Richardson, reporter.

WEST ENTERPRISE, MISS.—The 4th. quarterly conference was held the 25-26 of Oct., 1924, Saturday at 2 o'clock at Friendship M. E. Chnrch, the District. Supt. Dr. W. H. Smith was in the chair; the officers that were present made excelleot reports. Sunday was a high day, the spiritual tide began to rise in the Sunday School. At 11 o'clock Dr. Smith was at his best, preaching from the 11th. chapter of Hebrews, 5-6 verses. At 3 P. M., after the pastors had outlined the evening session, the doors of the church were opened, 2 were united to the church. The Lord's supper was administered to a good number. This was one of the best quarterly conferences we have had in many days, both spiritually and financially. Total amount received, $52.16. We ask the prayers of all who know the worth of prayer.—Mrs. D. A. Houston, reporter.

Woman's Column

PASS CHRISTIAN, MISS.—The Woman's Home Mission held their regular meeting at the home of Mrs. J. W. Randoff at 4 P. M. After meeting adjourned a most delightful tea was served to our surprise. The many friends of Mrs. Randoff will be glad to know that she soon will be able to be out with us again after an illness of nearly 4 months. We are thanking God for her recovery.—Alice Bankston White, reporter.

WACO, TEX.—Dear women of the Woman's Home Missionary Society of the West Texas Conference. We are nearing the annual conference and our financial report is far below the standard we have always measured up to. Why not now? We can. Being yonr conference treasurer, I am in a position to know how we stand. Let's come np by Dec. 10 along all lines. We would be so glad to receive a report from each of the auxiliaries in at least ten days that we might be able to get the pastors' vouchers in their hands as the law requires before we get on the conference grounds.—Mrs. M. M. Sanford, Conference Treasnrer.

MARRIAGES

CREER-McCLAIN—Mr. Curtis Creer and Miss Sarah McClain were united in the holy bonds of matrimony on September 28 at the home of her father, Mr. Richard McClain, a prominent farmer of Rio, Miss. Mrs. Creer is one of the leading young women of Centeridge M. E. Church. She wore a dress of cream satin. The bridesmaid, her sister, Miss Mary McClain, wore a dress of blue taffeta silk. Best man was Mr. Luke Creer, a brother of the groom; maid of honor, Miss Clara Tankersly, accompanied by Mr. H. Hardy. Miss Tankersly wore blue crepe de chine. Flower girl was little Olivia Windham and Alice Johnson of Chicago, Ill. Rev. F. L. Woods officiated.—Cora Gordon, reporter.

CHURCH FURNITURE



WHAT THE CHURCHES ARE DOING

CHICAGO, ILL. — St. Matthews Methodist Episcopal Church, corner Orleans and Oak streets, Rev. J. H. Geere, pastor. Our revival conducted by Miss Elizabeth M. Wilson, September 21, to October 5th, was a success in many respects. Our quarterly conference convened the same set day of our revival; hut no conflict was had. Dr. P. T. Gorham, our worthy district superintendent, preached a powerful sermon at 11 a. m., which was enjoyed hy all who heard him. The Sacrament was administered by the district superintendent, assisted hy Revs. W. A. Wallace and J. M. Spencer. We listened at night to Sister Wilson hegin her revival which stampeded the crowd. Many came forward for prayer and reconsecration. Good congregations and much enthusiasm was kept up during the two weeks' meeting. Many visiting preachers of different denominations were with us. Revs. P. T. Gorham, W. A. Wallace, Bruce Collins, Spencer Tatum, E. D. Lewis, and our own Miss Mary Wolfolk, social worker. Three hundred persons came to the alter for prayer and reconsecration. Fifty were converted and thirty-five joined the church, and the rest went to the other churches. Our collections were good; $400 were raised, $200 were given to the Evangelist, which we did not regret, for she earned every cent and more. Our greatest regret was that on the close of our meeting Sister Wilson took seriously sick, we thought the end was nigh. But thank God, who keeps watch over his children, knew best and spared her life. We learned that she was much improved. During our revival we had some very distiinguished guests who came to attend the National Convention of the Woman's Home Missionary Society of the Methodist Episcopal Church held at the Chicago Temple. Mrs. R. C. Childress of Little Rock, Ark; Mrs. N. Darby of Cotton Plant, Ark; Mrs. Z. R. Fields of Batesville, Ark; Mrs. Mitchel of Brinkley, Ark; Mrs. M. F. Thornton, Forrest City, Ark; Mrs. W. S. Sherrill, Hot Springs, Ark. These were the delegates of the Little Rock Annual Conference, of which St. Matthews M. E. Church cared for.—J. H. Greer, reporter.

WYTHEVILLE, VA.—The District Supt., Rev. Anderson Davis, called a meeting at the above place on Oct. 23, of the pastors on the Pulaski Dist., along with the laymen, in order that the program of the church may be put over for the ensuing year. Many pastors and laymen were present. The Dist. Supt. appointed Rev. W. S. Height and E. H. Forest to make remarks how they were going to put over the World Service program. After they had spoken, each layman and pastor was called upon to make remarks. At this meeting the program committee was appointed to get out programs for the Dist. Conference: Rev. A. Davis, Dist. Supt; E. H. Forest; Rev. W. C. Adams; Cain; F. A. Hatcher. Dinner was given to the visitors hy a committee of women from the Franklin St. M. E. Church. This committee did its hest in the way of preparing the dinner.—Reporter.

SOUTH RADFORD, VA.—Mt. Olive M. E. Church. We, the members and friends generally were delighted in the return of our pastor, Rev. F. D. Thomas, through the prophetic vision of Bishop W. P. Thirkield and his great choice as Dist. Supt. of the Rev. A. Davis. Great advancements were made last year and the outlook for this year is greater. Inside of 30 days we raised over one-fourth of the World Service apportionment. All of the auxiliaries of the church are at work, and are moving along nicely. On Oct. 30 thero was a most excellent Halloween musical rendered hy East and South Radford members. Refreshments were served with splendid success, realizing $30.00. Great things are to he done, this with the line-up of an energetic leader as we have. Things must he done, the time has come that we must go forward with every man at his post. One of World Service leaders, in the person of Bro: H. Fields, lectured in the World Service and took a collection of $15.00. Pray that we prosper in all of our efforts this conference year instead of calling men from the mission fields, let us send more.—C. H. J., reporter.

CLIFTON, TENN.—On Sunday Nov. 9, at New Hope M. E. Church, we raised $2 on the Geo. W. Hubbard Monument. Those who contributed are as follows: Sister Pearlie Sparks, $0.80; Bro. Ed McFee, .50; Sisters Elsie Buckley, .25; Bessie Arnett, .15; Leona Williams, .05; total, $2.00.—Ed McFee, reporter.

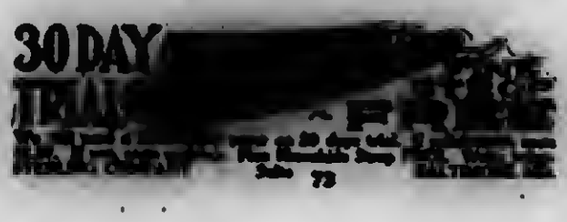
MEMPHIS, TENN.—The members and friends of Warren Chapel Methodist Episcopal Church are elated over the return of our pastor, Rev. J. W. Satterfield for another year. We can safely say with such a heroic leader success lies within our reach. Rev. J. W. Satterfield is a leader of no mean ability, prosperous in whatever he attempts. On Sunday, October 26, Rev. Satterfield delivered a wonderful sermon. Text: Mark 4th Chapter and 41st verse. The spiritual tide ran high which made our hearts hurn within. On Thursdsy night, October 30, a storm struck the parsonage and left more than 300 pounds of choice groceries in its path. A large crowd came marching in singing, "Swing low, sweet chariot coming for to carry me home." The party was led hy Sister Lula Johnson, Sister Doshia Hoskin, Sister Matilda Wilson and many more good hrothers and sisters. This made the hearts of pastor and wife rejoice. The presentation speech was made hy Sister Lula Johnson, president of the Pastor's Gill Society. A short talk was made hy the pastor and his wife of their appreciation. Sunday night, October 26, we were favored with Dr. I G. Penn, who delivered a wonderful lecture on Victory Day. We were very glad to have him with us. We also raised a neat little sum of money. Dr. Penn was accompanied hy the president of Rust University, Holly Springs, Miss., a trustee and a member of Centenary.—Lula Johnson, reporter; Rev. J. W. Satterfield, pastor.

RAPIDES, LA.—Macedonia Methodist Episcopal Church: We had a spirited service on the second Sunday, Nov. 2, under the leadership of our heloved Pastor, T. J. Bridget. Rev. E. W. Jackson was with us and delivered the message to a packed church and tho spirit ran high. Service that night opened at 7 o'clock sharp. Rev. E. W. Jackson came to us again. The entire congregation was made happy and their hungry souls filled with the holy spirit. Tho Lord's Supper was administered to 44 after which the stewards made their report. The collection was as follows: Class No. 1, $6.75; No. 2, $4.65; No. 3, $5.05; No. 4, $5.75; No. 5, $4.42. Total, $27.92. Two joined the church. Rev. T. J. Bridget wants to thank the members and friends for their attendance and contribution . The work is spiritually alive. We are enjoying the blessings of God.—L. C. Robinson, reporter.

MT. HOPE, W. VA.—Mt. Moriah Methodist Episcopal Church: Rev. Key and family of Union, W. Va., spent one week with Rev. E. Williams who continued a week's meeting. He preached every night and his sermons were a treat to all who heard him. We all made them welcome to come again. Mrs. Williams, our pastor's wife, has just returned from Covington, Va., Sweet Springs and Washington, D. C., and reports a grand success in evangelistic work in which she is engaged. Our third quarterly conference was held on Nov. 8th by Dr. English the district superintendent. We are always glad to have our district superintendent with us. November 9th, Rev. E. C. Williams preached two soul-stirring sermons. We were all made to rejoice. We feel that he is a great general in God's battlefield and is leading us to victory. Mrs. Williams, his wife, is always ready and willing to help on the work of the church. Rev. J. H. Peters is traveling all over the country giving lectures on Africa. He lectured at Rev. E. E. Williams' church November 6th, to a packed house.—Rev. E. E. Williams, pastor.

HUB, MISS.—Zion Ridge Methodist Episcopal Church is still among those who "know the Lord has laid His hands on me." Despite the drouth of months, our people have kept steadily doing and looking forward to a successful close of the year's work. Our revival this year was the best we've had. Our heloved pastor, the Rev. A. B. Keeling, A.B., B.D., led hy the Spirit of the Almighty, and assisted by Revs. B. L. Montgomery, J. H. Smith and A. D. Smith, gave us ten days of intense spiritual feasting. The Holy Spirit worked powerfully with us, as a result twenty-one conversions and accessions were recorded for the Master. Children, young people in their "teens" and over, including one over fifty years of age, were brought out of darkness into the marvelous light of salvation through Jesus Christ. Twenty-two children and adults were baptised, either hy sprinking or omersion. The Ladies' Aid Society, Sister Jane Jefferson, president; the Woman's Home Missionary Society, sister Catherine Johnson, president, The Queen Esther Circle, led by Miss Francis Cyrus, raised ten dollars, each of the first two, and five dollars the last named auxiliary for World Service. Prof. J. E. Foster, and Sister Louvenia Ladner, are the commanders of the armies of the "Orange" and "Blue" in the church which are trying to make this another hanner year in our financial drive. "We must, we can, we will beat last year" is their slogan. The extra drive under the direction of Sister Julia Byrd, netted over thirty dollars for the church.—Sam Cyrus, Trustee board; P. L. Gumby, steward board; F. E. Abram, secretary.

FT. WORTH, TEXAS—St. Andrews Methodist Episcopal Church, is rejoicing in its remarkable success under the leadership of its present pastor, the Rev. K. W. McMillan. Several years ago the Rev. T. H. Wyatt, a man of vision sought a new location for the church, then in a very undesirable location. Providentially, he succeeded in purchasing the present site on Main street. He was followed by the late Rev. Andrew Carper who said, "Let us huild a suitable edifice in which to worship our God." The ominous effort was begun hy faith. The completion of the basement marked the climax of his reign. Three years ago the Bishop said to a man of the conference, "Go to Ft. Worth and huild the new St. Andrews." It was the Rev. K. W. McMillan who appeared on the scene with sleeves up and indestructihe determination. Today, the northwest corner of So. Main and Rosedae streets, is a credit to Ft. Worth and Methodism. During these three years an almost unbelievable degree of success has been



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achieved. A beautiful seven-room parsonage has been built, the new St. Andrews, an institutional church compricing eighteen departments and a beautiful and spacious auditorium, completed; a costly set of pews purchased, and a giant pipe-organ, peerless in beauty and unsurpassable in tone, installed. The installation of this instrument worthily marks the amazing climax of the accomplishments of the faithful leader and working heilvers. During the short reign to date, of the present pastor, $40,000.00 has been raised and expended for Kingdom purposes. The annual conference draws very near, but there is no fear in St. Andrews. Verily she is ready for the conference before the conference is ready for her. The unanimous opinion of the citizenry is that Ft. Worth needs such a capable leader ae is Dr. McMillan. The beautiful St. Andrews voices, in tones of brick, mortar and concrete, a simiiar opinion of its membership. The half has not been told! We're moving onward.—F. M. Hudspeth, reporter.

LA GRANGE, GA.—The rally at St. James Methodist Episcopal Church, under the leadership of our pastor, closed November 2nd; we coun: it a success. There are a faithful few that always stay by the church; with this number and our friends, we succeeded in raising $150.00. The brothers and sisters stayed with the plans. The baby contest added to the success of the rally. Little Miss Harriett Lane was the lucky baby. She won a $2.50 gold piece. Rev. Sanford is a splendid pastor and preacher, he has worked had to put the program of the church over; everybody in our little city has very high regard for him as a minister.—Rev. I. T. Sanford, pastor; D. R. Durst, secretary.

WINONA, MISS.—Ashville Circuit, Oxford, Miss: I am very glad to note the rally at Elijah Chapel Methodist Episcopal Church was a great success. I also promised the captain that led, the Southwestern free of charge a whole year. The captaine reported as follows: Abe Caruthers, No. 1, $15.51; Frank Blake, No. 2, $36.50 C. M. Bunny, No. 5, $3.25; R. L. Buford, No. 4, $2.80; Will Woods, No. 5, $4.51; Mollie Blake, No. 6, $2.40; Alice Price, No. 7, $6; Tom Robinson, No. S, $4.00; W. S. Redmond, No. 9, $7. Total, $81.96. We have ten new captains appointed to bring up balance due the pastor first Sunday in December. Pray for our success.—W. S. Leake, pastor.

SAVANNAH, GA.—Mt. Zion Methodist Episcopal Church le one mile from the city of Savannah on the Ogeechee Road. Rev. W. M. Lockwood was sent there last conference 1923, with five members. He put his life in the work and God blessed his labors. Aaised all claims in full and over. Accessions, 25; paid on repairs of old building, $97; raised for a greater Mt. Zion, $250; paid pastor and district superintendent; raised full pnota for Minute fund; celebrated the Fifty-ninth anniversary of Mt. Zion Church. Amount of money raised through the five members: J. H. Moon, $23.25; H. W. Snider, $31.95; Mrs. Jannie Russell, $23.35; Mrs. Emma Charlton, $21.65. Total, $100.20. Raised through the following pastors: Rev. J. W. Rice, pastor of the St. Steven A. M. E. Church; Rev. O. E. Mason of St. Peters Baptist Church; Rev. W. O. P. Sherman of St. Thomas A. M. E. Church; Rev. C. Y. Wright of Second Mt. Zion Baptist Church, $30.20. Total, $130.;0. Grand total raised for the year, $647. One conversion during the week. Rev. Lockwood was returned to the good people for another year. We pray God's blessings upon him, that he may be able to consummate the task willingly, which he began.—Nona B. Prothro, reporter.

DREW, MISS.— A great storm struck Beasley's Chapel Methodist Episcopal Church Thursday night, Nov. 6, and filled the table with more than 100 pounds of choice groceries and $2.25 in money Rev. A. Marsh thanks the members and manw friends for their gifts, after which Rev. W. S. Curtis, a visiting preached from Lake Village, Ark., preached us an able sermon, eelected from Exodus 14 verse. Subject: The Lord will fight for you and ye shall hold your peace. —Frank Lee, reporter.

RYDAL, GA.—The work of the Fairview M. E. Church is progressing nicely. The second Sunday in Oct. was a high day with us, also the second Sunday in November. Our beloved pastor, Rev. F. A. Hunt, preached two great sermons. His text Sunday P. M. was found in St. John, 9th. Chap., 4th. verse. Rev. F. A. Hunt is a man of great faith. We are improving on all lines, collection, $55.04. Nov. 9 the Death Angel visited the home of Brother and Sister Tobe Johnson and took from their home little Joseph Johnson, Jr. He leaves to mourn his loss a father, mother and five sisters.—Beatrice Johnson, reporter.

WICHITA FALLS, TEX.—Mt. Calvary M. E. Church. We, the pastor and members, are glad to say we have moved into our new church. Our opening week was very successful, with all the churches having a special night or day. Reports as follows: A. M. E., $14.00; C. M. C., $12.25; Second Baptist, $13.00; First Baptist, $25.00; Church in Christ, $10.00; Mt. Calvary, $60.00; total, $137.25. Cornerstone laying will he on the 7th. of Dec. Pray for our success. L. E. Muee, P. C.—Mrs. M. Muse, reporter.

LAKE PROVIDENCE, LA.—We are still on the job for the Master. This has been a glorious year with us with only a few members, but through the leadership of our pastor, the Rev. Willie C. Haywood, we have been able to put into St. Peter's M. E. Church a fine set of pewe which have been long needed. In a few daye we will have a fine heater in the church for the comfort of our friends and members who attend our eervices. The parsonage has been beautifully renovated and papered through the untiring efforts of the pastor. On the return of Sister Haywood, the wife of our pastor, from visiting her mother, Mrs. Usley Norris, Waveland, Miss., and sons, Mr. W. C. Haywood, Jr. and Mr. Ambrose W. Haywood of Algiere, La., she was very agreeably surprised by the members and friends of St. Peter's M. E. Church, led by Sister Cora Carter, E. A. Woods, Ida Armstrong, E. Mins, Mary Jackson, A. Washington, and others who brought many pounds of choice groceries.—Mrs. Ida Armstrong, reporter.

BEAUMONT, TEX.—McCabe M. E. Church. We have much to be grateful on this charge this year. Bishop Jones made no mistake in returning to us our pastor, Rev. J, E. Beals, who did great things last year, and who has planne dgreater things for this conference year. A plan is on for the second Sunday in December in which every family will give one day's wages on the indebtednese. With God as our helper, we are going over the top.—S. W. Collins, reporter.

LOTTIE, LA.—Green Chapel M. E. Church. Tuesday night Nov. 4, on entering our new church which has just been erected through the leadership of our beloved pastor, Rev. J. C. Coleman, a social program was rendered throughout the membership. A very interesting paper was read by Stella Drake. Words cannot express the greatness of his work he has accomplished. J. G. Governor spoke in behalf of the church; A. N. Miller spoke in behalf of the trustees. The local preacher from the St. Paul Baptist Church gave us a short talk. Mr. W. Goins gave an interesting talk. Mr. Goins is a Christian hearted man. Sister Lizzie Franklin presented Rev. Coleman with a fine cake. Too many good things cannot he spoken of him for he is a worthy man. Rev. J. C. Coleman, P. C.—Stella Drake, reporter.

NASHVILLE, TENN.—Captain rally Sept. 21, 1924, at Gordon M. E. Church was quite a success: E. Drake, $12.20; Lula Waddy, $18.45; Caline Bounds, $15.56; Minnie Smith, $15.60; Maggie Richardson, $12.50; Maria Bettis, $6.35; Una Fitzhough, $5.46; Mallie Pettis, $20.50; Maria Dopson, $28.63; Bulah Weekley, $13.44; Tinnette Harrall, $16.45; Lizzie F. Smith, $16.65; Mary A. E. Thomas, $10.50; Mary Buchanan, $23.23; Mollie Jaria, $8.15; Emma Frakes, $22.80; Carrie Gordon, $30.70; Ellen Floyd, $23.05; Fruzie A. Vaughter, $17.50; Idella Williams, $17.70; Matilda Fuggett, $14.51; Mary F. Bramlett, $18.65; Martha North, $13.21; Mary Thornton, $15.60; Bell Mitchell, $2.55; total, $399.54.

FT. STEPHEN, MISS.—On Oct. 11, a storm struck Hopewell Church during prayer service, leaving several pounds of choice groceries for our pastor, Rev. I. L. Hunt. This storm was led by Sisters Susie Parker, M. D. Cole, Lizzie Wilson, Ola Littles and many others. They entered, singing "Just Got Over at Last," and filled the table to its capacity. After the storm was over, the pastor expressed his gratitude and regretted that his wife could not be present during the storm. On Sunday, Oct. 12, we had pastoral and World Service rally. The Ladies' Aid Society donated $2.25 to the rally. Total raised, $9.25. We were glad to have present with us the members of Simmons Ridge Baptist Church.—Reporter.

MONROE, LA.—Mount Sinai M. E. Church. This is the second year of our pastor, Rev. A. C. Mitchell. A renewal campaign was launched, and 44 persons were happily converted and 25 accessions. These happy souls came shouting with joy on their lips and thanksgiving in their hearts to God for their salvation. Rev. Mitchell has proven to he a watchful shepherd over us and a hero for God. Sunday Oct. 26 was a day of jubilee, when hundreds of people witnessed the Baptism.—A. Mitchell, reporter.

LAMPTON, MISS.—New Zion M. E. Church has just closed the most successful revival in its history. Under the influence of the Holy Spirit, the leadership of our able pastor, the Rev. A. B. Keeling, A. B., B. D., assisted by the Revs. B. L. Montgomery, N. Poe, J. M, Smith and T. M. Jefferson, thirty-two converts were had. Twenty-one of these were new accessions, nine being already on our membership roll, two asked to have their membership transferred to the Baptist Church. Thirty-five have been baptized, either by sprinkling or emersion. The old rotten antiquated frame building has been torn down and we are now constructing an up-to-date, modern brick-veneer church according to the architectural plans and epecifications drawn by the M. E. Church Bureau of Architecture, at Philadelphia, Pa. If we do no more this year, our record for spiritual growth, numerical strength, and finances raised is far ahead of that of any previous year in the history of the church. The Ladies' Aid Society under the unexcelled presidency of Sister Mattie Stepney, led the whole church in raising funds for our new building. The Woman's Home Missionary Society, Sister F. L. Rankin, pres; the Stewardess Board, Sister Minerva James, Pres; Daughters of the Conference, Sister Essie Marry, Pres; Church Home and Community Society, Sister Myra Stepney, Pres; Queen Esther Circle, Miss May Sipp, Pres; New Zion Star Girle' Club, Miss Bessie Mingo, Pres; New Zion "Busy Bee" Club, Miss Alice Nelson, Pres., all reported their initial assessment and are still working. When Brother Keeling came to us, most of us doubted the wisdom of our beloved Bishop, Robert E. Jones, D. D., L. L. D. in sending this young man to us, but in thirteen months Brother Keeling hae done more constructive work for us than any pastor who preceded him, and by his patience, steadfastness, honesty, and brotherly love he has won his way into the hearts of his people. Officers and members who were once bitterly opposed to him are now working, paying and saying, "With Keeling we stand. Under his prophetic and progressive leadership we are building a temple-monument to Methodism, the negro race, and for the worship of God. Sisters Martha Abram and Mattie Stepney are leading "London" and Lampton in our great church building and financial rally.—J. B. James, secretary.

GRAND BAYOU, LA.—After a business meeting held by the different presidents of the church, a great storm struck the parsonage; the pastor and family heard the voices of many singing "When the Saints go Marching In". He and his wife arose out of bed, when Mrs. Lou B. Armstrong, Mrs. Angeline Jackson, Mrs. Nancy Jones,

Mr. Buster Jones, Mrs. Cherry Jack, Mrs. Emma Haynes, Mr. Wash Lewis and others joined in to make the pastor and family happy. They loaded bl• table with 150 pounds of choice groceries. Mrs. Angeline Jackson made the presentation speech, followed by Mrs. Mary L. Emmmett. In his own way he thanked them and said sisters call again, after which cake, ice cream were served. The pastor closed the agreeable occasion with prayer. The Rev. Wm. Emmett asked the Lord in his prayers to send special blessings upon these, His servants. Let them live long to do more such work as this. We are preparing to give him and family a better house to live in.—Mrs. Angeline Jackson, reporter.

INDEPENDENCE, KANS. — The Ladies' Aid of St. John Methodist Episcopal Church of Independence, Kansas, closed their contest of the Hope-Chest, Thursday evening, October 16, with Miss Fern Washington as the winner. She raised the largest amount of money. The Hope-Chest consisted of many useful things from nice linens down to clothes-pins. A timely program was rendered by members and talented friends of the Ladies' Aid Society. The pastor, Rev. S. H. Johnson, made a very interesting speech on cooperation. Last on the program was the presentation speech of the Hope-Chest by Rev. J. W. Patton. After the program, the attention of each one was turned to the booths which were five in number. In booth No. 1, Mrs. Bertha Kelly and Bertha Smith were busy selling golden brown fried chicken from their booth which represented a kitchen. At booth No. 2, Mrs. S. H. Johnson and Lillian Craig, served rich cups of cocoa and lady-fingers. Next at booth No. 3, Mrs. Betty Freeman and Fern Johnson, sold piping hot coffee, with several kinds of pies. At booth No. 4, Mrs. Byrdie Davis and Willa Porter, sold ice cream and cake. At booth No. 5, which very much resembled a queen's chair, were Mrs. Ella Skinner, Edwynia Hooper and Lillian Jacobs, safely guarding the Hope-Chest. The faithful president, Mrs. Ruth Patton, was busy on her beat from one booth to another, helping and jollying in her usual way The plan was given by Mrs. Ruth Patton and she, with the above co-workers, wish to thank the many friends for their donations to the chest, which successfully raised $55.00.—Maxine Davis, secretary.

LEAKSVILLE, N. C.—On Monday night, November 10th, the members and friends of St. John's Methodist Episcopal Church carefully and surprisingly stormed the parsonage, bringing an abundant supply of selected groceries. After the storm all filed into the church where thanks and appreciation were given by pastor and wife. A real get-together meeting then followed, full of enthusiasm and interest which the pastor and wife were made to feel happy indeed to begin a fourth year's work.—Mrs. Helen Miller, reporter.

JEFFERSON CITY, TENN.—Boyd's Chapel Methodist Episcopal Church: It has been the custom for the folks each year to have a harvest festival, anad on Thursday evening, November 13, at 7, we opened the doors for the awaiting crowd, to come in and see what had been put on exhibition for the year, and we gave a prize for the best canned goods, best vegetables and needle work and flower craft; and blue ribbon for all things in good shape. First prize for vegetables was awarded Bro. Jos. Wilson; second prize, Mrs. Mary L. Johnson. Only one prize was given on canned goods, Mrs. Jas. Wilson ; for needle work, two prizes were given, Mrs. L. Brown, Mrs. E. Gaither; for flower craft, Miss Dora Donnalson. The Ladies' Aid served fried chicken and oysters. I want to thank Bros. Roy and J. L. Ingram; Sisters Pattison, Ingram, Nash, Gaither, Cyle, Miss Nellie Peck, for that splendid program. After this we had a prize cake to guess for at 5c each guess. Prof. Mitchell made the right guess, a grain of coffee, and got the cake. We were glad to have been out to such a program, and thank one and all. Come back and repeat it soon. Proceeds, $21.54.—Rev. J. G. Nash, P. C.

PICAYUNE, MISS.—Weams Chapel Methodist Episcopal Church just closed our annual revival. Rev. J. J. Ford, our beloved pastor is on the job. He launched his revival October 16, 1924, and had the revival fire burning. October 20, 1924, Rev. L. E. Johnson of Gulfport, Miss., came and took charge of the meeting. Our newly completed church was crowded for five nights. Rev. Johnson was at his best he preached to the delight of all. The Rev. Dr. G. L. Kelly's members were present each night, and on Thursday night, Rev. Dr. H. B. Boyd and his choir were with us; they proved helpful to us. The epiritual tide ran high. Three souls were added to the church. At the close of the revival, October 24, the congregation was called to their feet for dismission, as they sang, two men came up the isle with an extra large basket laden with choice groceries, and a nice cash purse for the comfort of the pastor and family. This movement was led by Rev. L. E. Johnson of Gulfport, Miss., and Sister Lill Abram, Bro, Henry Abram, Sister Sally Kennedy, Sister L. Mitchell and a host of Methodist and Baptist friends. After all Sister Caldonia Webb, was so thoughtful as to place a bunch of flowers thereon, as a token of welcome.—Reporter.

CANTON, MISS.—The result of the bazaar given at Asbury M. E. Church recently was well worth the efforts put forth by the many willing workers. Directed by the Home Missionary president, Mrs. Estelle Nash and our pastor, Rev. W. W. Ross, we were able to report a nice collection on our new church. Oct. 26 was rally day. The faithful members realizing the need for a new church building, banded themselves together and did remarkable work. President J. B. F. Shaw of Haven Institute and Conservatory of Music was with us and preached a sermon that was uplifting to all. From this text, "Upon This Rock I Build My Church and the Gates of Hell Shall Not Prevail Against it." He drew a picture of the struggles of our membership and later the work that led up to the final report on Sunday Nov. 2; $420 raised. In the afternoon wo were graced with the presence of some of our white friends. Mr. Greaves, the mayor of our city was scheduled to give the welcome address, which was full and timely, also Rev. Sullivan, the pastor of M. E. Church South who spoke words of encouragement that was enpjoyed by all. Asbury choir, under the direction of Mr. Thomas of Jackson and our faithful organist, Mrs. Ethel Woodard rendered music for the occasion. We were very proud indeed to have in our midst at the morning service one of our preachers who belonged to the conference that met here in 1869 in the perso nof Rev. Henry Henderson. He was asked to tell some of the early history of the church, which he did, and to say we enjoyed it would fall short of expressing our feelings at that hour. At night we closed out by having a nice address by Prof. Shaw to the Home Missionary Society.—Reporter.

BEVERLY, MISS.—Still we are marching on. Sunday Oct. 26 was a glorious day at Magnolia M. E. Church, it was the conclusion of a club rally which had been launched by pastor and trustees. For about thirty days our pastor has made for himself many friends among both denominations and spared no pains in selecting club leaders, who were as follows: No. 1, Sister C. B. Brown, $14.18; No. 2, Sister M. Brown, $14.08; No. 3, Sister J. E. Harden, $14.24; No. 4, Sister N. Drain, $3.08; No. 5, Sister D. Evans, $10.00; No. 6, Sister D. Hartan, $10.31; No. 7, Sister Ada Hudson, $30.05; No. 8, Sister F. Hern, $14.42; No. 9, Sister W. Bowden, $7.05; total, $117.41. Sister Ada Hudson is a member of White Stone M. B. Church, Sisters Viola Hartan and F. Hern are members of New Carmon M. B. Church. One week's series of meetings preceded the rally. On Monday night Bro. F Hinders of the M. B. Church preached strong sermons. Bro. Chatman of the A. M. E. Z. Church was with us throughout the week. He is a great preacher.—Reporter.

SPARTA, TENN.—There was no mistake made when the Rev. M. L. Easley was sent to us as pastor. Rev. Easley is a hustling pastor and a forcible preacher and we want to thank our Dist. Supt., Rev. F. N. Collier and the Bishop for sending us such a man as this. Rev. Collier was with us Sunday Nov. 9 and introduced Rev. Easley as the speaker and he preached from 1st. Peter, 1st. and 12th. verses, which was enjoyed by all. We paid the Dist. Supt. out at Holders Chapel and paid our pastor $5.30. We are planning to do a great work for all causes this conference year.—Mary Officer, reporter.

WISNER, L.—The cornerstone was laid November 9 by Rev. J. A. Lindsay, District Superintendent, Rev. J. W. Sanders, pastor, Rev. T. T. Roberson and Rev. Berl Smith of the Baptist Church. Each preached a great sermon and a good collection was taken. We are indeed glad to have this year with us, the Rev. J. W. Sanders, who came to us when we had no church and no place to worship. But under his wise leadership, we have a beautiful church, 48x26, at the cost of $1309.55, all paid for and we are trying to seat our church. We are few in number but are trying to do our bit with God's help. We believe under our leader, we will succeed. Pray for us.—B. A. Adams, reporter.

FT. STEPHEN, MISS.—Sunday, October 19, was a high day at Ebenezer M. E. Church. We conducted our World Service and Pastoral rally. We were glad to have Rev. Gilbert Spinks of the Baptist Church with us. He preached a soul-stirring sermon, taking for his subject, "Wake Up." Our pastor, Rev. J. F. Hunt, has put new life into Ebenezer, and Mrs. M. J. Griffin, Ladies Aid president, knows no failure. She gave out envelopes and awarded first and second prizes. Mrs. M. McCoy, $3.66; Mrs. Griffin, $3.10; Mrs. L. McCoy,

(Continued on Page 16)

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SPECIAL NOTICES

Rev. T. A. Wilson desiree all correspondence addressed to him at Cedar Bluff, Ala.

The address of Rev. J. W. Gilder, is 1430 Aeh Ave., Beaumont, Tex.

SPECIAL NOTICE TO THE WEST-TEXAS CONFERENCE

A reduction of one and one-half fare for the round trip on the Certificate plan from all points in Texas will be granted to persone attending the West-Texas Annual Conference at Austin, Texas, December 9-14 inclusive. T ickets will be on sale December 7-9 inclusive and will be good up to and incinding December 16th. Be sure when purchasing your going ticket to ask the agent for a Certificate Receipt and preeent the same to the Secretary immediately after reaching the eeat of the Conference.

C. W. FRANKLIN,
Railway Secretary.

OBITUARY

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices ahall be kept within the acope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

ANDREW—With deep regret we record the death of Goliah Andrew, Kingsville, Tex., who passed into his celestial home Wednesday Oct. 15th. While Goliah was only a 9 year old boy, he is missed because of his faithfulness, loyalty and pride in his Sunday School and community. The officers and members of Scott's Chapel S. S., M. E. Church feel as no one else his absence and rejoice as no one can at his triumphant glory.—Mrs. C. V. Adair, Supt.

COOCH—The death angel visited tne Holensville Charge and took one of the most faithful members, Sietor Fronia Tennyson Gooch, born December 26, 1893, at Nolensville, Tenn., and died October 18, 1924, age 31 years. She joined the caurch while a small girl nnder Rev. A. Ransom. She was also faithful to Sunday School. The funeral was largely attended by both races. Rev. Wm. Neal from Cherry Valley Charge, assisted by Rev. A. B. Thompson, the pastor, officiated. She leavee to mourn her loss a mother, husband, four children, three sisters, one brother and a host of friends.—L. Patton, reporter.

VAGNER—Sad to the memory of Lafferty's Memorial Methodist Episcopal Chnrch, Batesville, Ark., is the death of Mrs. Lucy Vagner. Sister Vagner was born in the state of Tennessee, and reared in Jackson county, Ark. She became the wife of Mr. Louis Vagner, June 12, 1878. To this union were born five children; the husband and children all survive her. She became a member of the Methodist Episcopal Church at an early age and was baptized by her paetor, the late Bro .Higgins. She lived a consistent Christian; always found in her place for all services. She was communion steward and treasurer of the Woman's Homo Missionary Society and served them faithfully to the end. Mrs. Vagner was a woman of queenly virtues that could be easily seen through her talk, walk and daily deportment. She became ill in February of this year and boro her illness patiently without a murmur or complaint. She died at 5:30 p. m. October 8th. Her funeral was conducted from their beautiful home on the corner of Neely and Glen street, by the pastor, Rev. Z. R. Fields. Text: Job 14:14: "If a man die will he live again?" She was buried by the Household of Ruth of which chapter she had served as treasurer thirty years. Our sympathy goes out for the whole family, but especially to the husband who is bending under the weight of nearly eighty years.—Mrs. Z. R. Fielde.

WALLACE—Mrs. Emma Hazel Wallace, a faithful member of Wesley Methodist Episdopal Church, Vicksburg, Miss., departed this life November 2, 1924, in full triumph of faith. She was born in this city August 1, 1902. She was reared in Weeley M. E. Church and Sunday School, having decided for Chriet at the age of twelve years. She lived a consistent, active Christian life until death claimed her as his own. She leaves a husband, a devoted mother and a host of relatives and friends to mourn her passing. The funeral was conducted from Wesley Methodist Episcopal Church, Wednesday, November 5th. Her remains were laid to rest in Beulah Cemetery. She is gone but not forgotten.—M. P. Johnson, pastor.

BRADEN—Sister Margaret Marie Braden was born at Garfield county, Banner Township, Enid, Okla., Nov. 18, 1898; died October 1, 1924. At the age of 14 she was happily converted and united with the Presbyterian church under the pastorate of Rev. H. Beadle. Sister Marie was one of the untiring workers of Pilgrims Rest Presbyterian Church, being ever ready to assist in anything for the upbuilding of the community. Funeral service wae held at the home of her mother, Sistor C. G. McNeal. Rev. Beadle conducted the services with the assistance of the Eastern Star. Her remains were laid to rest by loving hands and broken hearts. Those left to mourn are a loving mother, six sistere, two brothere and a host of loving friends. Thie beautiful life ended here at Hinton, Okla.—Reporter.

WALKER—Bro. Bob Walker, a faithful member of Mt. Zion Methodist Episcopal Church at Gordonville, Mies., departed this life August 23, 1924. He was about 96 years old and had been a member of the church for about 45 years. He leaves a wife, two sons and a host of friends to mourn his loss. The funeral was preached by the paetor, Rev. J. H. Easter. He took his text from the Book of Revelations.—Lillie Binder, reporter.

WHAT THE CHURCHES ARE DOING

(Continued from Page 15)

$1.15; Mrs. T. Clark, $2.60; Mrs. S. Parker, $0.70; public collection, $4.78; totsl for the day $16.00. Mrs. M. McCoy won the first prize, a pair of silk hose. Too much praise cannot be given Rev. I. F. Hunt for the management of F. Stephen Ct.—Cora Gordon, reporter.

GOULD-MERONEY, ARK.—Liberty Chapel is where the parsonage is and it is doing well when you consider the condition of things. One member has been added to this church and 4 children have been baptized. The church has never been completed. It needs repairing very much. The parsonage will go to Gould, which will be far better for the pastors and families. This church is near Meroney, where there are only two stores and a post office. Bailey's Chapel: This new church was started under the Rev. J. A. Brooks, and when I came on this work we could not hold any meeting in the church, because it had no floor nor windows and the doors were out. My first quarterly conference was held in Jan. The Dist. Supt., A. S. Miller, held every quarterly conference with credit to himself and the work. Some one joined this church every quarter since my 4th. quarterly conference, which was Sept. 27 and 28. The Dist. Supt. preached fine sermons on this round; collection, $33.50. This church is the leading one in the charge. It is in Gould, 14 members and 7 children baptized, have been added to this church, and when this church shall have all the finishing touches it will be the second charge in the district. In all we have added 15 members to this charge and 11 children baptized and added to the church. I have 3 more in sight to become members before the annual conference.—J. W. Terrell, pastor.

ECLECTIC, ALA.—The Benson Circuit is still going forward under the leadership of the Rev. D. G. Toney, pastor. We have about finished our church at Benson and have begun ceiling Bethel and we are planning to ceil Chapel in the next 30 days. We had a rally the 3rd. Sunday in Oct. for the pastor and raised $101.22. We gave a ponnd social on Friday night before the 4th. Sunday in Oct. in honor of the pastor and hie wife which was highly appreciated by them. Our Rosenwald School is coming along fine under the leadership of Miss Mattie Simmons. Since she has been here she has had the yard and grove cleaned off and is now planning to start a flower yard. Miss Simmons and Rev. Toney and his wife are carrying the Chapel community to success.—G. A. Thompson, reporter.

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GALILEE M. E. CHURCH, LAURINBURG, N. C.

The cut here presented, is of the Galilee M. E Church at Laurinburg, N. C. This is one of the most modern and best church buildings in the North Carolina Conference. It is now being pastored by The Rev. E. D. Petty, who is the brilliant successor of Dr. N. J. Pass. It was a question of much concern as to what was available to handle the financial problems of this great church and go forward with the completion of the building. Bro. Petty, being a man of large experience and a tactful administrator, was appointed to take charge of its affairs. He is an acknowledged financier, organizer and a leader among his brethren. In a short while after he was appointed, he organized his forces and raised a thousand dollars to meet the urgent needs of the trustees. The debts have been reduced until there are now no embarrassments to confront the church. As a result of his labors, the church has put in beautiful art glass windows and other material improvements which make it one of the most beautiful churches in the entire state.

His revivals have been a success and many souls have been added to the church. The good pastor and people are going forward with one accord, doing kingdom building in that part of the Lord's vineyard. The people speak of Dr. Petty in the highest terms, as a Christian gentleman and a progressive leader. Our church here has among its officiary a group of the most outstanding citizens of the town. This church by its architecture, its activities and its spirit has become the leading social and religious institution among our people in the town.

At the recent session of the North Carolina Conference Bishop Thirkield spoke in high terms of the creditable year's work at this charge and appointed Dr. Petty for a second term at this important and growing charge.

IS CHRISTIANITY SICK?

Writing in *The American Mercury* for November, H. L. Mencken says that Christianity *is* sick, and makes the rather incisive indictment that the illness of Christianity is due to poison administered by Christians themselves.

In scatching, sceptical terms, Mr Mencken senses an amazing amount of mistrust and suspicibn on the part of the masses, especially against the "ecclesiastics" or proverbial church leaders to whom he attributes nearly all the present social ills and irregularities that menace and paralyze our thoroughly disrupted social order. Charging the churches with direct responsibility for the brood of anti-social organizations infesting the country, Mr. Mencken continues,

> "they (Ecclesiastics), are responsible, directly and certainly, for all the turmoils and black hatreds that now rage in the bleak regions between the State roads—they are to blame for every witches' pot that now brews in the backwoods of the Union. They have sowed enmities that will last for years. They have divided neighbors, debauched local governments, and enormously multiplied lawnessness. They are responsible for more crime than even the wildest foes of the saloon ever laid to its discredit, and it is crime, in the main, that is infinitely more anti-social and dangerous. They have opposed every honest effort to compose the natural differences between man and man, and they have opposed every attempt to meet ignorance and prejudice with enlightenment. Alike, in the name of God, they have advocated murder and they have murdered sense. Where they flourish no intelligent and well-disposed man is safe, and no sound and useful idea is safe. They have preached not only the bitter, savage morality of the Old Testament; they have also preached its childish contempt of obvious facts. Hordes of poor creatures have followed these appalling rogues and vagabonds of the cloth down their Gadarene hill: the result, in immense areas, is the conversion of Christianity into a machine for making civilized living impossible. It is wholly corrupt, rotten and abominable. It deserves no more respect than a pile of garbage."

Of course no honest critic of social institutions and forces can go all the way with Mr. Mencken in his philippic against the clergy, the church, and organized Christianity, but it must be admitted that *he has observed and pointed out courageously a serious weakness in our whole religious enterprise that brooks no further delay in remedying it.* For the times are now serious for Christianity. With the swelling, surging tides of nationalism and race consciousness rising throughout the world, Christianity is being brought into such close contact and conflict with the other great living religions of the world as perhaps it has not been before since Charles the Hammer checked the victorious march of Mohammed's proselyting followers at Tours. A sick Christianity will prove impotent, too inefficient to stand this strain of social exactions.

Unquestionably the divisiveness which now characterizes Christianity with its prompting spirit and motives is one of our religon's most serious drawbacks discrediting it as a universal religion. Instead of shaping the movements and machinery of society to the Christ ethic and ideal of unity and brotherhood, leaders of the church, swayed and swerved by popular clamor are conforming the machinery and ideal of the church to the fleshly lust of the unchristian multitude. Modern Christianity has struck an easy trail to the altar of the shrine of the giant god of Compromise where she is worshipping in pagan glee.

The vital artery of Christianity has been cut by the keen subtle blade of denominational bigotry, provincial sectionalism, and racial and caste prejudice. The bold, cold fact, the Gibralter against which Christian endeavor is splashing and lashing its fruitless energies is, that *organized Christianity is unwilling to follow the teaching of Jesus and its implications, without reservation, throughout all our social relationships.* We are endeavoring to supplement therefor an emasculated Christianity made to order by certain religious groups, each improvising that type of Christianity which suits and conserves its own selfish interest. Here are the present day religious and social allignments of American Christianity sanctioned and promoted religiously and, even by bloodshed, on part of our churches:

Americanism vs. Foreigners and Negroes;
Southerners vs. Northerners and Negroes;
White Churches vs. Negro and Foreign Language groups.

Under this latter classification, three of the major bodies of American Christianity are divided into "Northern" and Southern Methodist, Northern and Southern Baptist, Northern and Southern Presbyterian communions—*the line of cleavage being either the expressed or implied theory and dogma of the inherent inferiority of the Negro Christian* simply because he is of a different skin pigment, and *the unwillingness of white Christians to be classed in the same Christian category with Christian Negroes.* The result is the rapidly decreasing confidence of the millions of Negroes of this country in the religion of his white brother and the white brother's increasing lack of respect for the integrity (or absence of it) of his own religious faith and practice. And besides, the type of Christianity that Americans are practicing at home is meeting with frequent and frantic rebuffs across the seas at hands of the heathen(?) who are tabooing it on ground of its racial bigotry and color prejudice elements. *American Christianity is not only sick but is loosing its missionary appeal.* All the world's other great living religions are making much of the note of human unity and brotherhood while American Christianity as exhibited in the word and practice of the churches is stressing separateness, divisiveness, and color superiority.

There is, there can be no basis of evangelical missionary appeal to men abroad or at home except on the basis of the essential spiritual unity and brotherhood of total humanity. Every other approach is but the sowing of enmities that grow more acute and deadly to the religious sense as the years sweep languidly on. There is need of some new Lincoln to appear not in the role of a president, but in the role of a religious prophet to disclose to the American church the heart of the Christian ethic, viz: that Christianity cannot exist as a dual advocate of social and racial injustice while at the same time it claims to be the advocate of social and human justice for all men. Such pseudo-sincerity is suicidal and nullifies Christianity's appeal to the darker races of the earth.

In the minds of millions of men of every racial complexion, the American church is adapting its machinery to encompass the mediation of a *racial* Christianity. In order to this end, there is universal compromise with evil agencies and institutions to hold intact such church and religious machinery as shall construct a racial religion for the succeeding generation. Hardly more than fifty years ago, the most wicked social evil of history, slavery, was logically proved to be of God's ordaining, and vigorously preached and upheld by American clergy on scriptural grounds. Today some of these same clergy and most of their lineal descendants are deliberately assembling the church machinery and maintaining it at great cost to preach and inculcate sectional, social and racial ideas and dogmas not a whit less pernicious and vicious to society's general progress and welbeing. And the Christian (?) Church cheers and co-operates!

The result of the operations of such a partisan caste and racial Christianity is an alarming impairment of church influence and an impasse of successful church effort and activity. Christianity is not *wholly* corrupt, rotten and abominable but it is obviously partially corrupt, partially rotten; and cluttered about with certain abominable impedimenta. Mr. Mencken says: "It deserves no more respect than a pile of garbage." We do not agree with him, but we are equally as confident that *American Christianity is badly and dangerously in need of fumigation and disinfecting with the germicide of the sense and spirit of human brotherhood.* It will then cease its function as a machine for making civilized living impossible; it will rather automatically make for those conditions and that evironment in which alone real ethical living is possible. It is the day of judgment for the American Church—the purveyor of a Christianity that is sick.

Personal and General

We record here the death of Rev. C. E Bradford, our pastor at Woodlawn, La., and Mr. R. P. Green of Rosedale, La., a staunch Layman. Both of these of the LaTeche Disttrict of which the Rev. W. G. Alston is the District Superintendent.

We have just received in our office a very splendid bulletin of Haven Institute and Conservatory of Music. The Bulletin is a monthly publication and brim full of news. The motto and platform of this publication is, "Loyalty to Haven, a high scholarship standard, elimination of student irregularities, and support of student activities."

Mr. H. E. Braden, the aggressive manager of the Astoria Hotel, recently paid this office a visit before leaving the city for Washington, D. C., to witness the Thanksgiving football game to be played between Howard and Lincoln Universities. Mr. Braden has a son at Howard who is a member of the football team and he goes to cheer him to victory.

Dr. W. T. Handy, our active and energetic pastor at People's Church, has just closed a very successful financial campaign known as Gideon's Host Drive realizing more than $1.-300.00. He reports a Community School with an enrollment of 160 with three teachers em-

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GAMMON HONORS FIRST PRESIDENT

Gratification wells up in the hearts of the whole Gammon family wherever dispersed around the nation to know that at last on the beloved old campus of precious memories, there has been erected an imposing building—a fitting monument to the life and labors of the first president of that institution, and his wife, now Bishop W. P. Thirkield.

Tuesday, October 21, 1924, was dedication day of the new building, which is three stories high, of beautiful wine-colored brick, trimmed with white stone, costing $100,000. It houses class rooms, administration offices and the beautiful well-appointed chapel whose three large memorial windows in the front end are wonderfully artistic and entrancing. In the rear end is the ample gallery for overflow crowds. While the high ceiling and genuine gothic windows and entrances bespeak the skill of the architect and the impressiveness of art. For the purpose, a more magnificent, dignified, imposing edifice could hardly be found.

The story of the development of Gammon Theological Seminary reads like romance. Nobody can narrate it as can Bishop Thirkield, himself the central character of that mighty drama. He was present, with Mrs. Thirkield, in person, and was pressed into service to tell that story of early beginnings and subsequent evolution of what has become the most outstanding plant in the world for the sole training of Negro preachers, Christian workers and missionaries.



New Administration Building, Gammon Theological Seminary

It was in 1883 when the young minister, fresh from college and Seminary, with his wife, experienced the call to tear themselves from bright prospects and alluring temptations of a popular ministry in the North with more flattering social contacts and preferments, to come into the cold, inhospitable zone of service to the Negro group in a southern environment. But he came and opened the school, with two students reporting to himself as the only member of the faculty. Afterward, through Bishop H. W. Warren, Elijah H. Gammon, for whom the school is named, became interested and gave to it a handsome endowment as a nucleus for that period of larger future development upon which it has now entered under the president President, Dr. Phillip Melancthon Watters. Since those early beginnings, 1,500 of the picked young men of the Negro race have graduated or studied there and the enrollment at present reaches the one hundred mark.

Other participants on the dedicatory program were President Watters whose resume of work accomplished and forecast for future achievement filled the hearts of his hearers. "What next," was the theme of his prophetic utterance. He advocated a fully equipped institution adequately ministering to the physical as well as the spiritual requirements of those studying there in preparation for the ministry. Future builders upon the foundations already laid, will find an ample base for an institution of the largest proportions to accommodate the ministerial demands of the race through all time.

The main address, by Bishop R. E. Jones, an alumnus of the Seminary, was a strong arraignment of denominational bigotry and seclusiveness. He declared the day has come for catholicity in religion; the throwing off of the shackles of hoary tradition and inflexible religious dogma. He plead for the emergence of the Seminary into the new day with a better equipment of every kind as a center for the promotion of a vital and ethical interpretation of Christianity. He wanted that this should have its practical bearing on the solution of the problem of race relations and the dissemination of the spirit of mutual good-will among the races.

Mrs. Thirkield, who is now National President of the Woman's Home Missionary Society was present also, as an honor guest of the occasion, and spoke feelingly of those pioneer days when she and her husband lived and labored on the campus where they gave the seventeen best years of their labors to development of the ministry of a lowly people. As she related the story of her ministry to the inmates of the simple campus cottages and those other humble homes of the needy village-folk thereabout, many eyes were suffused with tears and hearts were stirred with the thrill of that story of unpretentious sacrifice. For there were quite a few in that audience who remembered distinctly those days of early beginning.

With Mrs. Thirkield while she spoke, there stood at her side, Mrs. S. E. Abbott of gracious memory, who herself for more than thirty years, had devoted herself to the same task of race uplift on the adjacent campus of Clark University while the Thirkields were at Gammon. Repeated outbursts of applause reflected the audience's appreciation and affection for these two devoted characters. By the law of association of mental images this scene brought vividly to mind that other beloved person, the "Angel of the Hill", Miss Flora Mitchell, who was contemporaneous with the Thirkields in those days; whose life was a sweet savor and benediction to thousands of young women and men who studied at Gammon and Clark. No historic occasion is complete on either Gammon or Clark Campus without the mention of her name, who now is enjoying surcease from abundant labors, in Bancroft Taylor Rest Home at Ocean Grove.

Bishop E. G. Richardson, resident Bishop of the Atlanta Area, and President of the Board of Trustees of the Seminary, presided over the exercises and read the ritualistic ceremonies of dedication. It was under his administration as Bishop of the Area that plans for the new building materialized. The Scripture lesson was read by Secretary I. G. Penn, and the Rev. G. Grant Stewart gave the invocation. President Matthew S. Davage of Clark University, announced the hymn. The exercises were witnessed by the entire Faculty and stu-

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HE THAT LOVETH SILVER shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. When goods increase, they are increased that eat them: and what god is there to the owners thereof, saving the beholding of them with their eyes?—Ecclesiastes 5:10, 11.

PERSONAL AND GENERAL

(Continued from Page 2)

ployed, a night school and a musical studio. As Brother Handy closes his year's work he finds that more than fifty members have been added during his administration with a number of plans yet to be perfected which will mean much to People's Church.

In response to a cable from the Board of Foreign Missions to the Bishops of India requesting that Bishop Brenton T. Bradley be allowed to remain in America for the winter's missionary campaign, a cable has been received granting the request. Bishop Bradley and family have therefore cancelled their plan to sail for India this month. For the next three months they may be addressed at 150 Fifth Avenue, New York City.

The World Service Commission has for distribution from its various lantern slide depositories and area offices a number of sets of stereopticon slides illustrating the Christian story: from the annunciation, to the portrayal of Jesus as the dutiful son of his carpenter of Nazareth. The set consists of thirteen pictures all of them reproduced in colors from the famous masters. In connection with these slides are ten others illustrating the Christmas hymn "Angels From the Realms of Glory." These twenty-three slides make an appealing Christmas story for both church and Sunday School. They should be ordered well in advance for use during the Christmas season.

Drew Theological Seminary at Madison, N. J., announces a special course of lectures in preaching by the Reverend Lynn Harold Hough, Th.D., Litt.D., LL.D., on Dec. 2nd, 3rd, and 4th, 1924. The theme of the lectures will be "The Preacher and the Great Community." Dr. Hough has been a special lecturer in preaching at Drew since 1920, and his lectures are an annual event of great interest. Dr. Hough is a graduate of Drew, of the class of 1905, and is the present pastor of Central Methodist Episcopal Church, Detroit, Mich. He is the author of more than a score of widely read books, and is the Contributing Editor of the Christian Century. Two books by Dr. Hough have been published this year: "Synthetic Christianity" (The Merrick Lectures at Ohio Wesleyan University, 1923), and "The Imperial Voice.'

The Rev. J. Waskom Pickett, former superintendent of the Arrah District of Lucknow Conference and Secretary for India for the Board of Temperance, Prohibition and Public Morals, has been elected editor of "The Indian Witness," the official organ of the Methodist Episcopal Church in Southern Asia. He succeeds Brenton T. Bradley, elected to the episcopacy. Mr. Pickett comes well qualified to his new duties. He has spent fourteen years in India as pastor, superintendent and secretary; he has been stationed in Arrah and in Lucknow. A graduate of Asbury College, Mr. Pickett taught for two years in that institution before sailing for India in 1910. He is a brother of Deets Pickett of the Board of Temperance, Prohibition and Public Morals, Washington, D. C. "The Indian Witness" is by far the most outstanding Christian paper in India. It was established in 1866. Through its columns one may keep in touch not only with the doings of the workers, but with the great Christian and national movements of the land. Editor Picket hopes to greatly increase the number of American subscribers: the subscription price is three dollars a year and may be paid through the Methodist Book Concern depositories. Mr. Pickett is now on furlough in America. His return to Lucknow may be delayed until after the winter's missionary meetings.

A MESSAGE TO THE CHURCH AT HOME

Your Board of Foreign Missions assembled at Pittsburg November 17-19 under dull skies and facing a greatly decreased income with the necessity of a disastrous cut in missionary operations. After three days together we have come away with the calm courage and steady faith that spring from a righteous cause and an unconquerable leader. The amazing success which is rewarding missionary effort in the field is convincing evidence that the work is of God. If our organization and plans on the home base have come short of success, we must seek a closer identification with God's will and purposes. Our perplexities have driven us to the Cross. In the spirit of love and sacrifice of Jesus Christ for mankin we call you to join with us and with Him in carrying forward His work.

First the work now going on: The diminished gifts from the churches have compelled us to cut the appropriations to the field by thirty-eight per cent, in some fields by fifty per cent. In terms of money this is a reduction in appropriations of $1,253,-908.13 below the disbursements of last year. But the dollar will not measure it, for it is alive, human—it bleeds. It cuts homes and hearts. It recalls missionaries, cancels furloughs, stops recruiting, rejects life dedications, reduces teaching and hospital staffs, turns away native workers, withholds relief and abandon hard-won territory. Overhead charges have been reduced proportionately. We could not but bring the appropriations down to the level of last year's giving. It is the law. But the means of relief are in the hands and hearts of God's people. If in the next twelve months your contributions shall rise to the World Service apportionments, the places we have made desolate shall again rejoice.

Secondly, the debt: It is now above three millions. The old obligations incurred for Interchurch underwriting and Columbus Celebration have been paid. That slate is clean. Realizing the wellnigh unavoidable errors of the past we face the future with the determination that such errors shall not be repeated. The debt is a debt of honor, and what remains is something for which the Church has received full value in property and service in the field, but for which the Church has failed to provide by reason of the falling income of the later Centenary years. Complete details as to how this debt was incurred can be obtained from the Report of the Corresponding Secretaries submitting to the Annual Meeting of the Board and which will duly appear in the Church papers, and will be made available to every church through its pastor, who will receive a copy. This debt is a drag upon our progress, and a reproach to our name and to that of the Master. We are resolved personally and collectively to spare no effort to liquidate it within the coming year. The Bishops and the World Service Commission, through its Executive Committee, have pledged their co-operation, and plans are in preparation whereby all may share in such a sacrifice as shall wipe these obligations completely from the books.

It has been a dark hour, but it is not the dusk of a dying day. From every field flash foregleams from the Sun of Righteousness. Everywhere Jesus Christ is outrunning our tardy messengers. He alone is coming to be recognized as the Hope of the changing world. The opportunity was never so alluring; the fields never so white to the harvest. Surely it is the dawn. "Not yet broad day but day's white birth." Behold the morning cometh and the Master is speaking. Listen! His word is, "Send forth reapers into the harvest!" Shall a Church which professes to love Him supremely disregard His will and sound the recall just as the new day is breaking? Rather, we believe, you will join us, your chosen representatives, in a fresh sacrificial dedication of prayer and possessions to the service of Hom Whose commission we bear: "Go ye

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THE REPORT OF THE BUREAU OF NEGRO WORK

To the Annual Meeting of the Board of Home Missions and Church Extension, November 20, 1924

The Rev. W. A. C. Hughes, Director

The only institution that speaks to the Negro with authority and to which the Negro listens, is that institution that we call the church. Around it his ambitions, aspirations and his very life have been built for more than a hundred years and today it is the most influential institution we have for reaching him. Social agencies are being fostered by various organizations but if the rank and file of our Negro people would be reached, it will be, in this generation at least, by the church. It is, therefore, unquestionably the duty of the church to develop through its ministry and lay leadership a program of religious education which will improve their church life and develop a social consciousness which will lead them into their communities for service.

We have a sense of pleasure in reporting to the first Board Meeting of the Quadrennium, that there are today 478 church centers where some type of social or recreational program is in operation for the conservation of the health and morals of our Negro folk. Many of these centers are operated in sections of the country where our people have recently settled in very large numbers.

The Rural South

Former discussions of our Negro work in the southland, have generally centered around the poor type of church building, the poverty of plantation folk, the woes of Negro tenant farmers and an absentee pastor. While a discussion of any one of these topics will bring under observation the woefully neglected childhood of the race, we feel constrained to call special attention of the church to "The Children of the Rural South." We want you to think of them for their own dear sakes rather than as a phase of a problem. One need not go far into the southland to find the unwholesome conditions under which Negro children are reared. Mrs. Blanche A. Beatty, of the Urban League, in a recent article on "The Negro Child in the Rural Community," draws the following graphic picture.

"To those who have had the pleasure of travel through the Southern States of the United States, it is not hard to recall to their minds the picture of the little, dark, dingy huts which dotted the roadside, out of whose heavy wooden shutters peered half-clad black boys and girls, their faces wreathed in smiles that showed their beautiful pearly teeth as they enjoyed the only real sport of their little lives,—the opportunity to wave at the passing trains which rolled swiftly by, leaving them again to their lonely isolation. That these children live and develop strong, powerful bodies with such home life as they experience is only another of the evidences of God's care for those of His creatures who know not how to care for themselves."

Are not these undernourished, forlorn, miserably environed children of our one blessed Father, the very first responsibility of the church? Thousands of them have no chance to get even a meager public school training and the church, the one "Big" thing in the community is not for them. The Missionary Agencies of our Protestant churches have a distinct call to service here where thousands of communities are provided with but once-a-month preaching and where the child is almost totally ignored, the preaching being for the grown-ups. The children go to church and are well behaved of course, for they dare not misbehave or even smile at what occurs there. But one cannot face this group and think of the scant mental and religious provision made for their uplift, without hearing their very souls cry out for the living bread. Our Methodist responsibility is emphasized in this particular when we call attention to the fact that out of the 2,093 appointments in our 20 Negro conferences, 1,661 are rural and except for a few on the border, all of them are in what is known as the "Solid South," South Carolina, Georgia, Mississippi, Alabama and Louisiana. Our program for the ensuing year and so far as we shall be able to carry it through the quadrennium is to bring to these Negro children who are ushered into life in an environment that contributes very little toward a high standard of moral and physical man and womanhood, those soul-saving and refining influences which make for the development of intelligent Christian life.

We have this year established a professorship in Wiley College, where 400 Texas young people are enrolled. This professorship is stressing the importance of a program of religious education for the rural church and urging the student body who have had the better contacts of the college to spend much of their vacation period in their local churches endeavoring to set up among their people a better standard of things.

Migration and the Rural South

Probably no phase of Negro life attracts as much of the public attention as his tremendous movement northward. Social agencies and churches of all denominations have given considerable attention to the well being of the migrant in his new environment but the effect of this movement on those who did not leave the south and how the church can help at this point has not been a subject for general discussion. A discussion that does not properly appraise social and economic values in the rural south out of which most of the migrants come, will be faulty, for be it remembered that for every person who migrated a host of near friends and relatives remained because they could not for one reason or another leave and probably a vast majority of them will always remain where they are. But conditions in the south that gave rise to this movement must not be overlooked. Three out of every four Negro farmers in 1920, were either croppers, share tenants or cash tenants. Their families are usually scattered over the plantations and farms and usually live in cabins of one room and a "Leaner kitchen." The average annual returns, to the Negro tenant farmer in one county in Georgia in 1923, was estimated at less than $225. This is a fair estimate for the South. The public schools in the majority of such districts usually ungraded, are from three to six months. Life is made hard by conditions growing out of inadequate nourishment, unsanitary living conditions, discriminations and sometimes base unfairness in social, economic and educational matters. These conditions and the fact that most of these people are hearing from their friends who have improved themselves by moving from the south, put on the leader in the south today a kind of responsibility, for which the average minister is not prepared, however much he can preach. Under conditions of this kind the unrest of a people cannot be asuaged by a hallelujah pulpit. Race relationships must be bettered and some of the finer things of life brought in. (A few radios installed in some backwoods communities would be real service to the people.) The Board of Home Missions and Church Extension has approached this situation with a constructive program. The development of summer schools for rural pastors is unquestionably the most substantial contribution the church has made to the small town and open country sections of the south. Pastors are taught rural economics and leadership, which embrace home gardening, marketing, health, recreation, a program of religious education, all of which is aimed at the rounding out of a program suited to the communities they serve.

Institutes in Rural Communities

Equipping the rural pastor for leadership through Summer Schools is the outstanding contribution of Methodist Episcopal Church to the Negro community in the rural south. The 582 scholarships granted, have been abundantly justified by a very general improvement in church life. A single example is sufficient to emphasize the worth-whileness of this type of work. In one southern conference having 105 Episcopal appointments, 60 of the ministers have attended at least one session of a summer school; 32 rural charges in that conference now have some type of regular social, recreational and community betterment service operated at least twice each week from the church center. The wonderful results achieved during the last quadrennium are the basis of our argument for the continuance of these schools and we urgently ask that ample provision be made for the maintenance of at least two schools for the training of rural pastors during 1925. In connection with these schools we suggest the following:

1. That a graduated course covering a period of 3 years be developed.
2. That scholarships be granted to men who will in all probability put in 3 years of training in one of these schools.
3. That each man before leaving the school be asked to indicate what special type of work he proposes to develop in his community immediately following his return. The idea being that he will be prompted to specialize in some one or two things, for example, recreation, health, graded Sunday School, etc.
4. The Department of Rural Work through the Bureau of Negro Work supply each man with carefully prepared report sheets upon which he may make a periodical report to the Bureau of Negro work.

If the above be carried out the Department of Rural Work, through the Bureau of Negro Work is to render advisory service to the student pastors at frequent intervals during the year.

District Institutes

We believe that the minister will be more generously supported in a church program

which has the scope of entire community uplift, when the laity has the same vision. The Bureau of Negro Work will conduct a number of district institutes during the ensuing year, where pastors and laymen will be brought together at the same time and under a carefully selected faculty trained to the same point of view.

Rural Industries

The coal fields of America employ more than any other rural industry. There are 54,432 Negro men employed in the mining operations of America. A study is being made of church and social conditions in mining centers where Negroes are employed. This study will be charted and the result given to the church. The purpose of the study however is to more adequately care for our missionary obligations in this neglected field.

The Northern City

As to those families who have moved from the south to the northern city, it can be said, that they have determined to remain permanently. The delightful southern climate to which the vast majority of the race has become accustomed for many centuries, is more than offset by the fact that the north provides superior school buildings and teaching equipment, better housing, better wages, more satisfactory employment and above all else, a sense of personal security. In a word the Negro who has migrated from the south has found that his economic, educational and civic advantages are so vastly superior to what he had in the southland, that he will never return except on an occasional visit. It is being observed that while the Negro finds little difficulty in being absorbed in the economic life of the north, he is not finding a great deal of satisfaction in his social relationships. There is not much congeniality in the northern community. The church, the one place to which the great majority make their way, too often, enthuses over their coming to the altar for membership but it is too evident that in most of the churches this enthusiasm dies out for want of a program or some follow up system, which would give new comers an acquaintance in their new home and make them active in new church and community relationships.

City Institutes

The Bureau of Negro Work assembles at a convenient center, ministers and lay workers from many sections of the country to study in conference the problem of the city church. This meeting is usually held during the month of May. This year because the General Conference assembled in the month of May, we did not convene. The year previous, it was held in Louisville, Ky. This conference has been pronounced by many Welfare Agencies throughout the country to be the most constructive church gathering of its kind fostered by any of our denominations. The conference is a series of study periods, led by experienced workers among migrant groups, juvenile delinquents, settlement houses, welfare agencies and by persons who have had first hand information concerning health problems and vice conditions as they relate to Negroes. The following is a suggestion of what this conference aims to do. The Methodist Episcopal churches are requested to federate in cities where this denomination is a factor in church life, to provide:

a. At least one community center in each city.

b. To join with other agencies in improving housing conditions.

c. To employ a worker for children (an important feature of the work being among juveniles in the courts).

d. To urge municipalities to provide playgrounds.

e. To seek Christian homes for migrant working girls.

f. To advise strangers concerning clinics and dispensaries so that the health of the poor family is not neglected.

2. Every church is asked to create a committee for the purpose of relating strangers to some church.

The Department of City Work is co-operating with this annual meeting of Negro leaders. May 8, 9, 19, 11, are the dates for the conference of City Workers for 1925. Following this conference the Bureau proposes a series of city institutes where during several days of study the challenge of a particular city will be faced and studied in the light of local leadership and equipment.

Daily Vacation Bible Schools

The Daily Vacation Bible School in our Negro field has been fostered by the Department of City Work and the Bureau of Negro Work. Examples of what have been accomplished are to be found in the Atlanta Area, where the Board of Home Missions and Church Extension provided Mr. James C. McMorris, Field Agent for the Board of Sunday Schools, with the teaching force for 8 schools. These schools had a total enrollment of 750 pupils and a program of worship, of recreation, of study, and instruction and certain expressional activities were effectually carried out. These schools have not been confined to one section of the country for very successful schools are operated in such centers as Baltimore, Washington, Philadelphia, Chicago, Louisiana, New Orleans, Houston and a number of other centers.

The Better Church Building

In the rural community, the church however crude, has for a long time been the community "meeting place." "Will meet you, (meaning of course at the church) on the 4th Sunday," is the most familiar parting word, you will hear just before sun down in a southern rural church as the people are leaving a "Day Meeting" for their homes. This rural church provides not only a preaching place, but is their principle center for social contact. Except for the shelter the church building affords, the bush arbor would probably serve the same purpose. The transforming of the country church from a "Meeting House" to a center where religion is taught and where ideals are developed and standards are set up, is the big problem that confronts us. To do this a better type of building is necessary. The Department of Church Extension has recognized this and hundreds of communities have made the church of the woods and of the fields a most influential factor in the people's uplift, because the Board has made possible a different type of building.

Evangelism

Our entire program has been undergirded with the spirit of evangelism. It is our constant aim to build every activity into what will eventuate in soul saving. Ably assisted by Dr. J. W. Golden, area evangelist for the New Orleans Area, and Dr. R. T. Wheatherby, area evangelist for the Atlanta area, a program of Evangelistic efficiency has been carried from district conferences through sub-district group meetings, to the local churches. The best reason for there not being a tremendous reduction in our membership in those sections from which our people have migrated in large numbers is the fact that a courageous and consistent evangelistic program was carried out and depleted memberships quickly recruited. For the ensuing year, the Bureau has planned the organization of district wide rural campaigns and a series of city meetings.

REPORT OF THE MEETING OF THE BOARD OF TRUSTEES, WOMAN'S HOME MISSIONARY SOCIETY, CHICAGO, ILL., OCTOBER 2-16, 1924

The sessions of the Board preliminary to the Meeting of the Board of Managers were held at the Edgewater Beach Hotel where they were most delightfully entertained by the officers of the Rock River Conference and the Chairman of the Local Committees. These delightful hostesses entertained the Board at tea late one afternoon and another day took them to visit the old and new location of Marcy Center with lunch served by the Auxiliary at Marcy. Esther and Friendship Homes were also visited during the afternoon. One evening and one full day's session after the meeting of the Board of Managers completed the work of the Board, adjournment being had after the evening session of Thursday, October 16th.

The tenth report of the Corresponding Secretary, Mrs. May Leonard Woodruff, was most instructive and complete In the past year, 5034 circular letters and 9148 personal letters and cards have been sent out. She has made 60 addresses, attended Trustees' meetings and 18 special Committee Meetings and visited ten institutions of the Society (none of these are included in the 30 days spent at General Conference.) Her grasp of the scope of the work and vision of its detail, are large features for the success of the Society.

Perhaps one of the most interesting items of business was the inauguration of a building program, in which four preferred building projects shall be completed by August 1st, 1927. Large publicity is to be given and the cooperation of all Departments of the Society will be urged. The four chosen were: the Alaskan Orphanage; The Carrie Barge Seminary, Lynchburg, Va., Brewster Hospital, Jacksonville, Fla.; and the Harwood Home for Girls, Albuquerque, N. M.

The observance of Race Relations Sunday, February 8, 1925, was approved. Plenty of literature prepared by the Federal Council of Churches will be available.

Three new Bureau Secretaries in charge of Homes will take up work during the coming year: Mrs. U. B. Gillette, Cincinnati, for Esther Home and Mother's Memorial; Mrs. Frank Mazie, Cleveland, For Negro Work in North and South Carolina; and

Mrs. H. S. Osborn, Ithaca, N. Y., who will be Secretary of an entirely new Bureau, known as the Foreign Speaking Work in the North. This Bureau will include the Italian Settlement at Utica, N. Y., the Italian Mission at Barre, Vt., and the Settlement Work at Hazleton and Berwick, Pa. The French Work in Louisiana, will be merged with the Italian Settlement at New Orleans into a new Bureau to be known as the Foreign Speaking Work in the South. The Bureau for Negro Work in Texas has been discontinued and Eliza Dee Home placed under the Bureau for Negro Work in West Central States. A new Secretary for the Eastern Bureau for Training Schools was also named: Mrs. D. D. Spellman, Detroit; Mr. and Mrs. W. Miles Philips of Scranton, Pa., have been secured to care for the work of the Chaplain at Caryville, La., Hospital 66, in place of Mr. and Mrs. Cousins who have been compelled to leave on account of ill health.

The series of films showing an outline map on each of which was located all the institutions of one Bureau, that were used in portraying the work of the Society at the Drake Hotel during the banquet, will be available for use throughout the connection. Two additional sets have been ordered. making three that may be called for.

The action of the Board barring young women from the Dormitory of Iowa Bible Training School was rescinded. The intention had been to open a Training School at Atlanta, Ga., in connection with Gammon Theological School but for practical reasons this plans had not been carried out. This however is to be done at once and provision is being made for any who wish to come.

The changes in the Constitution and By-Laws that were accomplished will be found in the 43rd Annual Report. One of these is the provision for a Business Committee of the Conference Executive Board. Other changes of Constitution were referred to take the usual course and will be given publicity in Woman's Home Missions. The question of Biennial and Regional meetings is to be discussed at each Conference meeting and a vote taken for the instruction of the delegates to the next Annual Meeting Incidentally the next Annual Meeting will be held at First Church, Pasadena, Calif.

The election brought a few changes in the Board of Trustees, Mrs. E. L. Albright and Miss E. Jean Oram each requested that her name be not presented for nomination. Because of the most efficient and unusual service rendered the Society by each of these women, one as Bureau Secretary and the other in administration of finance, deep regret was expressed at this decision. Mrs. Wm. F. Anderson was selected as Fifth Vice-President; and the names of Mrs. Daniel Stecker, Wilmette, Ill., and Mrs. V. F. DeVinney, St. Paul, Minn., were added to the Board of Trustees.

Miss E. Jean Oram was named as the representative of the Society at the Annual Meeting of the Board of Home Missions and Church Extension. The Society is also

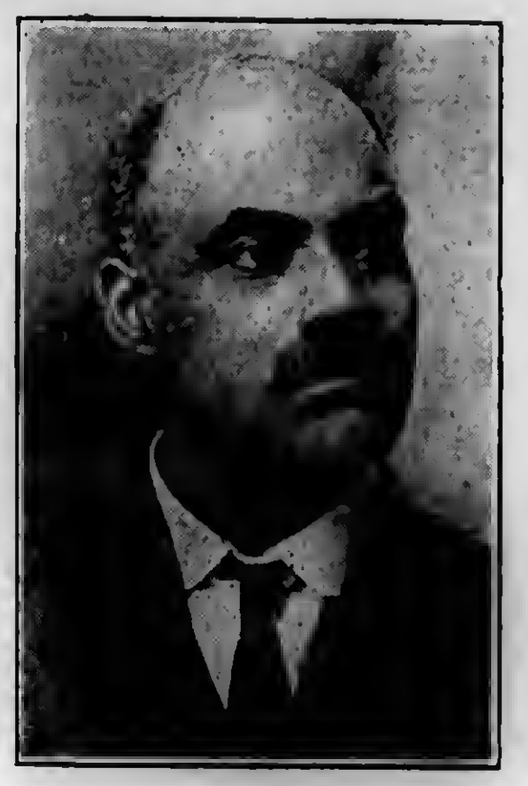
(Continued on Page 10)

DR. L. G. HODGES, D.D.

In the little village of Pontotoc, in the extreme southern part of the state of Mississippi, in the year 1865, on the 15th day of March, the Rev. Dr. L. G. Hodges, whose likeness is shown above, was born. Early in life he was converted and joined the church in 1882, and ten years later in 1892, he was recommended for license to preach, and in 1896, having moved from the state of Mississippi to Arkansas, he was admitted to the Little Rock Conference on trial. Since the day of his admission into the conference he has enjoyed the confidence and esteem of his brethren among whom he has spent the major portion of his very useful life.

The following is the list of actiivities of Dr. Hodges in the bounds of the Little Rock Conference: Jackson Port, one year; Marianna Station, three years; Cotton Plant three years; Solgohatchia, three years; from this appointment he was elevated to the office of presiding elder and was appointed to the Forest City District where he served six years, from this district he was transferred to the Clow District where he served one year. The pulpit at Wesley Church, Little Rock, claimed his services and from the Clow District, after serving one year, he was placed in charge where he served two years, afterward was appointed to the Pine Bluff district where he served six years, from this district he was appointed the Little Rock District where he is now closing his fourth year's work. Dr. Hodges has served with great satisfaction, and has evidenced rare executive ability in each of these fields.

Dr. Hodges enjoys the distinction of being the oldest district superintendent in point of service in Arkansas Methodism, having to his credit seventeen years as district superintendent over three of the leading districts in the conference. It is said of him by those who know him best that he is a district superintendent after the mannen born, he evidences rare executive ability as a churchman serving in this particular official position.



DR. L. G. HODGES, D.D.

Dr. Hodges is a man easy of approach, graciously considerate, commanding in his appearance, potent with love, radiant with sunshine, a preacher of no mean reputation, and in every sense of the word a Christian gentleman. He has made an impression upon the Little Rock Conference which will be lasting, and has set an example of Christian living which will be an inspiration to young men who are to take their places in the ranks of the Christian ministry in this great conference for years which are yet to come.

Dr. Hodges is just in the prime of life, and although he has passed the half century mile post in his life's career, no one who knows him has any other expectation other than that in Dr. Hodges there are many years of invaluable services which he can and will render to the Kingdom's cause in Arkansas and in the world.

SIXTY-EIGHT CONGRESS IN CLOSING SESSION

Important Changes and Legislation

By H. E. Woolever, Editor
The National Methodist Press

At twelve o'clock Meridian, Monday December first, the gavels of both the Senate and House of Representatives sounded the call to order of the "short session" of the Sixty-Eighth Congress. The president pro tempore of the Senate, Senator Albert B. Cummins, announced that the chaplain, Dr. J. J. Muir, pastor of the Temple Baptist Church, would offer prayer. At the same time Dr. James Shera Montgomery, pastor of Calvary Methodist Episcopal Church, and chaplain of the House, was asking divine guidance for that body.

Following the roll call, resolutions of sorrow were passed in both Houses, upon the death of three members in each body. Since the adjournment of the first session of this Congress the following have died: Senator Colt of Rhode Island, Senator Brandegee of Connecticut and Senator Lodge of Massachusetts, and Representative Little of Kansas, Representative Mudd of Maryland and Representative Greene of Massachusetts. The Senate adjourned immediately until the following day out of respect for its deceased members.

The President's Message

As soon as the Houses of Congress had ascertained that a quorum was present in each, and there had been taken suitable recognition of those who had died during the recess, a resolution was passed directing that the President be notified that Congress was ready to receive his message. This document is looked for at the opening of each session, as it states the administration's program for that session, and usually forms the basis of legislative activities on the part of the supporters of the President's policies.

President Coolidge broke a precedence in vogue since President Wilson renewed the practice of appearing in person before Congress to deliver his message. Since Jefferson's time this method had been ignored and the Presidents had sent their messages by couriers to Congress. However, President Wilson delivered his first message in person before a joint session of Congress, and followed this method throughout both his terms, with two exceptions. These occurred, once during his illness, and once during his absence

in Europe. President Harding continued the practice as did President Coolidge, last December.

Perhaps the treatment accorded the President's program of last fall by the present Congress caused the chief executive to feel that the present body did not deserve another visit from him. At least he sent his message this week to be read by the respective clerks of the Houses.

The President's Recommendations

The President's message was brief and to the point. It was received with strictest interest in both Houses. Among other things he stressed economy in federal expenditures, the reorganization of the government departments, constructive action relative to Muscle Shoals, ratification of the World Court, farm relief, the building up of the Navy to the 5-5-3 basis, land reclamation in the West, and further consideration of tax reform.

Important Senate Changes

One will not be able to follow intelligently the activities of the present session of Congress without some understanding of the changes which have resulted because of the death of three prominent members of the Senate since the adjournment in June. Each of these deceased Senators held important committee chairmanships, and Senator Lodge was the floor leader of the upper House. In this position he exerted more influence than any other member. He was able to determine largely the attitude of the majority party on important measures and to dictate what legislation should receive consideration. Therefore, those measures which he personally opposed had slight chance of passing. He is succeeded in this important post by Senator Curtis of Kansas, who has been the "Republican Whip" and as such has had much experience in directing the activities of his party in the Senate. Senator Curtis is a thorough-going American, democratic, and therefore approachable and reasonable, and has the mind and ability to advance constructive legislation in response to the popular will. His leadership will give a much needed impetus and a new spirit to this chief law-making body.

This change is significant in two other respects. Under the seniority rule, which is so rigid in Congress, Senator Warren of Wyoming would have become floor leader. He is now eighty years of age and did not care to take advantage of his seniority rights in this respect, therefore, a much younger man comes to the helm. The other marked change is the fact that for the first time the Republican leadership of the Senate goes to a Senator from west of the Mississippi.

Senator Borah, who is one of the most independent members of the Republican group, succeeds Senator Lodge as head of the important Foreign Relations Committee. Because of the problems of world peace and stability at this period in our history, there is no more important committee. The new chairman has an entirely different attitude than his predecessor upon international affairs. He believes in the rule of the people and his chairmanship will assure the reporting out of all major bills coming before his committee, regardless of his personal opinion upon the same. In fact, Senator Borah has already given assurance that the administration's bill calling for the ratification of the World Court by the United States will be reported out of that committee. There has been persistent demand that this bill be placed before the Senate for discussion, but such demand has been without avail. In its desire to back up a measure which looks so definitely towards the doing away with war, the church will be given opportunity to further the cause during this the present session.

Senator Johnson of California succeeds the late Senator Colt as chairman of the Immigration Committee. This will be regretted by those who have looked for a modification of the Immigration Act, which has so offended the Japanese. Senator Johnson comes from that section where the anti-Asiatic spirit is most marked.

The West as a result of the readjustment of committe heads, takes the lead for the first time in heading a majority of the committees. Seven out of the ten major committees of the Senate are now led by Western Senators.

The Three New Senators

Three new Senators who had never before occupied a seat in that body presented themselves to be sworn in on the opening day of the session. They were William M. Butler, who succeeds the late Senator Lodge; Jesse H. Metcalf succeeding the late Senator Colt. and Rice W. Means succeeding Senator Adams, who resigned. The successor to the late Senator Brandegee will be elected by special election called for that purpose in Connecticut on December 16. Senator Butler comes into the Senate with unusual power. He is chairman of the National Republican Committee, and as such has attained a place of leadership. He is also considered a spokesman for President Coolidge. These facts, despite his being a new member in this body, will give him large influence. He has been a manufacturer, lawyer and business man in New England. He served in the Massachusetts Assembly and later in the Senate of that state. His friendship with the President dates back many years. Senator Means hails from Denver where he has been a succesful lawyer. He served in both the Spanish-American and World Wars. Senator Metcalf had been a wool manufacturer in Rhode Island and has served in the Legislature of that state.

These three new Senators all belong to the Republican side of the House and it is anticipated that the successful candidate in this month's election in Connecticut will also secure a seat in the same side of the Senate Chamber.

Legislative Program

Congress is now convened in what is called its short session as its term of life expires on March third. In this session there is not much promise for important legislation outside of the appropriation bills which are necesary to carry on the government. It is not likely that more than two or three major bills will come to a final vote. However, the session might pass considerable legislature as over 500 bills have been reported out by the committees and now have the same status which they would have held had Congress not adjourned. If these bills are not acted upon at this session, they will have to be started again on the long process of introduction ind committee consideration in the next Congress. But there are reasons why major matters favored by the administration will not be pushed to a final vote. This Congress does not have a dependable Republican majority, whereas the Sixty-Ninth Congress will have such majority.

There are certain measures which will receive consideration during the present session and some of them will be enacted. Interest in others will be greatly increased by the discussions that will take place, thus affording much enlightenment which will aid in developing public opinion on these issues. The subjects which are sure of consideration in this session are: Muscle Shoals, Reorganization of Federal Departments, Foreign Relations, Title of the Isle of Pines as between the United States and Cuba, Campaign Expenditures, Prohibition, Land Reclamation, National Parks, Farm Relief and modification of the Transportation Law.

Where the Church Needs to Act

There are several bills on the legislative calendar in which the church is vitally interested and these should receive early consideration. They are closely related to the uplift program for which the church stands. Space will not permit even an outline of these measures at this time. They will be taken up week by week, and it is hoped that the Christian people will acquaint their representatives in Congress with their desires respecting the same.

The Cramton Bill

Those who are interested in the successful accomplishment of the prohibition amendment to the Constitution have an opportunity for immediate action through the Cramton Bill (H. R. 6645) which was passed in the House of Representatives on June 5 with a vote of 275 to 86. It was referred to the Senate Committee on Judiciary on June 6 and favorably reported out on the same day by Senator Sterling. The measure in now on the Senate calendar and should receive an early consideration. This bill has two principal objects; the extension of the provisions of the Civil Service to employees of the Prohibition Unit the same as now applies to other divisions of the government. Secondly, the reorganization of prohibition enforcement activities so as to provide for the creation of a Bureau of Prohibition in the Treasury Department to be administered by a commissioner of prohibition under the supervision of the Secretary of the Treasury. This bill provides for the issuing of all permits under the Prohibition Commissioner and thus does away with divided responsibility. The passage of this measure would greatly facilitate the enforcement of the prohibition laws and remove the political influence which hampers the selection of the personnel in those government agencies which are not under the Civil Service.

The forces against prohibition are now planning during this session three specific drives which would undermine enforcement of the law. They will try to prevent the passage of this bill, to reduce the amount now appropriated for the enforcement of prohibition, and to remove from office the present Prohibition Commissioner. Very marked success has been attained, as records show, in putting into effect this great moral reform. If the programs now in operation could be disrupted by any of the three steps above enumerated the anti-prohi-

bitionists would have succeeded in their efforts to hamper the Prohibition program. Those who are interested in carrying to a successful issue the Prohibition Amendment can best help by making their attitude known to their United States Senators. The upholding of the Eighteenth Amendment to the Constitution rests entirely upon the Protestant Church. It must give both leadership and its active backing to this program.

With a new spirit and leadership in Congress, and a church intelligent and active respecting great moral issues much may be hoped for in the way of moral advances in legislation during the next three years.

THE METHODIST REVIEW—108th YEAR

The January-February 1925, issue of the *Methodist Review* has been "made up" and will be in the mail before December 31, 1924.

It begins with a chorus of tributes to Doctor William Valentine Kelley, who edited the Review for twenty-seven years. The solo of this symphony is written by George Preston Mains, D.D., and is followed by a Quintette from such friends as Drs. S. Parks Cadman, William North Rice, David G. Downey, Bishop Herbert Welch and Mrs. H. C. M. Ingraham. The present editor adds a full Who's Who sketch or the life of Doctor Kelley. His 82nd birthday comes February 23, 1925.

Sir William M. Ramsay, Edinburgh, Scotland, contributes a valuable article on "The Magi at Jerusalem", which is a similar support to the Nativity narrative in Matthew as his great book *Was Christ Born at Bethlehem?* is to that in Luke. Professor E. C. Wilm of Boston University, furnishes a paper on "The Ethics of Kant." It is a fitting tribute for the celebration of that great philosopher's bi-centennial in 1924.

"Some Backgrounds of Indian Nationalism", written by Professor Oscar MacMillan Buck, son of Dr. Philo M. Buck, long a missionary in India, is a most comprehensive study of the revoluntionary activities going on in that Oriental land. Dr. Lynn Harold Hough in his "Adventures Among the Minds of Men," furnishes keen insight into the personality and writings of some creative geniuses of today in England and America.

As we approach the birthday of a national hero, it will be inspiring to read a very eloquent address on "Abraham Lincoln," by Dr. Samuel G. Smith, formerly professor of sociology in the University of Minnesota. Dr. Samuel L. Stewart, an Ohio District Superintendent, with exegetical accuracy expounds the Gospel idea of "The Life of the Kingdom." "A New Study on the Beginnings of New York Methodism" is an important historical study from Dr. H. K. Carroll. And Reverend William Wilberforce Costin quite metaphysically but very briefly discusses "The Phaenomenal and Ontological Orders."

The Editor of the *Methodist Review* has two articles in this number. One reveals the moral vision of Kant under the title "Immanuel Kant and the Eighth Psalm;" the other is both homiletic and theological on "Love the Interpreter of God." The House of the Interpreter department for the coming year will be wholly confined to Biblical expositions bearing on missionary problems and World Service. The first is on "The City of Cain and the City of Christ." In the Biblical Research Department Dr. Elliott continues his argument on the Virgin Birth, by an interpretation of the famous passage, Isaiah 7.14.

The Foreign Outlook department is wholly devoted to presentation of the problem of Near East relief by Mr. John Macey, a specialist on that subject.

Scores of important recent publications are reviewed both fully and briefly in the Book Notices. It will assist readers to know both what they should buy and read and what they can well do without. The Reading Course is based on a study of that marvellous modern essay, *"Christ the Truth,"* by Bishop William Temple of Manchester, England. Side by side with this *magum opus* in present day orthodox theology, we must place that other outstanding treatise, Lewis' *"Jesus and the Human Quest."*

There are some partially worked out plans in the prospectus of the *Methodist Review* for 1925. For example, considerable attention will be given to the subject of Church Music and Hymnology in the May-June issue, including articles and a symposium from specialists on this subject. It will continue the present policy of allowing wide range of discussion on current issues in religious thinking, but always keeping in the Methodist atmosphere of specially emphasizing personal experience and the holy life.

All our preachers should take and read the *Review* and they should bring its educational and religious worth to the notice of their leading and thoughtful laymen.

FOREIGN BOARD APPROPRIATES $2,125,500

The following are the appropriations for the year commencing November 1, 1924, made to the several fields by the Board of Foreign Missions at its annual meeting in Pittsburgh:

China, Japan and Korea	$ 678,000
India	570,840
Philippines, Malay Peninsula and Netherlands	110,500
Central and Southern Africa	162,900
Latin-America	274,420
Europe and North Africa	314,340
Unallocated remainder	14,500
Total	$2,125,500

The direct appropriations to these fields for 1923-24 was $3,150,000. The finance committees of the several conferences will decide how the new appropriations are to be expended.

ADDRESS AT THE UNVEILING OF THE ASBURY STATUTE

By Bishop Hamilton, Who Presided

Bishop Hamilton stated before beginning his address that he had been privileged to listen to the voice and to grasp the hand of the Reverend Henry Boehm, the travel companion for five years of Bishop Ashury. Mr. Boehm was then more than one hundred years old; and the Bishop added, "His ministry and mine taken together covers within a decade the entire Constitutional history of the United States".—Editor's Note.

We build monuments to men who do not need them. The man whom we commemorate today in bronze and stone is just coming to his own. The world at large, scarcely his own countrymen, outside his communion, had not discovered him, just as Europe had not discovered him, just as Europe had not discovered America. The mistake in both instances is now being corrected. A number of great biographies have been witten. as by Briggs in England and Tipple and Carroll in this country, that deal justly with the memory of the good man. Henceforth, his fame will increase as that of Lincoln has grown, when and where his history is known. For a hundred years, editors of newspapers and writers of literature in general found their heroes in the mire of military renown men that accumulated great wealth, and the statesmen that had risen to conspicuous stations.

But Henry Adams, the brilliant and intrepid author, has had the temerity to say that the growth and prosperity of this country was not due to the men who controlled the Government during the first half of the Nineteenth Century, but in spite of them. Edward Ernest Hale called them "The Virginia Dynasty." Adams attributed the nation's prosperity to Robert Fulton and, like Macauley, to Eli Whitney, the steamboat and the cotton gin.

But William Henry Harrison gave precedence to the "Circuit Riders", "A body of men", he said, "who, for zeal and fidelity in the discharge of the duties they undertake, are not exceeded by any others in the whole world. I have been a witness of their conduct in the Western Country for nearly forty years. They are men whom no labor tires, no scenes disgust, no danger frightens, in the discharge of their duty."

Francis Asbury was Chief of these pioneers and their Supreme Ruler. Asbury must be called great, because he laid the foundation of the great Christian Empire, of the increase of whose ministry and peace there shall be no end. His great common sense and his Holy endument made of him, measured by the unmistakable results and wide extent of his ministry, the greatest preacher that has invaded the country. One of his biographers has said: "The story of his life is the story of heroic self-sacrifce and the magnificent campaigns which he has planned and which he so successfully carried out, are without a parallel in the history of the world."

The twenty millions of communicants that are to be represented shortly at Atlanta are all indebted to his ministry, for he was the minister of the Holy Spirit. His piety was fire shut up in his bones; it had to come out, and once in the open, it bulged too large for boundaries. He was always on a journey. No pent-up chapel could restrain him. He took to travel. He said, "I must ride or die." He printed the map of his ministry with the hoofs of his horses. He trailed with the Indians and men of iron and blood sixty times across the Allegheny Mountains. fording the creeks and rivers at their base when it was possible, and crossing in row

boat ferries when it was impossible, with his horse swimming behind him.

A wealthy farmer once came to a colored ferryman on a black and stormy night and said "Sam, I want to go over the river, and I have got no three cents. Never moving Sam sat silently and meditatively. The farmer repeated, "I say Sam, I want to cross the river and I have got no three cents, and you say nothing." The colored boy then replied, "I was a thinkin' that when a fellow has got no three cents he is as well off on one side of the river as on the other."

But Asbury crossed all streams, through all storms and whitecaps, with money or without.

He delivered his message in person from the borders of Florida to the penetrable wilds of Canada, and from beyond the Kenebec to beyond the Ohio and the Tennessee in the unsurveyed West, traveling all told, nearly three hundred thousand miles, seven thousand miles, and in one instance at the rate of eight thousand miles in a single year. He was preeminently the Man on Horse back. It is as true of him as Bergson said of William James, "No man tried harder to come to grips with the actual."

It is estimated that he preached nearly or quite 17,000 sermons. When he first mounted a horse with his Hebrew Bible, Greek Testament, and Vulgate, as his total library that he carried in his saddlebags, the whole number of Methodists in the country was reported to be three hundred and seventy-one; when he lay down his commission, having, on a journey, dismounted from his horse to die, there were more than two hundred thousand communicants that had enjoyed his fellowship and it was estimated that there were four million persons that had composed the Methodist congregations. It was said of him that no man wielded a greater personal influence in his day. I know Washington lived in his day. but there were political moles and bats, then as now, that sought to undermine his abilities and achievements, and with their horned rings at his face to disfigure his reputation and influence.

Asbury was a veritable Richelieu for organization and discipline.

He was the John Wesley of the Western World. Anticipating every great benevolent organization of the Church, he had planted whenever his horse stopped.

Great man that he was, it took the Capital of the Republic most fittingly to commemorate him with the monument.

REPORT OF THE MEETING OF THE BOARD OF TRUSTEES

(Continued from Page 7)

justly proud of the election of Mrs. D. B. Brummitt as Chairman of the Literature Committee of the Council of Women for Home Missions.

The date of the mid-year meeting of the Board of Trustees was set for the 6th, 7th, and 8th of January. Mrs. J. Luther Taylor, Recording Secretary.

FOREIGN MISSIONS IN A CHANGING WORLD

Professor Edmund D. Soper, Northwestern University, Evanston, Illinois

The Board of Foreign Missions faces the greatest crisis in its history—shall we not say it confronts a catastrophe? A cut of forty per cent, what does this not mean? But even this is not as serious as the fact that at the close of the Centenary period we are back financially where we began, and, from the standpoint of prestige, moral and spiritual enthusiasm, and hopefulness, in a far worse condition. And one of the most desperate of the elements is the widespread disaffection of pastors and people, who look with a kind of skeptical indifference upon an enterprise in charge of those in whom they do not have complete confidence. The result is a palsied inertia which is the exact opposite of the aggressive initiative which should possess the souls of God's children in this time of unique opportunity. Our hands are tied and our feet are hobbled when they should be free and unhampered for an overwhelming task.

Nothing is to be gained by blinking the facts or by losing our tempers because of what anybody has done or has not done. The one great prerequisite to anything worthwhile beyond is not to grumble or waste our time in hopeless remorse, but to learn the lesson which the situation has to teach, for lesson there must be. Things do not just happen in God's universe; they have a meaning, and it is our part to find out what it is . In order to discover this meaning, I think we shall all agree that far more is necessary than to look at the situation from the standpoint of our own Board alone, or from the standpoint of the present emergency without looking any further. We may discover that the causes lie much deeper than can be discovered from surface events. We may be facing one of the great momentous upheavals in human history, so significant that everything must be reinterpreted and all plans remade in the light of a new and unique situation. This is our inquiry at the present time, and it is being made with the sole purpose of finding what the conditions are and how they may be met in a large and purposeful Christian way. I am asked to speak about foreign missions in a changing world. This last phrase represents a fact. We live in a rapidly changing world. We need, as none of us have ever needed before, to see things clearly and to look the facts in the face until they yield their secret. At this point, I think of an old story I heard many years ago in Japan about two frogs, one from Osaka and the other from Kyot. Each was going to hop to the city of the other. Midway between the two cities they greeted each other, and each suggested it was possible to see both cities from a hilltop near at hand. They both got up and looked, but frogs as you know, have eyes in the back of their heads. Both came down from the top of the hill convinced that they had seen the other's city and there was no need of going any further. There are a great many people who, like the frog, have eyes in the back of the head.

It is not, of course, my intention to even enumerate all the elements of the changing world, even of that part of the world outside America which lies within the horizon of our interests as a Board. I mean, it is understood, Eastern and Southern Asia, Africa, and Latin America. I desire only to single out those aspects which seem important and significant in view of the relationship they may hold to the foreign missionary enterprise.

Can it be summed up briefly so that we may secure a bird's eye view of the situation at one glance? I think it can. The most remarkable factor in the life of these nations and peoples is the rapid development of national and racial self-consciouness and pride. The uppermost problem the human race is facing at the present time is that of race. I need but call your attention to the way our most trusted and wisest missionary leaders are being led irresistibly to grapple at close range with this problem. Three of these leaders have just given us volumes on the subject of race. I do not know of anything that foreign missionary men and women could better give themselves to study than these volumes. There is Robert E. Speer's, "Race and Race Relations," from which a smaller volume was made called "Of One Blood". Then there is Dr. J. H. Oldham's, "Christianity and the Race Problem", and Basil Matthew's "The Clash of Color", all written by missionary men.

Without going further back let us attempt to realize the significance of the Russo-Japanese War in 1904-5. It may be the more clearly seen as the decades and the centuries pass that this conflict marked an era. A little Eastern nation humiliated Russia, one of the most powerful of Western nations? It was just at this time that people were dreading the *"Russian Advance"*, as Senator Beveridge called it? Every one was thinking of the great octopus of the North stretching out its tenacles toward the South. After several centuries of colonization and exploitation by European nations in Africa and the East, the aggressive movement was suddenly jerked up and brought to a standstill by the victory of Japan, and from that moment there has been no further advance. Ever since the first contact, the whole attitude of the West had been one of conscious superiority, sometimes brutally expressed, sometimes with real benevolence, but never reaching a higher level than Kipling's, "Take up the White Man's Burden," with its evident sense of superiority and right over the destinies of the peoples of the East. It was condescending even though shot through with generosity and kindly benevolence; they were still "lesser breeds without the law." At every point this feeling of conscious superiority was exhibited. It was not absent from the attitude of missionaries, in British probably more than American, but it was not absent from some of them?

But a change took place after Russia's humiliation. All Asia thrilled. Writers on India speak of it as those who write of other countries. There followed notably the *Indian Unrest*, the precursor of the present Swara movement. In every country there were searchings of heart. A new day had arrived, though all did not realize it—a day when the East was to assert itself and begin to come to its own, not subservient to, but on an equality with, the heretofore dominating nations of the West. It was a long trail but they were not definitely on the way.

All these tendencies were coming to a focus, some more rapidly and some more slowly, when

suddenly down came the World War upon us like a clap of thunder. It quickly focalized these tendencies. History was made very rapidly, not only on the various fronts, but in the very hearts of all the nations which were involved and which were looking on.

A perfect tidal wave of nationalism swept over the world leaving no people untouched. Patriotism and racial pride followed in its train, and the result of the whole process is that we find ourselves living in a new world. I am paying especial attention to mission lands but the same movement was felt everywhere. I call attention to the independence movement in Egypt, India and the Philippines, all desiring to be free of the white man, and Korea desiring to be free of Japan. There has also developed a race consciousness among the Africans—a new phenomenon. The American Africans felt that Booker Washington, Dr. DuBois and Marcus Garvey were their leaders as well as of the American Negroes. It is worldwide. A new sense of self-respect, of importance, of pride, of the desire for the best in the way of opportunity and advantage; an unwillingness to acknowledge the superiority of the white man; a new thing in the world, if not absolutely in every place, yet in its intensity.

At every point there is resentment because of the overwhelming presumption of the white man—British control in India, American occupation of the Philippines—but even more than this, a burning sense of indignation because they are discounted. They will not believe they are inferior. They point to their glorious heritage, and are led to look on their present disadvantage as temporary; they have for the time being fallen behind. The West has gone beyond them because of what science, in warfare and in manufactures, has enabled them to do. He has been able to back up his claims with the irresistible power of steam and steel and gunpowder, but with all this they are not conscious of any inherent inability. Give them time and training and they can talk to the white man in his own persuasive language, that of the gunboat and the areoplane. But this is only a part of it. He feels that much he has is superior to what the white man has—that it would be a calamity to fall too far under the influence of the white man's culture and civilization and even religion. What he himself has worked out and will work out is better and far more suited to his needs.

This feeling was accentuated by the disillusionment of the war. They saw the vaunted Western civilization used as an instrument of destruction, and their respect for it was not heightened. They came to see as never before the callous selfishness in the attitude of one Western country toward another. How could they respect such culture? And since the war the tightening of the bands, the Japanese exclusion in the United States, and the similar attitude of Canada, Australia, and New Zealand; the attitude of the British in Kenya Colony toward Indians, and of the British and the Dutch in South Africa toward Negroes and Indians.

The change in mission work is quite apparents. Se the topics and the discussions of the Foreign Mission Boards Conference for the last few years—how utterly different they are from the discussions of ten or fifteen years ago. Now the talk is about devolution, the indigenous church, native leadership, independence, relationship to an increasingly sensitive leadership, the type of missionary to be sent to work with the native leaders—no better commentary than the difference between the Morrison Centenary Missionary Conference in 1907, with Drs. Smith and Gibson as chairmen—1,000 delegates and no Chinese, as contrasted with the China Christian Council Convention in 1922, made up of over fitfy per cent of Chinese delegates. Chinese were on all the committees, and the one committee which was the most important, that which had to do with the Christian Message to China was all Chinese. It is doubtful whether or not anything is more significant than the statement of Christian purpose of that committee. It was the chairman of that committee, Chung Chin Yi, who said, "Let us agree to differ, but let us resolve to love." When you find yourself in company with men like this, you are not in company with men who are your inferiors but those who are your peers. Mention may be made of the independent churches in Japan, the rise of native leadership in many lands (native speakers at the Student Volunteer Convention in Indianapolis). Great development of financial power and a feeling of dignity and independence in their relations with foreigners.

(To Be Continued in Next Issue)

A MESSAGE TO THE CHURCH AT HOME

(Continued from Page 4.)

into all the world and preach the Gospel to every creature!"

The Board of Foreign Missions, Frank A. Horne, Vice President, Arthur Bruce Moss, Acting Recording Secretary.

REPORT OF DISTRICT CONFERENCES

GREENWOOD

The Greenwood District Conference, Epworth and Junior Leagues, Woman's Home and Foreign Missionary Conventions were held at Inverness, Miss., in Union Grove M. E. Church, October 28 to November 2, inclusive.

The organization was perfected by electing W. B. Wynn secretary and H. F. Cook assistant. W. F. Burton was elected statistician, with L. I. Young assistant. The secretary called the roll and each pastor answered present. The District Superintendent, Dr. E. F. Scarborough, addressed the conference on the power of prayer in the life of a Christian. It was very inspiring and effective, after which Mrs. B. R. Wynn was appointed by the chair Special Agent to represent the Southwestern Christian Advocate.

Dr. Scarborough knows Jesus Christ and he knows men and the great church which he represents. A pastor never calls upon him, but that he will answer the call and go to his rescue. It is our prayer that he have many more years to serve God through his service to mankind. The District Superintendent and Pastor's Reports showed progress.

The conventions were good, and the papers read will long be remembered very clearly by those who heard them. The papers read demonstrated very clearly, intellectual and spiritual growth of the people on the Greenwood Circuit. Dr. J. W. Golden, Superintendent of Evangelism, was present one day and delivered a wonderful address on the subject, "Fishing for Men." Dr. L. M. McCoy, President of Rust College, visited the conference and spoke in the interest of Rust and education. His address was well received. Prof. E. H. McKissack was introduced and addressed the conference. Rev. H. Jones, one of the pastors of the Clarksdale District, was introduced and addressed the conference. Mrs. C. R. Russell was an interested visitor. Rev. D. D. Shelly, and his good people deserve much praise for the royal way they cared for the conference. The following named preachers preached able sermons during the conference: S. H. Hamilton, W. L. Malory (15 years), E. A. Mays, M. E. Perry, J. I. Young, W. D. Reid, Charlie Maxwell and Dr. E. F. Scarborough. Thus closed one of the greatest conferences in the history of the District.—B. W. Wynn, reporter.

ABERDEEN

The Aberdeen District Conference Woman's Home and Foreign Missionary Societies and Laymen's Convention convened in its fall session in Macon, Miss., November 4-9, 1924, Rev. J. H. Tolbert, District Superintendent and C. W. Walton, pastor.

The organization was affected as follows: Secretary, M. C. Pulliam, Assistant, Mrs. Pulliam, Statistical Secretary, J. R. Nevils, Assistant, E. D. Montgomery, Reporter, Rev. J. W. Byrd.

Too much praise can not be given the pastor, his loyal members and the members of other churches, for their royal entertainment. The address of welcome was delivered by Mr. J. W. Pitts and responded to by Rev. J. W. Jones. The addresses were flowery and quite in earnest.. Our conference was graced by the presence of the following visitors: Miss Mable R. Clopton, Home Demonstrator Agent, Prof. W. H. L. Lanier, County Agent for Boys Club, The Revs. A. A. White, J. H. Wesley, Mary E. Jones, Dr. L. M. McCoy, President of Rust College and Prof. R. H. McAllister, business manager of the Southwestern Christian Advocate. President McCoy and Prof. R. H. McAllister both brought to us interesting facts touching their work; the pastors were never in better trim and humor. All made splendid reports of their work, total amount raised $1115.50; number of subscribers, 52.

The following preached interesting sermons: Mary E. Jones, Conference Evangelist, C. A. George, J. J. Burton, A. G. Cole, M. C. Butler, J. W. Jones, Wm. Brownridge, W. C. Watson and J. W. Byrd.

Katie Hamilton and Monroe Hill were passed through their studies of the second year, to the third year. A goodly number of local preachers and exhorter's licenses

were renewed and their characters passed. A unique feature of the conference was the work of Miss Mable R. Clopton, Home Demonstrator Agent, representing her line of work showing the canning proocess and instructing how to make the fireless cooker. She is a woman of note and worth among her people in Knoxubee county. Professor Lanier, agent for the boys is also making a splendid beginning. The banquet given in honor of the District Superintendent by the church was an up to date affair. The next conference was voted to New Hrope. Macon Circuit.—J. W. Byrd, reporter.

MUSKOGEE

The District Conference of the Muskogee District met at Coffeyville Kans., November 5th, with District Superintendent W. C. Conwell, presiding. Rev. E. M. Madden, the pastor and the members had made ample accommodations and arrangements to handle the conference. Most of the pastors were present with splendid reports and the World Service report was good as was also the George R. Smith College collection. Splendid sermons were preached by Revs. W. H. Hamilton, O. G. Mass, D. G. Franklin, W. M. Meais, and J. E. Williams. One conversion during the conference, the Rev. W. C. Conwell, District Superintendent was at his best and presided with dignity. Miss Clara Mae Jones, was in demand during the conference and captivated the audience with her sweet music. Mrs. B. R. Booker, District president of the Woman's Home Missionary Society held the Woman's Home Missionary conventions and good reports were had from all parts of the district. Mrs. J. E. Williams, one of the conference officers was present and gave helpful instruction in many ways, Mrs. L. Britt, president of the Ladies Aid Society was present and held the Ladies Aid Convention a d planned largely for the coming year. The Muskogee District is doing splendid work under the leadership of Rev. W .C. Conwell. The district will make a fine showing at the annual conference which will be held here in April.

SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION, TEXARKANA DISTRICT

The Sunday School and Epworth League Convention of Texarkana District of the Little Rock Conference, convened October 16-19, 1924, Paraloma, Ark., with Rev. G. T. Saxton, district superintendent; Rev. D. H. E. Harris, pastor. The district superintendent called the convention to order and conducted devotional services. After a special charge to all, he called on Bro. B. J. Goodlaw, the district president, to take charge of the meeting. The Rev. W. H. Hanah preached the educational sermon from St. John 14 Ch. 3. This was a great meeting; most of the delegates were present for the opening. There were present one of the largest delegations in the history of the convention. Thursday night a program by the local church and others. They were represented by children from 4 to 25 years of age; all who heard the welcome said they never had heard anything to equal it, for indeed it was grand; Rev. Harris has things well in hand. There was preaching at 11 a. m. by the following Brothers: C. H. Harrel, A. C. Cabean, M. F. Strong and N. B. Robinsbn. Rev. B. F. Neal of Fort Smith, was introduced to the convention, he spoke to us of his work in that city; and Rev. F. J. Jacobs preached to us in his splendid way of putting a gospel truth. The collection was $429.27. We pledged to see to it that there would be no blanks when Bishop Claire calls on us to report in December. Sunday morning. a model Sunday School was conducted at 11 a. m. Rev. Neal preached to not less than 2,000 people. The writer preached at 3 p. m., and Bro. G. A. Hall preached the closing sermon.

Rev. Saxton has things well in hand; he is cool, painstaking in all of the work. The next convention will meet at Bengin. Texarkana District, is the only district in the conference that boasts of a district parsonage which will soon be free of debt. Thus passes into history one of the best conventions that has ever been held on this district.—S. McDonald, reporter.

MORGAN COLLEGE—ITS CREDENTIAL OF WORTH

America knows no higher authority on the rights and privileges of American youth than the General Education Board at New York. Its members are experts of large experience who devote all their time to the conditions and needs of American educational institutions.

When this great Board inspected the accounts and the standards of Morgan College, it recognized the great progress of the College, its outstanding worth, its top-notch scholastic standard, and hence its urgent need of increased endowment, more adequate equipment, and additional buildings. It recognized also the wide field served by the College, the unquestioned need for a college located where Morgan is, and therefore its future security and permanence.

Because of these, the General Education Board has made the College the conditional gift of $50,000. Morgan must meet that challenge with $150,000 in cash by June 1, 1926. The regular pledges run for two and one-half years. Therefore, the first Crusade unit of $300,000 must be pledged in full by midnight December 18 to insure that amount in payment by the required date.

Morgan's complete asking is $500,000. It needs every penny of its asking. It must be equipped for the largest, best service for our own young people.—Winifred Willard, Director of Publicity.

GAMMON HONORS FIRST PRESIDENT

(Continued from Page 1)

dent body of the Seminary and Clark University. Hundreds of visitors from the city, including heads of educational institutions also, were present.

Following these impressive services of dedication, the procession moved out and marched over to the new refectory a few rods distant to christen and name this splendid structure "Bowen Hall" in honor of Dr. J. W. E. Bowen, who is now the alert and indispensable Vice-President. Dr. Bowen has spent 32 years in connection with the Seminary as Professor, Librarian, Secretary of the Stewart Missionary Foundation for Africa, as Director of Music, as President for seven years and now as Vice-President. His is a signally worthy honor to enjoy the embalming of his memory in the pile of brick and mortar that comprises this artistic, commanding structure.

The exercises accompanying this service of appreciation were featured with an address by Dr. William H. Crawford, who was for two years Dr. Bowen's predecessor as Professor in Church History. His address was a glowing and scholarly tribute to the labors and contribution of Dr. Bowen to the large success which the Seminary now enjoys. With fitting remarks, Dr. Bowen made brief response and, after the closing invocation, the audience, led by the Gammon students, sang the Gammon Hymn, thus ending a most profitable historic Dedication Day.

ANNUAL CONFERENCE VISITATIONS FOR 1925

Conference	Place	Date	Bishop
Atlanta	Rome, Ga	Dec. 3	Richardson
Austria	Vienna	Sept. 17	Bast
Baltimore	Aonapolis, Md	Apr. 1	McDowell
Baltic	Liban	Sept. 9	Bast
Central Missouri	St. Louis, Mo	Apr. 15	Claire
Central Pennsylvania	Chambersburg, Pa	Mar. 18	McDowell
Central America Mission Conference	San Jose, Costa Rica	Feb. 18	Miller
Delaware	Newark, N. J	Apr. 8	Berry
Denmark	Silkeborg	June,24	
East German	Buffalo, N. Y	Apr. 1	Blake
Eastern Swedish	Providence, R. I	Apr. 15	Nicholson
Finland	Helsingfors	Aug. 26	Bast
Florida	Jacksonville	Jan. 28	Richardson
Finland Swedish Mission Conference	Jagobstad	Sept. 2	Bast
France Mission	Charview	May 10	Bast
Gulf	Welsh, La	Dec. 3	Waldorf
Hawaii Mission	Honolulu, T. H		Burns
Hungary Mission	Nyirrgyliaza	Sept. 24	Bast
Italy	Portice		Bast
Jugo-Slavia Mission	Urbus	Apr. 16	Nuelsen
Kansas	Independence, Kans	Mar. 4	Keeney
Lexington	Dayton, O	Apr. 22	Claire
Lincoln	Muskogee, Okla	Apr. 1	Claire
Little Rock	Fayetteville, Ark	Dec. 3	Claire
Louisiana	Opelousas, La	Jan. 21	Jones
Liberia	Robertsport, Lib	Jan. 21	Claire
Latin-American, Mission	San Fernando, Cal		Burns
Maine	Augusta	Apr. 22	Nicholson
Mississippi	Crystal Springs, Miss	Jan. 15	Jones
Mexico	Mexico City	Jan. 19	Miller
New England	New, Bedford, Mass	Mar. 25	Anderson
New Hampshire	Bristol, N. H	Apr. 15	Anderson
New Jersey	Asbury Park	Mar. 4	Leete
New York East	Jamaica, N. Y	Mar. 25	Blake
Newark	St. Lukes Church, Newark, N. J	Mar. 25	Wilson
North Germany	Bremen	June 17	
North Indiana	First Ch., Anderson	Apr. 15	Leete
Northern New York	First Ch., Watertown	Apr. 22	Leonard
Norway	Skien	July 1	
North Africa Mission Conference	Fort National	May 27	Bast
North Andes Mission Conference	Lima		Oldham
Philadelphia	Norristown, Pa	Mar. 25	Leete
Porto Rico Mission Conference	Arocibo, P. R	Feb. 5	Leonard
Russian Mission	Levingrad	Feb. 5	Nuelson
Saint Johns River	Miami, Fla	Apr. 15	Richardson
South Carolina	Bennettsville, S. C	Dec. 3	Welch
Switzerland	Adlesvil	June 3	Blake
Southwest Kansas	Great Bend, Kans	Mar. 11	Keeney
South Germany	Karlsrube	June 10	Nuelson
South Florida Mission Conference	Bradentown	Jan. 21	Richardson
Sweden	Vaestervik	July 8	Blake
Troy	North Adams, Mass	Apr. 15	Leonard
Upper Mississippi	West Point, Miss	Jan 8	Jones
Vermont	Richford Vt	Apr. 22	Anderson
Washington	Frederick, Md	Mar. 25	McDowell
Wilmington	Wilmington, Del	Mar. 25	Thirkield
Wyoming	Scranton, Pa	Apr. 1	Berry

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College

Missionary interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--The Raising of Lazarus.

(Jn. 11:1-44)

DECEMBER 14, 1924

This is one of Jesus' three miracles of restoring the dead to life in the Gospels. The raising of the widow's son is reported by Saint Luke. The raising of Jairus' daughter is reported by Saint Matthew, Saint Mark and Saint Luke. And the raising of Lazarus is reported by Saint John. It is possible that Jesus performed other such miracles not recorded in the Gospels. For we know that nlether of them undertook to record everything that Jesus did; and we are sure that they altogether did not report everything that he did. But of those recorded the one of our present lesson is the most remarkable. It is the raising of the dead, not a few hours after his death, but at least around seventy-two hours after bis death ("four days" only means that two whole days have intervened between the day on which he died and the day on which Jesus arrived).

Lazarus was one of Jesus' close personal friends. Jesus loved him as perhaps he loved no other man not permanently attached to him as a disciple. When his sisters notified Jesus of his serious illness, they needed only to say "He whom thou lovest is sick." And Jesus knew who was meant. On receiving the report Jesus did not hasten to Bethany to preserve his friend's life. Probably it was revealed to him in some way that Lazarns would die before he could reach there anyhow; so there was no use for him to hasten. And it seems that he wanted Lazarus to die before he got there so that he could restore him to life, not because he loved him so, but because of the spiritual effect which such a restoration would have on the people of the community. And not only on the people of the community, bnt also on his disciples. I am glad for your sake, said he, that I was not there before he died, so that ye may believe. Manifestly, therefore, this is either his first miracle of raising from the dead since he selected his disciples, or he is thinking that the length of time between the death and restoration to life would have a greater effect on the faith of his disciples than any other miracle which he had wrought in their presence.

When he arrived Martha seemed to be struggling between the belief and doubt that he could yet restore her brother to life. If thou hadst been here, said she, my brother would not have died. And even now I know that whatsoever thou shalt ask of God, God will give thee. I see no other explanation of that statement than that it is the expression of her triumphant faith, though it be bnt for the moment, in venturing to believe that even ye Jesus may be able to restore her brother to life. We say, she was struggling between this unconquerable faith and doubt. She had the utmost faith in Jesus as far as she dared to venture. But she did not want to expect the impossible or the thing which he could not do. She did not know just what was possible for him under the circumstances. And even though she believed that he was the Messiah, and that the resurrection of the dead would take place through him at the last day, it was almost too good to be believed that he wonld restore her brother now. And even when they reached the tomb and Jesus commanded her to remove the stone from the entrance, her trembling faith hesitated. Who has not at one time or another in his life had a similar struggle between belief and doubt when faith demanded belief and yet all reasonable odds seemed against the belief? In such a case what we are to do is to venture the belief anyhow, trust the Master for his promises, and obey him.

The failure of this sorrowful people to do that, I take it, is what gave Jesus his most serious concern. And Jesus groaned in the spirit, and was troubled, and wept. Why did he groan? Why was he troubled? Why did he weep? I may be mistaken. But I do not believe that it was because of his deep sympathy with the bereaved people, though very sympathetic he was. And I do not believe that it was because of his own heartfelt sorrow because Lazarus had died, though the death of a friend must normally strike the most sorrowful emotions of a friend. But it was the spiritual condition of this people, their timid faith, their nnbelief that troubled him and caused him to groan and weep. For he knew what he himself would do. Therefore, when he prayed at the tomb, he prayed, not for the power from the Father to perform the miracle. And he prayed, not that the Father would Himself perform it. But the intent of his prayer was that the Father would in some way convince that people that Jesus was His Son and the Messiah with power over life and death. That was his purpose for performing the miracle. And he only prayed that his Father would in some way bring it about that its pnrpose would be fully realized. Having prayed, he called Lazarus forth; and Lazarus came. Saint John tells us nothing abont the joy and the astonishment and wonder of the bereaved. But he did not need to tell us that. Aren't we hnman? Can we not imagine? If possible, donbtless the joy and astonishment and wonder were deeper than the former sorrow and sympathy.

Some of the outstanding lessons which we get from this study are, first, our duty to have faith in Jesus. This is the only instance in which I recall that Jesus is said to have wept. And he wept here because of the faithlessness of the people. The faithlessness of men today grieves his great heart no less than the faithlessness of those men in tbat day. We have just as good evidences of Jesus' Divinity today as the men back there had. We did not see his miracles as did they; but we are told about them by trustworthy reporters. Besides, we have the whole history of Christianity as an evidence of Jesus' Divinity. Secondly, the power of Jesus. We have had in our studies this past half-year many instances in which his divine power was demonstrated. But I can think of none which surpasses this one. And that same Jesus who was able to raise Lazarus from the dead is the only hope, but a sure hope, of our resurrection.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday Dec. 14, 1924.

"JESUS WEPT"

(By Rev. D. D. Martin, D. D.)

This is the shortest verse in the Bible, but to a sad and weeping world it is one of the most interesting and meaningful. It is not so hard to weep if there is some one to weep with you. Mary and Martha were comforted by the coming of the Master. When they saw him weep they knew something wonld happen. This is the reassurance coming to every true missionary spirit. Jesus wept for the whole world and that means that something will happen to all the world.

This is a sad, sad world. Some one has eloquently said "If you could gather all the tears that ever flowed down human cheeks they would make another ocean as broad as the Pacific and as deep as the Atlantic." "If you could gather all the burdens that have pressed human shoulders they would make a chain of mountains as long, as the Rockies or the Andes and as high as the Himalayas." None knows the burdena and sorrows of humanity better than Christ and when he wept with the mourners at the grave of Lazarus he was weeping with and for the whole world.

Jesus knew how to comfort those who wept. It cost him something but he did it. He knows how to change conditions so that a world of sadness can be made into a new world of happiness, but it has and will cost him something. Those only will be true helpers who are willing to suffer with him. As he bore his cross for all the world so we each have a cross to bear. Just as he finished his work so must we each do our part before there will be an ultimately changed world, wherein dwelleth righteousness.

Others rolled away the stone and Jesus spoke the life giving word that changed the gloom of Mary's and Martha's home into a halo of glory of the foregleams of the resurrection morning. So others must roll away the stone of race hatred, and national greed, and prejudice, and all hindrances and obstacles in education or language, in poverty or superstition, and Christ will speak the message of life and wipe the tears from all faces.

Gammon Seminary.

District Rounds

HUNTSVILLE DISTRICT
First Round.

Athens and Okland, Nov. 22-23; Trianna, 29-30; Belle Mina, Dec. 6-7; Hunssville Circuit, 13-14; Huntsville Lakeside, 19-21; Madison and Spring Hill, 27-28; Guntersville, Jan. 3-4; Scottsboro Circuit, 10-11; Center Grove, 17-18; Albany Beulah, 24-25; Blunte Springs, 31-Feb. 1; Warrior and Bangor, Feb. 7-8; Decatur, 13-15; Sheffield Mission, 20-22; Ardmore, 27-28. Dear Brethren: The new conference year is now on. What we shall accomplish depends altogether on the spirit in which we go at it. Let us see to it that every claim goes over the top. Our district steward and World Service council meeting will be held at Huntsville, Monday and Tuesday, January 5th and 6th, 1925. In the name of Christ, let us make this the crowning year of our ministry.—J. H. Houston, D. S., Huntsville, D. 228, Jefferson Street.

MARRIAGES

TATUM-WILSON — On Sunday evening, August 24, occurred at the residence of Mr. and Mrs. James E. Wilson, 2915 Prairie Ave., the marriage of their daughter, Artimese Lola, to Mr. Elbert Lee Tatum of Chicago. Promptly at 7:30 o'clock the ceremony began with a duet by Miss Orita Bruce and Mr. James T. Campbell, with piano accompaniment by Mrs. Blanche Thompson. At the end of this number Mrs. Thompson played Mendelssohn's Wedding March, and the procession commenced. First came the ushers, Messrs. Charles E. Scott and James E. Wilson, Jr. They were followed by the bridesmaids, Misses Ruth Dean and Juana Wicks; by the maid of honor, Miss Maude A. Jones; and by the flower girl, Miss Geraldine Wicks, who strewed with fragrant rose petals the path of the bride coming after her, clad in snow-white garments. They were met by the best man, Mr. McKinley Wheaton, cousin to the bridegroom, and by the bridegroom himself. Rev. E. P.

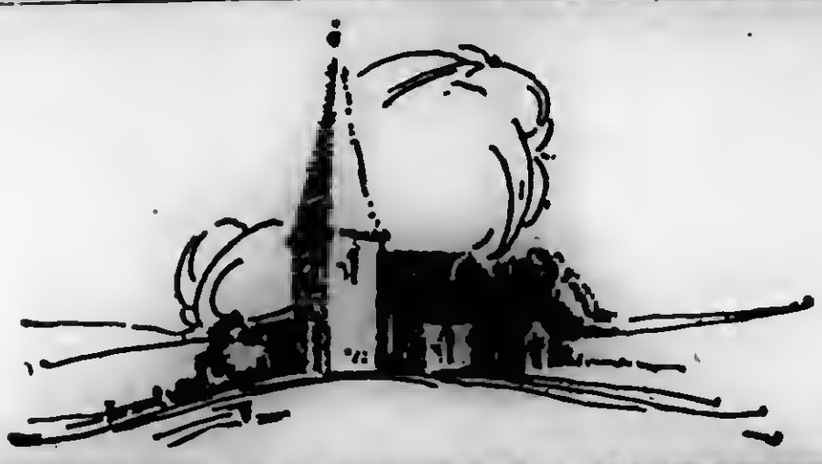
(Continued on Page 16)

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WHAT THE CHURCHES ARE DOING

WICHITA FALLS, TEX.—Mt. Calvary Methodist Episcopal Church is glad to make its last report for this year, with victory. Our district superintendent is paid in full; our conference claimants' fund will be met. The wheels of Mt. Calvary are running smoothly; all auxilaries are at work. We are happy to say that we were highly favored with one of the Texas Conference's best workers in the person of Deaconess R. Simpson. I wish that our good Bishop R. E. Jones, would see that such a good woman as she, was placed in West Texas Confersnce. She laid in our pastor's hands the good sum of $81.50 for huilding. We ask for the prayers of all God's workers. L. E. Muse, P. C.

TROY, MO.—Our Wesley Church is advancing along all lines. We havs just closed one of the most successful homecoming harvest festivals in the history of the church. The program was an excellent one. For six evenings the church was crowded with eager and attentive listsners to the program. On Monday evening Lincoln School gave a most interesting exercise; the principal of the school, Prof. H. M. Cockfield, made a splendid address on the opportunity of Negro education. Tuesday evening the Ladies Aid Society demonstrated thsir work in a most beautiful manner; an address by the pastor, Rev. W. H. Smith, on the aim and ohject of the Ladies Aid Society. Wednesday evening Rev. E. W. Hannah, the former pastor and now pastor of St. Luke M. E. Church of Mexico, Mo., spoke on the Home and Foreign Missionary work in the Methodist Episcopal Church, a most instructive address. Thursday evening patriotic exercises were held, Mrs. D. Porter and Anna Sydmor in charge. Friday evening was the educational occasion. Rev. C. S. Webster, D. S. of the Hannihal District, made an appropriate address on the educational training of the yonth. Saturday evening an excellent concert was given by the home talent. This being the 12th. annual affair, lt was prononnced the most successful in every way of any. Following the homecoming entertainmsnt, came the third quarterly meeting for the conference year. Our Dist. Supt. was with us and rendered valnahle service. The total receipts for the entire affair were $143.—Nannie Rivere, Sec., Carrie Robinson, Ch.

WYTHEVILLE, VA.—Franklin St. M. E. Church: "A Maniess Wedding." Program: Invocation by Rev. G. O. Wing, pastor A. M. E. Church. Duet, Miss Thelma Sheffy, Agnes Clark. Paper, Miss Jennie Sheffy. Dunbar Selection, Miss Willie C. Moore. Trio, Mrs. Maggie Chapman, Missss Edith Lee and Marie Chapman. Those taking part in the Manless Wedding were Mrs. Lizzie K. Johnson, hride; Mrs. Collie Bowers, groom; Miss Dora Dungse, maid of honor; Miss Ida Clark, best man; hridesmaids, Misses Elizabeth Trueheart, Lilo Coffy, Marie Chapman, Elnora Ring, Ella Clark, Ciara Turner, Jenanna Thornton; groomsmen, Annie McKenny, Maud King, Ciara Chaffin, Nannie L. Songer, Lucy Beatie, Flora Brown, Georgia Brown; ring hearer, little Julia Gray; flower girls, Edith Lee Chapman, Elizaheth McRay, Alice Mae Allison. Miss Fannie Brickenridge performed the ceremony; Mrs. Carrie Cbaffin, directrsss. Collected $21.65, the proceeds went for the World Service.—C. B. Halloway, P. C.

PARALOMA, ARK.—This charge is still alive. The work of the new church building has the utmost seat in the minds and hearts of all progressive members. The ground has been excavated and the gravel for putting in the hasement is on the ground. The Sunday school is under the management of Brother Gus Mc Gee. This Sunday school always brings a good report for World Service. Brother P. A. Miles, president of the Epworth Leagus, is doing excellent work. The young people show an increased interest in attending these meetings. The World Service program has had the right-of-way and we have collected and sent in to date, $132. For Conference Claims, $10. Episcopal Fund, $8. For building, $1,720. The spiritual life of the church is at high water mark. Dr. G. T. Saxton was with us October27 and 28, and hsld his fourth quarter. We paid him in full. The Dist. Supt. preached two strong sermons. He knows how to handle our people.—D. H. E. Harris, pastor.

PASS CHRISTIAN, MISS.—The Epworth League held its annual anniversary on Oct. 23, ending on Oct. 26. A fine program was rendered. Many worthy papers were read. A paper read hy Mrs. M.Robedts on "Chnrch Crutches" was of interest, also a benefit to all present, also paper by Mrs. Mary Lee Bankston, on "Methodist Creed," which was enjoyed hy all true Methodists. There was a beautiful duet rendered by Mrs. S. Msnler and Mrs. Thomas Russell, also a duet hy Mrs. H. M. Ferrell and Mrs. E. Whitehead, followed by a sermon by the Rev. Roberts of St. Roch M. E. Church of Waveland, Miss. Sunday night we closed out with a sermon by Rev. Shumpert, P. C., on the work of the Epworth League. A beautiful quartet hy Mrs. Alice B. White, Mrs. Snsie Menier, Miss Janet Sullivan and Mrs. Thos. Russell was enjoyed by all pressnt. An oration was delivered hy Rev. L. Allen, suhject, "What Benefit the Epworth League is to the Church." Our president, Mr. W. Z. Bradford, has labored hard and earnestly with never tiring efforts to make tbis League a success and we are proud to say we stand second to none on the coast with our pastor in constant attendance to help out and always with a word of encouragement. Collection raised during our anniversary, $15.65, which was added to the pastor's salary. Rev. J. M. Shumpert, pastor, W. Z. Bradford, Pres., Alice Bankston White, Ssc. and reporter.

ABINGDON, VA.—Being appointed to this charge I immediately proceeded to begin the work, and I find here the most loyal people that I have ever served. They believe in supporting every interest of the church. The challenge of the Southern California Conference was hrought before the East Tennessee Conference by Dr. Hughes. Our conference readily accepted the challenge, and each pastor was asked to raise one-fourth of their apportionment of the World Service commission by the 31st of Octoher, and as the people of Ahingdon had heen put to a considerable strain in entertaining the conference, I was somewhat uneasy, for fear we would fail. I set apart ths third Sunday in October as rally day for benevolence, we made a splendid showing at our morning service, but that evening turned out to he very rough weather, and prevented the people from getting to church. We fell short of reaching the goal. We made a canvas from house to house Tuesday and we collscted from one to five dollars in every home. In a few hours we had our one-fourth quota which was $89.75, and sent it in the 30th of Octoher. Our local committee is now at work to raise the remainder of our benevolence at an early date as possible.—W. H. Pleasants, pasotr.

BELZONI, MISS.—We are happy to snnounce that our new hrick veneer church has been completed. On Oct. 26 we entsred for our first service, and all who were present witnessed a great time. 9:30 A. M. modern Sunday school was conducted hy Bro. M. M. Holston; 11:30 A. M. the pastor preached a wonderful sermon, text, Isa. 60, 1 and 11 verses. Those who heard him can say of a truth that he was at his best. In the afternoon a splendid program was rendered, the following names are the ones who gave inspiration to the audience: Messrs T. M. Outlaw, R. M. Nunn and Rev. J. H. Hooks (white). Thess messages will live long in the minds of their hearers. Total amount raised for the day, $489.17.—W. H. Nunn, reporter.

MERIDIAN, MISS.—A great revival meeting swept through Meridian from November 2 to 17, which resnlted in 70 conversions and accessions. The people say that it was the best spiritnal meeting they have enjoyed for several years. A chorus of fifty voices rendered excellent music. Many people were turned away for lack of adequate room. Dr. W. G. Alston of New Orleans, La., District Superintendent of the Lateche District, conducted the meeting, preaching night and day. It is hoped that the next revival will be held in the new St. Paul Church.—D. L. Morgan, pastor.

BELZONI, MISS.—On Wednesday night Nov. 19, the Rev. M. J. Stalling and wife were made to rsjoice over the effect of a storm which hrought many pounds of choice groceries into their home. After the rustling of the many feet and the vocal chords had ceased, the pastor spoke words of apprsciation for the thoughtfulness of them and assured them that the key would ever remain on the outside to be used at their will. Too much praise cannot be given these faithful and loyal memhers and friends for their hospitality. We take this method to invite them again.—Mrs. A. L. Stalling, reporter.

SAINT JOSEPH, MO.—St. Luke M. E. Church: We first want to thank our heloved Bishop Clair for sending to us our present pastor, the Rev. W. F. Walker and his sweet wife. St. Luke Church is now growing as never hefore. We have doubled our Sunday school enrollment and Epworth League. Our Ladies Aid and many other clubs are much alive. The membership is growing and our congregation has increased 75 per cent. The Dist. Supt., Dr. A. H. Higgs, was present the 3rd. quarter, Sunday the 16th. and held our quarter. He preached at both morning and evening hours to a large and interesting congregation. We all enjoyed his sermons. Rev. A. Philips of the A. M. E. Church preached at 3:00 P. M. The Lord's Supper was administered to 135 persons, the church was filled from the pulpit to the door, the gallery was crowded and many were standing. Total amount raised for the quarter was above $500.00; Sunday offering, $15.00.—Lizzie A. Hoyer, reporter.

OCEAN SPRINGS, MISS.—The pageant, Living America, was rendered hy perhaps fifty or more persons, from Moss Point, Miss., at the St. James Methodist Church, Ocean Springs, Miss., the night of Octoher 17, undsr the management of Mrs. W. M. Pollock, who also was pianist, to the delight of all who were present. Each person had their part well in hand, from little "Bahy" Hand to tbe eldest on the program, whether acting as angels, or spirits, kings or suhjects, master or servants. Mrs. Pollock and our many kind friends from Moss Point have endeared thsmselves into the hearts of these people. In commenting on the "play," the Chief of Police hsre said "It was the finest performance he sver saw or had ever been at Ocean Springs." The five o'clock dinner at Gautier, and the sermons of Revs. Lendo, Blakely, McKinion, E. A. Wilks, and

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the others, together with the singing of Moss Point's Quartet and the many visiting friends from Moss Point, Pascagoula and Gautier with such good singing and praying and paying, made the services at Gautier on the 3rd. Sunday in Oct. the paramount service at Gautier this year. Both St. Stephen'a at Ocean Springs and St. James at Gautier, take this method to thank all the friends for making these efforts a success and invite you to return with your many blessings as soon as you can.—W. L. Marsball, pastor.

ABBEVILLE, MISS.—The second anniversary and grand full rally convened at Providence M. E. Church, Oct. 8-12. Wednesday night Rev. S. J. Mack preached one of his most forceful sermons; collection, $2.25. Thursday night Rev. S. B. Stenson, pastor of the C. M. E. Church, preached a soul-stirring sermon, collection, $5.01. Friday night Rev. W. L. Liddell, P. B., D. D., pastor of the C. M. E. Church, Holly Springs, Miss., preached to the delight of all of his hearers; collection, $6.10. Saturday night Rev. N. O. Griffin preached for us; collection, $7.55. On Sunday at eleven o'clock Rev. J. C. McGee preached a wonderful sermon; collection, $5.10. Sunday night was the rally night, the groups reported as follows: No. 1, Miss., A. L. Lewis, $12.50; No. 2, Tenn., M. H. Herod, $4.60; No. 3, Ohio, Florence Allen, $9.00; No. 4, Ark., Lucy Lewis, $11.00; No. 5, N. Y., W. G. Gordon, $10.45; No. 6, Ky., Bessie Griffin, $14.30; No. 7, Ala., Bulah Lewis, $10.55; No. 8, Neb., P. S. Shield, $8.30; No. 9, Fla., Ida Davis, $20.55; No. 10, Mich., Bettie Gordon, $10.55; total collection, $136.90. We thank those broad hearted men for the noble sermons they preached during our rally. Our pastor, Rev. R. B. Adams, has well played his part in trying to carry out the program of the church; we mean to stand by him.—Mrs. Ressie Griffin, reporter.

PHILADELPHIA, MISS.— Sunday was a high day at Mt. Zion. We had two able sermons preached; one soul for the master; raised $21.25. Each one enjoyed the service. We said as Jacob of old : "Surely the Lord is in this place." Also our Woman's Home Missionary Society and Queen Esther Circles are doing nicely under the administration of Sister Wood. We ask the prayers that we may do our best. —Reporter.

INVERNESS, MISS.—I wish to report my work this year from the month of February, 1924, to November, 1924, 10 months, through the columns of the Southwestern Christian Advocate: Centenary and World Service program and benevolence, $206.00; District Superintendent, $160.00; improvement, $222.00; sexton, light and fuel, $90.00; sick and poor, $36.00; other items, $10.00; Sunday School literature, $20.00; pastor's salary, $1,000.00; balance in the bank, $181.00. grand total $1,744.00; 25 subscribers to the Southwestern Christian Advocate, 41 accessions to church; 9 new pews installed; 2 revivals held, and 12 conversions. The circuit is both spiritually and financially alive.—D. D. Shelby, pastor.

ACKERMAN, MISS.—The month of October was a great month for the members and friends of Mt. Herman and Rockport Methodist Episcopal Church. All of the members and friends organized themselves and put on a drive to moet the various claims of the church. On the first Snturday and Sunday in October, Dr. J. M. Walton was with us and held our fourth quarterly conference. Most of the officers were present and made splendid reports. District Superintendent Walton in his manly way, brought to this conference a great messago indeed, that is whatever we do, let us get joy out of it. Sunday was a high day in Zion, at Rockport the Sunday School was fine under the leadership of Mr. E. G. Eiland, Dr. J. M. Walton took for a text Matt. 16-19: And I will give unto you the keys of the Kingdom of Heaven. Indeed ho preacbed a strong sermon. Collection raised during the quarter $47.50. The third Sunday in October was pay day for the pastor at Rockport, this was a day that brought joy to the pastor, he was paid in full for the month, $87.75. The good people Mt. Herman Methodist Episcopal Church organized a twelve tribe rally, total amount for Mt. Herman in October $203.78, for Rockport, $141.25. Grand total for hoth churches $345.03. Too much praise cannot he given to the good people on the Ackerman Charge. We are now planning to meet every claim that the church has assessed us. Pray for us.—Patience Wesley, reporter; Rev. J H. Wesley, pastor.

Quarterly Conferences

LOWELL, FLA.—Lowell nnd Fairfield: Dr. R. H. Debose was on time to hold our fourth quarterly conference. This finishes his year's work, also this makes his seventh year on the Ocala district as district superintendent. All officers were present and made good reports. Dr. Debose's claim was paid in full and he was indeed grateful. He is a safe leader, and we ask the Florida conference to return him to us as district superintendent for another year. Our district is 50 per cent in advance to what it was seven years ago.—Reporter.

ORLANDO, FLORIDA—Sunday, November 16, was a great day at the Ebenezer Methodist Episcopal Church. This being the season for our third quarterly conference, our boloved district superintendent was present and delivered two very able sermons, preaching at the morning and evening services. Reports from the various departments showed that wonderful progress is being made along all lines. Aassessment for the quarter was paid in full. This was also rally day for our new church. The full drive was closed with very pleasing results. The total amount raised was $1,684.27. The masons are now at work on the main auditorium of our beautiful church, which will cost about $35,000.00 when completed. Rev. S. P. Rutledge, with the co-operation of his good officers and members, is putting the building program over in fine shape.—Mrs. Eunice N. Brunson, reporter.

HANDSBORO, MISS.—Our fourth and last quarterly conference was held on November 1-2. The business session was held on Saturday night. On Sunday morning the superintendent made an address to the Sunday School. At 11 o'clock he preached an able sermon, also at night. We are proud to say that we held a good quarter. We are trying to give our pastor a good report for the winding up of this year's work. — Edward Smith, reporter.

LOTTIE, LA.—Green Chapel M. E. Church. Our honored and much beloved District Superintendent, Rev. B. J. Reddix, came to finish his year's work on this circuit Nov. 8. The business of the conference was conducted with dignity, nearly all of the officers were present with good reports, not a stone of the church work was left unturned by the Dist. Supt. Dr. Reddix complimented our Rev. J. C. Coleman for the great work he has accomplished with the help of his loyal followers. Dr. Reddix preached a wonderful sermon Sunday 9th. and administered the Lord's supper to 72, assisted by the pastor. Raised during the quarterly conference, $74.50. One joined the church, one subscription for the Southwestern Christian Advocate.—Reporter.

MT. VERNON, GA.—Mt. Vernon Charge: Our Fourth Quarterly Conference was held September 6-7, with Rev. C. W. Prothro in the chair, all officers were present except two, and made good reports. The district superintendent said many good things to us that will not soon be forgotten. Sunday at 11 o'clock he preached an able sermon, Sunday night at 8 o'clock he preached another soul-stirring sermon. We paid district superintendent $31.10; paid to our beloved pastor, $6.00; raised for sick, $1 50; sevton, $1.00; raised for Sabbath school, $1.00; grand totnl $40.60. Our pastor, Rev. W. H. Brown, had things well in hnnd for the quarter. Our district superintendent went away rejoicing in his heart.—Freddie Wiggs, reporter.

STURGIS, MISS.—Sturgis Charge held the Fourth Quarterly Conference on Novemher 15-16, with the disrict superintendent, Rev. J. M. Walton, in the chair. All officers had very good reports. The district superintendent left for Holly Springs, and Rev. D. M. P. Hazely preached two strong sermons Sunday morning and night. Sixty-eight partook of the Lord's Supper. Raised during tbe quarter, 35.54.—J. H. Gasotn, reporter.

OBITUARY

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

HARRINGTON—Sister Isabella Harrington, of Kollock, S. C., died Oct. 31, 1924. She was a faithful member of Ebenezer M. E. Church. She was one of the oldest members having joined the church and professed religion early in life. After four weeks of much suffering she died in full triumph of the faith. She was the mother of 15 children, 13 of which preceded her into the kingdom. Her husband preceded her 14 years ago. She lived with her youngest daughter, Isabella J. Pearson. The funeral was conducted by her pastor, Rev. S. E. Watson. She was laid to rest in Ebenezer's cemetery.—Reporter.

GORDON—Bro. George Gordon was born March 23, 1901, died, September 14, 1924, age 23 years. He joined Mt. Herman Methodist Episcopal Church, Ackerman, Miss, about ten years ago and lived a consistent Christian life until his death. He was confined to his room ten months, but bore his sickness with patience. He was alwnys cheerful when anyone would

(Continued on Page 15.)

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SPECIAL NOTICES

The Lateche District Preachers' meeting will convene at Woodlawn, La., Dec. 10. The memorial services of the deceaeed Rev. C. E. Bradford will be held that night. Let each pastor come prepared to take part in the services.—A. Rohinson, Pree., Dr. W. G. Alston, Dist. Supt.

BEAUMONT, TEX.—To the Brethren of the Beaumont District: I am come among you as one that serveth, not with enticing words or excellency of speech, but a yoke-fellow, desiring to know nothing among you eave Jesus, and him crucified. I am come not to be ministered unto but to minister and give my life to the work of the Beaumont District. I desire to be of the greatest possihle service to you brethren; not to prcach and merely hold your quarterly conferences, hut any other eervice I can possihly render I shall gladly serve. I cannot reach every charge on the Sabhath day, therefore I shali be compelled to visit some of you during mid-week. Now hrothers as soon as possible I will place in your handa your World Service and other benevolent quotas for the year. Afterwarde brethren may I entreat you to organize your forces for a great year's work? Make your financial budget, then your every memher canvass, assemhle your entire membership, organizing them from the tiny tots to the most aged member, giving every one something to do. First, let us go after 500 soula on the Beaumont District this year, every dollar of our $5150.00 Dietrict World Service quota, $260.00 Episcopal Fund, $500.00 Con. Claimants, $86.00 Gen. Con. Exp., $15.00 Episcopal Residence, $95.00 Con. Minutee and send it to me. $75.00 Flint Goodridge Hospital, $250.00 for the retired Preachers' Home at Sunny Side, Houston, and 500 subscribers to the Southwestern Christian Advocate. Ahove all brethren iet us be fervent in prayer, given to much prayer and deep spiritual research and for the deepening of the works of grace in each of our hearts. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whasoever thinge are of good report, if there be any virtue, and if there be any praise, think on these thinge, phil. 4-8. We shall exercise the spirit of good will, and brotherly love to all and with malice to none. I shall pray for, and expect your fuliest cooperation in this, onr Kingdom task. Fraternally yours, J. W. Gilder, District Superintendent, 1430 Ash Ave., Beaumont Texas. Phone 2925-X.

MARRIAGES

(Continued from Page 13.)

Jones, pastor of First Baptist Chnrch, Evanston, united the hride and bridegroom in the bonds of holy matrimony and Rev. N. D. Shamborguer, pastor of South Park Methodist Episcopal Church, invoked the hlessings of the Almighty. Refreshments were hrought forth and served. Gifts from California, Colorado, Wyoming and far-away Mississippi, as well as from the home-state, Illinois, awaited the curiosity and inspection of the guests. Mr. Tatum, who came to Chicago in April, 1923, from Kansas City, Kans., and is the second oldest of the six sons of Rev. J. A. Tatum of Kansas City, Kans. He is now a postal employee in this city. Mrs. Tatum, who moved to Chicago in 1920, is from Vickshurg, Miss., and is the oider of the two daughters of Mr. and Mrs. J. E. Wilson. The future residence of Mr. and Mrs. Tatum will be at the home of the bride's father.—Reporter.

MARTIN-SPEARS. —Mr. William Martin, Jr., and Mise Mary Spears, were quietly married on Nov. 16th, at the Seney Chapel Methodiet Episcopal Church parsonage, Knoxville, Tenn. Rev. L. N. Hamilton, the pastor, officiated.—Mrs. Fetta Hoiland, reporter.

REANSHER-WHITE — A lovely wedding was witnessed on Saturday night, Octoher 20, at Handsboro, Miss. Mr. Harry Reansher and Miss Elenor White were the contracting parties. The ceremony wae performed by Rev. S. L. Harrison, after which delightful refreshmente were served. Their many friends wished them much success and happiness. They will make Handsboro their home. — Edward Smith, reporter.

BANKS-STERLING— Mr. Thomas Banks and Mise Lucille Sterling of Slaughter, La., were happily joined in wedlock at Marshall Chapel Methodist Epiecopal Church, Novemher 16, 1924. Mr. Banks ie the son of the late Rev. J. D. Banks of the Louialana Conference; the bride is a charming young lady of this piace. May Heaven's choicest biessings rest upon them. Rev. Peter P. Wright officiated. —Reporter.

CRESCENT CITY NOTES

LAHARPE ST. M. E. CHURCH—Sunday Nov. 23, 1924, was a high day at the ahove named church, early prayer meeting was led by Bro. E. J. Reed. The Sunday schooi was well attended, Bro. J. Davie, superintendent. We were also visited by the Old Zion Baptist Sunday schooi, led by sister Jones, who rendered a very excellent program that was enjoyed hy all who witnessed it. Dr. S. J. Channel, Presiding Eider of the A. M. E. Church, was with us and sddreseed the Sunday schooi at 11 A. M. He preached a very delightful sermon, which will live in the memory of thoee who heard him. At 7:30 P. M. Mrs. T. B. Cooper rendered an excellent educationai program. Our young people were at their best. The pastor, the Rev. T. B. Cooper, extended the invitation and 3 young people joined the church. The choir has purchased a new piano and placed it in the church, in order that the young people may have Christian amusement in the church of God.—Mies Agnes Mitchell, reporter.

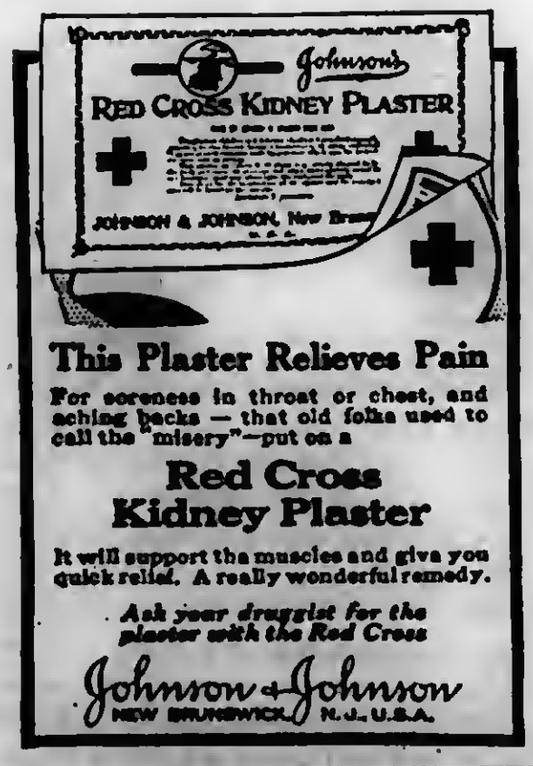
Woman's Column

LUFKIN, TEX.—Greetinge to the members of the Woman's Foreign Missionary Society, M. E. Church, Beaumont District. Dear Sisters: We now enter upon a new year'e work. I ask you all to line up for a great year's work. I also ask every pastor on the district to see to it that the W. F. M. S. ie organized in his charge. Let this be our motto for the year's work—World Mission for Christ. Do not sit down and wait for time—do it now. I pray for our success.—Mrs. Leona Simmons, Corresponding Sec., W. F. M. S., Beaumont Dist.

CARD OF THANKS

The paetor and wife take thie method to thank the good membors of Williams Methodiet Episcopal Church for a ten pound turkey and everything that goes with it for a Thanksgiving dinner. It was led hy Sister Silvey Obey and Sister Cora Tarrance. Too much praise cannot be given to these good members. The Steward Sistere have ordered a $49.00 overcoat for the pastor for conference. May the Lord blees these good people. We have just compieted our $5,000.00 parsonage and the Wilson-Messiah Clinic, the tahiet was laid in the clinic Sunday, Nov. 23, 1924. Dr.Heath and the nurses were with us and assisted in the services. Williams Church is among one of the best churches in the city. Pastor and wife are happy. —John W. Turner, pastor.

We take this n ethoi of thanking our friends for worda of comfort and sympathy, for deeds of love and service, during the recent illness and death of our dear husband and father, Prof. E. H. McKissack. We thank them for the many beautiful floral offerings and resolutions touching on his life and eervice.—Mrs. E. H. McKissack, wife; Dr. A. C. McKissack, eon.



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245 Fifth Ave. New York City

REV. S. D. BANKSTON CHANGES HIS FIELD OF LABOR

After serving four yeare as pastor of Rust Chapel M. E. Church, Greenville, Ga., Rev. S. D. Bankston goes to serve the chargc at Waynesboro, Ga.

The memhers and friends regret to lose the pastor who hae served them eo faithfully during these years, proving himself a pastor, preacher, friend and gentleman.

Upon his return from conference the newa was spread of his removal and all hegan to feel sadly and tried to show the man of God and his wife how much their services had been appreciated.

On Tuesday night, Nov. 11, the Epworth League entertained in their honor at the home of Mrs. B. F. Lovejoy. Short talks were made by Rev. W. S. Simmons, pastor of Springfield Baptist Church, on "Rev. Bankston as a Friend in the Pastorate;" Rev. J. H. Morman spoke of him as "A Christian Gentleman;" Mr. J. R. Lovejoy spoke of him aa a "Pastor;" Miss L.M. Whitlow, principal of the school, spoke of Rev. Bankston and wafe as "Friends and Co-Workers in the School-Room;" Mr. R. B. Butt spoke of him ae a "Citizen and of the Friendly Spirit Which Had Existed Between Him and Memhers of the Opposite Race." Miss A. V. Lovejoy. Pres. of Epworth League, was mistress of ceremonies. Many tokens of rememhrance were presented to them. Delicious refreshments were served.

On Wednesday night, Nov. 12, a group of faithful members and friends presented other valuable gifts and Messrs Butt, Morman, Warner and others spoke of the excellent work done hy the pastor and his wife during their stay in Greenville.

Rev. Bankston spoke of his regret to leave the many friends. He left Thursday Nov. 13 for his new field of labor. With him go earnest prayers that this year's work may be as fruitful and successful as of the past. —Reporter.

OBITUARY

(Continued from Page 15)

visit him. He leaves a mother, one brother and sister to mourn. Our loss is Heaven's gain. Peace to his sshes. —Patience Wesley, reporter; Rev. J. H. Wesley, pastor.

BROTHERTON—Mrs. Curtis Brotherton, the wife of J. A. Brotherton, departed this life Septemher 15, 1924, at Stanley, N. C. Mrs. Brotherton was converted and joined the Methodiet Episcopal Church. She was a faithful member of Rock Hill M. E. Church. She leaves to mourn her passing a husband, father, one sister, two brothere, one daughter, and a host of relatives and friends. Her funeral was largely attended. The funeral was conducted by the pastor, Rev. E. H. McArthur, assisted hy Rev. H .H. Wilson and Rev. R. Rhyne —Mildred Hunter, reporter.

CHURCH FURNITURE

Garrett Biblical Institute
Evanston, Illinois
EVANSTON ILL

Southwestern Christian Advocate

LORENZO H. KING, Editor | Vol. 51 New Orleans, December 11, 1924. No. 51. | THE METHODIST BOOK CONCERN, Publishers

PAGAN PREJUDICE

That Race Antipathy could have calloused the elemental human feelings so as to allow white travelers to pass by the bleeding Negro victims of an automobile accident without extending the slightest aid is hardly believable. Yet in the state of Indiana, a few miles from Indianapolis, on a Sunday in August, nineteen auto-loads of white people passed by before one came to a stop in response to the piteous call of a Negro physician who with his family lay helpless beside an upturned car. This physician, Dr. L. A. Lewis, is a resident of Indianapolis, where he enjoys an extensive practice. He was an honor man in college. Thrown from his automobile enroute home from a summer vacation, an artery in his arm was cut. Holding the wound with great difficulty to keep from bleeding to death, his wife beside him with her jaw broken, and two small children hurt and frightened into spasms, he tried to stop the passing cars. One car after another turned a deaf ear to his call and the unmistakable signs of anguish, until at last a good Samaritan gave heed. The story is almost incredible. But upon inquiry it was found that the thing happened in a part of the state where kluxism enjoys an unchallenged ascendancy. A large part of 100 per cent Americanism in that community consists of radical and religious hate. Blinded by that antipathy, it is not strange that white citizens, no doubt most of them professed disciples of Jesus, could find in their haste or some duty upon which they were bound a pretext for leaving the wounded to languish by the roadside. An Indianapolis Negro paper in commenting upon it ventures the belief that such an exhibition of inhumanity could not occur in the south, which comment is a touching revelation of Negro feeling. Whether it be a fair comment or not, it is inconceivable that with the tables turned Negroes would treat white people in this way.

CHRISTIAN HARITY

We were driving over some very rough construction work on a stone road, a part of the Dixie Highway. Two ladies with a small child were in a car just behind us. By some means a large stone caught against the pan which protects the fly-wheel under their car and jammed it against the wheel so that the car stopped and could not be moved until the dent was remedied.

A dozen cars passed and no one stopped or offered help, then came a large car from California driven and owned by a Negro. He had his family with him and they were a long way from home, hurrying to their destination; but he refused to pass on until the situation was relieved, and these ladies sent on their way rejoicing. It was a sultry day. He was well-dressed, and to release the gear so that the car could move, he was compelled to lie on his back in the dust and stone for some time, and work hard against odds. We remained to help him what we could until he had finished. After the dust and dirt was removed as much as possible from his clothing, and hands and face, the ladies offered liberal compensation. He scorned their offer, and with becoming modesty said he was not working for pay.

After driving several hours from this point we came to a detour in which there was a stretch of almost impassable mud. A white gentleman with his family in a car were stalled in the midst of the mire. This same Negro was there, and was able to make it all right with his car, but refused to drive on, as many others were doing until this stranger gentleman was helped out of his predicament. We drove three thousand miles, we met many people North and South with every opportunity to show human kindness and unselfish interest. We have no complaint to make, but returned home with a higher conception and more love for humanity as a whole; but in real unselfish interest in his fellows, we are compelled to say, this Negro with his patient and courteous family exceeded them all.

AMERICAN CHRISTIANITY MUST PLAY THE GAME

Contrary to the current and age-long idea that Christianity's task was primarily the saving of the individual soul from a burning future hell, we are today happily beginning to more adequately and accurately express the ethical mind of Jesus and to comprehend the purpose of his mission on earth. Bunyan's allegory and Dante's Inferno have not amplu social significance for the purposes and values sought by Jesus in his Incarnation.

We are keenly conscious of, and the moral and social demands of our nature require, a religion with a dual ethical aspect. The Christian religion is an experience of personal discipline of the individual life motivated by desire of conformity to the will of the Unseen Father, which at the same time seeks ethical adjustment in a divine social order held together by love and completely in harmony with this Divine Will. Herein is the game of Christianity. This is the essence of the evangel of the Christ upon whom our Christianity rests: personal love toward God and toward humanity that binds together all men into the Realm of God on earth. In this concept of the Christian religion there is no room left for reservation or discrimination; no provision for exclusiveness or uncharitable attitude of one group toward another. Basal to social progress is the Christian viewpoint of the supremacy of ethical values and reverence and love for all human life and the life of every human being. The partitioning of humanity into different groups according to any scheme of division—geographical, political, religious, or color—does not alter this fundamental religious relationship and obligation of society to universal mankind.

On all sides now, in the most remote sections of the civilized world, among nationals, and the more backward peoples of less highly organized social groups, the demand has become crucially imperative that the Church shall play the game of Christianizing the social order. So specific has become this demand that missionary enterprise is threatened to its very foundations abroad and, even at home, oppressed groups are demanding that the Church of Jesus Christ shall play the game in earnest and play it NOW.

A practical application of the real teachings of Jesus as over against the moss-covered emasculated tenets of temporizing opportunists is what is demanded. It is now time for the Church to make a real start, earnestly and sincerely to perform its major service for its Lord, viz, the ethical adjustment of human society. Jesus was interested in the individual to the end that the individual might join the mass in the constructive process of building the Divine Realm upon earth. But the major objective with Him was, and is, the adjustment of personal units with an organized world-order under the dominant sway of the divine Spirit. It is a sadly unfortunate fact that hitherto the church has been so preoccupied in tinkering individual souls as to have muchly neglected the broader, no less imperative social task of creating the will to, and setting up a technic of, ethical human relationships and cooperative concourse of man with man.

American Christianity's impotence by reason of these specific short-comings has both created a spirit of skepticism on the part of certain social groups in this country and aroused justified alarms on part of a few forward-looking torch-bearers of the Christian faith in America. The "Christianity" of lip-service practised by so many of the religious sects over such wide areas of our country, that sanctions special interests for "superior" groups, and limited life for "inferior" groups; that preaches irreverence and disrespect for one group of humanity because they are of darker hue; that keys up and maintains its social institutions so as to perpetuate among fellow-beings, traditional concepts of inherent human inferiority of one soul to that of another; that sanctions attitudes of race exclusiveness and race humiliation upon such assumtions, calling them "Christian"; *such "Christianity" is doomed to death and discard.* It cannot attest and validate itself to the enlightened consciousness of the masses of mankind. The interested group who seek by such assumptions to entrench themselves thus selfishly in positions of vantage among the other peoples of the world are doing lasting violence to the integrity of that Christianity they so loudly and ceremoniously profess.

Our Christianity must validate itself to the oppressed groups within our own boundaries and to our foreign neighbors by evincing the spirit and practice of brotherhood in all intergroup relations. Speaking before the Federal Council of Churches in America in its quadrennial session in Atlanta last week, Bishop Frederick F. Reese, Episcopal of the diocese of Georgia, said:

"The first and most important contribution which the churches can make towards any matter of right human relations is to preach the gospel of the incarnation. The Negro is a man as God reveals the meaning of manhood. He is within the unity of the race as the incarnation reveals it. *The religion of every man or group is fatally defective which does not so regard him.*

"Treat Negro as a Man."

"Every man's and race's self-respect must be respected and encouraged. This means that we must regard and treat the Negro, as a man, with the self-respect which every man should feel. Thought and feelings about him and toward him which express themselves in words and acts implying disrespect and contempt as of a superior to an inferior, are unchristian.

"Christian leaders and preachers must consider it a primary duty to promote sympathy and kindness, justice and charity toward the other race. And *the people who call themselves Christians and are members of congregations if the various communions, must consider their religion an imperfect and diluted form of Christianity*, unless they shall embrace within the range of their Christian duty the senses of Christian brotherhood towards every man, black or white."

In the realm of politics and diplomacy it is the task of the church likewise to bring to bear this view-point and attitude of one nation toward another. Wherever American diplomacy is active the impact it makes on foreign groups and nations must be unequivocally Christian, which was not the case in our recent notoriously discriminatory legislation against Japan. Cincerning the Exclusion Act as it affects the dynamics of our American religion, former American Ambassador to Japan, Cyrus E. Woods, says:

"The Japanese Exclusion Act was, in my judgment, an international disaster of the first magnitude,—a disaster to American diplomacy in the Far East, a disaster to American business, a disaster to religion and the effective

"Americans should realize that Japan was work of onr American churches in Japan. concerned, not with the question of immigration, hut with that of race humiliation. Japan and all her people, from highest to lowest, wish to be accepted and treated as ons of the equal races of mankind. All emphatically repudiats any implication that color and race are badges of inferiority or unfitnsss to be given equality of race treatment in any part of the world. I believe congress had no dsliberate intention to humiliate and affront Japan. It nevertheless in fact did so.

"What congress desired might have been entirely and easily secured without in ths least affronting Japan's honor, dignity or self-respect and international prestige.

"A Japanese committed suicide near the American embassy in protest and in expiation of Japan's honor. His pathstic letter told of his accsptance of the Christian faith because it disclosed a God of all mankind, a God of love and a world of human brotherhood. This Christian teaching had satisfied his innsr craving. *But this exclusion act of America had shattered his faith; Christianity was itself false; there is no God, no universal brotherhood.*

"A prominent Japanese pastor, a graduate of Yale, told me that his people could not understand why a country which sent missionaries abroad preaching the doctrine of the brotherhood of mankind, could make snch a discrimination. It can readily be seen from this fact that the Christian movement in Japan has been dealt a staggering blow."

Not only in Japan, but the practice of an unchristian Christianity in group relationships within our own country, and its toleration by the American Church, in some cases sanctioned and regiligously preached by specific branches of the church, is hurrying rapidly toward dark disaster. It has been the boast of the nation and the pride of the Negro during the past, that he has not been a race of infidels or skeptics. Unless there is soon seen in this country a radical change in practice of the social aspects of American Christianity, the next and succeeding generations of Negroes will be a breed of agnostics, skeptics, religious cynics and infidels. Our intellectual processes will drive us there. The Negro cannot build his hopes upon a species of religion that sanctions categories of inherent race inferiority and superiority. We must have a religion of human brotherhood. If "Christianity" does not offer it, some religion must. The defection will not be timed and manipulated by some master leader, but will be the expression of the universal racial urge, the inevitable outcry for satisfaction of the deepest needs of personality —for that respect and reverence at the hands of all other human beings which will permit Negroes to create and utilize their cosmic opportunities to make of themselves the best possible men and women God destined them to be. The Nordic theory that justifies a so-called superior group in the practice of prejudice, contempt and injustice toward the alleged inferior group cannot thus inspire in the Negro respect for, and faith in, that brand of Christianity from which such sanctions are derived. On the contrary, the dominant brand of American Christianity is a sowing of dragon's teeth of inertia which shall produce a vigorous, lux-

uriant, tropical harvest or irreligion and moral decay in our American social order.

The Federal Council of the Churches of Christ in America, articulating the life and activities of thirty religious denominations in this country is thus entrusted with the largest opportunity of any modern organization for influencing and directing the ethical and religious currents of national life. For such a time as this it has "come to the Kingdom." Will it be equal to the emergency? Apprehensions are freely expressed that it will not. Will the Council function in the direction of definitely amassing the Christian sentiment of Christian America into a dynamic and effective Christian group-opinion definitely released against the anti-social and anti-Christian spirit of race discrimination and disrespect as it is practised within many of the denominations themselves?

Why not call attention of the churches to the fact that not war so much, but *the causes of war are the things to be eliminated*: race discrimination, race-slander, race-humiliation, race-subordination, race-persecution, race-exploitation, race-murder. Why does the church bunch her efforts and utter loud and vociferous anathemas against the liquor traffic; why hold a Washington conference to study and enforce Prohibition?

Why not hold a national conference of the churches to study the facts and conditions of race prejudice and race discrimination and set to work to condemn it as unchristian and disastrous to national progress, and set up methods and social machinery for its elimination?

It is this race and group discrimination with its whole brood of attendant inevitable evils that is sapping the moral vitality of our nation today. This is the biggest, most onimous social evil in America in this generation. To it, Prohibition is secondary.

When the Church of Christ in America grows sincere and becomes passionately in earnest about the coming of the Realm of God in our land and throughout the earth, then *it will summon its forces to study and combat in wholesale fashion the main evil and obstruction in the way of realization of that divine social order;* viz., selfishness as it is expressed chiefly in the falsely exaggerated sense of race "superiority" and race injustice and discrimination. It is time for American Christianity to play the game of social adjustment on the basis of human brotherhood.

THE FIGHT FOR THE CHILDREN

The defeat of the Child Labor Amendment in Massachussetts at the referendum at the last election may well prove to be one thing needed to shatter the easy going delusion of many supporters of the Amendment that it will be pleased without effort.

Up to the present time there has been a disposition on the part of some people to minimize the seriousness of the defeats which the Child Labor Amendment has sustained in some southern States. There has ever been a complacent, if not snobbishly superior, attitude which says in effect: "Oh, of course the Amendment will be defeated in the South but you can depend upon the North to support it."

Massachusetts has been the first State in the North to vote and the enormous force of the opposition has just made itself felt against the passage of the Amendment There is enlisted against it the enormous force of the manufacturing interests, aided by the opposition of people who object to the Amendment on principle. These objectors are for the most part legalists and theorists, genuinely honest and sincere men and women, but people to whom the love of precedents and traditions outweigh the social welfare of the nation. The arguments of those who object to any amendments to the Constitution are being worked day and night. It should be recognized that these arguments have applied and were applied to the Prohibition Amendment.

To all in danger of being influenced by these specious arguments there should be the retort in the classic words of Grover Cleveland that "we are confronted by a condition and not a theory." The condition is at once simple and appalling. Over a million children between 10 and 16 years of age, one child in every twelve of those ages in the entire country, and a much higher proportion in certain sections were reported by the 1920 census as gainfully employed. Nearly 400,000 of these were between 10 and 14 years of age. Only 13 States measure up in all respects to even the first and second Federal laws. Nine States have no law prohibiting children of 14 from working in both factories and stores. These are some of the results of "leaving it to the States" which we are advised by the opponents of the Amendment to do.

Yet in spite of these facts there is being poured out upon the Legislatures and people of the country such a deluge of lies as has not been amassed since the last frantic efforts of the liquor traffic to defeat the Eighteenth Amendment.

Many of the purposeful, cunning, monstrous lies are aimed at the farmers, trying to befuddle their minds into believing that the Amendment will prohibit all labor on the farm by the farmer's children. Many people do not even grasp clearly the essential obvious fact that the Amendment is merely an 'enabling act' and does not in itself regulate or prohibit anything, nor effect the employment or labor of children at all. It will become effective only when Congress acting on the new authority granted it shall have passed the Federal law.

The bug-a-boo with which the interested opponents of the Amendment are trying to frighten the farmer—that Congress will prohibit all kinds of farm work is utterly without foundation of any sort and is ludricrous

This Amendment will come very soon before the Legislative bodies in the States. In every State there will be a pitched battle between the strong forces of selfish greed which would fatten itself even on the bodies and souls of children and the Christian and humanitaria sentiment of the country which would stand guard over the human resources of the future. This Amendment has had the unqualified endorsement of the General Conference of our Church, of our missionary societies and of scores of annual conferences. That endorsement must now be backed up by vigorous work and watchfulness. The Church must not fail to make itself felt in this battle as a force which can be rapidly mobilized and thrown into the breach in such numbers as to insure victory!—H. E. L.

"THE EMOTIONAL ALUMNUS"

President Ernest M. Hopkins of Dartmouth College, in a message to the Cornell Alumni Association, struck out a notable phrase the other day when he referred to the "emotional alumnus." He said: "The emotional alumnus whose knowlege of his university is solely a sentimental harking back to his undergraduate days, is an incompetent alumnus of minimum value to his alma mater at his best and a positive detriment at his worst."

These words are well worth pondering by the Church as well as by the college. At first sight it might be objected that it could not apply to the Church, as the Church has no alumni. Yet when we think a little deeper, is not one of the greatest obstacles to the Church just that it has so many 'alumni"? That is, so many on its roll are in reality alumni? They have "graduated" from the active ranks. The present tasks and activities of the Church do not lay any cross of sacrifice upon their shoulders. Their knowledge of what the Church is, is about like the knowledge of the alumnus described —to whom fond memory brings the light of other days and who has small knowledge or interest in the present tasks laid upon the institution by the changing conditions of today. There are others who resemble the emotional alumnus not so much because their days have ceased, as because they look at the Church through a sentimental haze and devote their efforts toward keeping the institution in the exact state in which they found it forty or fifty years ago.

President James R. Angel of Yale University thus describes such college alumni: "Unless they are intelligently informed their judgment is apt to be sentimental and erratic—harking back to the conditions of their own college days which may be quite irrevelant to current conditions." The Church needs not more "emotional alumni" but more members with a tremendously active relation, who look at it both with affection and a clear understanding of its needs and functioning in the present day.

The Editor's Ten Commandments

The editor of The Christian Register of Boston, Rev. A. C. Diffenbach, has drawn up a list of Ten Commandments for the editors of religious papers. On looking them over we see no reason why they should be restricted to the class to whom he dedicates them. Editors of religious papers do not lack for sets of commandments; they receive a whole new decalogue of obligations and advice in every mail. But Dr. Diffenbach's commandments are good ones and are well worthy of the thought and practice of everyone. Here they are:

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THESE SIX THINGS doth the Lord hate; yea, seven are an abomination to him: A proud look, a lying tongue, and hands that shed innocent blood, A heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren.—Proverbs 6:16-19.

I Love God and do your stint.
II Have a policy and stand by it.
III Fear nobody, and tell the truth.
IV Be positive, not negative; be for, not against.
V Like people as much as you like ideas.
VI Espouse every great cause, and be swift.
VII Keep your temper, especially under fire.
VIII Place human values first always.
IX Take critics (and yourself) not too seriously.
X Perfect your technique.

Warning is hereby issued however, that the third commandment above will get you into terrific hot water and keep you there. Better not try it unless you can stand the temperature!

"Because I do not like her"

One of the finest satires of the year which has large timely application in the present day is one which Will Irwin tells regarding the eight year old son of Governor Gifford Pinchot of Pennsylvania. The little boy had quarreled with a little girl.

"She is a Bolshevist", he told his mother. "Why do you call her that?" asked Mrs. Pinchot. **"Because I do not like her"** replied Pinchot, Jr. What a fine thing it would be if everyone who is tossing that word "Bolshevist" around would be equally frank—for that usually is the rock bottom reason for its use.

Youth Rises to Inquire

One of the hopeful signs of the times is the deep and apparently increasing interest of large numbers of college young people in the Church. This interest is coupled with an honest and frank facing of the social conditions and the relation of the Church to them.

One of the most significant expressions of the thought of youth on the church was that of a conference held at Oxford, England, a few weeks ago under the general heading, "The Church of Tomorrow",

In the same fine and wise spirit of our own General Conference last May, the Church of England conference invited several young people to come and present their own views on "What Youth asks of the Church", and "What the Church asks of Youth."

A son of the late Bishop Elwin speaking for the young men, objected vigorously to the tendency to suppose that youth is interested in nothing but food, football, sex, and moving pictures. "Instead of telling us about the meaningless controversies of our ancestors," he urged, "we should be told whether or no we are to join up in the next war, what is to be our attitude to eugenics, what we are to say to the findings of comparative religion, the new psychology, spiritualism, new thought, and similar movements. A shield of faith forged in the nineties will not be of much use against the fiery darts of the Evil One fitted with the latest improvements of 1924". Youth turned in its crisis to the Church, and in spite of much superficial criticism and distrust of organized devotion, there is among young men, Mr. Elwin testified, a new and almost unprecedented sense of and reverence for religion.

Another undergraduate was equally outspoken. "We are deeply and darkly suspicious," he declared, "that the Church is being run by the middle-aged for the benefit of the middle-aged, and until the misunderstanding is cleared up there is no chance of the Church recapturing the mind of youth. Is the Church interested in the great things that interest us? We are passionately stirred by the iniquities of the housing of the poor, by the tragedy of armaments, by the wrongs of oppressed nationalities. The Church seems so terribly taken up with the lighting and heating apparatus." What were young men to do if they found a congregation of Christians a hotbed of jealousy, intrigue backbiting, malice and all uncharitableness, or to think when they saw professing Christians gambling on the stock exchange, underpaying their employees, and drawing revenues from slums? "It seems to us that the Church has made its own the three pharisaical virtues of comfort, popularity and success."

On the other hand, a London vicar put up to the young people a point of view that ought to be presented to them, when he said: "Many of us are growing a little tried of the criticism of young people who are ready to tell us what the Church ought to do, but do not stir a finger to help her to do it." That is a perfectly justifiable position. But churches are finding that when they put up to youth tasks that bear directly on the establishment of the Kingdom of God, multitudes of young people stir more than their fingers. They jump in head first.

Personal and General

Wesley Methodist Episcopal Church, Greenwood, Mississippi, of which the Rev. B. W. Wynn is the successful pastor, raised in a rally on November 16, the sum of $1191.31.

Bishop and Mrs. Thirkield are making their residence at Signal Mountain Hotel, Chattanooga. The offices of the Bishop and Area Service Council are now at 1119-20 Hamilton Bank Building.

Dr. E. M. Jones has already entered about his new task, as the official representative of the Board of Pensions and Relief for the New Orleans Area. It is the consensus of opinion that Dr. Jones is the right man for the place.

Now is the opportune time for pastors to organize and carry out the Every Member Canvass in the interest of pastoral support and also for World Service, representing as it does the benevolences of the church. The personnel of the Local World Service Council with the key man or woman who may lead in the work should be reported to E. M. Owen, Secretary, 1119 Hamilton National Bank Building, Chattanooga Tennessee.

"Where did you come from baby dear?
Out of the everywhere into the here.
Where did you get your eyes so blue?
Out of the skies as I came through.
What makes the light in them sparkle and spin?
Some of the starry joy left in.
Where did you get that little tear?
I found it waiting when I got here.
What makes your forehead so smooth and high?
A soft hand stroked it as I went by.
What makes your cheek like a warm, white rose?
I saw something better than anybody knows
Whence that three cornered smie of bliss?
Three angels gave me at once—a kiss.
Where did you get that pearly ear?
God spoke, and it came out to hear.
Where did you get those hands so wee?
Love and joy gave them both to me.
Feet, whence did you come, your darling things?
From the same box as cherubs' wings.
How did they all just come to be you?
God thought of me, and so I grew.
And how did you come to us, you dear?
God thought of you, and so I'm here."

—George McDonald.

RELIGION IN COUNTRY LIFE

By Professor Ralph A. Felton
Of New York State College of Agriculture, Cornell University

In most conventions we win points instead of solve problems. The recent National Conference of the American Country Life Association in Columbus was a "discussion meeting." No long speeches were made, no advice was given, and no resolutions were passed. For four days the three hundred delegates present engaged in a give-and-take discussion. There were about forty "speakers" present but they were not allowed to make their speeches, but were asked to lead the discussion groups. The speakers were kept "on tap" instead of "on top."

The theme for discussion was "Religion and Country Life." Soul culture and soil culture, saintliness and sanitation, health and holiness and all phases of "Country Life at its Best" were given attention.

Catholic priests and Mormon bishops united with Protestant preachers and college professors in facing squarely the problems of the country church. The leaders of national farm organizations were present including the National Grange, the American Farm Bureau Federation and many co-operative marketing associations. Representatives of Home Mission Boards and the Secretary of the Home Missions Council listened to the laymen condemn the sins of "Over-head Officials" in blocking local church federation movements.

Preached to Death

The ministers present had a chance to listen to the large group of laymen representing nearly every state and all sorts of farmers' organizations tell what they really thought of modern day preaching. The laymen all agreed that they were not being given balanced rations. "Too much preaching" was almost the universal criticism. "One preaching service a Sunday is enough", they said, and they begged the ministers to change the second service into an "expressional meeting." They suggested that the pastor conduct a forum in the evening and ask the congregation to discuss with him the sermon theme of the morning at this time. Books of the Bible could occasionally be dramatized, special applications of religion to present day problems could be made in short talks by laymen, "anything but being preached at so much" said the laymen. Some of them who were more considerate of the clergy thought this constantly recurring criticism could be met if the preachers would leave more opportunity in their sermons for the congregation to make their own decisions and form their own judgments. They said, "When our preachers begin to dogmatize, our minds begin to wander."

The ministers defended themselves by many illustions to their theological training. They said, "We have been trained to take a program and sell it, not to face situations." They agreed that they were lectured to by their seminary professors and were told what to preach as dogmatically as they were telling their people what to believe. But the laymen insisted that they wanted their ministers to preach with the idea of "getting a come-back from the sermon." "No sermon should be preached", they insisted, "unless it caused people to think and to act."

Farmers Concerned with Home Religion

In the discussions on religious education there was much emphasis put upon parents' teaching of religion to their children. Mention was made of the large amount of printed matter prepared for Sunday School teachers and the small amount for mothers. One denomination was reported ot have used twenty tons of printers ink last year on Sunday School publications but outside of the Methodists and Mormons present, no one was familiar with material especially prepared for teaching religion at home. The head of the educational work of the Mormon church told of their "parents classes" in which all parents were enrolled, the theme of which was this matter of religious instruction in the home. Mr. Bradfute, the President of the American Farm Bureau Federation in which organization twenty-four hundred counties are operating, said that "the greatest rural problem in America today is the religious education of our boys and girls." He is a member of the commission recently appointed by President Coolidge to study farm problems and this rural religious problem he says gives him the most concern. He stated that in his county fifty-eight per cent of the farmers' children were not enrolled in any Sunday School.

Father O'Hara, who is the head of that rural church commission of the Roman Catholic Church, said that his denomination was trying to meet this need for home religious teaching by correspondence courses. Professor Dawber of Boston University told how the Methodist Board of Home Missions was meeting this problem by putting directors of religious education into rural districts.

Ministers Prepare Religious Education Program

Two of these Methodist rural directors of religious education met with the group of ministers and told of their Daily Vacation Bible Schools, their Week Day Religious classes and their lay-workers training conferences. One of these young women conducted nineteen Daily Vacation Bible Schools last summer, at an average cost of less than eight dollars per school.

The ministers agreed that these Vacation Schools were the first steps in improving our religious education methods. They felt that the next step was the week day classes in religion in co-operation with the public school program. Their next goal was a "Union School of Religion" in each rural community. "The children have their study groups and natural play groups during the week and it is irreligious", they said, "to practice vivisection on these natural week day groupings in order to satisfy our sectarian traditions."

Preaching again came in for its attacks this time, by the pastors themselves. They said "a minister should preach half the time to the children and the other half so the children could understand it."

What is "Rural Religion"?

The laymen present were very insistent that religion should be preached and taught to farmers differently than to city folk. They said, "The minister in the country should have a knowledge of agricultural processes." One farm woman, who is the Lecturer of her State Grange and the only woman who is a member of the State Board of Agriculture told of a minister who came up to the Agricultural College and wanted to see "The Duroc cows." She said she wanted a country preacher to "nourish the spiritual elements in farm life, and that farming was a life not a business."

The pastors who had attended the Summer Schools for Rural Pastors which the Methodist Boards of Home Missions have conducted during the last five years told how the main purpose of these schools had been to do just this thing, connect religion with present-day rural life.

The Co-operative Movement Among the Laymen

Over-churching in rural communities came up again and again in the discussion as the greatest handicap to the task of Christianizing the countryside. A college professor said, "A warring church talking about a warless world is a joke." It was pointed out that there were 30,000 rural churches that are pastorless today largely as a result of the failure of church officials to locate or allocate denominational responsibility. The students present said that in a number of colleges the groups of students prepearing to enter the ministry had taken united action "to refuse to serve charges in over-churched communities." The fifty-six Methodists present were repeatedly humiliated and embarrassed by the situations that were discussed in which our denomination was said to be standing in the way of local federation plans. An official of a State Religious Organization with which many denominations are co-operating and who is thoroughly familiar with sectarian struggles in small rural communities said, "The greatest handicap to interdenominational activity in the United States is the Methodist Episcopal Church."

The farmers present agreed that rural churches which have the sole responsibility for a field should be subsidized. One man in making an appeal for Christian co-operation said, "The Church which we look to to teach Brotherhood too often destroys it." The pastors urged regular "minister's meetings" even though there were only two ministers. They suggested that where there was sectarian strife in a community the pastors plan a community-wide visitation program and that the burden of their devotions in the homes be to build up a new spirit of Brotherhood and Goodwill.

Community Ideals

"You can't help a sick person until you know what a well person is like", was the terse statement made by a minister in pleading that in all our churches we have a larger community ideal. The twelve hundred community churches which have rccently been organized in the Unitcd States indicate that rural people are seeking a larger ideal than denominational rivalry. The five thousand Daily Vacation Bible Schools held last summer show that the churches are more alert than ever to the importance of religious education. The thirty Methodist Rural Leadership men that werc present at the Conference from our college and seminaries show how one denomination at least is trying to train a better and finer rural ministry than we have ever had. The five thousand rural ministers of all denominations who attended Schools for Rural Pastors last summer show how the ministers themselves are trying to do all in their power to vitalize religion in the countryside.

Ithaca, N. Y.

ST. PAUL M. E. CHURCH, BIRMINGHAM, ALA., ENTERTAINS CENTRAL ALABAMA CONFERENCE

The sermon of Bishop R. E. Jones, gripped the Conference and will long live as the sermon of the hour. The address of welcome by Dr. E. E. Caveliri; the representativc from Gammon Theological Seminary; President Davage's Educational Address; Dr. I. Garland Penn; Dr. L. H. King, Editor of the Southwestern Christian Advocate; The Evangelistic address of Dr. J. W. Golden; Dr. Wm. Jones, of the Board of Sunday Schools: Welcome Address of Dr. Wm. Gladder for the Methodists of Birmingham; Address of Dr. M. F. Washing, for the Baptists of Birmingham; Welcome Address for the Sunday School by Miss Lucy Harrison; Address of Dr. A. W. McKinney, on the Sunday School and Young People of the Church, and others too numerous to mention, will long live in the lives of the people of Birmingham.

Sunday was a thrilling day; the modern Sunday School was conducted by Dr. Wm Jones, field secretary of Sunday Schools, assisted by Professor W. C. Davis, Superintendent of Sunday School of St. Paul Church. This was followed by the ordination of three Elders and five Deacons assisted by the District Supcrintendents of the Central Alabama Conference.

The sermons delivered in the churches of the city were masterly and evoked many comments of praise upon the pastors who served, namely: Drs. Lovell, J. W. Golden, H. N. Brown, P. Y. Wofford, G. W. Lewis, J. L. Wilson, E. Frazier, Chas. Coleman and E. Redrick.

The defense made by Drs. E. M. Jones and J. W. Martin was a masterly plea for the rebuilding of our school at Mason City. Amid great applause a committee was named to visit the Board in Cincinnati and lay before them, the great desire and the necessity of rebuilding said school.

Amid a solemn closing service Sunday night at 8:30, Dr. J. L. Wilson read Resolutions commending the Pastor and people of St. Paul Church for the greatest entertainment in the history of the Central Alabama Conference.

The address of the Bishop was brief and pointed. He requested that no applause be made upon reading the appointments. He then proceeded to read the appointments for the year 1925 for the District Superintendents and pastors of Central Alabama Conference Like the blind of old who could not hold his peace and with due apology, the mass of people of St. Paul Church broke loose with loud applause when the appointment was read returning our pastor for another year. This was true in other cases, when the solemn benediction was announced and the 49th annual session of the Central Alabama Conference passed into history.

The Central Alabama Conference has just closed one of the most successful sessions held in the history of this Conference. The Bishop as well as the visiting pastors were loud in their praises for the way the Pastor, members and friends of St. Paul cared for them. Now that it is all over, the Bishop, District Superintendents and Pastors are all happy. We wish to say St .Paul is indeed happy, for we have our beloved pastor T. B. O'Ville and District Superintendent C. L. Dunn, with us for another year. Let us whisper this secret to you, the Pastor and membership of St. Paul are planning some real work for 1925.

After hearing such a strong appeal from Dr. L. H. King for the Southwestern Christian Advocate during his visit to the Conference, we feel that St. Paul will be found doing her bit.

On last Monday night at the meeting of the Board of Stewards, Mrs. B. L. Boyd was appointed Reporter for the Southwestern Christian Advocate and Mrs. Carrie Roberts as assistant. In this meeting three paid up yearly subscribers were secured.

Sunday, November 16th, was a glorious day for St. Paul, being our pastor's first Sunday since the Conference, we were anxious to hear our new pastor for 1925. He gave us one of his masterpieces. Subject: "The Good Old Way." Text, Jer. 6 Chapter, 6 Verse, "Thus saith the Lord, stand ye in the ways and see and ask for the old path, where is the good way and walk therein and ye shall find rest for your soul."

The report of St. Paul Church showed that $2,947.00, had been paid for ministerial support. The Sunday School had gained 157, the membership 198, Church and Parsonage insured for $15,000.00 paid for three years. Benevolences, $1.247.00 paid. The first section of the church costing $15,000.00, has been built. T he following auxiliaries are live wires and working as Bee Hives: Alpha Aid, Emergency Aid, Woman's Home Missionary Societies, The Ushers Board and Young Men's Uplift Club, while the Board of Trustees and Stewards are functioning at top speed. A n ew auxiliary is now under formation as announced Sunday night by Miss Rosa Ford and Mrs. Kate Jackson, this auxiliary will operate among our membership on the South Highlands. The choir is vested in their white robes, having 16 members; they rendered real service during the Conference.—Mrs. B.. L. Byrd, reporter.

TUPELO DISTRICT CONFERENCE

The second session of the Tupelo District Conference met at Tupelo Miss., November 4th to 9th, 1924, with the District Superintendent Dr. E. R. Miller in the chair. The introductory sermon was preached by N. H. Cooperwood.

On Wednesday morning the Conference was organized. The District Superintendent delivered a strong spiritual address to the edification of the Conference.

The roll call showed all of the pastors present, except P. R. Jenkins, who was absent because of sickness. On motion N. H. Cooperwood was elected Secretary and W. H. H. Murrell was elected Statistical Secretary, N. R. Clay was elected to represent the Southwestern Christian Advocate as well as reporter, and B. F. Woolfolk was elected Postmaster. The District Superintendent read a brief report covering all phases of the district which showed progress along all lines.

All of the pastors and delegates made splendid reports. The Sunday School Convention presided over by Mrs. Johnson collected $300. The officers were elected to serve for another year, the Woman's Home Missionary Society and the Layman's Convention also rendered splendid reports. The woman's meeting reported $260, and the laymen several dollars.

Quite a number of visitors were presented to the Conference. Dr. L. M. McCoy, represented Rust College. He showed in his timely address that he had a firm hold upon the fine student body. The Conference repledged its support to old Rust College.

Quite $850 was collected during the Conference for benevolences, and $150 for the local churches. 39 subscribers were taken for the paper. There were no recommendations to the Annual Conference. The following preached during the Conference, N. H. Cooperwood, W. H. Golden, H. Houston, L. A. Armstrong, C. I. Ashford, W. B. Rogers, N. R. Clay and G. Spencer. The poet from the Okolona Industrial School delivered some of his poems. A fine spirit of co-operation exists among the churches of Tupelo, which was evidenced in the entertainment of the Conference and the collections.

Thus went unto history, another of the splendid conferences of this famous district. —N. R. Clay, Reporter.

FOREIGN MISSIONS IN A CHANGING WORLD

Professor Edmund D. Soper,
Northwestern University, Evanston, Illinois.

(Cont. from last issue)

But now we are brought face to face with the whole question of our foreign work. We cannot put off longer a reappraisal of its

(Continued on Page 10)

LABOR AND THE CHURCH

A Glimpse of a Methodist Labor Leader

By Dorothy Walton

Evangelical Christianity has been the inspiration of many movements—temperance, abolition of slavery, prison reforms and a host of other causes which later won universal support. Church members and attendants have had a prominent role in one of the most significant movements of modern times—the British labor movement which has been so large a factor in the elevation of the workers of the British Isles.

Most of the leaders and a preponderance of the rank and file of the British labor movement have their spiritual home in the chapels of England, Scotland and Wales. It was in the Methodist class meeting that Arthur Henderson, secretary for home affairs, got his first training in leadership and first learned to express the vision that was in him. Ramsay Mac Donald, the late prime minister, attributes much of his success to what h e received from the kirk in his Scottish home and is today a devout church-goer. So is George Lansbury and a host of other men whose names rank high in British labor.

Here in the United States the church has not attained the same degree of intimacy with the labor movement that prevails in England but church members play their part in our labor organizations and in recent years many churches have taken advanced stands for social justice.

This is the story of a man who is at once a distinguished labor leader and a loyal and active Methodist—one who sees in the church and the labor movement two manifestations of the same urge to a larger life for all mankind. In the life and work of James W. Kline, president of the International Brotherhood of Blacksmiths, Drop Forgers and Helpers may be found a parallel to the lives of many British leaders. Short sighted brethren in a Methodist young people's society once tried to make Kline choose between his loyalty to the church and his devotion to the labor movement but he held, and his discerning pastor sustained him in the conviction, that a man can do his full duty to his church and not hold himself aloof from the organization of his fellow toilers.

Since boyhood Mr. Kline has been active in the Methodist church. He has served in various offices and on innumerable committees in churches in the country and in the city and he has had his part in the shaping of some of the policies of the church as a whole, particularly in social service matters, through membership on the Social Service.

Kline's activity in the trade union movement covers almost as great a span of years as his church affiliation. It is his pride that he has never waited to be asked into membership in any cause in which he believed. When Kline was a young railroader the Knights of Labor was the organization in which the ...es of the workers were centered and he ...d not hesitate to ally himself with that first large scale attempt to unite workers of all crafts in one organization. That movement disintegrated and the American Federation of



J. W. KLINE
President International Union of Blacksmiths

Labor which took its place with craft organizations such as the blacksmiths union commanded his loyalty. Indeed, he helped organize the union and hold it together in days of discouragement and for nineteen years he has headed the union.

In the Blacksmith Shop

The father of James W. Kline conducted a blacksmith shop in Pennsylvania and young Kline early mastered the art of transfering molten iron into useful objects. He was an expert craftsman by the time he was seventeen and the family decided to try their fortunes in what was then considered the pioneer west. The Klines settled in Wyandotte now known as Kansas City, Kansas, but the dry, warm climate proved difficult for a family raised in the Alleghany mountains and life on a farm proved less attractive than the smithy to young Kline.

Duties in the shops of the Union Pacific railroad were quite different from the work in the Pennsylvania village shop and Kline found it necessary to apprentice himself in order to work at his trade. Sweeping the shop, running the steam hammer and doing all the jobs that are the lot of young apprentices on weekdays, Kline found outlet for another side of his nature in the Fifth Street Methodist Church of Kansas City, now known as the Washington boulevard church. He was the youngest and perhaps the most serious-minded member of the church and. characteristically, he joined without waiting to be asked.

Wanderlust seized young Kline about the time he completed his apprenticeship and he went to New Mexico where the great task of constructing the Santa Fe railroad through to the coast was in progress. "My experience down there set me to thinking," Mr. Kline says. "The laborers and mechanics who toiled long hours in the hot sand and blazing sun earned barely enough to sustain life. Daily they were faced with the possibility of dismissal and perhaps weeks of involuntary idleness. We were helpless against the great railroad which controlled our livelihood. Workers in other parts of the country were in the same impotent position. The old relationship of master and journeyman was passing away and the new employer was a soulless corporation whose directors lived in faraway places with absolutely no knowledge of the lives and dreams of the men who worked for them. Impersonal labor policies were impersonally executed by subordinate bosses who were powerless to modify them if they were so inclined.

"The only recourse open to workers was to pool their only capital—their labor power—and by their united strength exact from the employers a living wage and decent working conditions. The individual worker was helpless against the great corporation. Banded together with the rest of the workers he could resist ruthless policies of exploitation.

"That idea fixed itself pretty firmly in my mind while I was working on the railroad and when I returned to Wyandotte and learned that my fellow workers were forma labor organization known as the Knights of Labor I did not hesitate to join. I had hardly been initiated when a strike occurred on what is now the Missouri Pacific railroad. The new union grew by leaps and bounds in Missouri and adjoining states and I divided my time outside working hours between the church and the union.

"I was working in the Union Pacific shops when workers on the Missouri Pacific railroad went out for an improvement in wages in 1886 but I was asked to serve on the general committee to settle the strike, for the Knights of Labor as an industrial union and members of all crafts were supposed to help each other. The strike was a bitter one and unfair acts were charged against both sides. A wreck in which an engineer and fireman were killed occurred within the city limit of Kansas City, Kansas, and the company charged that the strikers had pulled the spikes so that the rails spread and caused the wreck. The strikers denied responsibility and said the wreck was due to bad condition of the ties and action of the weather on the unrepaired tracks but the railroad got the best publicity for its story as often happens in labor disputes and the public was aroused against the strikers. The entire membership in the nights of Labor, cigarmakers and printers as well as railroaders, was bitterly condemned in the press and from many pulpits—a procedure not unwelcome to employers annoyed by the union.

"It was well known that I was a member of the unpopular organization and some of my fellow members of the Fifth street church felt embarrassed that so active a member of the church was also prominent in the Knights of Labor. A group of members of the church's young people's society of which I was president waited upon me with the demand that I withdraw from the Knights of Labor else they would resign from the society. I was devoted to both organizations and I wished to do injury to neither.

A Pastor's Help in Emergency

"In my perplexity I went to Dr. Gill, my pastor, (uncle of Bishop Quayle) for advice.

I told him that I thought I had a right to stay in the young people's society for I had done nothing wrong and my organization was opposed to wrongdoing. I explained that I believed in the principles of the Knights of Labor and could not bring myself to abandon my comrades in that movement at the hour when they were unfairly assailed on every hand. Dr. Gill was a man who saw things in a large way and he told me that I should by all means stick by my comrades and that I should also remain as president of the young people's society. His fine stand was a great inspiration to me and the society did not suffer from our course."

Kline's services to his fellow unionists were awarded by his election in 1902 as vice president of the International Union of Blacksmiths and he came to Chicago where the organization had its headquarters. Three years later he was elected international president—an office which he has held ever since in addition to serving on the executive council of the Railway Employes department of the American Federation of Labor.

Characteristic of this man who has from boyhood championed unpopular causes is his concern that with advancing years he may be standing in the way of youth, fresh idcas and progress. He is not one of these executives jelous of promising young associates who may take away the reins of power. On the contrary he looks forward to the time when the organization will be so stable that another can relieve him of the cares of leadership.

Kline may be in his sixties and his hair may be gray but his spirit is sufficiently youthful to applaud the stand of the five hundred Methodist young people who gathered at Louisville during the Easter holidays to voice their convictions on war, industrial relations and race questions. The Springfield general conference resolution on war he deems "magnificent."

Social ideas of the church should be adopted by the labor movement, President Kline believes. The labor leader who tries to bring his membership around to Christian ideals of race equality, tolerance and temperance has a hard task. He meets not only ridicule but opposition that is at times not too scrupulous.

Blacksmith's Union Upholds Prohibition

From the first Kline has stood for temperance. Opposition has come not so much from his own union as from other sections of of the labor movement who try to keep the entire American Federation of Labor in the ranks of the wets. Despite these powerful influences, seconded by the wet interests, the last convention of the blacksmith's union held in 1919, adopted a resolution in favor of the 18th amendment and Kline believes that the membership favors abolition of the saloon and would vote the same way should the issue arise in the future.

Race equality is another issue which Kline has not evaded though leadership would be less difficult if the union head were noncommittal. Some trade unions exclude Negroes just as others exclude women. The blacksmiths admit Negroes but classify them in auxiliary groups because some lodges will not seat Negro delegates! "I hold that Negroes should have the same rights in the union as other races," Mr. Kline explains, "and I am working for a change in the union law so that they can have autonomous locals with their own representatives to the central body.

It is Mr. Kline's great disappointment and chief concern that the relations of the church and organized labor are not more cordial. "I wish that the churches were not so timid in championing the rights of wage earners against the dominating force of capitalism," he declares. "There can be no ideal society until the man who works gets the product of his toil, until the domination of the money power ceases, until the spirit of the man of Galilee controls the human heart."

"MEDITATIONS IN THE METHODIST DESERT"

H. L. Mencken Sings A Dirge Over The Passing of "Civilization" in America

By Halford E. Luccock

Under the spreading juniper trees, hemmed in by the arid expanse of the prohibition desert of the United States, H. L. Mencken, the Peck's Bad Boy of American letters and Master of the Grand Lodge of the Intelligentsia has struck his lyre a resounding thump and sings a solemn requiem chant to that civilizing and humanizing agency in American culture, the late lamented saloon. The strains of his threnody are found in a fourth series of "Prejudices" just published.

Let it be said at once that the book is vastly entertaining and written in an English style which might well be the envy of any writer. Mr. Mencken has sometimes been regarded as a virulent enemy of the church. The chief objection to be taken to this present volume is that it betrays an intemperate zeal for the church, particularly the Methodist Church. For he outruns the bounds of truth and propriety in his lavish flattery of the Methodists. Scattered through the three hundred pages of his inflammatory diatribes is a sum total of flattering compliments to the Methodist Church which make one of the most sincere and distinguished tributes it has ever received. We wish we deserved, all his praise but truth compels a modest denial of some of the honor he brings He gives to the Methodists almost the entire credit for bringing about the prohibition amendment and sustaining it. He persistently identifies Methodism with the forces which have made America a Sahara Desert and are driving "civilization" (civilization alcohol) from our shores.

Once in a while he includes a few others as partailly responsible for this calamity. He refers with ferocity to "The Christian Endeavor Belt"; and pauses at the top of every fifty pages or so to damn the Baptists But in the main, his loyalty to Methodists is unswerving. The United States is "a Methodist desert" controlled by the "Methodist tyranny of laws at Washington." "It was among country Methodists," we are told, "practitioners of a theology degraded almost to the level of voodooism, that Prohibition was invented, and it was by country Methodists, nine-tenths of them actual followers of the plow, that prohibition was fastened upon the rest of us, to the damage of our bank accounts, our dignity and our ease. On the steppes Methodism has got itself all the estate and dignity of a State religion; it becomes a criminal offense to teach any doctrine in contempt of it." Mr. Mencken refers to the Methodist "White Terror", by which he means the Prohibition Enforcement Fleet. He dreads to see the day when "the Wesleyan code of Kansas and Mississippi, Vermont and Minnesota will be forced upon all of us by the full military and naval power of the United States." In this manner through page after page he lays on flattery with a large trowel.

Why bother, someone may ask, about this new book of Lamentations by this Major Prophet of "Civilization?" One reason for looking at it is just that, strange as it may seem, Mr. Mencken really is a Major Prophet in the eyes of quite a cult of people. His sophistication, his brilliant style, his courage and individually has so dazzled the eyes and befuddled the minds of quite a number of young people in particular that they are unable to look clearly at the content of the dogmatic pronouncements which their seer emits.

Book of Lamentations, 1924 Model

Among the self-admitted Intelligentsia (what a wonderful mouthful that magic word is!) who prove their superiority to the Boobs and Babbits among whom an unkind fate has forced them to live, by damning everything in the United States, Mencken is the Master (capital M). When he speaks such young intellectuals tiptoe softly and whisper in an awed manner ,"Hush, hush, the Master speaks."

It would be well worth while for such to change the mystic half-light of veneration for the daylight of critical judgment and examine some of the Master's utterances. It is rather a cruel and pitiless thing to do but look for a moment at these statements, a mere handful scooped up a random, by one who is hailed by his publisher as the leader of the "civilized" minority in the United States:

"In all my years of search in this world . . . . I have never met a thoroughly moral man who was honorable."

Of New York City he writes: "The patriotism of New Yorkers is next to nothing. I have never heard, indeed, of a single honest patriot in the whole town; every last man who even pretends to kiss the flag is simply a swindler with something to sell."

The only object which arouses Mencken's spleen to the same pitch that a Methodist does it that pitiable spectacle, the Anglo-Saxon, "The Anglo-Saxon is," Mr. Mencken tells us, "in many important respects the least civilized of men and the least capable of true civilization. His political ideas are

crude and shallow." Two traits dominate this animal. Of these two traits Mencken says: "One is his curious and apparently incurable incompetence—his congenital inability to do any difficult thing easily and well, whether it be isolating a bacillus or wriiting a sontata. The other is his astounding susceptibility to fears and alarms—in short, his hereditary cowardice."

A Hopeless Farewell to The Saloon

But there is a larger interest in the book for it really is a milestone showing the progress of prohibition centers. It is an evidence that the liquor advocates have given up argument and have taken to petulant cursing. Another indication of the same thing is the first article in the "Atlantic Monthly" for October which attacks prohibition with just one weapon—burlesque. It is an indication that prohibition has passed the stage of argument and investigation and is now assaulted only with invective. Mencken has thrown up all hope of repealing prohibition. He says it will be quite hopeless to look for an abandonment of prohibition. As he sits in the Methodist desert nursing a burning thirst he says with another great prophet, "I have lived long enough." He does not even in the traditional way blame the passing of prohibition on the fact that so many young men were away fighting in Europe, for, he says, the soldier would have proved as big a boob as all the rest of us. Mencken still laughs, but

"There's a crook in his back
And a melancholy crack
In his laugh."

So in the thirsty desert he seeks refuge in memory and paints the erstwhile saloon, now degraded into housing a shoe store or a bakery, and pictures the glory that was Mike's and the grandeus that was Dolan's. Mencken's chief defect is a lack of humor, in spite of his having a brilliant wit. ut, like most people without humor, he can be extremely funny when he is trying to be most serious. His picture of the departed saloon is one of the most uproarously comic pieces of writing recently published. He seems to forget that he is not describing a monument left from some geological age which no one now living recalls. When his picture of the saloon is set aside the photographic memory possessed of everyone born earlier than 1910, it is enough to make the Sphinx laugh. For it seems according to Mr. Mencken, that in uprooting the saloon the Methodists exterminated the greatest center of aesthetic culture in America. This will be a surprise to some denser minds than his own (of which there are about 110,000,000 in the country) but we have his word that it is so. "The saloon," he says, "at its worse was a great deal better than the Young Men's Christian Association." "Their normal saloon", he goes on, "I am convinced, was not an evil influence in its vicinage, but a good one. It not only enabled the poor man to effect that occasional escape from wife and children which every man must make if he would remain sane; it also threw him into society palpably better than that of his home or his workshop, and accustomed him to refinements which unquestionable improved him."

Alcoholic "Culture"

That word, "refinements", is a precious one. Can anyone recall the 'refinements" of Tom's and Jerry's—the obscene pictures frequently on display, the refined aroma of stale beer, the refined spittoons, the refined profanity?

Now we come to the beauty and dignity of the saloon. Let us hear it in the "Master's" own words: "The saloon represented the only concept of beauty and dignity that ever entered into the lives of many of its customers. Surrounded all day by the unconceivable hideousness of the American workshop, and confronted on their return from work by the depressing ugliness of homes outfitted out of department stores and on the installment plan, with slatternly women and filthy children as the fauna of the scene they found themselves, in the saloon, in a markedly superior milieu. Here some regard was given to aesthetics. Here was relatively pretentious architecture. Here were polished hardwoods, resplendent mirrors: comfortable chairs, glittering glassware and metals, innumerable small luxuries. Here, above all, was an attempt at genuine cleanliness."

Moving the Hardwood Furniture into the Home

Note particularly the "slatternly women and filthy children." Yes, they have a connection with the saloon. So did the depressing ugliness of the homes. The aesthetics of the saloon about which Mencken raves—the grandeur of the polished bars, etc., were the chief reasons for the ugly homes. What makes Mencken froth at the mouth is that American workmen from the Atlantic to the Pacific are putting some comfortable hardwood chairs into their own homes instead of outfitting Tom's and Jerry's.

But there is more in an ascending scale. We now reach the charming "urbanity" of the saloon. "The saloon," says Mencken, "set forth an example of life upon a more urbane and charming scale. Men had to be more polite in saloons than they were at home. Life was more spacious spiritually and more luxurious physically." The saloon, we learn, "purged the city workmen of their old boorishness and pugnacity." This moving tribute reminds us of a scene we once saw in La Crosse, Wisconsin, where, in front of a large sign which proclaimed that "Elfenbrau Beer Makes Neighbors Neighborly", two very neighborlly neighbors who had been indulging in this neighborly brew were tackling each other with knives and brickbats until four policemen had to call a halt on such neighborly affection.

Mr. Mencken says that the influence of the saloon is very visible today in architecture. The point is well taken. Some of the most substantial buildings in America are directly due to the saloon. Notable among these are the noble group of buildings which stand on Blackwell's Island, New York City, including the City Hospital, the Poorhouse, and Penitentiary. The Bridewell in Chicago is another notable contribution of the saloon to American architecture. He points out that the saloon had a very stimulating effect on the hardwood business in America. Verily! Verily! It kept constant the demand for at least 200,000 policemen's clubs of polished mahogany every year. On another page Mencken says, "One horse laugh is worth a thousand syllogiums." In certain cases we agree. Credit us with one horse laugh.

What kind of a "civilization" would this man and the class he speaks for put in place of the present United States desert—this abode of boobs and poltroons? It is hard to tell exactly. He is so occupied with futile curses that he has no time to construct anything. But two main pillars emerge in view. The two things which he denounces most often and most violently are the Mann Act and the Volstead Act. The Mann Act, prohibiting the transportation of omen for immoral purposes, he says over and over again in an invasion of sacred rights. What sacred rights are invaded he does not specfiy but the inference is easy. He fulminates violently against this tyranny. "Having to enforce such a tyrannous law," he declares, "has brought federal judges into contempt." Trying to enforce this law has brought "suspicion on Federal and Supreme Courts."

Mencken would doubtless delight to shock, scandalize and infuriate. But we are sorry to report that try as we may we cannot whip up such emotions.

The most damaging charge which can be brought against him and one which would make his Utopia an intolerable hell is the simple one that he has no sense of humor. He has a keen wit, a mastery of sarcasm, a great variety of vulgar invective and plain and fancy profanity. But there is no ability to look upon people with kindly understanding, no trace of any ability to smile at himself in the midst of his long daminations of nine-tenths of the human race. This solemn, stupid intolerance would create a civilization that would be an unimaginable boredom. In place of any urbane humor, toleration of different varieties of people, there is simply one long raucous, dry-throated cursing.

In one place Mencken gives utterance to a commonplace truth of great importance when he says, speaking of marriages. "The most steadily charming of all human beings, male or female, is the one who is tolerant, unprovocative, good-humored, kind." These are exactly the qualities which Mencken and his train conspicuously lack and the ones which will always be lacking in a civilization whose chief goddess is Ethyl-Alcohol.

Mencken is the most cheering and inspiring reading which anyone can do. If anyone should feel his devotion to those causes of decency and morality, those spiritual elements of life known as the American tradition slipping, a few pages of Mencken will bring him back with a rebound!

FOREIGN MISSIONS IN A CHANGING WORLD

(Continued from Page 6)

significance. Are we on the right track? We must retrench—on what principles shall it be done? What of our program? It was said, rather facetiously but truly, that a foreign mission board exists to make itself unnecessary. Have we become unnecessary? If not, what is our function?

Can we take the word of Mr. Takutomi Kenjiro, in The Living Age, September 27, 1924, page 621, "Dear American Missionaries in Japan and Korea. It is high time that you went home, where you are urgently needed." I do not say we should. I only claim that we must come to a fresh conclusion based on a new study of new facts. My task is to suggest several conclusions which seem to be a growing body of laymen and ministers to be inevitable and should be looked upon as determinative of our plans in the future.

One of these conclusions is that the problem is too big and complicated for any one denomination, and must be considered in the light of the whole task which the whole Christian Church faces. Unless we can all work together in the most trustful and self-effacing fellowship we do not deserve to accomplish much, and will surely not do so. In the words of that great laymen of the Christian Church, Mr. R. A. Doan, "The greatest hindrance to foreign missions is within ourselves." "When I contemplate what we are trying to accomplish in these lands, I must express my unalterable belief that the odds are too great for a divided Church." "We are in danger of being lost without even feeling the pain of a floundering Christian world." We must come to appreciate the difference between the ecclesiastical mind and the mind of Christ. The one sees everything through the denominational eye; the other contructs his denominational program in the light of the whole task which confronts the Christian Church. The Kingdom of God is dearer to him than even his Methodism. Many have recognized this before but we have not come to the place where narrowness and selfish desire for precedence, and the feeling of Methodism must be present in every section, is not only a sin; it is a stupid blunder. We ought not only to welcome advances made by other bodies, but ourselves initiate plans for more aggressive united programs at home and abroad.

Closely connected with this is the necessity of separating ourselves once and for all from the hope of an ecumenical Methodism answerable to an American or predominantly American General Conference. If we could hope to work out toward a worldwide Church it could only be on the basis of uncompromising equality, so that if the Church in Asia should contain twice the membership it would have twice the number of votes in the General Conference.

But even this were done, it would not answer. The tendency lies in another direction today. The consciousness of difference, national and radical pride, a feeling after efficiency, all point toward a very different consummation, the organization of national churches, in which either gradually or more rapidly denominational lines, if any remain at all, will be drawn very differently from those we have taken to Eastern and Southern Asia. It is as impossible to think of the Chinese Church continuing through the decades to take orders from an American Conference, as it would be to think of our Church looking to the British Wesleyan Conference for permission to change the boundaries of the Conferences in Indiana. Why cannot we take positive stand and let the churches in Asia see clearly that we encourage any step which means more for the coming of the Kingdom of God. That our organization is fitted to our needs, but may not be to theirs; that our denominational lines are not final and, in the estimation of many of us, ought to be altered, and that we would hail with delight any step which may ultimately lead us out of the unhappy state of disunion in which we find ourselves. I am stating an ideal, a goal, which may take years, even decades to work out, but to consciously decide upon a goal which challenges all the religious emotion and common sense we have is an achievement. Our missions look to us for guidance toward the goal of real unity in Christ. What do they find when they look?

Again, we must disentangle the aims of our work completely from the national ambitions which characterize so many Americans. We must emphasize that our first allegiance is to God, the Father of All, and our deep sense of brotherhood with all men as children of a common Father. There can be no compromise with a God who is in any sense tribal, not the universal Father of all. How can we effectively place the emphasis where it belongs? By being so dead in earnest for justice and goodwill between the nations that there can be no mistaking what our position is, we must be willing even to suffer if need be in our endeavors for peace. The Osaka Asahi said recently. "We discern from their action that the American's religious idea is frivolous, so frivolous that it cannot control and repress racial prejudice." Says Dr. Frank Rawlinson in the October Missionary Review of the World, "The Christian Church is uncertain as to whether or not war can or should be finally eliminated." "At the close of the meeting, in which Western Christians had discussed the problem of war, and had exhibited wide difference of opinion thereon, a Chinese auditor remarked, 'I should think you Christians would have settled this question before coming to convert China.'" The bonds of Christ must be stronger than the bonds of nationality, or our religion is an empty boast. We must let the Japanese Christians feel our sense of the burning indignity done their nation, or fail to convince them of the sincerity of our Christian profession.

There is more than this, however. Mr. J. H. Oldham, in his "Christianity and the Race Problem," shows that the real problem in India is the problem of self-respect. How can the Indians retain their self-respect subservient to an alien British administration? And now the question arises, how shall we conduct the missionary enterprise in such a fashion that the native church and its rapidly developing leadership shall have no cause to feel that they are subservient to the foreigner, who has been sent to bring him the gospel. I cannot see how the presence of a full complement of bishops in Asia of the white race can long continue without the rise of the suspicion of white dominion and over-lordship, and such a suspicion is deadly to our work. Self-respect will demand that no distinctions shall be made on the basis of race. There is no clearer lesson which is being taught by world conditions than just this. Men must receive the recognition that merit and ability demand irrespective of race and color.

The question becomes exceedingly complex and serious when financial consideration enter in, and the question arises, does financial support involve the right to control? There are two parties which must be satisfied. The supporter at home must be satisfied that his money is being spent wisely, but the rising native leader must also be considered. He must be convinced that as he gains in experience he is thoroughly trusted. But, the objector is heard saying, the man who raises the money should have the say as to how it should be spent. All right. let us apply the test. Do the men to whom we entrust the spending of the money on the field bear the responsibility of raising it? In most cases they do not. Now I do not desire to minimize the difficulties, which I have good reason to know are very great, but what I want to emphasize is that we should never allow the justifiable suspicion to arise that race plays any part in our attitude. And when we remember that the church in the mission field is increasingly taking on financial responsibility, it is the more incumbent that we share with them the more difficult task of spending money wisely. If we cannot trust them here, where is our claim as to the power of the gospel to make men into new creatures in Christ Jesus? There is no more subtle temptation than that of exercising effective control by having the purse strings wound firmly around our fingers.

Have mission boards by their phenomenal success made themselves unnecessary? Let us realize that influences from the west are still flowing to the East, deeply penetrating the life and the thinking of the people. So long as this is so, there is no question as to our duty. We simply must see to it that those influences are also made effective in touching life, influences without which all else coming out of the West into the East may prove little better than ashes and chaff to a hungry soul.

We all acknowledge this. What I have been saying deals with our actual contract with the men in the East in bringing this about. We must not sully a most beautiful picture by handling it in a bungling manner. Every attention must be paid to the picture. Everything else is secondary and must be recognized as such. The picture is the personality of Jesus Christ Himself. He is our priceless possession. And it is Jesus Christ Himself Who must be conveyed to Asia and Africa and Latin America. When that shall have been accomplished, with all that is implied, which includes both evangelizing and Christianizing, our task is done. That day is not yet, but we are a stage nearer than we were a few years ago. Let us see that we perform our task as well as those who went before performed theirs.

NEWSSTAND POISON

By Paul Hutchinson

With half an hour to kill I started a conversation with the man behind the newsstand in the Union Station at St. Paul. Business was slack and he proved a willing talker.

"What's your biggest seller?" I asked him.

He pointed where a pile of magazines with a red, white, blue and yellow rendition of the traditional pretty girl cover screameed for attention. "That is."

"What bigger than the Saturday Evening Post?"

He laughed. "Passed it long ago. Lots of 'em have, for that matter. See that row? "Peppy" Stories, "Wild" Stories, and all the other kind of stories? They're all heavy sellers. But there's nothing to equal these true-to-life magazines these days."

I gathered an armload and climbed aboard my train. And all day long, as we have jerked our way across Minnesota and Wisconsin, I have been reading—perhaps wallowing should be the verb—in these magazines that are today the most conspicuous wares on the newsstand counters of this country. Thank fortune, there's a hot bath not many hours distant!

I am aware that any attack upon stuff of this sort will be interpreted as meddling and useless puritanism. The reformer complex, the desire to regulate other people's business, self-righteousness—you see, I know all the comebacks. But it is time that somebody was speaking out in meeting about this business, and I suppose to speak.

If a sewer should burst in your neighborhood and send its pollution across the sidewalks where you must walk or the gardens of your homes, you wouldn't hesitate to do something, would you? You would make for a telephine as fast as you could get there, and start calling the city authorities, and, after your usual allotment of three wrong numbers and three wrong departments, you would finally secure the responsible health officer and demand that the mess be fixed up. Then you might write a letter to the newspapers, just to be sure that the matter was not forgotten.

The Sewer in the Magazine World

Well, the sewer has broken in the magazine world, and the result is to be found littering up the streets along which you and your children walk, or sometimes—probably, it is true, without your knowledge—seeping closer home. It is time the drainage was repaired. And I will tell you why.

I prefer to start with one group of publications. A lot of the newsstand muck is almost labeled muck, and is therefore the less to be feared. But these publications, with their combined circulation of somewhere in the millions if the word of an advertising solicitor is to be accepted—spew forth their filth while they call upon the names of all the virtues for protection.

Newsstand Poison

The professed purpose of these publications is the advocacy of physical exercise and health and muscular development. But it requires only a brief examination of them to detect the fact that they rely on additional lure to boost the circulation and that a large part of the so called "scientific" quality is a camouflage for indecency. Suggestiveness masquerades as frankness both in illustration and text.

Livery Stable Literature

But this is only one type of newsstand poison which streams forth from the printing press. There is another sort of which was well described a few months ago as "Livery Stable Literature."

Robert C. Holliday, in his book, "In the Neighborhood of Murray Hill," quotes a conversation with Booth Tarkington in which the latter spoke of passing of the livery stable as a prominent scene in American life. He described in a reminiscent mood the great number of livery stables which were so much in evidence in American cities and small towns. It was a center of vast sociabillity and rallying point for many of the town's loafers. Its conversational tone was not too high; in fact it was what is frequently called "racy of the soil." Very racy. A certain type of story usually to be heard there was known as "A livery stable story." With the advent of the automobile this school of American literature sufered an eclipse. But, Mr. Tarkington pointed out, this livery stable type of story was not eliminated. It has moved up in the world. It has moved into cloth covers and the avenue book shop. It has moved into guadily decorated magazines and has its home in the newsstand instead of the back alley.

A short time ago a number of magazines began which feature what are called "true" stories and since then the dam has burst. Just how many of this type there are by now I do not know, and it does not matter. They are all alike. Outside an ornate cover; inside illustrated with posed photagraphs; the contents written largely, and in some cases entirely, in the publisher's office by a staff hired to turn out a standardized product. Of course, other would-be money-makers have been quick to copy this pattern, until we have today this deluge of pruriency. But all remember, in the name of uplift! Oh my yes.

Why should a person be allowed to fill your daughter's mind with the adventures of the girl in the opium den or in the burlesque chorus or in the red-light house? Why, so she will be warned against participating in the same adventures, to be sure. At least that is the lingo that these crowds employ, and if you know that they have their tongues in their cheeks, what difference does it make? Se that circulation mount! See that advertising income go up!

Perhaps your first instinct is to say that stuff like this should never be mentioned in a religious paper, and to write to the editor protesting against the appearance of this article. But the kind of minds that read this paper will receive little harm, while what I want you to realize is that this stuff is being peddled by the millions of copies on the newsstands of the country.

Of course, when you dive into a thing with a suggestive label you expect to encounter muck, and you do. I notice, however, that a group of such magazines claim a distribution, twice a month, of considerably over a million copies. If one person puts poison in a cup of coffee, it is a national sensation; if these magazine companies put poison twenty-four times a year in the minds of 1,500,000 people, it is nothing.

Of course, this does not begin to name the different kinds of off-color sheets that are being printed and distributed in America these days. I do not care to be too specific in such a matter. But if you will go to a well-stocked newsstand you will see the whole putrid mess on open display. There are the allegedly respectable magazines that are filled with sex-appeal stories. There are the picture magazines that would go out of business were it not for the indecent pictures. And there are the heaps of small magazines with titles that either carry a double meaning or are openly suggestive. There are even some that pander to the abnormalities of strange and loathesome forms of perversion. A few are so openly vicious that they create the suspicion of being established to last only until the authorities intervene.

Twaddle for the Moron Mind

Then there are the movie magazines, with their tremendous circulations. To be sure, there is little of the flaunting of a perverted sex situation in them that puts the other ype of periodical across, but they can hardly be regarded as anything but twaddle for the moron mind. Citizens of Hollywood have shown a disposition to object to the impression of their town given by the newspapers. If they would read the movie magazines they would know where that picture comes from. The hectic life amidst fabulously luxurious surroundings, the quick and easy marrying and remarrying, the general informality of all relations—all are in the movie magazines for a scandal-hungry public to lap up.

This situation is worth thinking about, for it is growing worse rather than better. That, of course, is an inevitable feature of a dope diet. It constantly requires a stronger dose to produce the needed kick. And the producers of "confessions" and "warnings" and "secrets" and "true stories" and the like, once they have the public's appetite whetted, have to keep adding to the amount of paprika in the receipts. To be sure, the dish just now is so standardized that there is a chance that the public appetite will pall in time. But that raises the question as to how long this sort of mind poison is to be peddled, while we await the arrival of the day when the overdose will provide its own immunity.

But one duty of every parent is as clear as sunlight. We are told in the New Testament to "try the prophets." To-day we need to "try the magazines" as well, with an eye keen to detect poison. Frequently we wil not need to use the eye. Our nose will infallibly tell us the moral quality of the periodical. "Your nose knows."

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College
Missionary Interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--The Conversion of Zacchaeus.

(Lk. 19:1-10).

DECEMBER 21, 1924

Zacchaeus was a tax collector as Matthew had been before he attached himself to Jesus as his disciple. He, therefore, belonged to one of the most despised and socially ostracised classes among the Jews. To be a publican was to be a sinner. And to be a sinner was to be nobody in the sight of both God and man from the Jewish standpoint. These publicans were hated, in the first place, because they were in the service of the Roman government. Hence they were considered to be without partiotism and race loyalty. In the second place, in order to have as large an income as possible they usually frauded the people from whom they collected taxes. Hence they were considered chests and robbers. They were usually in good financial circumstances. And, in the third place, they were not religous, at least from the pharisaic standpoint. They were socially ostracised; and they were religously ostracised. The very religious Jew would have no more to do with a publican than he would have to do with a Samaritan. To mix with them meant to become defiled. For they were considered beyond the pale of salvation. But how different was Jesus' attitude toward them!

This man had heard much about Jesus—and who among the Jews anywhere had not heard of him? He had doubtless heard of Matthew's discipleship to him. He had heard much about his miracles and his teachings. So he was longing for an opportunity to see the man who had been doing all those wonderful things. So he climbed up into a tree where he could get a good view of Him over the heads of the crowd around him. Somebody had passed the word along that Jesus was passing through town that day. Probably Matthew had already told his Master about this brother publican of Jericho, and had urged that he try to save him. Probably also Matthew recognized him in the tree and pointed him out to Jesus. But, be this as it may, Jesus appeared more interested in this man than in all the other people of Jericho. For to save this man whom everybody hated, to make a new man out of him and a respectable citizen of the community would be much worth the while, and would itself be a veritable miracle which that community would not soon forget. The approach of Jesus to him was already made by Zacchaeus himself who was showing himself so greatly interested in Jesus. When Jesus came near him he called him out of the tree, and invited himself to his home for a meal that day. Zacchaeus must have been surprised to hear that call to himself very highly honored to be selected out of that large crowd of people to be the host of this great religious leader whose name is on the lips of everybody—he, the man whom religious folks greatly scorned! Of course he was keenly sensitive of the honor, and was glad to receive Jesus into his home—and not only to receive Jesus into his home, but to receive the spirit of Jesus into his his heart. He was half converted through the request of Jesus to become his guest. This is a bit of personal evangelism that Jesus is doing.

Saint Luke does not tell us all of the conversation which passed between this host and guest at the table that day. He comes straightway to the decision of Zacchaeus without tracing the steps by which he was led to that decision. We would love so much to have the full conversation. But, from what we already know about Jesus' evangelistic methods, we opine that he gradually led this man step by step until he brought him to the important decision to live henceforth for God and righteousness. This was his method in dealing with the woman at the well of Samaria. He must have pointed out to Zacchaeus the evil of the kind of life he was living. At any rate when Jesus put the decisive question to Zacchaeus, he was convicted and declared in so many words that he would change his way of doing, that he would no longer place his hopes in riches but in God, and straightforward living, that he would no more fraud but would return to any man whom he has defrauded four times the amount he has cheated him out of, and that he was willing to contribute half of what he has left to charity. The important thing here is not the amount of wealth which Zacchaeus is willing to deprive himself of, but in the change of heart and life-attitude which this willingness reveals. On another occasion when a certain man boasted of having kept from his youth up all laws essential for salvation, Jesus told him to sell all that he had and follow him. Why? Because this man had not had a change of heart. But Zacchaeus has had a change of heart which is shown by his volunteering to dispense with a part of his wealth. And Jesus declares that he is already saved: "To-day is salvation come to this house." When any man is saved enough to be willing to lose such a large percentage of his wealth he is pretty well saved!

GOD'S GIFT TO THE WORLD (Jn. 1:14-18; 3:16-21) Christmss Lesson. It is very fitting that Christmas should be a day of gift giving; because it is the day on which God gave the greatest of all possible gifts to the world—even His only begotten Son. What do we give unto the Lord for his glorious gift unto us? What should we give unto Him? As He gave His Son that we may be saved the least we should do is to try to give unto him ourselves saved to His service. Nothing more than that is a reasonable return for what He has done for us. Such a gift we should make every day in the year. But what about Christmas day? We make gifts to one another. Now why should we not make a special gift unto the Lord on that day? Some of us do. But why should we all not do it? We will make this special gift unto the Lord when we make it unto the Lord's cause. The Lord's cause includes the adding of a ray of sunshine to the life of God's unfortunate people. And it includes the financing of the church's program for world service. Christmas, therefore, should be no less a day of sacrificial offering in support of the church's program than Easter is. The world will be the better by it, and we ourselves will not be the poorer, but immensely richer in our spiritual life. Let us think about these things.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION
Lesson for Sunday, Dec. 21, 1924
"For God so Loved the World."
(By D. D. Martin, D. D.)

The whole world was the thing that Nicodemus could not understand, as all his traditions and training had been strictly Jewish. And he came by night to ask Jesus what he meant by a teaching which included all the world. It was then Jesus said to Nicodemus: "Ye must be born again". This text and this lesson cannot be understood by those who know nothing of the spiritual birth into new fellowship with all the world that makes us responsible or all; reinforced by love for all men everywhere.

God so loved all the world as to make the measure of that love the infinite gift of His own life. And we must show our love by the supreme gift of our lives. Nothing less than this will qualify us as world Christians. And we are not Christian at all unless we are following Christ in His love for all the world of humanity. So that if we love one of these for whom he died, out of our loving and planning, hoping and praying, if we leave out just one, with that one we have left Christ out of our lives.

Whatever man may do against us let us remember their greatest sin is against God and nothing they can do to us could be worthy of mention except that in sinning against us they are sinning against God. In spite of all the world's sin against God he still loves them as to give His only begotten. With us we are not to permit any form of sin against us to keep us from doing our best for the world's salvation.

The heathen world has sinned against God in that they have bowed down to idols and worshipped strange gods. Those who do so now are doing it through ignorance. There was a time they willfully turned from the light. It now becomes our duty to carry the light again to those who are the children of darkness. We cannot be the real children of light ourselves unless we carry the light to those who have it not. "If God so loved us we ought to love one another."—Gammon Seminary.

District Rounds

ST. LOUIS DISTRICT

Fourth Round.

Buffalo, Ill., Jan. 14-15; Springfield, Ill., Jan. 17-18; Clarksville, Mo., Jan. 21-22; Elsberry, Mo., Jan. 24-25. Peoria, Ill., Jan. 31-Feb. 1, Jacksonville, Ill., Feb. 1-2; St. Charles, Mo., Feb. 7-8; Kinlock Park, Mo., Feb. 8-9; Webster Grove, Mo., Feb. 15-16! Howard Place, Ill., Feb. 16-17; East St. Louis, Ill., Feb. 21-22. U. Memorial, March 1-3; Gratiot St., Feb. 28-March 1; Poplar Bluff, March 4; Sikeston, March 5; Netherlands, March 6; Bertrand, March 6; Fredericktown, March 7-8; Farmington, March 8-9; Desoto, March 14-15; Festus, March 15-16; Samaritan, March, 22-23; Lasalle, March 21-22; Asbury, March 28-29; Brooklin, Ill., April 4-5; Malden, April 4-5; Quincy, April 8-9.

Dear Brothers and Co-Workers: We have come to the fourth quarter in another conference year. Our Father in Heaven has blessed us with health and strength for the mighty task that He has given us; and I trust that we are measuring up to our responsibilities, and losing no opportunity for putting over the program of our grest church. Please raise all of the claims, conduct evangelistic services according to our evangelistic plan. Look well to every interest of the charge. Don't come to the conference with excuses. Be sure to look after the Southwestern Christian Advocate subscriptions. Come to conference with a 100 per cent report. I am, faithfully yours, LeRoy Woolrich

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CARD OF THANKS

With sincere gratitude and respect I take this method to thank the good members of Scott's Chapel M. E. Church, led by Sister Daisy Hill and Sister Alice Johns, for 50 pounds of choice groceries and a cash purse which was presented to the pastor, Rev. R. G. Collins, Thursday evening, Nov. 20. I pray that God's blessings may continue to remain with you all of your life. God bless you. Come again.—Rev. R. G. Collins, Pueblo, Colorado.

TOBACCO HURTS YOU!
Quit the offensive, expensive tobacco, or snuff habits with pleasant Florida root. Not Medicine. Send address.
J. O. STOKES,
Mohawk, Florida.

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. } and { DR. J. W. HAYWOOD Dean of Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC, DEC. 21
(Christmas Sunday)
Subject: The Constant Question.
Matt. 2:1, 2, 7-12; Luke 2:8-20.)

Already one can feel it in the air. Somehow, without looking into the store windows at the toys and bunting, one kind of feels the touch of Christmas. It seems as if, at this season, the stars have a different twinkle, the air takes on a kind of pensiveness which it has at no other time.

Where Is He?

Thus queried the Wise Men of old when they came from distant clime seeking the new-born King of Jews. This is still the question of millions. Millions in Africa, in India, in China, in all the distant climes of the globe, are asking, Where is He? I recently heard a missionary from India say: "India is seeking Christ today as it has never sought Him in all its history. They are inviting the missionaries into their heathen colleges, into their heathen festivals to talk on the Christ." In America we need to find Him again. We have lost Him. In the mad pursuit of wealth, we have put the dollar mark in Christ's place. In the pursuit of our racial and national vagaries, we have forgotten what He lived and died for. And so, we need to ask where in America, "Where Is He?"

Lo! His Star!

But even while we ask, a bright star swings into the sky. It moves and moves until its finger of light points to the manger of Bethlehem, where wrapped in swaddling bands and cradled in a trough, lies He that is the Savior King. Listen, can't you hear it? Music! Music! My heart stands mute with ecstacy, as down from the light encircled gates of the sky, floats the natal anthem of the Christ child: "Glory to God in the highest, on earth peace and good will".

J. W. HAYWOOD.
Morgan College.

Quarterly Conferences

SALINA, KANSAS.— The third quarterly meeting was held as per announcement with Dr. G. G. Logan, district superintendent, in the chair. The officers were present with written reports which showed marked success. Dr. Logan preached two soul-stirring sermons to an appreciative audience on Sunday. The parsonage has been remodeled and painted white on the outside and the church, a thirty-five thousand dollars building, is finished on the outside and the woodwork nicely painted. Reports also show that a debt of fifteen hundred dollars has been canceled and the church property clear of debt. This has been a hard field in which to work, but some way we found a friend in the person of Dr. T. W. Roach (white), who helps our Negro groups of Methodism, co-operating with the pastor the program was put over in nice shape Miss Lena Williams, a teacher in the city schools, is working hard to build up a first class Sunday School, the membership has increased some during the year. We are collecting our World Service money and hope to have it in full at the annual conference.—A. J. McAllister, pastor.

PLEASANT HILL, LA.—Our fourth and last quarterly conference convened on Pleasant Hill Circuit on November 25. Our district superintendent was with us. Under appointment the members and our kind preacher met him with warm hearts, of course he wore those smiles of commanding encouragement that he always carries, which wins for him love. Before occupying the chair he came before us as a counsellor touching many subjects. The interest of the church and the duty we owe to pastor. After this the roll was called; all officers were present. Paid district superintendent in full. Our pastor preached a Thanksgiving sermon for old folks at St. James Chapel. Our Thanksgiving program consisted of a paper by Sister S. P. Williams; paper by Bro. G. Walker, discussing duty of church to pastor, also Bro Abe Sanders. Progress of the church this year by Bro. Ruben Johnson. Thanksgiving sermon at Taylor Chapel by Rev. A. B. Harris of Mansfield. Proclamation read by Mrs. M. Sanders, Pelican, La.; duty of Sunday School to church by Bro. B. Paton. Our last conference for this year has left a lasting impression in our community. God bless our superintendent.—Jno. J. Johnson, reporter.

EAST ST. LOUIS, ILL.—The third quarterly conference was held at Wesley Tabernacle Methodist Episcopal Church, November 15-16. The Rev. Leroy Woolrich, district superintendent, was present and presided with ease and dignity to the delight of all. This was, in many respects, the best quarterly conference held in this charge for a long time. Sunday, the 16th, was a great day, the district superintendent preached a sermon at 11 o'clock that was highly instructive, accompanied with much power and pathos. Subject: Take Heed to Thyself. He stressed the fact that everybody ought to know themselves. At 3 o'clock the sermon was delivered by Rev. Bro. McGhee of La Salle St. Church. Again at the evening service the district superintendent preached a very strong and able sermon. During the quarter there were five baptisms, three conversions, eight persons joined the church.—M. Gladney, secretary; H. T. Reeves, pastor.

BOLEY, OKLA.—Our Third Quarterly Conference was held November 20, 1924, Rev. W. C. Conwell in charge. He preached three splendid gospel sermons to a large and appreciative audience. The spirit of the Lord was present to heal. During the quarter the church has been very active in its efforts to raise its world service and other claims. Mrs. Dr. Paxton, Mrs. M. J. Kennedy, Mrs. Birdie King, Mrs. Dr. Scott, Mrs. E R. Cavil, Miss L. Bowen, Mrs. M. O Gates, Mrs. P. L. Anderson, Mr. A. L. Hill, Mrs. A. E. Hoge and others led their respective group during the four days' church fair to success. The receipts were $139.00. The District Superintendent W. C. Conwell says that Prewetts Chapel, Boley, has the best Sunday School on Muskogee District. Mr. P. L. Anderson is the efficient superintendent. The ladies of the church gave a reception in honor of the departure of Mrs. California M. Taylor, who for 20 years has served in D. J. Turner's drug store and in Prewetts M. E. church as a faithful and loyal member and officer. The parting was very sad. Sister C. M. Taylor takes up her residence at 1233 Paseo, Kansas City, Mo. World Service Study Class, taught by Bro. A. L. Hill, is doing effective work.—A. W. Talbert, pastor.

ABINGDON, VA.—Our first quarterly conference was held November 1-2. Our energetic and enterprising district superintendent, Rev. A. Davis, was on hand and handled the business of the conference with such accuracy that one could readily tell that six years in the pastorate had not eradicated from his mind the duties of a district superintendent. On Sunday, he preached one of his soul-stirring sermons. The district under his care is destined to go forward as never before. He held his first quarterly conference at Wytheville, Va. on October 23, which was well attended by the brothers and the laymen. The World Service program was explained and plans were laid to raise our World Service money at once. He urged the pastors to raise their Benevolent money at the beginning of the conference year. He insisted that each pastor help the other in revival meetings and not depend too much on travelling evangelists.—W. H. Pleasants, reporter.

Woman's Column

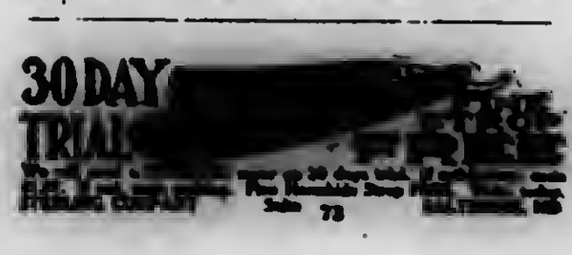
JACKSON, MISS.—To the members of the Woman's Home Missionary Society of the Mississippi Conference: Dear Sisters: The time is fastly approaching when we must make our please remember that the month of September has been designated by the National Society as dues paying semi-annual report. I trust that you are keeping this in mind. You will month. I hope this has been largely observed and that we shall be able to make a creditable report. Please keep in mind the Thank Offering, which you are asked to raise during this season, and which is so much needed, to pay the salaries of missionaries and teachers. May I say that my visit to the National Convention has given me a greater vision of the work, and I am praying that our Heavenly Father may, out of His great heart of love, give me wisdom to have you understand the work as I feel that I understand it. We are anxious to make this the banner year of the Mississippi Conference, and I see no reason why we should not send to the National Treasurer, one thousand dollars by the month of June, 1925. Let us try, for it is a worthy cause. When we consider the fact that the twenty Negro conferences of our church raised for the support of the Woman's Home Missionary Society during the year ending July 31st, only $1,900, and that the Woman's Home Missionary society spent during the same year $97,000 for Negro work alone and in view of the fact that a Seminary for Negro girls and improvement on other institutions for our people are included in the building plan for the next three years, I feel that it is time that we should seek higher ground. May I ask that you take renewed courage and prayerfully and unselfishly assume your share of the responsibility of carrying the message of Jesus Christ to the uttermost ends of the world, by beginning first, at Jerusalem. Please send your Thank Offering and the membership dues to the Conference Treasurer, Mrs. L. J. Hall, 630 Mobile Street, Hattiesburg. Please send your membership dues monthly. The district officers will please see to it that your district raises its full quota. Mrs. W. P. C. Morrison, Conference Corresponding Secretary, 525 W. Pascagoula Street.

BLACKSHEAR, Ga.—To the pastors and local presidents of the Woman's Home Missionary Society, of the Savannah annual conference in the beginning of this new year's labor. We want to pray mightily for an increased interest of the Holy Spirit upon our work and workers and also ask that an Evangelistic meeting be held in every charge in the bounds of the Savannah annual conference once a month. Yours for the love of Christ and in His name, Minnie V. Jackson, president of the Waycross District and Secretary of Evangelism for the conference.

THANKS AND APPRECIATION.

Out of the depths of our sorrowed hearts, we hereby express to you, our many friends, our thanks and appreciation for all the kindnesses, sympathy and love extended to us, in your messages of condolence during the brief illness and departure of the one most dear to our hearts, our beloved, sainted, devoted, Christian mother, grand mother and great grand mother, Mrs. Matilda Billups. You have greatly comforted us. We are indeed grateful.

H. L. BILLUPS
and Relatives.





WHAT THE CHURCHES ARE DOING

BOWLING GREEN, MO.—Wesley Chapel Methodist Episcopal Church almost doubled its attendance at the 6:30 a. m. services Thanksgiving morning. There was a full choir and Rev. M. L. Jackson, the pastor, preached until our souls were happy. The dinner, over which Mrs. Vuria Moore was chairlady, and the play that evening, directed by Mrs. S. M. Jackson, netted $41.00. The World Service Club of which Mrs. Bertha Bell is president, had a big drive Sunday. Rev. P. M. Madison of White Rose Baptist Church preached a fine sermon in the afternoon. The captains who reported were: Mrs. Bertha Bell, $27.70; Mrs. D'Arline Smith, $25.10; and Mrs. Emma Wallace, $2.50. The pastor and members also thank Prof. J. L. Scott and the school for $12.00. Total collection, $55.00.—Reporter.

PULASKI, GA.—The good members of this charge have extended their gratitude for their beloved pastor for his return for another year. This is his second year with us, and we all are rallying to improve our parsonage. The first rally for this year was at Mt. Zion on the 9th of November; the total amount raised was $77.00. The good sisters of the Ladies' Aid made the pastor a present of a nice overcoat, and sent him to conference looking fine. Service was held at Dixon Grove Methodist Episcopal Church, on November 16th, by the pastor, Rev. W. R. Dixon, and his sermons were very appropriate for this season. After service the members rallied for the completion of their church; total amount raised was $58.20. We trust that he will be returned to us another year.—Reita Woodberry, reporter.

NAPOLEONVILLE, LA. — Wesley M. E. church celebrated her 50 years of existence with an exceptionally fine program during the week of November 9-16, 1924. Every department of the church was represented and each service during this anniversary was featured by splendid papers, addresses, solo, sermon, and special music by the choir, under the leadership of Mrs. Annie H. Nelson, organist, and the Olympia Orchestra, directed by Mr. Arthur Welch, rendered selections that were rare treats. Messrs. Joseph Nelson and Lawrence Hall come in for commendation for their musical numbers rendered so cheerfully. Prominent speakers from all sections of the Parish of Assumption, and adjoining parishes were present and creditably filled their places on the program. The splendid co-operation of the members of the various churches and their friends helped to make this celebration a great success. Each night more than 100 persons were present, which is very unusual in this city at this time of the year, owing to the "grinding season." The members of Wesley vied with each other in doing their duty, and the banquet held on the closing night was one that will long be remembered. The collections were good, and the heads of all the committees worked heroically in doing their bit. We congratulate our pastor, Rev. J. C. Calvin, in leading us to hold this, our first anniversay during our 50 years. The whole community and visiting friends join us in saying it was "great."

The new pews with the Church beautifully decorated, presented a picture that was inspiring, and will live long in the hearts of all who came during this great Golden Anniversary. We are grateful to God for His goodness and for the work we have been able to accomplish during these 50 years. And our Anniversary goes down on record as being the greatest week of services we have had the pleasure of witnessing in this city.—(Mrs.) Corinne Blanchard, Reporter.

CHICAGO, ILL.—We wish to thank the members and friends of St. Matthews M. E. Church for the great storm at the parsonage Wednesday evening, Nov. 26th. When Rev. and Mrs. J. H. Greer, who were out visiting, returned to the Parsonage they found in the parlor the tables laden with Thanksgiving turkey and all its trimmings, 40 pounds of sugar and other groceries to last the season through. Those who contributed were Brothers Nally, father of the thought; Wm. Smith, F. Johnson, J. Taylor, Rev. David Nally, Wm. Hancock, Thos. F. Hancock and Mr. Hord. Sisters G. Smith, C. J. Hancock, F. E. Johnson, F. Smith, Blanche Lyons, Jeanette White, Emma Walker, L. A. McNeace, Lula Jones, Mattie Robinson, Bonnie Sillvils, Georgia Coleman, Clara McLain and Hattie Mitchell. Come again, you are all welcome.—L. S. Delaney, reporter.

FOREST, MISS.—I wish to express my gratitude to the pastors of the churches, presidents and members of the auxiliaries of the W. H. M. S. for the amount you paid on delegate's expenses to the national convention of the W. H. M. S. that convened in Chicago, Ill., October 8-15, 1924. Central Jackson, $2.50; Hattiesburg District, $10.00; St. Paul, Hattiesburg, $2.00; Columbia Valley, $1.00; Zion Ridge Hub, $1.00; Pratt's Chapel, Jackson, $1.50; St. Paul Pass Christian, $2.00; Little Zion, Pelahatchie, $1.50; St. Paul, Craig, $1.50; St. Paul, Meridian, $2.00; St. Paul, Moss Point, $2.50; Mt. Zion, State Line, $2.50; Lynch Chapel, Forest, $5.05; M. E. church, Morton, $1.00.—Mrs. R. N. Jones, Conf. Pres.

MURFREESBORO, TENN.—Key Memorial M. E. Church. Rev. J. B. Booth came to Murfreesboro highly recommended by those who have known him, and whom he has served with a most pleasing personality, dominated with deep spiritual ideals. Our services on Sunday, Nov. 16 were glorious, our pastor at his best and the spirit of the Lord was with us. At 11 a. m. his discourse was, "Ye Are the Salt of the Earth," and at 7:30 p. m., his discourse was "Personal Service." We were spiritually and helpfully uplifted in receiving these great messages. There was a good attendance at both services. Our Sunday School and League are live wires, with Prof. P. S. Jones, our newly elected superintendent and president. The Sunday School and League are growing in numbers, with much enthusiasm under the new leader, who knows the work and is right at the point. We thank Bishop Jones for sending us this good man. We are very proud of him. God bless him and his good wife, who are doing all they can to make Key Memorial M. E. Church and Murfreesboro what it ought to be. The members and friends gave the pastor a grand reception Friday evening, Nov. 21, in the parsonage. Many pounds of choice groceries of many kinds were left and also a full purse was found among the nice things given.—Wm. Smith, Reporter.

KENNER, LA.—Thanksgiving was a high day at Thompson Chapel Methodist Episcopal Church, Camparapet and Kenner came together fully. It was a treat to have with us the New Orleans preachers. Our district superintendent, Dr. W. G. Alston, acted as master of ceremonies; Rev. G. W. Hayward, pastor of Trinity Church, read the scripture lesson; Rev. J. W. Wells preached a strong sermon which will forever be remembered by all who heard it. Also, a paper was read by Miss Elizabeth Garrett, the Sunday School Superintendent. Ross of Camparapet surprised the pastor, Rev. S. J. Jackson, by presenting to him a Ford car for Thanksgiving. After the service a delicious dinner was served There was a large basket of vegetables sent to the Old Folk's Home. Rev. W. H. Lang, the ex-pastor, was first on the grounds and the Rev. M. R. Walker the district superintendent of the Orleans district, wife and daughter, were present also. Come again.—Elizabeth Garrett, reporter.

ROANOKE, ALA.— We take this method to thank our good Bishop, H. E. Jones, for this special appointment of the Rev. R. H. Cox, D.D., to Roanoke Circuit. He is the right man in the right place. Sunday was a high day with us. Dr. Cox came to the rostrum and in his dignified manner and pulpit eloquence, swayed the audience for 40 minutes. He is a God-sent man, and comes to us with a vision. He knows how to lead and we welcome him in our midst.—Reporter.

CLIFTON, TENN.—Sunday, November 23, was a high day at Cheger Ridge. Dr. J. O. Dixon, district superintendent of the Dixon District, was with us and preached a wonderful sermon, taking for his text John 4:34. Dr. Dixon is a gospel preacher and man for the district. He encouraged the officers to push every interest of the church and to do all they could he rebuild New Zeal that was destroyed by fire, on August 19. Collection, $6.98—E. D. McFee, reporter.

LIVINGSTON, TEX. — Fork's Chapel: Our young pastor preached two sermons, one at the morning service and one at night to the delight of all who heard him. We have been doing very little work, but are starting out now to do real work under the leadership of our new pastor, who wants the church to be religious. We ask the prayers of all the brethren that we may again take on new life and do constructive work for the Master.—J. T. Maynard, reporter.

SHELL MOUND, MISS.—Our mock Annual Conference was held at Mt. Nebo Methodist Episcopal Church, November 11-16. The district superintendent worked hard to put all claims over the top. The following is the report by districts: Durant, S. L. Bowie, $93.15; Greenwood, W. W. Williams, $76.38; Holly Springs, H. H. Howard, $23.50; Sardis, J. D. Holman, $60.23; Starkville, J. A. White, $10.17; Greenville, P. McKinley, $3.15; Tupelo, A. J. White, $26.71; Grand total, $445.15.—P. H. Jackson, reporter.

SHREVEPORT, LA.—Service was held at St. Paul on Thanksgiving night. Money and a number of pounds of groceries were collected for the aged members of the church, whereby their hearts were made glad. According to the time-honored custom of the church, Pastor Williams and his wife were the recipients of a large fat turkey and everything that went with it to make up a fine Thanksgiving dinner. This, of course, added to the many things for which the inmates of the parsonage poured out their hearts in praise and thanksgiving to God.—Reporter.

NAPOLEONVILLE, LA. — Wesley M. E. Church has just closed the greatest rally ever held in the 50 years of her existence. The second church building here was erected by the sainted Dr. B. M. Hubbard, in 1898, and since that time (26 years), chairs have been used instead of pews. The rally of the states for the purpose of buying pews was held Sunday, September 28, 1924, with the following results: Alabama: Archie Williams, captain; Mrs. Corinne Blanchard, Lieutenant, $37.00; California: Andrew Welch, captain; Mrs. Louise Welch, lieut., $57.25; Colorado: Mrs. Monia Holmes, captain, $5.00; Georgia: Mrs. P. M. Calvin, capt., Mrs. Virginia Ayo, lieut., $26.00

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Illinois: Zena Ayo, Capt., Mrs. Elska Ayo, lieut., $40.00; Indiana: Mrs. Clara Exnorche, capt., Augustus Southall, Lieut., $23.35; Kentucky: Miss Ernestine Edwards, capt., Herbert Edwards, lieut., $28.00; Louisiana: Mrs. Mary A., Lewis, capt. $10.00; Massachusetts: Mrs. Frozene Humphrey, capt., $10.00; Michigan Miss Mary J. Southall, capt., Everette Lewis, lieut., $27.20; Mississippi: George Parker, capt., Mrs. Amanda Parker, lieut., $36.00; Missouri: Mrs. Clara Johnson, capt., $7.30; New Jersey: Mrs. Rachel Napoleon, capt., Lee Southall, lieut., $22.57; New Mexico: James Johnson, capt., Mrs. Annie B. Johnson, lieut., $8.00; New York: Mrs. Elizabeth Sawyer, capt., Mrs. Martha Watson, lieut., $13.00; Ohio: Mrs. Mary Nelson-Welch, capt., Mrs. Annie H. Nelson, lieut., and Tuxedo Minstrel Co., $61.74; Pennsylvania Mrs. Mary Alexander, capt., Mrs. Lorenia Johnson, lieut., $27.52; Texas: L. J. Boudreaux, capt., Mrs. Evelyn Bordreaux, lieut., $29.50; Tennessee: Mrs. Mary Francis, capt., $6.10; Virginia: Mrs. Estelle Southall, capt., Charles Southall, lieut., $39.05; Wisconsin: Rev. J. C. Calvin, capt., $13.65; Wyoming: Thomas McCary, capt., $2.00; Public Collection, $18.39. Total amount raised and paid cash, $548.62. There are two more states yet to report.—Rev. J. C. Calvin, pastor; Charles Southall, Recording Steward.

ROSSER, TEX.—Wilson Chapel Methodist Episcopal Church: The nine nights' fair, was one marked with success under the energetic and enthusiastic leadership of our own Bro. F. D. Davis, who knows how to do things, which brings enthusiasm to the entire community. This entertainment was featured with many of the good people and members of the Baptist church, coupled with some of the most faithful members in all Methodism. We take this method in thanking all who made themselves interested in helping to make the affair a noble one, which gave inspiration to our financial rally on Sunday, Nov. 30, closing with $130.53. On Saturday night, Nov. 29th there came a storm and blew things around in Mrs. Martha Price's home, making room for 100 pounds of choice groceries for their pastor, Rev. T. Scott. This was led by Sister Martha Price, Bro. F. D. Davis, Bro. Hall and wife. We pray God's blessings on them all.—Rev. Thornton Scott and Wife.

ESCATAWPA-PASCAGOULA, MISS.—Recently pastor and family of the Escatawpa Charge have been delightfully entertained by first the church at Escatawpa and later by the church at Pascagoula. On the night after the arrival of the pastor's family we were surprised to see the sexton light up the church and ring the bell, after which Sister Dora Stringfield came over to the parsonage and invited the pastor and family over to the church, where a large audience was awaiting and to their surprise rendered a fine program, with Mrs. Alice Hinton as mistress of ceremonies, who with others made the pastor and family a most cordial welcome. At the close of which the pastor and the Rev. A. W. Weeks was called on to make some remarks, thanking the good people for their love and kindness. Then a delightful repast was given to all; after which Rev. B. K. Bardwell, in the name of the church, presented the pastor's wife with a nice cash purse. Pascagoula—This church came over later ad pulled off the greatest surprise we have ever seen anywhere. We had just come in from church services at Escatawpa when we were greatly surprised to see a mighty army of Christian soldiers coming in singing and demanded the keys to the dining room and went down and loaded the table with many choice groceries and dry goods and then retiring to the church and with Mrs. Frozeni Reese as mistress of ceremonies rendered a very fine program with Miss Ella Norvell at the organ. Many choice papers and selections were rendered. Remarks by the pastor and a nice purse given. Then a nice repast was given in the parsonage which all enjoyed.—A. W. Wilks, pastor, reporter.

ROSE HILL, MISS.—Sunday Nov. 30 was a high day at Mt. Olive M. E. Church, Rose Hill Circuit, Meridian District. We just closed our mock annual conference which was put on for World Service. Each pastor came with a splendid report. Sister Zelma McDonald, $1.40; Corrine Pruitt, $2.50; Dovie Jones, $2.10; Ohie Gilliam, $5.00; Ora Davis, $4.86; Francis Ryans, $5.80; Clara Jones, $5.55; Hsrtsenia Jones, $6.75; Selina Kelley, $7.00; Margio Pruitt, $7.75; Iola Jones, $8.50; Rissie Dixon, $8.60; Georgie Spencer, $11.00; Thelma Jones, $15.50; Martella Boulton, $32.00; public collections, $5.55. Total raised for World Service, $127.00. The Rose Hill Circuit is still on the forward march and we are striving to raise all of our claims and send our pastor to Crystal Springs, January 15 with a round report.—Selina Kelley, reporter, F. L. Williams, P. C.

SUMMERVILLE, S. C.—Too much cannot be said of our people at Summerville. On Novemher 14, about ten thirty o'clock that night, we were surprised with a shower party. Mr. and Mrs. Frank Lee, Mrs. Julia E. Small, Mr. and Mrs. Irvin Peddrew, Mrs. Maggie Jervay, Mr. and Mrs. James Lee, Mrs. Annie Hoffman, Mrs. Rosa Hoffman, Miss Marie Hoffman, Mr. T. W. Phelan, Mrs. Robert Harleston, Mr. George Hoffman, Mr. J. H. Alston came in singing "The Good Seed on the Land." Mr. F. M. Lee, being the orator of the night, explained their plans, then they gave us a layout, which we all enjoyed. And several expensive presents as an appreciation for our services for two years were given. This meeting concluded with solos and duets.—Rev. P. E. Mingo, pastor.

MELVILLE, LA.—Sunday, November 30, 1924, was a day long to be remembered at this place. The occasion being the laying of the cornerstone of our new church and the changing of the name of the church from Melville Chapel to St. James Methodist Episcopal Church. We thank Bishop Jones and District Superintendent Reddix for sending us the Rev. D. L. Riley as our pastor; he is now finishing up his second year with us. Upon his arrival here in February, 1923, seeing the condition of the church and parsonage, he at once laid out his plans and began work and we are glad to say at this writing the parsonage has been covered and we have in course of construction a beautiful bungalow church which, when finished, will be one of the prettiest churches in Louisiana Methodism. District Superintendent Reddix is well pleased with he work at this place. The corner-stone was laid by assisted by Rev. J. C. Coleman of Lottie and Rev. Isam Williams of Ravenwood and our own pastor, Rev. D. L. Riley. The sermon on Sunday was preached by Rev. Coleman, he stirred the hearts of his hearers and set things on fire. District Superintendent Reddix preached to a crowded house at night. Large crowds attended both services; collections for the day $70.85. Paid the district superintendent up for the year and he went on his way rejoicing. Recently the Riverside Educational Association, a Baptist organization, held a special session in our church. The district superintendent took occasion to commend us for the spirit shown in allowing them to use the church. We are planning to entertain the district conference in 1925. Rev. Riley is ably assisted by his wife, who has endeared herself in the hearts of the people of Melville, both Methodist and Baptists. She is conducting at the church, a large parochial school which is growing every week. Rev. Riley and wife are the right people in the right place. We ask their return. —(Miss) Louise Brown, recording secretary.

KENNER, LA.—Thompson M. E. Church: A concert was given November 15, 1924 by Sisters Ader Norman, Cora Jackson, Leathes Louis, Elizabeth Garrett, and Clara Martin which was quiet a success, $28 was realized. Mrs. Louis Jackson, the president of the Ladies' Aid, who has filled just one week in office, has raised enough to wall paper three rooms in the parsonage. May the Lord keep these good people.—Elizabeth Garrett, reporter.

NEW ALBANY, MISS.—Our rally on October 12, was a success. Class leaders reported: Mrs. Sallie Tecar, $2.85; Miss Mary L. Davis, $1.05; Mr. C. D. Davis, $1.86; B. I. Leddell, $1.85; T. R. Foote, $1.00; L. M. Beard, $1.00; W. Wray, 75c; T. M. Foster, $1.00; Mrs. L. D. Foster, 65c. Total, $19.00. Rev. A. E. Tyler is our pastor. He is pushing things. We hope to wind up our work with success; Piny Grove is alive.—T. M. Foster, reporter.

INQUIRY

I wish to inquire for my brothers, John, Jim, Sam, Albert and Jesse Brooks. My parents names were Sheparh and Mattie Brooks. They are both dead now. We formerly lived at Durant, Miss. My name now is Luella (Brooks) Chatman. Please send any information to me or to Rev. W. R. Walker, Wiggins, Miss.

OBITUARY

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

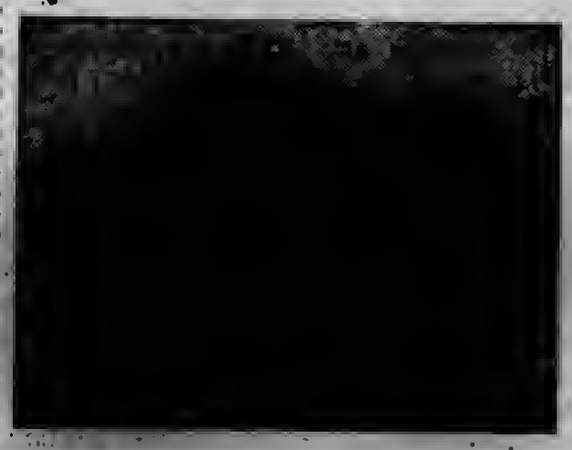
KERR—Sister Catherine Kerr, a faithful member of Mt. Zion M. E. Church, Clinton, La., died October 28. She was born in 1877. Sister Kerr was a good Christian and was loved by all. She leaves to mourn her departure, six children and a host of friends. The funeral was conducted by the pastor and assisted by Rev. T. P. Taylor of the A. M. E. Church, and Rev. M. Williams of the Baptist Church.—Rev. B. W. Owens, pastor.

ADAMS—Brother Eugene Adams, a member of St. Paul Methodist Episcopal Church, died November 1, 1924. He leave eight children, a wife, two sisters, mother and one brother to mourn. The funeral was conducted by the pastor and assisted by Rev. J. Scott.—Rev. B. W. Owens, reporter.

THOMAS—Rev. William Thomas, age 86, fell asleep in Jesus November 26, 1924, after a short illness, he

(Continued on Page 16)

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SPECIAL NOTICES

The examiners and all under-graduates of the Upper Mississippi Conference (annual) are requested to meet in West Point, Miss., on January 6-7, 1925. Two days will ho given to the examinations. Persons arriving late will not be examined. The examinations will begin at 9 a. m., Tuesday.—F. H. Henry, chairman.

The district meeting of the Woman's Home Missionary Society will be held at Laharpe Street Church, December 17. All the presidents of the local auxiliaries are asked to be present and please don't forget that December 17 is the date to pack a box for the Baldwin Orphanage. We hope that each president will do her duty.—Mrs. Lucy D. Walker, corresponding secretary.

OBITUARY

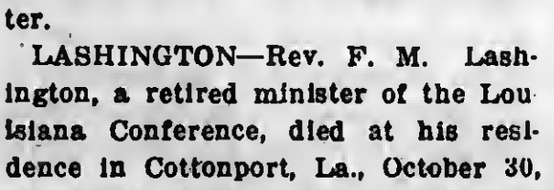
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lived to a ripe age. In days long gone by he planted Methodism in three or four places in Jefferson County. He leaves a wife, one son, one daughter and grandchildren to mourn. He was a member of the Methodist Episcopal Church at Harriston, Miss, Rev. Berry is the pastor. Many that knew him spoke in honor of him as a Christian minister and husband and father. His body was laid to rest in the Fayette cemetery. W. L. Mills, officiated.—Reporter.

BRANTLEY—Sister Gracy Ann Brantley, born in 1847, age 77 years, departed this life October 13, 1924. She was a faithful member of Sardis Baptist church, and was always willing to do work in the M. E. church. She leaves two brothers, one daughter, several grand-children and great-grand-children, and a host of friends to monrn her loss. Peace to her ashes.—Mrs. Ora Brown, reporter. Rev. R. L. Carpenter, P. C.

JOHNSON—Miss Mamie Juliaweto Johnson, the daughter of Rev. and Mrs. Cornelius Johnson, district superintendent of the Alexandria District died in Alexandria, La., Friday, September 19, 1924. She was born in Baton Ronge, La., while her father and mother were principals of the Hamilton Academy. She was baptized by the Rev. J. W. Turner, district superintendent, when her father was pastor of the Mt. Zion Methodist Episcopal Church, Clinton, La. She joined the Methodist Episcopal Church at the age of seven years. She grew up in the church guarded by her parents, attending Sunday School, Epworth League, prayer meetings and class meetings and all the preaching services. She always helped her father when in revival meetings and putting over the church program. She attended the public school one year at Plaquemine, La., while her mother was a teacher there, and her father was the pastor of Hurst Methodist Episcopal Church and Gilbert College at Baldwin, La., then she entered Peck Home and graduated from the New Orleans College while her father was the pastor of Thompson Methodist Episcopal Church, New Orleans, La. At that time she was the organist for Thompson Methodist Episcopal Church in the morning, and for the Baptist Church at night. Dr. L. H. King, the Editor of the Southwestern Christian Advocate, employed her in the Methodist Book Concern in the business department at 631 Baronne Street, New Orleans, La. She took sick and the doctors advised her father to send her out of the city; and all this time, with few exceptions, her mother and her youngest sister were with her. She returned to Alexandria on April 23, 1924. The good people and the many friends of this city spared no pains for her comfort. She told Rev. R. A. Wamsley, Rev. B. R. Jackson, and Rev. M. C. Harrison, that she was going home to live with Jesus. The above named pastors and their congregations stood by the mother and father by doing everything they could to have her restored to health again. She leaves a father and mother, one brother, two sisters, and a host of other relatives and friends to mourn for her. Six young men: Messrs. Ezekiel Jackson, Herman Davis, Richard Johnson, Priestly Young, Hayward Walker, and John Thomas, and also six young ladies, namely: Helen Compton, Florence Prater, Willie Balthazar, Panzy Prater, Rosa Lee, and Jessie Balthazar were the pallbearers with the many cars and a large floral offering. The funeral procession left the residence of the district superintendent and proceeded to Newman Methodist Episcopal Church which was beautifully decorated by a special committee. The Rev. R. A. Wamsley, the faimly pastor, assisted by the Revs. B. R. Jackson, M. C. Harrison, H. J. Wright, and W. L. Dyas, gave the principal eulogy. Thence proceeded to the Pineville Methodist Episcopal Church cemetery, and, hy the request of the father the body was passed through the Wesley Methodist Episcopal Church, where he spent some of his early boyhood days. Both the Newman and the Wesley choirs rendered sweet music at their churches respectively. She was buried beside her brother Isaac Clemon Johnson. Farewell!—Reporter.

LASHINGTON—Rev. F. M. Lashington, a retired minister of the Louisiana Conference, died at his residence in Cottonport, La., October 30, 1924. He retired two years ago on account of his eye-sight, hut he never ceased preaching the gospel until four months ago, when his health failed him. He bore his illness patiently, without a murmur or complaint. He served the following charges successfully: Casper Chapel, Mt. Sinai, Lake Providence, St. Peter, Stoney Point, Franklington, Monroe, Gehagan, Clarence, Leesville, Boyce, Alexandria, Mt. Nebo, Bastrop, Plaquemine, Wilson, Cottonport. He leaves a wife and a lot of friends to mourn his loss. The funeral service was conducted by his pastor here, O. J. Harvey, assisted by Rev. Garfield Robinson, pastor of Pleasant Hill, La. Rev. S. M. Gainer, pastor of Booneville, La. His remains were laid to rest in the M. E. cemetery.—Rev. O. J. Harvey, pastor.



WOOLWINE—The Rev. P. A. Woolwine departed this life at Johnson City, Tenn., November 26, 1924. The deceased graduated from Gammon 1902. Immediately he joined the Theological Seminary in the class of East Tennessee Conference and was stationed at Johnson City, Tenn. For five years he wrought well at that place. A lot was secured and the first Negro Methodist Episcopal church was built in that city. Soon after his pastorate at that place, at his own request, Bro. Woolwine retired. The remaining years of his life were spent in realty pursuits. In this he was quite successful, accumulating valuable property for both himself and many of our people. For a number of years the deceased had been in poor health—totally incapacitated for service. He is survived hy a son of 13 years. Funeral was had at Wytheville, Va., conducted by the Rev. C. B. Holloway and E. H. Forrest.—E. H. Forrest, reporter.

MARRIAGES

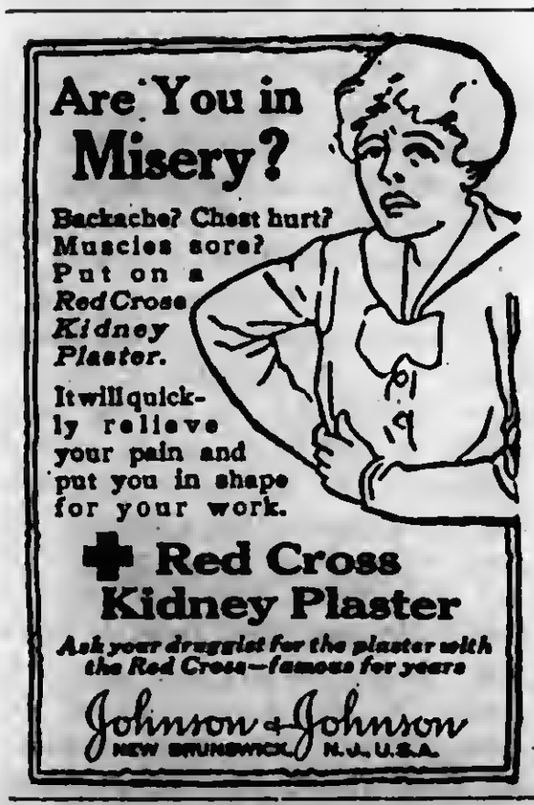
PATTERSON-PENNINGTON — November 22, 1924, Mr. E. D. Patterson and Mrs. Helen Pennington, both residing in Beaumont, Tex., were quietly married at the McCabe parsonage. The pastor Rev. J. E. Beal, officiated. —Reporter.

ROSS-HANDLEY—Mr. Clarence R. Ross, of this city, was married to Miss Olivia L. Handley, of Alexandria, La., on November 10th, at 8 p. m., at the Mallalieu M. E. Church parsonage. The bride and groom are members of Mallalieu and we wish for them a smooth sail over life's sea. Rev. J. O. Richards officiated.

THOMAS-BUCKNER—At the home of his grandmother, 820 Washington Ave., on November 26th at 8 p. m., Mr. Isaac Thomas, Jr., of this city, was married to Miss Louise Buckner, of Woodville, Miss. We wish for them health and happiness. Rev. J. O. Richards officiated.

GORDON-SIMMONS — A beautiful marriage took place on the third Sunday evening at 3 o'clock at the home of the bride's parents; Cecle Simmons and Mr. Albert Gordon. The bride wore a beautiful satin dress and carried a bunch of brides roses. Many friends witnessed the beautiful ceremony. They left Monday for their future home in Alabama. Rev. F. L. Woods, officiated.—Reporter.

WHITEMORE-SMITH — Mr. Jack Whitemore and Miss Linnie Smith, were quietly married at the parsonage of Wesley Tabernacle Methodist Episcopal Church, East St. Louis, Ill., November 22, 1924. Miss Smith is a prominent member and stewardess of the A. M. E. Church and a social favorite of the community. Mr. Whitemore is a member of the Methodist Episcopal Church. We wish them many years of happiness.—Rev. H. T. Reeves, officiated.



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Southwestern Christian Advocate

LORENZO H. KING, Editor | Vol. 51 New Orleans, December 18, 1924. No. 52. | THE METHODIST BOOK CONCERN, Publishers

"The Voice of the Christ Child"

"The earth has grown cold with its burden of care,
But at Christmas it always is young,
The heart of the jewel burns lustrous and fair,
And its soul full of music breaks forth on the air,
When the song of the Angels is sung.

"It is coming, old earth, it is coming to-night,
On the snowflakes which cover thy sod,
The feet of the Christ-child fall gently and white,
And the voice of the Christ-child tells out with delight
That mankind are the children of God.

"On the sad and the lonely, the wretched and poor,
That voice of the Christ-child shall fall;
And to every blind wanderer opens the door
Of a hope which he dared not to dream of before,
With a sunshine of welcome for all.

"The feet of the humblest may walk in the field
Where the feet of the holiest have trod,
This, this is the marvel to mortals revealed,
When the silvery trumpets of Christmas have pealed,
That mankind are the children of God."

—PHILLIPS BROOKS

TABOO IT

It will inure to the eternal well-being of society for all the diverse elements of our homogenous human race to cease as soon as possible to circulate or even make mention of the unthinkable theory of race superiority and its concomitant terms of race inferiority. By those who are desirous of effecting the permanent progress of human society, and to that end are endeavoring to create a lasting sense of goodwill and cooperative endeavor among the superficially divided groups of men, the thought of race group superiority must be expunged from men's consciousness and the very words tabooed in human speech.

Whence and what is that theory so passionately promulgated by the Standard and Grant School of Nordic boosters. Summarizing it one writer thus expatiates. "Races differ greatly in their ability to impose their will on nature and on other men. The complexity of their mental processes, their initiative and ingenuity, their contributions to the welfare of mankind, are by no means equal. In all these the white race excells. Just as we see man as a species dominating, excelling, and living on other forms of life, so we see the white race excelling the other races, acting as masters, and drawing to themselves a large part of the wealth of the world. The white races dominate mankind. They are the rulers par excellence. In the white man the evolutionary process seems to have reached its highest point. He is its culminating achievement." This is group egotism gone to flower. Intensified thus it becomes the basis of all exaggerated forms of pride and prejudice, and is itself a sufficient "religious" sanction or the ultilization of force to maintain its position securely at the head of the column of humanity, even to the extent of inflicting on backward peoples, as history shows, at will, often unspeakable inhumanities.

But such violent proponents of the race-superiority theory may we be cautioned that their contentions of a superior civilization are not necessarily conclusive proof of their thesis. For the present civilization of which they boast is not a white civilization. It is a composite of cultures contributed by every race variety known to ethnology.. F. S. Marvin, writing in **Western Races and the World,** says with historic accuracy: "The West must be trustee for the rest of mankind, not because of any inherent right, still less because of its temporary power, but because the riches and resources which it holds have come to it, directly or indirectly, at near or far remove, from the whole race of man. The gifts of Humanity all Humanity must enjoy and thrive on, or it will be impoverished and decay, including the vanguard which has, at the moment, the largest share."

And even if it were contrary-wise there is no proof that its most salient qualities are permanent or are the last word in the process of building humanity into its best estate. For as Glenn Frank points out in an illuminating editorial in the current **Century** magazine: "I cannot feel that the qualities the Nordic apologists ascribe to the Nordics necessarily prove the eternal superiority and superlative worth in modern civilization." The superior Nordic qualities referred to are their ability as executives, politicians, industrialists, tradesmen, inventors, warriors. Concerning which Mr. Frank adds, "May it not be that this Nordic of Western civilization can save the fruits of his particular genuis **only by a synthesis with the graces, amenities and spiritual insights of Eastern civilization?**" It certainly cannot be scientifically claimed that the vast bulk of humanity of darker hue have nothing to contribute to the building of a permanent civilization, God having created the Nordic race to be the sole repository of all ethical and moral values, the other group varieties being incapable of imitiating, transmitting, or even assimilating such values.

Moreover, ethnology thus far has gven us no trustworthy scientific data on which to claim superiority of any race group inherently over that of another. By what formula or generalization can we express those values all inclusive within one race group that are at the same time all exclusive of all the other groups. Is there any definition of any race group that does not at some point or points become definit of characteristics to be found abundantly in some other variety of the one human race. Verily the essential human characteristics of one race are, discernible in the total human race. A leading modern anthropologist says: "the average faculty of the white race is found to the same degree in a large proportion of individuals of all other races, and although it is probable that some of these races may not produce as large a proportion of great men as our own race, there is no reason to suppose that they are unable to reach the level of civilization represented by the bulk of our own people. In harmony with this view, reinforced by extensive investigation of most authoritative sources, editor Frank of the **Century** settles to the conclusion that "the extreme racialists, such as the Nordic evangelists, have made a hasty and, to date, scientifically unjustified use of the findings of modern biology in the elaboration of their race theories. . . . the ruin of civilization may be accomplished by the political prostitution of anthropology by the pseudo-scientific journalists who are today recklessly applying to races what modern biology has found out about individual humane beings . I am sure that the racial theories of men like Madison, Grant and Lothrop Stoddard, even if they shall finally be found true, are, at the present stage of research, hypotheses and not proved facts."

How could it be otherwise, since there is not to be found any trace whatsoever of the superiority of any race group, Nordic or other kind, within the consciousness of Jesus. For all time, his must be the completely comprehensive consciousness of all ethical and spiritual values. Whatever anthropology or any of the sciences reveal concerning mankind that does not reflect that consciousness must forever be tabooed. It is Christ or nothing, for mankind. The concept of his consciousness was that of the unity of total humanity. In the medley and melody of utterances and his mental processes, the undertone, constant, sustained, conclusive, was the note of human unity. Otherwise humanity sinks down to the level of pagan ethics and our sustaining constuctrive hopes of the divine social world order he came to initiate, motivate and cultivate to full fruition fade into the nonentitics of a diseased imagination. There is nothing beyond.

But the dictum of the race superiority fanatics and "swash-bucklers" collapses in the white light of our Christian ehtic. It appears in its full weakness. It is only a type of political ethnology conjured into being by the fervid, feverish, frantic imaginations of the peddlers of juggled junk to bolster up their racial egotism and to justify their injustice and intolerance so freely practiced against earth's handicapped groups. It is but a hastily constructed theory thrown together as a basis and justification for inspiring the government and will of one group upon the less advantaged groups of society.

The implications of such a theory are not far to discern in their disastrous effects upon civilization. When one race creates such a ground as "superiority" in order to justify its subordination and government of another race, progress in human relations and social culture starts on the toboggan to indescribable depths of debasement. Dr. M. Ashly Jones of Atlanta, speaking before the Federal Council of Churches of Christ in America, last week, said with keen sociological insight:

"This has been responsible for most of the tyrannies of the world. It has almost always been too severe a test of human nature to make one group subservient to another. It seems well nigh impossible for the stronger group to govern for the welfare of the weaker group It is too great a temptation to exploit them—keeping them weak in order that they may be used for the benefit of the strong.

"Out of this condition have come all the wretched forms of slavery in the world. It is this false relationship which has been responsible for the false and deadening idea of aristocracy. This is the assumption that because one is superior in strength and achievement that the weak shall serve the strong."

Besides, for any race to accept the dictum of another race consigning it to inferiority of racial status, would be disastrous in moral consequences to the "inferior" race. The very admission would be a deterrent to its progress, the hope of which is as sure death to races as it inevitably is to the individual. And what is more, no civilized race, however strong the odds against which it struggles, will accept the dictum of its inferiority or submit to such with the attendant trend and brood of evil corollaries and consequencies, unless forced to submission by the superior numbers and weapons of

(Continued on Page 4)

SEEKING THE PROPER LEVERAGE

That is the next step now for financing the activities of the Church in the future. And the responsibility for the success of this, as for every other worthful work of the Church, settles back upon the hands and hearts of the faithful pastors of our Churches.

This is true; whatever the character of the machinery instituted by the General Church and maintained by her connectional officers, the trench-work, the close-up work, the often unheralded and frequently unrecognized plodding required to put across the tasks of the General Church, depends upon the pastors. We think, more than ever, this will be so in coming years.

For several years pastors have been annoyed and afflicted in the pursuit of their God-assigned duties by advices and schemes and pestiferous intermeddling on the part of a brood of semi-official, presumptuous peddlers of thin theories on "how to run a Church", "how to raise money", how to do this and that. And many of these afflicting theoretical teachers had never themselves attained any notable distinction in Church administration, some of them having had even scarcely any success in pastoral labors. They were nevertheless mobilized and released upon the pastors of Methodism to teach our pastoral plodders how to run their Churches.

But the change has come now and the dignity and authority and sacred privilege of our Methodist pastorate have been rescued and restored to their rightful ownership —the devoted sincere, faithful, hardworking pastors who during the past had made Methodism the puissant moral and spiritual force it revealed itself to be in our National life.

Professional drives and campaigns are over. With the re-instatement of the Pastor to his task will come a new contentment, a renewed sense of duty and privilege, a new motive and impulse to achieve. His power of initiative will become again his pride, his much treasured and most valuable asset for successful adventure. He will devise and adopt the natural proven means of approach to his task. He will throw off slavery to the spectacular. He will get down to that which appeals to the seasoned judgment and common sense of the people whom he is called to lead.

His every-member Canvass will be resorted to as the best means of financing his Church. Nothing ever can supplant or even equal in value, the personal appeal of personal stewardship. Herein lies the hope for future financing of the Church. Men's gifts to Kingdom extension can be sustained only by keeping constantly before them their responsibility to that Kingdom growing out of their relation to its Divine King. Other considerations are lacking in power of appeal to surface motives of personal pride and of the desire to merely excel. It must be the love of God within, kindling and intensifying their holy passions for Kingdom extension, that must be depended upon to move people to generosity.

Approaching their task from this angle, we predict that the pastors of Methodism during this ensuing year will record highly creditable victories for the Kingdom thus bringing great joy to the heart of the Church. Now that the Fall Conferences are practically all over with and hundreds of pastors have received their appointments for another year, if they will set out first to intensify the spiritual life of the Churches, to make more keen their members' sense of dependence upon the Unseen God, vitalizing their sense of individual personal obligation to their fellowmen, desiring passionately the coming of the Kingdom in human relationships, there will be but little, if any difficulty in securing the financial response of such members in adequate measure.

The splind and unparalleled Chapter of benevolent giving written by the Colored membership of the Methodist Episcopal Church in the Annuals of American Church history is but an earnest of what this group can do and even of the greater releases yet to be made, when our American Christianity makes the appeal prompted by right motives.

AGREED

Considerable discussion arose among the Bishops at their recent semi-annual meeting in Atlantic City with reference to application of the new law regulating tenure of office of District Superintendents.

A wide divergence of opinion was reflected in the debates. One group held that the law was designed to apply to all ministers of annual conferences in the United States. Others held it applies to those only who were superintendents at the time of the enactment of the law; while others still held that the law is applicable only to the term of those superintendents on the district on which they were serving when the law was passed.

The merits of the case was not entered into by the Bishops in their discussion. It was evident from the beginning that this could be settled finally only by the General Conference itself. What was aimed at was avoidance of confusion in the law's operation and uniformity of administration in all the Areas of the Church. These ends will be admirably conserved by the final decision agreed upon viz.: a strict interpretation and application of the law in every area precisely as the law reads in the new discipline. Which means that the re-appointment of any district superintendent will be automatically regulated by his years of service on any district in his annual conference during the twelve years immediately preceding the contemplated appointment.

Such a conclusion is gratifying and will surely contribute to allaying much of the feverish anxiety manifest all through the Church against protracted tenure of office.

THE MESSAGE OF THE STABLE

There is such a wealth of beauty in the story of the birth of Jesus in the manger; the tenderest memories of our lives are so entwined with every word of the narratives in Matthew and Luke, that the very beauty tends to blind our eyes to the truth that the birth of our Lord in a manger is a symbol of what has happened again and again in Christian history. Jesus was born outside of the organized life of men, where such a thing should happen. In the life of Judea there was decent provision for birth. Such a thing ought to have happened in a home or an inn, but "there was no room in the inn". So God's unspeakable gift came into the world not in a regularly appointed place, but in a place entirely separate and outside of the organized life.

It is well worth remembering at the Christmas season that this strange thing happened not merely once at the birth of Jesus but has happened necessarily again and again when some new expression of the Spirit of Christ came into the world. When the channels through which such an expression should come, such as the Church and the religious community, have been blocked by deadness and preoccupation with less divine things. our God of infinite resources has sent His spirit into the world through many strange out-of-the-way "stables." Think of such a new incarnation of the Spirit of God as came into the world in the Wesleyan Revival in the Eighteenth Century. There was in the Church of that time an organized institution where such a new birth of divine life should occur. But "there was no room for Him in the inn"; no place for a new birth of religion in the cathedral or in the parish church. So, as on that first Christmas even in Bethlehem—Christ was born again in a stable. God's new gift to the world came outside of the regular channel —it came in the fields, along the highroads, in the public square.

So it was with that rising tide of Christian feeling which abolished the slave trade. The same is true of that effort for human welfare which came in the modern labor movement. When the industrial revolution swept over all England and hundreds of thousands of children and men and women were being cruelly sacrificed to the great god of the machine, it was not in the church that the first or strongest protest arose. The church was pretty largely busy about other things. There was no room for Him in the inn. Indeed the church was frequently on the side of the lords of capital, shamefully throwing its influence on the side of greed against human right. Again Christ was born in a manger. The authentic rebirth of His spirit in the protest against the crippling of life in industry came about very often in groups and in places far removed from the church

Is there any such rebirth of the Spirit of Jesus in our world today which we do not recognize? Is the mind of the Church so crowded that it has no room for new—and perhaps somewhat strange expressions of Jesus' great passion for men?

Southwestern Christian Advocate

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HALFORD E. LUCCOCK, Contributing Editor.
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A NEW COMMANDMENT I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.—John 13:34, 35.

We have given those ancient, beautiful words, "There was no room in the inn" a forceful application to individual life and we have done rightly. At each Christmas season we should sing again from the heart,

"O come to my heart, Lord Jesus
There is room in my heart for Thee."

May we not also be clear of eye and quick of heart to make room in the organized life of religion for every true expression of the Spirit of Jesus, so that God shall not need to come into the world always through a stable but may find room in his own house?

APPOINTMENTS OF THE ATLANTA CONFERENCE

Atlanta District

J. W. Queen, Superintendent; Atlanta, Ariel Bowen, H. E. Burns; Battle Hill, I. C. Cunningham; Central Avenue, P. H. Travis; Edgewood, C. H. Bridges, (supply); Oakland City, J. W. Bowlin; Rockdale Park, J. E. Cunningham; South Atlanta, C. L Johnson; Warren Memorial, J. F. Demery; Burns, J. W. Swain; Grantville, M. W. Burch; Hogansville Circuit, E. D. Adams, Luthersville Circuit, J. T. Wolfe; Marietta, N. J. Ross; Newnon Station, C. W. Adams; Newnan Circuit, R. B. Laster; Wallace Mission, Horace Phillips.

Griffin District

D. H. Stanton, Superintendent; Brooks, G. Y. Flemister; College Park, W. B. Wood, County Line, I. C. Rucker; Decatur and Lithonia, to be supplied; East Point and Hapeville, J. M. Daniel; Fayetteville, W. M. Bailey; Fairburn and Red Oak, N. J. Curington; Griffin, E. J. Kight; Griffin Circuit, R. T. Adams; Hampton, P. L. Inman; Jonesboro, M. M. Alston, Jonesboro Circuit, J. H. Scandrick (supply); McDonough, J. W. Tharpe; Oak Hill, J. H. Bridges; Stockbridge, B. F. Barkley; Williamson, L. F. Wise (supply).

Gainesville District

N. J. Crolley, Superintendent; Athens and Gilesville, W. M. Jones; Buckhead, O. T. Clopton (supply); Buford, William Strickland, Jr., (supply); Commerce, E. G. Newton; Covington, R. H. L. Eans; Duluth, A. L. Haygood; East Atlanta, W. B. Lester (supply); Elberton, J. M. Anderson; Fort Street, J. F. Dorsey; Foss Chapel, C. H. Adams (supply); Gainesville, H. L. Phillips; Hoschton, G. A. Hall; Lavonia, John Brower, (supply); Lawrence, W. A. Neely; Leo. H. C. Rucker, (supply); Oxford, W. E. Ector: Suwanee, E. A. Allison; Union Grove, L. W. Strickland; Centenary Memorial, N. A. Bridges.

Rome District

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IMPERIALISM ONCE MORE

One of the most disturbing actions in the world today—a rasping discord in the world's Christmas anthem—has been Great Britain's bullying treatment of Egypt during the last month. There are many elements in the British ultimatum to the government of Egypt only too unhappily reminiscent of the brutal ultimatum of Austria to Serbia which was the occasion of the World War. When the British ultimatum of Egypt is compared with the one of Austria to Serbia, a feeling of striking resemblance cannot be escaped. In fact in some particulars the British ultimatum goes further as an expression of force than that of Austria.

Of course, a strong protest on the part of Great Britain over the murder in Cairo of Major General Sir Lee Stack was justifiable and fitting. The demand that Egypt apologize, discover and punish the criminals, is defensible and customary. Many would doubtless defend the demand for a fine of 500,000 pounds. But there are other demands which are impossible to reconcile with Great Britain's repeatedly proclaimed aims during the war. Consider two of Great Britain's additional demands, for instance:

3. "Henceforth forbid and vigorously suppress all public and political demonstration."

7. "Withdraw all opposition to England's wishes regarding protection of foreign interests in Egypt."

Such unprecedented demands place Great Britain alongside of Mussolini and lend color to the fear that the unfortunate and outrageous murder in Cairo is being used to support political demands which are much more than the customary punishment and reparation.

It represents an almost barbaric attitude toward a weaker state and is one which any civilized nation ought to be ashamed. As one of the first actions of the new Conservative Government this Egyptian policy will spread alarm throughout the world. Men will ask, Are we to have a revival of the discredited and outworn imperialism which sneers at such idealistic ideas as autonomy for suppressed nationalities? This action is coupled with another one of alarming import. Mr. P. W. Wilson, writing on the British election—which has since been published in this paper, made the prediction that it would not be long before the Conservative ministry revived the Singapore Naval Base project. Mr. Wilson's prediction was fulfilled before the words were in print. It is earnestly to be hoped that the action of the British government toward Egypt is not a prophecy of a new cynical and materialistic foreign policy.

TABOO IT

(Continued from Page 2)

the asserting group. In his thought-provoking book, "Of One Blood," Dr. Robert E. Speer interestingly makes the point that historically every race has regarded itself as the superior race and has made its claim to such; and that "individuals of the race which is invited to accept inferiority, who are themselves on a level with the superior individuals of the superior race, are psychologically incapable of submergence in the racial menialism proposed for them, and the interest of the society to which they and the superior race alike belong will not be likely to acquiesce in the situation that would be produced."

The counter theory and the only one consistent with the scientific facts thus far disclosed is that of the Christian doctrine of human unity; the duty of reverence for all life especially that of the individual person. The unit and basis of Christian progress is the superb, supreme value of personality. Into this realm of values, considerations of skin or physical characteristics do not enter. Superiority is unequivocally in the realm of character, which may be predicted of some individuals of any and every race but not of all individuals of any race. Let us then taboo this glib, garrullous talk of race superiority based on purely physical marks.

Personal and General

Bishop M. W. Clair will hold the Mississippi Conference of the New Orleans Area and one of his Conferences, the Central Missouri, will be held by Bishop R. E. Jones in turn.

On the personnel of membership on the New Consolidated Board of Education appear the names of Bishop R .E .Jones, President L. M. McCoy of Rust College and Professor W. J. King of Gammon Theological Seminary.

PROCEEDINGS OF THE NORTH CAROLINA ANNUAL CONFERENCE

The North Carolina Annual Conference held its 66th Annual Session October 29-November 2, in Addie's Chapel, Marion, N. C., the Rev. R. Smith, pastor, with Bishop W. P. Thirkield as President.

From all parts of the old North State the brothers of the North Carolina Annual Conference came up to Marion, N. C., to render the reports of their year's work in their various local charges. This set of heroic men had done a magnificent work through the past year. Their reports showed advancement along every line of endeavor in which our church is interested. The District Superintendents who are our natural leaders, have been instrumental in the success thus atained. The clear note of evangelism which was sounded by Dr. Pass was a clarion call to duty and awakening. World Service, By Dr. Ashe, was convincing and inspiring. Education, by Dr. M. M. Jones was illuminating and far-reaching. Finance, by Dr. P. J. Cook was statesmanlike in every detail. On the 28th, the men of the North Carolina Conference organized by electing the Rev. J. A. Baxter Secretary, R. W. Winchester, Treasurer. The Rev P. I. Wells, Statistician, and the Rev. R. G. Morris, reporter. Our Bishop in his initial Address set the pace for the Conference. The local church extended to the Conference through the Mayor of the city a most cordial and hearty welcome. The words which he spoke to the brothers of encouragement and sympathy were much appreciated by the visiting brethren.

Forty-one Years of Service

It was indeed inspiring to all who were present to see Bishop Thirkield's face and recognize that in his personality was written forty-one years of sacrificial service in Methodism and for the darker groups especially. He is indeed a friend of the old heroic, patriarchal and federal type. Forty-one years ago he came to us as a young man full of zeal and enthusiasm for the cause of Methodism and the Negro. In those early days he served as President of Gammon Theological Seminary and today he looks with pride and joy in the faces of his boys whom he taught years ago. North Carolina welcomes him as their Bishop this quadrennium and pledges him their loyal and unstinted support. One new feature the Bishop introduced which had a great effect on the Conference and which has since sent a thrill down through the Churches was the organizing of a Conference choir of the Ministers themselves and all through our session, this choir rendered music which was uplifting, inspiring and holy. Each morning the Bishop opened the service by impressing upon us the need of high, holy, spiritual singing led in our churches by the ministers from the hymn book. This gave tone, flavor and inspiration to the whole day's service. One of the outstanding features was the appointment of the Rev. J. A. Baxter, pastor at Asheville, N. C., to the District Superintendency of the Winston District to succeed Dr. P. J. Cook. Dr. P. J. Cook had served six years as Superintendent of the Winston District, with credit and honor. He had lead this great District as a general through six years of unprecedented success. And with honor he leaves the Superintendency to his successor. Dr. J. A. Baxter was a great pastor and came to the Superintendency by reason of his splendid achievements. Our brothers agree that our Bishop showed statesmanlike foresight in promoting Dr. Baxter to this position of trust and leadership.

Visitors: Our Conference has been especially blessed with having some of the most distinguished men in our Church to visit us and speak to us sometime during our Conference session. Among the distinguished visitors who were present at our session were Dr. W. A. C. Hughes representing the Board of Home Mission and Church Extension; Dr. Newland representing the Board of Hospitals and Homes; Dr. L. H. King representing the Southwestern Christian Advocate; Dr. Baxter McReary representing the Board of Education.

On the first night of the Conference Rev. Ziegler presided. After the opening services he presented the Rev. R. T. Weatherby who brought us a thrilling message on evangelism. With fervor and zeal did he plead with the men of the North Carolina Conference to open the doors of their Churches to new Methods of Evangelization. Dr. Weatherby is a member of the North Carolina Conference. He came to us therefore more as a brother beloved than as a representative. On the second night of the Conference Rev. Petty presided. In his own peculiar way he put across a most unusual program. Dr. Newland gave us a most excellent speech full of inspiration and power on Methodism in the field of Medicine. Following his address Dr. Baxter McReary represented the Board of Education and in his characteristic fashion brought us facts dressed in language of eloquence. This being Hallowe'en night Dr R. T. Weatherby as interlocuter got the floor and called for Dr. L. H. King to deliver his incomparable address on the New Negro and the New Day. The proposition was made that if $50.00 was raised we could hear this address. The money was raised and 50 subscribers were gotten for the Southwestern Christian Advocate and Dr. King spoke that night to the amazement and the satisfaction of all present. Never such a thing as this has happened before at this Conference for it was long after midnight when we adjourned. But we were repaid for the time spent.

Entertainment: All of the agencies in the town of Marion conspired to make our stay most pleasing and pleasant. This we appreciate. The members of Addie's Chapel and the friends spared no pains in taking care of the Conference. Everything was done in abundance and with a smile. The Rev. R. Smith deserves great credit for the work which he has accomplished in his parish in the past year. He is one of the oldest affective elders in our Conference, and yet in the last year he has erected a most magnificent church which is a credit to the town. He has built a strong pulpit for our Conference and this done at this period of his life. What Great Things God Can Bring to Pass Through His Servants! The people have co-operated with Brother Smith in success, and they deserve commendation for the work they have done. This session of our Conference was most inspiring both for achievements and for plans. On Sunday morning our venerable Bishop preached a heart-felt and soul-stirring sermon and the vast Congregation was tremulous with emotion at the words which fell from his lips Many a soul was stirred, many a hope revived, many a burden lifted and souls saved, because of the great message which came to us through his service. After the reading of the appointments and the appointing of the District Superintendents, the Brothers disbanded to their various charges with a resolve to do their best, God being their helper.
—R. G. Morris, reporter.

CLARKSDALE DISTRICT CONFERENCE

The second session of the Clarksdale, Woman's Home and Foreign Missionary Convention, and District Conference convened in the M. E. Church, Gunnison, Miss. November 18-23rd, 1924, The Rev. Dr. J. M. Marsh, District Superintendent presiding.

Each of these conventions held interesting sessions, with strong delegations, well prepared papers on various subjects were delivered by delegates which greatly inspired those present. These conventions played well their part financially.

Organization of the conference: P. A. Lemon was elected secretary and reporter; C. W. Evans, statistician; The secretary called the roll of pastors; all were present, and rendered splendid reports. Timely talks and addresses were made by the Superintendent and others which kept everything tuned up to a high tension. Fine addresses of welcome from the various churches of Gunnison made us feel perfectly at home.

Visitors: Prof. R. H .McAllister, business manager of the Southwestern Christian Advocate was present, and ably represented this great paper and secured quite a nice list of subscriptions. He is the right man in the right place and destined for a great future in the uplift of the race.

Dr. L. M. McCoy, President of Rust College spoke of the work of this institution which showed great advancement. We are proud of these heroic sons of the race given to us by the church which are emblems of a silver lining in the clouds that speak of a brighter day.

The district is in fine shape under the leadership of Dr. Marsh, the pastors are loyal, and are playing the part of heroes in trying to meet the call of the great church in putting the programme over. The following preached strong and convincing sermons,

Revs. Z. T. Powell, H. L. Jones, C. W. Evans, A. B. Bluett, P. H. Jackson, A. L. Hickman, F. H. Henry, J. H. Benjamin. A. L. Hickman was recommended for reception on trial. Brother M. L. Ross had everything well in hand and royally entertained the conference. The next session will meet in Mound Bayou, Miss.—P. A. Lemon.

THE STATE FEDERATION OF COLORED WOMEN'S CLUBS HELD ANNUAL MEETING IN YAZOO CITY

The State Federation of Colored Women's Clubs met in Yazoo City in annual session October 29 to 31. It would have been difficult to have selected a more splendid set of women from the national body, and every person attending the business sessions felt proud of their deliberations. The business sessions were presided over by Mrs. Lawrence C. Jones, State President. Business meetings were held in Bethel A. M. E. Church, and public meetings were held in St. Stephen's M. E. Church. The President's message was read to a packed house Wednesday night to the delight of all present. Mrs. Jones is a big hearted, cultured, rare gem of a woman; and to see her in action is to appreciate this fact.

These women had on exhibition a splendid collection of hand and needle work. Mrs J. C. Johnson, Second Vice President, had charge of the exhibit. Music was furnished by the Yazoo City High School.

Other outstanding numbers on this first public program were the several splendid addresses of welcome, among which was an address delivered by Prof. Weber, Principal of the High Schol. The musical stars were, a young lady from the Prentiss Industrial Institute, and Mrs. Eliza M. Coleman. In the election of officers, the Australian method of balloting was used. We of Yazoo City and especially St. Stephen's M. E. Church feel gratified that the highest honor in the gift of the state comes to our own Mrs. L. T.Miller, so deserving and so refined. Other elections were as follows: First Vice President, Mrs. J. E. Johnson, Mrs. M. M. Hubert, Financial Secretary. Mrs. L. J. Rowan, Corresponding Secretary, Mrs. L. C. Jefferson, Treasurer, Mrs. M. C. Booze, Parliamentarian, Mrs. W. J. Wade Foster, Chairman Executive Board, Mrs. L. T. Hubert, Head Educational Department. Next session goes to Meridian.—W. L. T.

MILK AND NEWSPAPER

Should the Newspapers be Pasturized

J. T. B. Smith

"Early every morning at the doors of thousands of people we see a milk bottle and at its side, or somewhere near, a newspaper Both will enter the homes of the people that morning. The milk is pasturized, tested and must be guaranteed pure for the body. But what about the newspaper? We have no guarantee when it enters our home that it is as clean and as healthy as the milk, but its contents are put into the sacred precents of the minds of ourselves and family, where its workings are more potent and forceful in our lives. One enters the body and Christ has said, 'That which enters the mouth does not polute the man, but that which enters the mind may polute it.'

"Thank God that there are a larger number of publishers and editors who realize their great responsibility in their business of printing and distributing—who realize their moral and spiritual responsibility to their readers. Man does not live by bread alone but very much of his living is influenced by what he reads.

"Thank God there is more church news than ever in the press, and the time is near when religion will control the editorial and news of our newspapers. When the church editor will be the most powerful factor in the making of a newspaper, when church news and activities and articles on religion and peace will be more prominent than the society, sporting or business news."

CHRIST IN THE NATION'S CAPITAL

By H. E. Woolever, Editor
The National Methodist Press

The song of "Peace on Earth, Good Will Toward Men" which rang through the hills of Judaea has been echoing through the halls of the great Senate Office Building in Washington, during the present month. The presence of the Prince of Peace was no more manifest to the soldiers on the fields of Flanders than he has been during certain conferences held recently by those who are seeking to realize the spirit of peace among the nations of the world. This was especially true in a recent conference held in the office of one of the leading United States Senators where the mountains of difficulties which had seemed to stand in the way of the United States ratifying the World Court were being dissolved. There was an inescapable sense of Christ's standing at the end of that conference table giving His sanction to this effort toward universal peace.

The secular press plays-up with such emphasis the unworthy activities in legislative halls that to some it scarcely seems possible that anything wholesome and Christian ever engage the attention of legislators. Often while the press is making a great hue and cry about some events that scarcely cause a ripple at the Capitol, deeper currents are bearing on toward port ships laden with the highest aspirations and hopes of the people. It may have been inferred already that the writer is convinced that this Christmas season finds conditions at Washington more favorable for realizing the spirit of the Prince of Peace, than has been the case for many years. This is true, for those who bear gifts for the Saviour of the World are now in places of power in Washington.

World Court a Means to Peace

Ever since the catastrophe of 1914-17 there have been constant prayer and effort for the establishing of some means of permanent peace. Hatreds, jealousies and petty partisanism have thwarted many promising efforts. The personal anomosities of mortal men have held in check great movements which would have blessed all mankind. Although, those who hope for great blessings from the League of Nations, are now convinced that for some years the United States will not be a party to that League; yet there is another unusual opportunity presented for those who seek to end conflict among the nations. This is the Permanent Court of International Justice.

Very definite steps towards relieving the world of militarism were taken in calling the International Conference on the Limitation of Armaments in Washington in 1921. By this, though the statesmanship and wisdom of the Secretary of States, Charles E. Hughes, an epoch-making advance was taken toward peace. The instruments of warfare, the possession of which tends to add an incentive rather than discouragement to conflict, were greatly reduced. It is pertinent to recall here that in 1899 when an effort was made to establish an international court of arbitration, the German spokesman. Colonel von Schurtzenstein, said "Germany has an invincible army which is ready to fight at the drop of the hat. It will have nothing to do with this arbitration which is simply a means of letting the other fellow get ready." And England said practically the same thing, declaring its navy equal to the navy of any other two countries. When nations were thus waiting and ready to settle disputes by military force, pacific methods leading to peace had little opportunity.

The severe penalties resulting from the World War and the constructive efforts of the Washington Conference have materially changed conditions from those existing a quarter of a century ago. Today all high-minded statesmen are searching for methods of settling international disputes by judicial processes rather than by brute force.

Permanent Court of International Justice

Whereas, on the one hand, a significant advance may be made in lessening one type of armament, on the other hand, the ingenuity of nations is constantly at work devising more terrible means of human destruction. What it might have required a powerful navy months to accomplish in 1914, may now be carried out by the use of aeroplane and poisonous gas in a few hours. The imperative need in the field of international relations is adequate means for dealing with issues which might otherwise lead to war. The people of the United States, in keeping with the tradition of this nation, have urged the establishing of a permanent international court as a means to this end. In 1899 Secretary Hayes instructed the American delegates to the first Hague Conference to present a plan for an international court of permanent character. The time, as indicated, was not propitious; but again in 1907 Secretary Root instructed our delegates to hring about "a development of the Hague Tribunal into a permanent tribunal composed of judges who who should have adequate salaries and who

are judicial officers and nothing else, and have no other occupations and who will devote their entire time to the trial and decision of international cause by judicial methods and under a sense of judicial responsibility."

If that idea had been realized in 1907 the history of the past decade would not be red with the sacrifice of 26,000,000 lives.

In that second Hague Conference the foundations of the proposed permanent court were so "broadly and firmly laid" that President Roosevelt in his message to Congress said " substantial progress was made toward the creation of a permanent judicial tribunal for the termination of international causes." He intimated that the great difficulty was the means of selecting judges, but said "this is plainly one which time and good temper will solve."

Time did bring about the establishing of an International Court of Justice, and a cardinal American policy seemed about to be accomplished. It happened, however, that the one who found the solution of the difficult problem of selecting judges, was not a member of Mr. Roosevelt's party, although he was a great American. One of the provisions of the Covenant of the League of Nations was that that body should find a means of establishing such a court. It was the hand of a noble Democrat who inserted that provision, and it was no less a distinguished Republican than Elihu Root, Secretary of State in the Roosevelt Administration, who carried out the details of that provision. Ex-Attorney General Wickersham, representing the American Bar Association, in pleading for ratification of the Permanent Court before the Senate Foreign Relations Committee, said; "You know who wrote this document. It was largely written by Elihu Root, the foremost American statesman in international affairs in many years."

Objections Overcome

Some of the objections which some of the opponents have made to the World Court, have come from the bitter struggle over the League of Nations. However President Harding, President Coolidge, Secretary Hughes, former Secretary Root, and many others representing the highest legal ability have declared that the World Court is safeguarded from all entanglements with the affairs of the League of Nations. When the Secretary of State was asked how this objection might be met, he gave this statement as a reply to the objection.

"The Permanent Court is an establishment separate from the League, having a distinct legal status created by an independent organic act. Careful provisions have been made to secure the independence of the Court and to safeguard the appropriate discharge if its functions as a judicial body in accordance with accepted judicial standards."

Mr. Wickerham, who was the Attorney General in the Taft Administration, after naming a number of noted authorities who had met all the objections raised by those who had feared that the ratification of the World Court would lead this country into the League of Nations, said to the Committee on Foreign Relations. "If you will not be convinced by these, you will not be convinced though one arose from the dead to say that this is **the message of peace."**

America On Other Side Of Road

The United States, which has played such a large part in binding up the wounds of those who have been victims of horrors committed on the Jericho road of international conflict stand apart in this respect from those who would rid this road of its dangers. Forty-seven nations have signed the World Court protocol and the United States, the nation which for decades has sponsored a World Court plan now stands alone as the one great nation eligible to sign the convention, but has not. Her companions in this respect are: Ethiopia. Guatemala, Honduras, Irish Free State, Nicaragua and Peru. No wonder ex- Secretary Root has said, "Manifestly the presumption is in favor of the United States supporting the court. Both self respect and self interest require that the United States should stand by its own policy. We can not decently urge the creation of such a court as this upon the rest of the world through a long series of years and then repudiate the court when they consent to it unless we offer some adequate reason."

New Leadership and New Hope

It is scarcely possible for those not in close touch with Congress to appreciate the changed spirit which has come over the Senate with the advent of its new leadership. It is this fact which gives the greatest hope for early ratification of the World Court.

The controversy which raged over the League of Nations has played a heart-breaking part in the United States' program for World cooperation. The principal exponents of the two theories concerning the League of Nations have passed from the stage. Time has shifted the scenes and a new type of leadership appears. We now find a Republican President, tactfully but persistently pleading that the United States support the World Court. The Senate leader is the Hon. Charles Curtis of Kansas, whose leadership will be characteriezd by his desire to know and achieve the people's will. At the head of the Committee of Foreign Relations is Senator William E. Borah from Idaho, a statesman who reflects the independence of the Northwest, and possessed with a passion for the outlawry of war. Al though he has been an outspoken opponent of the League of Nations, we are convinced that he sees the way to ratification of the World Court without League entanglements, and that he will interpose no barrier to the World Court's receiving its just consideration on the floor of the Senate.

President Coolidge in his two annual messages has urged adherence to the World Court with certain reservations which in no wise depreciates the strength which our adherence would bring to the court. He is backed up by his able Secretary of State. The situation now existing is more favorable for the support of the International Court than at any previous time. However, the circumstances are peculiar in that this Republican Administration proposal is assured of almost the unanimous support of Democratic senators. This is not a political question, but a moral and world-problem of too great significance to allow undue delay or partisan tinkering. It would not seem possible that Republican support could fail to furnish the two-thirds vote necessary for ratification, but public opinion on this question should be so evident that failure will be impossible.

(Continued in next issue.)

"I LEAVE EVERY CENT"

Rabbi Stephen S. Wise a few days ago gave utterance to a forceful, honest and stinging word about selfishness which ought to be read by everyone making a will, for it says a needed word which is too often forgotten. He was speaking of selfishness and criticizing people whose charitable bequests are painfully meagre in proportion to their income. Then he added, "I would respect a man who had courage to proclaim in his will, I leave every cent to my wife and children—let the rest of the world go to hell." That seems a cruel and brutal thing to say. Yet it exactly expresses the real attitude of many people who die and leave considerable estates entirely to their own families. Such a frank statement as that of Dr. Wise throws into clear light the selfishness of such an act.

"A TEMPORARY CHRISTMAS"

The president of the Association opposed to Prohibition gave utterance recently to an expression which he doubtless used unwittingly but which unfortunately represents a very widespread attitude to Christmas. He expressed himself as opposed to the prosecution of a certain man just at Christmas time on the ground that Christmas is "a time when we *temporarily* (the italics are ours!) suspend un-Christian attitudes, to be taken up again after the holidays, or perhaps, if there is great urgency, on December 26.

Too often the fine sentiments of our Christmas anthems are discarded just as the Christmas tree finally makes its way out into the back yard to the ash can. A bedraggled Christmas tree sticking out of an ash can is one of the most pathetic sights one can witness. But it is a gruesome symbol of discarded Christmas ideals of charity, of tolerance and love. The task of the Church of Christ is just to change Christmas from being a temporary suspension of Un-Christian feelings into the normal habit of our minds. The terrible cynicism of Bliss. Carmen's poem "Grass" expresses this temporary Christmas business. When the grass wonders what the music in the church means, the birds explain:

"They're praising God on Sunday
They'll be ali right on Monday
It's just a little habit they've acquired"

Henry Van Dyke asks, "If you can keep Christmas for a day, why not always." Why not?

CHRISTMAS DAY IN BETHLEHEM

By Dexter Morris

An American traveler once asked J. J. J. Tissot, the great Biblical painter, what things were most worth seeing in Bible Lands. Tissot's reply was: "Two things, if you have time to wait for them,—a rain bow over Mount Ararat, and a white Christmas in Bethlehem."

The rare occurrence of a rainbow arched over the twin peaks of Ararat has been viewed by few travelers from the West. Bethlehem is snow-clad at Christmas-time only about once in twenty years.

Tissot saw a white Christinas in Bethlehem in 1897, the same phenomenon did not recur until 1922.

Even without the snow, a pilgrimage to Bethlehem has an obvious appeal to the imagination of the traveler at Christmas-time. On this one day, the attention of millions of people throughout the Christian world is focused on this obscure Palestinian village. In a unique sense it is, for the time-being, the center of the thought and heart of the civilized world.

Bethlehem is a town which shows itself differently at different times and seasons. I have visited it a dozen times, and on each occasion I have found a new Bethlehem. It has a varying appearance and spirit at morning and at evening. Its mood changes, even with the mood of the visitor.

Some time Bethlehem appears to the traveler as no better than its neighbors, —a mere Oriential village of dusty streets and dingy people. On other occasions it raises its head proudly and amazes the beholder with an air of smartness, its streets blown clean by a wind from the hills, its limestone houses gleaming in the sunlight, its terraced garden green and sleek,—all seeming to befit a city "set upon a hill", its altitude being half a mile above the track of the steamers in the roadstead at Jaffa.

Bethlehem Under the Snow

You have not seen Bethlehem at its best unless you have seen it snow-clad. Tissot was right. Such moments are rare, but beautiful. The terraced hillsides and the flat-roofed houses lose their customary harshness, the square rocks and ugly stones are softened, the gnarled olives become graceful groups of white statuary. And over all is the slangting light of the winter sun, with its long gray shadows. Even the ugly masses of the Church of the Nativity are transformed into a cathedral whose every corner is draped in delicately carved masses of white.

Christmas is a variable feast in the Near East. The Eastern churches celebrate it according to the Greek calendar, thirteen days later than the date observed by the Roman church and by the Protestant communions of western countries. The reform of this obsolete Greek calendar will be one of the eventual results of the world war, for the civil authorities in both Greece and Russia have already officially adopted the western system of dates. But the churches, always conservative, still hang back, and it may yet be a long time before the Eastern church calendar coincides with ours. At present the West observes Christmas on December 25, the Greek Christians on January 7, while Armenians concentrate their festivities around "Baptism Day", January 19.

On December 25, therefore, the observances and festivities in Bethlehem are all under the directions of the Roman church, which claims about one-half the 10,000 popu-



Shrine in the Church of the Holy Nativity which marks the traditional site of the birthplace of Christ.

lation of the town. Hundreds of pilgrims and tourists come down from Jerusalem on foot and by auto for the Christmas religious services, which begin on Christmas Eve and last until nearly three o'clock in the morning of Christmas day. The church is crowded with worshippers, peddlers, curiosity seekers and tourists.

The Christmas Ceremonies

The Christmas Eve services culminate at midnight in a procession wherein the priests carry a waxen image of the Child, dressed in cambric and lace, up and down the aisles while the congregation sings the Gloria in Excelsis on bended knee.

For the priests and prominent guests the observance begins in the afternoon of the day before Christmas, when they go out through the town to the tomb of Rachel to meet the visiting prelates and dignitaries from Jerusalem. The senior Bishop, after opening exercises at the Convent, enters the Church and descends with great formalities into the Grotto below, carrying the sculptured image of the Christ Child. In the Grotto a priest takes the image from the Bishop and deposits it in the recess where a silver star marks the place where Christ was born.

When the chanting priests reach the words, "And suddenly there was a multitude of the heavenly host, praising God and saying," the whole body of clergy and congregation take up the chant, "Glory to God in the Highest; on earth peace, goodwill to men."

After further recitatives and prayers, the procession returns up the stone stairs to the body of the church, where additional ceremonies take place. Down below, at the Altar of the Magi, there begins a series of masses which continue until late in the afternoon of Christmas Day. There are also several day-time services in the convent church of the Franciscans.

But for the peasantry, the religious part of the observance is finished at midnight and Christmas-day itself is a round of jollification and feasting. There are no turkey dinners in Bethlehem, so far as I could learn, but everybody has plenty of rich Christmas pastry, and in the more prosperous households there is roast pigeon stuffed with young wheat.

Buclava, a honeyed pastry, is a Christmas delicacy which seems to be peculiar to Bethlehem. They are bonfires in the streets all day, and the children prepare baskets of colored eggs, decorated with clever representations of the Manger scene, or of the Wise men arriving from the East. Even the Moslem inhabitants of Bethlehem—they are very few in number—join in these Christmas festivities,, justifying themselves with the declaration that their religion ranks Christ as one of the great prophets.

To the American visitor, his first view of Bethlehem is sometimes disappointing. He has perhaps expected something more showy and elaborate. He finds that Bethlehem is today, as it was 1900 years ago, only a simple country village on a hillside, where caves



BETHLEHEM UNDER THE SNOW

The above is a rare view of Bethlehem for the town is snow clad at Christmas time only once in about twenty years.

are used for stables and most of the population are artisans and shepherds.

Christ Forgotten in a Commercial Scramble

The village square is surrounded with poor little shops and crowded with the miscellaneous traffic of an inland Oriental town. Beggars are numerous and persistent. The would-be-guides and vendors of souvenirs are as impudent as in Cairo or Damascus. The stranger is a target for a crowd of men and boys who follow him into the church, offering their services as guides, demanding baksheesh or urging him to invest in pearl beads, trinkets or postcards. Even in Bethlehem on Christmas day, Christ is forgotten by his own people in their insane passion for business.

The outside appearance of the Church is also disappointing. Its once magnificent entrance is gone, and its doors were long ago walled up for protection against surprise attack, so that there is now only a low and narrow opening for the worshippers. But the interior is undeniably impressive, and the grottos below are realistic and convincing. The mere age of this structure commands respect: it is the oldest church in Christendom, parts of the present structure dating back to the year 330.

It is not strange that at Bethlehem the stable of the inn should have been a cave. The inquisitive traveler can find many caves so used by the neighboring peasantry today, and even some caves which have been crudely walled up to serve as cottages for the family as well as the animals.

The Grotto of the Nativity in the cellar of the Church is an irregular four-sided room about 38 feet long and ten feet high. From the roof are suspended fifty silver lamps, of which one-third belong to the church of Rome, one-third to the Greeks and one-third to the Armenians.

A simple altar of white marble serves for the celebration of the mass. Beneath it, like a fireplace beneath a mantel, is a recess which is the traditional site of the birth of Christ, the spot being marked by a large silver star bearing the Latin inscription, "Here Christ was Born." Above the star within the fireplace, hang fifteen silver lamps which are kept burning night and day.

Opposite the recess of the silver star is another niche, marking the traditional site of the manger, where a block of marble takes the place of a cradle. Beyond is an altar dedicated to the Three Wise Men. Two British soldiers are stationed here, in the place formerly occupied by a Turkish sentry, their missions being to preserve peace among the rival sects.

"British visitors are usually shocked by the presence of these soldiers in the place which surely ought to be the abode of peace," remarked one of the priests to me. "But, while nothing has ever occurred since they have been on duty, many of us think it a wise precaution."

Since he had started the conversation, I ventured to ask him a question which is typical of American travelers the world over "Is there anything of peculiarly American interest in Bethlehem?"

"Of course your countrymen have always been generous contributors to the charities here and to the support of the churches," he replied, "but there are two or three things about Bethlehem which few Americans seem to know, and yet which connect the town quite intimately with your country.

American Interests in Bethlehem

"First," he said, "there is a group of American orphans supported by the Near East Relief in Bethlehem through contributions from the town's namesake city of Bethlehem, Pennsylvania. Ten thousand dollars a year is now sent from the Pennsylvania steel city for this purpose.

"Secondly, America furnishes the raw material for most of the pearl beads and sacred souvenirs which are sold in the shops and at the doors of the church. Manufacture of these pearl carvings has been the principal industry of the town for five hundred years. Formerly the pearl was brought from the Red Sea, but in recent year a better and cheaper quality has been obtained from Muscatine, Iowa, being the same fresh-water pearl that is widely used in the United States for buttons. Incidentally, one of the most objectionable features of the carving industry, as it is practised in Bethlehem, is the fact that each workman makes but a single part of a cross or rosary bead, thereby becoming nothing but a human machine; a criticism which has frequently had its counterpart in studies of the modern factory system in America.

"A third connecting link between Bethlehem and America is, the fact, by no means well-known in this country, that the first Christian ruler of Bethlehem since the year 1229, when the Crusaders held sway, was an American, Captain T. N. Camp of New Concord, Ohio. He joined the British army early in the war and was an officer in the Intelligence Department when the British entered Palestine. He was stationed in Bethlehem as governor of the town in 1918, and remained there for several months, until his duties were taken over by the military governor of the district."

THE OUTLOOK IN GREAT BRITAIN

By P. Whitwell Wilson

For five and possibly ten years, Great Britain will be governed by a Conservative Administration which begins its career with an unchallengable majority of 200 and a division in the House of Commons. This result of the General Election, just concluded, has been followed by a rise in sterling currency and by a sympathetic buoyancy on the Stock Exchange in London. And throughout the British Empire, there is doubtless a feeling of relief over the fact that, in this drastic fashion, the deadlock at London has been resolved.

Ramsay MacDonald's Great Achievements

That James Ramsay MacDonald has failed as Prime Minister, is obvious, but there are reasons for regretting the magnitude of his fall. At the Foreign Office, MacDonald did much to appease the passions of Europe. By attending the -League of Nations with M. Herriot of France, he prepared the way at Geneva for a conference next year on disarmament. And while it was Russia that caused his ruin, we must not forget that he could have ignored Russia. It was not alone the pressure of his Socialist supporters that drove him to Moscow. He knew, as Herriot knows, that as long as Russia is an outlawed nation, equipped with a Red Army, there can be no sense of security among the smaller powers in eastern Europe. Whether Russia be a Czardom or a Soviet, she must be included in any scheme for limiting the preparations for war on land.

Perils of Big Conservative Majority

If Prime Minister Baldwin's success had been less sweeping, he would have had to depend on an alliance with the Liberals. It is said, for instance, that the office of Foreign Secretary would have been offered to Viscount Grey of Falloden. But as matters stand, the Government and the party behind it is solidly Conservative. In such a situation, there is a certain peril. If the Labor Party has its Socialists and Communists, the Conservative Party is not less afflicted with militarists and Die-hards.

We shall hear demands, once more, for a naval base at Singapore, for a heavy program of naval and aerial construction, for preferential tariffs, a stiff upper lip against Russia and a firm grip on India and Egpyt—which attitude, taken as a whole suggests a dependence on force rather than on the good faith, embodied in the League of Nations. Moreover, it only too possible that the sensational denouncement in Britain may have shaken the ever insecure administration of M. Herriot in France. And without the France that put Prime Minister Herriot in power, a constructive peace in Europe is impossible. If the return to Baldwin should provoke in Paris a return to Poincare, the sequel might well be singularly disappointing for those who have hoped to limit armaments.

Britain Does Not Want Reaction

The fact that Britain has dismissed MacDonald, does not mean that Britain wants reaction. Despite the result of this election, the swing of the country is still towards the left. The extreme Tories will press their plans on Baldwin. His place in history will depend on his bility to resist them. It is a liberalized Conservatism that will win through, a policy of housing, education and peace, not tariffs, and, above all, not an attempt to seek safety amid the storm in a restored House of Lords. Baldwin's accession to power has been welcomed by the captains of British commerce. They think that they now have ahead of them a spell of political stability. It will be for them to demonstrate to the workers that, without resort to Socialism, it is possible to house, to feed, to employ, to educate and to amuse a crowded and industrial community. Baldwin himself has been talking about a reduc-

tion in the high cost of living. We shall see whether he can achieve it. For politics in Britain are today the butter on the bread And it was the women over thirty—the housewives—who gave Baldwin his majority. They are—they have to be madonnas of thrift.

Liberals Versus Labor

While Russia was the occasion of MacDonald's fall, it was not the cause. If there had been no Russia on the map, his fate would have been not less speedy and decisive. He had a great opportunity of promoting the peace of the world and the more abundant life of the people. But, to the dismay of his colleagues, for instance, Snowden, Thomas, Henderson, Clynes and Sidney Webb, he subordinated all such aims, whether domestic or international, to his lifelong and not very creditable passion for destroying British Liberialism. It may be that, thirty years ago, Labor had a reason for impatience with the Liberal leaders of the Manchester School who preached the gospel of laisser faire. But if today there is a criticism to be passed on Liberalism, it is that Liberialism has surrendered too much of its prestige to Labor. It was the self-effacement of the Liberal leader, H. H. Asquith, which alone enabled the Labor Government to take office. And it was Asquith who last month tried at the eleventh hour to save MacDonald as he rode headling to his fall. Yet Asquith at the age of 72 years —the Prime Minister to whom the workers owe Old Age Pensions and Industrial Insurance—was driven by Labor into private life, receiving from the Labor candidate himself at Paisley his constitutency, an apology for the result of the poll.

Labor Party Split

At the moment, the Labor Party is split to its foundation. The leader is still MacDonald. His hold on the rank and file can only be described as Gladstonian. But, behind MacDonald, lies a raging conflict between the anti-Liberals, led by John Wheatley of Glasgow, and the pro-Liberals, led by Thomas, Henderson, Snowden and Clynes. The anti-Liberals deny that they are Communists. Indeed, they took the precaution—as it proved, the vain precaution—of expelling the Communists, before the election, from the ranks of the Labor Party. But, while opposing Cummunism, they are fanatics in their friendship for Russia. Mere recognition of the Soviet Republic is not enough for them. They insisted on MacDonald signing a treaty with Russia which treaty was only signed by the Russians themselves because it included a large guaranteed loan of British money. On the very day that this treaty was concluded, the Cabinet also acting under anti-Liberal pressure withdrew a prosecution against the Communist editor, Campbell, who had published appeals, calculated to seduce soldiers and sailors from their loyalty. And on the day after the King had been advised by MacDonald to dissolve Parliament, there was seized a document purporting to be signed by Linovieff, the head of the Third International at Moscow, which document instructed British Communists to do precisely what Campbell had been trying to do —namely, to foment revolution in the armed forces of the Crown and establish in England a Red Army. This document, if genuine, was clearly a flat breach of Russia's pledge to refrain from propaganda in Britain. And it was in MacDonald's hands at the very moment when he was vigorously campaigning on behalf of a treaty with Russia which was to furnish a loan—virtually a gift—of two million dollars at the expense of the British taxpayer.

The reply of Russia is, bluntly, that the note is a forgery. That is always the reply of the Soviet Republic when apparent propaganda is exposed. Some royalist at Riga is responsible. It is enough to say that the British electors preferred to accept the view of their own Foreign Office that the communication was authentic. Apart from any other circumstance, the Communists were breaking up public meetings, singing "The Red Flag" and otherwise doing their utmost to strike at the foundations of the Parliamentary system. They were thus acting precisely as they had been told to act by the "very secret" instructions, issued from Moscow.

A victory for Conservatism does not mean, then, that Britain has solved her problems and may now rest on her oars. On the contrary, with Mussolini despairing of the Parliament in Italy and with Leninism destructive of a Parliament in Russia, it is for Baldwin in London to show that, properly led, a Parliament can fulfil its functions.

A JOURNALIST "SIZES UP THE PREACHER"

By Arthur Pierson

Not in a great many years has religion been the front page topic in the newspapers which it has been for the past two years and is today. The so-called "Fosdick case" has rivalled the World Series in interest and attention. Last year the series of sermons by Percy Stickney Grant was covered by the newspapers with the thoroughness usually reserved for prize fights.

This year the subject, "The Church and War", has been a continuous theme, always good for a column a day. It is the observation of constant newspaper readers in all parts of the country that more sermons are being published today than in recent years. The magazines are full of religious articles of all sorts. Even should all other phases of religion lose interest temporarily, the magazines have one faithful standby to which they can always turn with the confidence of awakening interest—a symposium on the subject, "Why I Don't Go to Church" or a series of articles on "What's Wrong with the Church?"

Not all this publicity has been helpful. A great deal of it has been based upon unfortunate controversy. Nevertheless the interest and attention is unquestonable testimony to a deep and reviving interest in religion and in the Church.

One interesting evidence of this journalistic interest in the Church is the volume of pen pictures of great preachers, written by a veteran newspaper reporter of high standing and ability, Mr. W. G. Shepherd, famous as a war correspondent. The book is entitled "Great Preachers as Seen by a Journalist" just published by the Fleming H. Revell Company.

An "Octave" of preachers

Mr. Shepherd's eleven chapters are interviews and estimates of eleven of the best known preachers in the United States. They are a combination of interviews and descriptions which would correspond to that near-view which is known in the 'movies' as a 'close-up.' He has included men of many minds, ranging all the way from John Roach Stratton to Charles E. Jefferson—quite an octave to stretch.

The chapters are written in popular news paper style but contain a large number of very keen insights into the present religious life of the country and give notable pictures of some of the most influential personalities now in the pulpit.

Mr. Shepherd is deeply impressed with the influence of the pulpit of the present day. He says: No man on the street, in America, who looks into the work and activities of American clergymen as this secular writer and reporter has looked into the work of this handful of men can say truthfully clergymen do not play a powerful influence in American life.' '

Another deep impression made on the journalist is that of the wide variety in the pulpit today. In talking with these eminent clergymen ,of many Protestant creeds he says: "I have, as a layman, been astonished at their variety, and the variety of their aims. It is remarkable how many different kinds of jobs the Churches of America have for their leaders to do; necessary jobs that must be done, if the Church is to hold its own in American life. I find, in fact that every leader is doing something a little different from any other leader; filling his own niche and no other's. Perhaps that's what makes them leaders.

Among the preachers included in this portrait gallery are, Charles E. Jefferson, who is called "an orator who preaches to the heart",—John Timothy Stone, "a business man in religion"; Francis J. McConnell, a missionary to American institutions—a preacher unafraid; Bishop Charles D. Williams, a "man who thought the Church was Not a Cyclone-cellar"; Dr. Harry Emerson Fosdick; Christian F. Reisner, an exponent of religious advertising; Dr. S .Parkes Cadman and others.

Fosdiek Restorer of Faith

One of the most vivid pietures is that of the man now occupying the center of the stage in popular religious interest—Dr. Harry Emerson Fosdiek. Mr. Shepherd pays high tribute to the ministry of Dr. Fosdick in the restoration to active Christian faith of men and women who have either lost or are losing it. He describes one aspect of Dr. Fosdick's ministry very graphically in these words: "If I were a boy in an American college or university who felt his

mother's religion slipping away from him; if I, in the light of much learning, got to wondering if all the "Now I lay me's" she had heard me say at her knee had been said into unheeding space; if I were puzzled as to whether the good Lord to whom she used to kneel in my behalf, was only a myth and not a God of power; if all the shore-lights that she had pointed out to me in my days of childhood had begun to grow dim to me and show promise of fading out of my sight; if the anchor of my mother's belief to which I had in simpler days fastened my faith, seemed, to my mind, to be dragging in the sea-flow of life; if my religious emotions, so vivid in my younger days, seemed dead within me, and if my mind now trained to analysis and logic, kept picking away ruthlessly at the "Rock of Ages", and bringing me reports that the "Rock" was only a vision and not a refuge in a storm of life, I should seek out, if I could some man who could restore my belief, not by appealing to my emoiions but to my intelligence and brain. And if I came upon such a man as Harry Emerson Fosdick, I would sit at his feet and listen."

"A Christian missionary in the wilderness of bleak intellectuality, driving his belief in a Divine Christ through barriers of mind until it penetrates fathoms deep to the though-burdened human emotions—that's Fosdick to me.

The Church not a "Cyclone Cellar"

Mr. Shepherd's description of Bishop Charles D. Williams of the Episcopal Church in Michigan, "as a man who thought the church was not a cyclone cellar" is an accurate and very pointed one. The central thought of Bishop William's life and teaching—that the Church should have its doors open not so much that men and women might enter it, as that the power of Christianity might flow out of it" is brought out again and again. Mr. Shepherd emphasizes that idea: "A power-house may be only a charging station. After the miracle of producing power and storing it within the station had been performed motor cars may come there to have their batteries charged and then go out into the streets again to make use of that power. Or a power-house may be a great station from which feed-wires run out and distribute power to all parts of a great city so that whoever has neeed of power has only to raise a trolley pole to the wire or make other connection to receive the benefit of what the great station is sending out.

"These are both power stations, but Bishop Williams believes the Church ought to be of the latter kind. And, while he **believes** this, you discover he also **dreams** of even a more efficient station, one that, without wires, throws its power into the very ether so that its influence surrounds men, everywhere, and is right at their hands, ready for constant use.

I am speaking for the man on the street in these chapters and I say truly that the sooner the churches in America become the sort of church that I find Bishop Williams has in mind, the sooner all questions will disappear as to whether or not the Church is fulfilling its mission in American life Give us a Church that we can feel out in the street, a Church that sends out a power that comes to us in our daily lives, and no one needs to worry about how Americans will welcome a Church like that."

Cadman—"a man with authority"

The rugged strength of Dr. Cadman is thus pictured in the impression which he made upon this reporter who studied him at close range. "He knows that he knows, as strong men do. And he speaks with authority of that knowledge. You can't talk with him very long, or hear him preach or lecture—or see him at his work—without realizing that there is such a thing in this world as religion; that this strong man knows that religion is a need of humanity; that he has decided for himself that it is worth a lifetime of effort to bring religion to man.

"You can leave to weak men the simple and futile task of taking religion at its face value, without test or without personal experience or knowledge of it. It was this writers' growing conviction, as he progressed ith his studies of various men who hold places of importance in American pulpits, that one trouble with the Church is that it is too greatly manned by men who lack personal and mystic experience of religion and its power.

The weak men of the Church are the mere prescription-readers; they are safe, it seems, in passing on divine advice.

The strong men of the Church whom I have met, like Dr. Cadman are the pharmacists who try to fill the Prescription. They are full of assurance and positive personal knowledge; brave enough to speak with authority. That's the only kind of a preacher that I, as a man on the street, find it worth while listening to; the only kind that proves the power of religion to me."

Perhaps the most remarkable tribute is paid by the author to the man who profoundly influences him in his own youth—Dr. Charles E. Jefferson. "Of all the orators I have ever heard, expounding the vastest themes, I can not remember one who has thrilled me more than this sturdy man who used to speak on the theme of how to live rightly, in the Broadway Tabernacle in my early days, who speaks there now, and who, after twenty-five years of speaking there, promises to fill that famous pulpit for many years more."

The infinite care taken by Dr. Jefferson in his work is shown by the fact that Dr. Jefferson told the reporter that he had preached thirty-five different sermons, one each year, for the last thirty-five years on the text 'For other foundation can no man lay than that is laid, which is Jesus Christ."

Bishop McConnell—a Missionary to Institutions

Mr. Shepherd calls Bishop Francis J. McConnell a missionary to American institutions. In the chapter on Bishop McConnell there are many insights into the man's remarkable mind and personality. In regard to his approach to questions from the human angle Mr. Shepherd says: "I had talked to hundreds of business men in Mexico who knew much about Mexico. But, in speaking with Bishop McConnell, I discovered a new viewpoint. The business men knew Mexica, but Bishop McConnell knew the **Mexican people**. And what made him most different from most of my informants was that he not only knew the Mexican people but he loved them. H e thought of them as human beings; some of them as fellow Methodists."

Falling back on analogy to picture the position of Bishop McConnell in the work of the Church, Mr. Shepherd kives this description:

"I'll have to go to the sea, to a warship, to get a picture that will illustrate Bishop McConnell, as an onlooker might see him. On every battleship there are men whose jobs have nothing to do with fighting, except indirectly. They care for the great furnaces and see that they are fed with oil. They watch the machinery and keep it operating perfectly. They keep the ship clean and sanitary. They keep it ready for use at the drop of a hat. There's another man on shipboard who has another duty than theirs. His duty is to **use** the ship when occasion requires. He doesn't stoke; he doesn't clean machinery. He uses the ship as an instrument.

You find before talking very long with Bishop McConnell that his particular job, as he sees it, is to **use** the Church as an instrument.

"He takes it for granted that the Church is not badly out of order; that, as an institution, it is in working shape. Anyhow there are men and women in the Church, millions of them who will keep it going."

The Future of Preaching

What is the future of preaching is a question which is frequently asked. This newspaper reporter has a very definite answer. He does not believe that the power of the pulpit will become less but he looked for great strides of advance in the field of the unity of the Church.

"If my son, in the year 1950, were to be asked, as a writer, to interview some of the great preachers of his day, as I have will he meet fewer denominational preachers and more Protestant preachers than I have?

"I believe he will; I believe that the creeds within Protestantism are more shell-like and fragile than appears on the surface. Some of these ministers I have written about In this book were born in one creed and preach now, in another; indeed at least one of them belongs to a Church of one creed and has a pastorate in a Church of another. These men shift around between denominations, these greater preachers; they find nothing to keep the denominations apart.

"Ask me at the end of my work what conclusion stands out in my mind and I must say, "I have found plenty of signs that the Protestant Churches of America will one day be one great Church. The uselessness and the pity of to-day's schisms and doctrinal conflicts will, of themselves, bring about a great consolidation which our children, if not we ourselves, shall see."

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College

Missionary Interpretation by the Rev. Dempster D. Martin, D. D., Gammon Theological Seminary.

Subject:--Central Period of Christ's Ministry.

DECEMBER 28, 1924

This central period of Christ's ministry is a continuation of the preceding or opening period. And like the former it has reached a definite stage in his program. The former came to the stage in his ministry when he selected twelve disciples to train in the work of the ministry in which he was engaged, and when he planned and carried out a missionary itinerary instead of as formerly going from place to place without any definite schedule. During this second period he has trained these disciples, sent them in a trial missionary tour on which they were very successful, and has made known himself to them as the Messiah. This making known of himself to the disciples as the Messiah is the climax of the period. What they had been but vaguely surmising before has now become an assured fact. Henceforth they are to have a new attitude toward him and he toward them. And during this period also he has given them their first information concerning his suffering and death which is practically to close his ministry on earth.

These are the most outstanding new facts of this period. In all else it is essentially the same as the former: preaching, teaching, and the working of various kinds of miracles to the end that the people might be led into the conviction that he is the Messiah, and that they might become established in their faith in him as the Son of God who has power over life and death. For it was only through such faith that he could become their Savior and the giver unto them of eternal life. During the next quarter we shall complete our studies in the life and teachings of Jesus.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, Dec. 28, 1924,
"He that hath seen me hath seen the Father."

(By. D. D. Martin, D. D.)

The lessons of this quarter have carried us through the most busy period of the ministry and mission work of Jesus in the world. To follow his example in teaching and love service for humanity, requires a careful study of all the way he went, a brief outline of which we have in these lessons.

In the October lessons we noted first his call to those who were to be his disciples, and the type of men he called to his help. We studied the Magna Charta of the Kingdom and felt the challenge of the Lord's Prayer. The parable of the Sower gives us the thrill of one going forth to sow, and we found the law of the harvest to be that only seed falling on good ground would bring forth returns. We felt also the power of him who can quiet the storms and make even the sea and winds obey his purpose for humanity.

In the November lessons we felt the missionary application of the story of the Prodigal Son, and were touched with the forgiving heart of the Father. We learned that Jesus can satisfy the hunger of the world; he is the Bread of Life. We had also the confession of Peter declaring his faith in Christ as Son of the Living God, also the Transfiguration and the voice from the clouds and were reminded there are yet transfigurations in the world's new birth to Christ. We had the story of the Good Samaritan with its most forceful missionary application and felt the call, "Go thou and do likewise."

In December the healing of the blind man was typical of the saving of a world from darkness. The doctrine of the Resurrection was taught as a part of the lesson of sympathy and help Jesus gave the mourning group, and all the quarter was beautifully summed in the text, "For God so loved the world." And out of the quarter's lessons we have learned how we each should love and serve and help save the world.

Gammon Seminary.

District Rounds

HANNIBAL DISTRICT
Fourth Round

Mexico, Jan. 3-4; Moberly, 10-11; Sturgeon, 11, 8:00 P. M.; Curryville, 17-18; Foristell, 21-22; Moscow, 23; Troy, 24-25; Ft. Madison, Ia., Feb. 1-2; Hannibal, 7-8; Fayette, 14-15; New Franklin, 15, 11:00 A. M.; Columbia, 21-22; Montgomery, Mar. 1-2; Truesdale, 3-5; Wellsville, 7-8; Fulton, 14-15; New Bloomfield, 21-22; Louisiana, 28-29; Bowling Green, Apr. 4-5.

Dear Brethren: The Annual Conference convenes in St. Louis, Mo., Apr. 15, 1925. Remember the slogan, "Every Charge 100 per cent," continue your campaign for Souls, World Service, and Southwestern, see that your delegate is properly elected and sent to the Conference. In his name, Chas. S. Webster, Dist. Supt.

BLUEFIELD DISTRICT
Second Round

Pocahontas, Dec. 27-28; Anawalt, Jan. 3-4; Tharpe, 4-5; Bluefield, W. Va., 10-11; Freeman, 17-18; Princeton, 24-25; Gary, Feb. 1-2; Welch, 8-9; Tazewell, 15-16; Tiptop, 22-23; Coalwood and Davy, March 1-2; Pearisburg, 8-9; Northwork, 15-16; Bluefield, Va., 16-17; Excelsior Circuit, 22-23; Beckley, 29-30. The Sub-District Group meetings wil ibe held Feb. 3-4, 1025, st Gary, W. Va., on the 3rd. pastors and one layman at least from Pocahontas, Norfolk, Welch, Coalwood and Davy, Excelsior Anawalt and Tharpe, at 10 a. m. J. W. Manning, entertaining pastor. At Princeton, W. Va., on the 4th, pastors and one layman at least from Freeman, Tazewell, Tiptop, Bluefield, Va., Bluefield, W. Va., and Pearisburg, at 10 a. m., C. H. Hurd entertaining pastor, at which time we are to organize sub-district councils of the World's Service program and study the great problems of a world church, and how to enlist every member to the task. I am yours for service, B. J. Martin, D. S.

FORT SMITH DISTRICT
First Round

Danville, Dec. 26-28; Roland Circuit, anJ. 3-4; Little Maumell, 10-11; Marchia and Bullock's Chapel, 17-18; Conway Circuit, 24-25; Conway, 31-Feb. 1; Springfield Circuit, 7-8; Cleveland, 14-15; Solgohachia, 21-22; Morrilton, 28-March 1; Bentonville, 7-8; Fayetteville, 14-15; Van Buren, 21-22; Fort Smith, 28-29. Dear Brother Pastor: We have a new opportunity for another year to work for our Lord. Let us do our best. Remember the slogan of the Covington Area. Pastors and district stewards will meet at Van Buren, Jannary 8, 1925, at 10 a. m., for the purpose of holding District Council meeting.—J. L. Bryan, district superintendent.

WAYNESBORO DISTRICT
First Round

Rocky Ford, Nov. 15-16; Augusta St. Mark, 23-24; Sylvania and Green Hill, 29-30; Stateshoro, Dec. 6-7; Pinora, Guyton, Tuscnlum, Dec. 12; Charlestown, 13-14; Millen, Wadley, 20-21; Hilltonia, 27-28; Hewington, Lee, Clyo, Jan. 3-4; Wayneshoro, Asbury, 9-11; Summit and Stillmore, 9-11; Dnblin, Swainshoro, 18-20; Pulaski, Metter, 23-24-25.

Dear brethren and co-laborers: A new conference year has come, a new opportunity to try ourselves and stretch the measure. Begin now, plan your work and work your plans. The Waynesboro District World Service Council will convene; the Pastor's and District Steward's Council at Millen, Trinity church, Dec. 17. Let each charge send a delegate. Start with this first quarter. Raise and send to the office a Christmas offering and save the day now.—J. S. Stripling, Dist. Supt., Millen, Ga.

SEDALIA DISTRICT
Fourth Round

Sweet Springs Circuit, Jan. 3-4; Houstonia, 5; Warrensburg, 10-11 Dresden, 12; Georgetown, 14; Windsor, 16; Clinton, 17-18; Osceola, 23; Appleton City, 24-25; Otterville, 30; California, Feb. 1; Versailles, 2; Butler Circuit, 7-8; Carthage, 14-15; Neosho Circuit, 18-19; Joplin, 21-22; Marshfield, 24; Lebanon, 25; Rolla, 26; Springfield, March 1-2; Mt. Vernon, 7-8; Smithton, 11; Beaman, 12; Sedalia, 15-16; Pilot Grove, 18; Arrow Rock, 19; Knobnoster Circuit, 21-22; Chilhowee, 29; Holden, 30.

Brethren: I deeply appreciate your co-operation in helping me to put the district work over, have enjoyed each moment spent with you. Your hospitality has led me to believe that you are with me.

Now brethren we are on the home stretch. It means that we are to work fast and hard.

We are better able to tell where you stand by what you do. Promotion depends upon how you take care of what you have. The church is looking for men who are able to put the program over. Prove yourself worthy.

Have all of your reports written and every department of your church in order. Make your charge 100 per cent in every way. Raise each claim. Remember your apportionment for the College and for Africa. Let each pastor have at least one half of his congregation reading the Southwestern.

May God bless you in every effort. The World Service program must be put over—some are over the top.

Your brother in Christ,
Edward L. McAllister, D. S.

Quarterly Conferences

PHILLIP, MISS.—Our fourth quarterly conference convened in the Shiloh M. E. Church Oct. 11-12, Dr. J. M. Marsh presiding. The conference was a success, no phase of work left untouched. Many sparks of facts brought to light by the superintendent. On Sunday the elder was at his best and delivered two master sermons and administered the Lord's Supper. Paid the Dist. Supt in full. —P. A. Lemon, pastor.

BONITA, LA.—Our fourth quarterly conference was held on the 22nd of Nov., with the Dr. J. A. Lindsay in the chair. All officers had written reports. Dr. Lindsay expressed himself to this conference with the forward movement of the church work here. The officers expressed themselves by saying that they were glad to meet Dr. Lindsay in a quarterly conference. We are willing to thank Bishop R. E. Jones for these two good men of God. Now we hope that we will get them back another year. Nov. 23rd was a high day at Lawson Chapel M. E. Church. Dr. J. A. Lindsay preached for us at 11:30 o'clock, from St. Matthew, 16th Chapter. That night, Dr. Lindsay preached on love, and the fire is yet burning in our hearts. We paid him in full, $25.00. And we are expecting to send the Rev. Jarrett Green up to the annual conference with a round report.—Reporter.

STARKVILLE, MISS.—Our fourth quarterly conference for the year was Saturday and Sunday, Dec. 6-7, held at Rock Hill. The district superintendent opened the conference by song, prayer and scripture reading. He made a strong appeal for the church progress. A good many officers were present and reported. Sunday, day and night, the district superintendent preached two impressive sermons. Raised this quarter, $50.00. Dr. J. H. Tolbert, Dist, Supt., Rev. E. D. Cameron, P. C.—Monroe Hill, reporter.

CALEDONIA, MIS.—The fourth

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER, Secretary Colored Work, Chicago. and DR. J. W. HAYWOOD Dean of Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC
Lesson for December 28, 1924
"The Wisdom of Forgetting

Educationally, forgetting is quite as vnluable a process as remembering. The truth of this propositiou is not immedintely manifest but can easily be demonstrated. Suppose, for instance, all the random movements made by an infant when it is first learning to reach for an object, persisted indefinitely. It is quite obvious that grasping an object would constitute, by itself, a good part of a day's work. The truth is, learning to grnsp an object depends quite as much on omitting needless movements as on performing the correct movements. And, so it is with all learning, whether it involves gross muscles or the higher cerebral processes.

Socially, forgetting is important. One may make his own existence unendurable by constantly keeping in mind and brooding over, the wrongs he receives. Suppose you've been wronged, is any good accomplished by keeping your wrongs constantly in your thinking? "Forget it" goes the slang phrases. I use it here and make no apology to my refined readers for doing so. I hsve made it a constant practice in my life, to forget my enemiea. They just simply drop out of existence so far as I am concerned. I purpose to give them none of my nerve force, I purpose not to permit them to become n monkey-wrench in my thinkiug machinery. There is n law of sowing and reaping inescnpable, inexorable, written large in the web of providence. The fellow who wrongs you, reaps his harvest. Don't ever be mistnken in that "Vengennce is mine, I will repny," snith the Lord. Don't waate your power and abort your own efficiency, by perpetunlly thinking on your wrongs nnd the people who perpetrnte them.

FORGET PAST MISTAKES

Don't waste your time in grieving over past errors and misfortunes. The best wny to keep from repesting mistakes it to "forget them." The psychologist telis us that all consciousness is conative. In every dny vernacular this means that the organism tends to act in the direction one's thoughts run. If the bicycle rider wants to avoid running into the post he'd better keep the post out of his mind. "Forgetting the things which are behind and reaching forth to the things which are before, I press forward." Thua runa the saying of the apostle Paul. When I tnught in the public schools of Texns, there was a little poem in the readera then used:

Suppose my little lady,
Your doll should break her head,
Could you make it whole by crying,
'Til your eyes and nose were red?

Now wouldn't it be better,
To treat it as a joke
And be glad that it was dolly's
And not your head was broke?

J. W. HAYWOOD,
Morgan College.

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quarterly conference of Caledonia Circuit was held at Military Chapel Church, Nov. 22, 1924. Sermon by Rev. A. G. Cole, text, Roman, 8:38. He preached to the delight of all. Dinner was served by the sisters. Business session was opened, reports were read and showed improvements on every line. Superintendent paid out on Satnrday, Sunday was a high day, district Supt. preached, he was st his best. Hia text was Cor., 4:6. Sacrament was adminlstered to 48 persons. Our distriot superintendent is a wonderful preacher. We beg his return to us again. Total collection for the quarter was $48.00.—Nancy Walker, reporter.

STRINGER MISS.—Our fourth quarter waa held Nov. 17, with Rev. W. H. Smith in the chair. The reports showed that the work was doing fine. He preached one able sermon. His text, St. John, 11:21. We were made to feel glad, all who heard him. Paid Supt. this quarter, $16.55. Mr. K. M. McCallum gave the Dist. Supt. a bag of potatoes. Paid pastor $54.76. Raised for Old Folks Home, $10.00. We are ralaing money to build a new church.—J. McFee, P. C.

FAYETTE, MISS.—The fourth quarter was held in Adams Chapel M. E. Church, Nov. 8-19, 1924. Dr. J. C. Hibbler presided with much dignity and ease. The officials made good reports. Raised for the Supt., $27.50. By the time the conference was set, the officers had planned a catch up rally, for one month they worked hard. The church waa in seven clubs, the class leaders, styled the captains, on the 2nd Sunday, the same day of the quarterly conference, the captains reported as followa: No. 1, E. L. Duvall, $57.77; No. 2, Ryley and Bullin, $25.00; No. 3, Hanson, $34.12; No. 4, M. Bingam, $22.05; No. 5, R. Katea, $24.91; No. 6, M. Holloway, $41.20; No. 7, M. A. Mills, $33.55, making a total reported by the clubs, $245.43, the grand total raised in the quarter being $272.93. These faithful workers deserve much praise for the amount raised, may they live long, and may the blessing of the Heavenly Father ever be with them.— W. L. Mills, P. C., reporter.

MIDWAY, TEX.—The first quarterly conference of the Madisonville Circuit was held in Tan Yard M. E. Church, Nov. 22-23. The conference from every angle was a record breaker and surpssed all previous coufer-ences. The business session was largely attended by the members. The Rev. R. S. Reid, our able District Superintendent, presided over the busines session of the conference. He spoke commendably on how well the reports were brought in, which was due to the well organization of every department of the church by our well prepared and efficient leader, Rev. J. C. Stripling. On Sunday morning the District Superintendent preached n soul stirring sermon which was enjoyed by all who heard it. Text found, Psalms, 42-11,, "Why art thou cast down, O my soul?" and why art thou disquieted within me? hope in God, for I shall yet praise Him, who is the health of my countennnce, and my God." Amount raised during the quarterly conference, $81.16. We are planning to meet all claims by the nid ef our able pastor with his most efficient service. Pray for our continued success. Rev. J. C. Stripling, pastor.—I. B. Green, reporter.

CADE, LA.—St. Vincent Methodist Episcopal Church: Our Fourth Quarterly Conference was held November 24th. Rev. C. W. Reeves, our esteemed district superintendent, was delighted to find such a magnificent church taking the place of an old delapidated shack. The result of the leadership and hard labor of our excellent pastor, Dr. W. H. Jones. The conference made no mistake in attaching this work to St. Martinville, thereby giving us the pastorate of Rev. W. H. Jones. Our church was a disgrace to the neighborhood; it is now a credit and an asset to the Methodist Episcopal Church; new covering, steeple, sashes painted, whitewash and a general repairing. Too much cannot be said of Mr. Jefferson Daniel, for he worked faithfully until this building was completed; ho is a good carpenter and painter. We are very few in membership, but expect to pay off every dollar before conference. Our pastor has organized us: Catholic, Baptist, and Methodist. All are marching under his leadership. We We have put in new seats. Mr. Joseph McDaniel is the president of the trustees and a faithful worker. We are glad to have Rev. T. A. Brown with us at our quarterly conference. His words of encouragement were highly appreciated by all. Dr. C. W. Reeves is doing a great work on thia district. Pray for us.—Mrs. Lillie McDaniel, reporter.

MINERAL WELLS, MISS.—Our Fourth Quarterly Conference was held November 15-16, at Johnson Chapel on the Mineral Wells Circuit, with Rev. C. W. Butler in the chair. All leaders were present with good reports. Sunday, the district superintendent preached a strong sermon. He wns paid in full for this quarter. Collection, $45.—L. A. Reed, secretary.

ABBEVILLE, MISS.—Our Fourth Quarterly Conference convened in Buford Chapel Church on the Abbeville Circuit, October 25-26, with Rev. Leach in the chair. All officers and members were present with good reports. We raised on Saturday, $36.86. Total raised during the quarter, $122. We were glad to have Rev. Leach with us, as the district superintendent could not be present. We are moving forwnrd.—J. H. Pettis, reporter.



CARD OF THANKS

Rev. and Mrs. M. R. Walker, of thia city, wish to thank Mrs. Odile Bernard of Scott Chinn Methodist Episcopal Church, for the large Thanksgiving baaket presented to them. May God's richest blessings rest upon her.

We take this method to thank the members and friends of Calvary Methodist Episcopal Church, Thibodeaux, La., for 100 pounds of choice groceries and a cash purse presented to us on Thanksgiving night after service. This movement was led by Brothers W. Wilson, J. Philips, and Sisters J. Wilson, S. Daggs, L. Ruth, nnd Brother T. Foise. Call again.—Rev. and Mrs. L. H. Smith.

We take this method to thank the good members and friends of Harvard Chapel for showers of nice groceries and a cash purse. Come again. We pray God's blessing upon these good members.—Rev. Burnley, pastor, Tullhoma, Tenn.

We take this method to thank our many friends, and especially Mrs. R. E. Jones, the wife of our beloved Bishop Jones, also Bishop Jones, Dr. C. M. Melden, Dr. M. S. Davage, Dr. Heath and nurses; representatives from the Texas Conference, Rev. W. Scott Chinn, Bishop W. P. Thirkield, Drs. J. L. Burrell, J. A. Bingman, E. D. Williams, M. W. Dogan, E. W. White, the Pres. Interdenominational Ministerial Alliance; the officera and members of First Street Methodist Episcopal Church, the Alumni Association of New Orlenna College; Dist. Supt. M. R. Walker, the pastors and members of Morgan City, Donaldsonville, Thibodeaux, Baton Rouge, Jeanerette and the members of the Louisiana Conference and the many friends, whose names are too numerous to mention, who so kindly and sympathetically administered to the comfort of our husband, father and brother, the late Dr. T. F. Robinson, during his illness and who comforted us during our bereavement, when our loved one wrapped his mantle about him and ungirdled his weapons of war and slept the sleep from which none ever wake to weep. We will always remember the beautiful floral offerings. May God's choicest blessing rest upon each and every one who tried to make our burden light.Agnes Robinson, wife, Thomas, Richard, Carrie, Odile, Vivian, Mildred, Arthur, Garfield, brothers and Olivia Jenkins, sister.

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WHAT THE CHURCHES ARE DOING

LENOIR, N. C.—We moved to our new field, Lenoir, N. C., on November 18, after having served at Hickory, N. C., for six years. We were received here with great joy by the loyal members and were made welcome to a good warm dinner, prepared by the leaders. On the 19th, just after the first bell sounded for prayer meeting, my wife and I were preparing to go, all at once we heard a strainge noise; the doors were opened and a storm swept into the dining room. There were about 50 people in the band composed of women and children. They joined in singing and retired from the parsonage. We went to prayer meeting with glad hearte to thank God and the good people for their hospitality and pledged our service in any way for good.—R. B. Rhyne, P. C.

SULPHUR SPRINGS, TEXAS.—We take this method to thank Bishop Jones and district superintendent, Rev. J. H. Anthony, for sending to us the Rev. J. H. Mann, as our pastor. He is truly the man for the place; all organizations are being looked after. New members are being added to the church, and the church is taking on new life. Our motto this year is over the top and nothing short of a round report. The Ladies' Aid is now at work furnishing the parsonage with new furniture. The pastor is very busy helping us to beautify the church and parsonage, painting and seeing that such work is done in the right order. All of our services are building up. Everybody is well pleased. The pastor preached an able sermon, indeed, Sunday night, from Gen. 19 chapter, 17th verse. He used as his subject, the City Sins, and it was enjoyed by all who heard him.—Mrs. Goldie Rape, reporter.

SHUBUTA, MISS.—On November 19th, at Mt. Zion Methodist Episcopal Church the members and a number of Baptist friends carried to the parsonage to the pastor and family, 75 lbs of choice groceries and a cash purse, presented by Mrs. Carrie Jury and others, after which pastor and wife responded and sang a song. God be with you till we meet again.—Mrs. Clara Horne, reporter.

PILOT POINT, TEXAS.—We have closed our year's work in very fine shape. Paid district superintendent in full $80. World Service met in full, every claim has been looked after. Sunday, December 7th, was a high day at St. James Methodist Episcopal Church, the pastor closed out his work, raised $20.35. There are as fine a set of members here as to be found anywhere. They gave the pastor a rising vote of thanks for his services. Pray for our success.—P. H. Phillips, P. C., reporter.

COVINGTON, KY.—9th St. M. E. Church held their first Daily Vacation Bible School which was very successful. Also the first and only one on the Lexington District, with an enrollment of 74 children. Dr. Carroll, D.S., and the pastor, Rev. Ball, were anxious for the Bible School and when they brought the matter before the Federation of Churches of Cincinnati and vicinity they at once took hold of the movement since they had never held one among the colored people of Covington. The children represented every denomination in Covington. Dr. Locust of the First Baptist Church and his congregation assisted greatly in the movement. The work was placed in the hands of Mrs. Anna Hammond-Robinson, whose former husband, Dr. E. W. S. Hammond, was pastor of this church. Mrs. Robinson is a teacher of wide experience, having taught North and South, and has just established a Community Center in Campbellsville, Ky. for the colored people which through her efforts is supported by the white Presbyterians of that town. The children besides learning the Bible were taught sewing, basketry, flower-making, and woodwork for the boys. The 2nd quarterly conference of 9th St. M. E. Church was quite a success. Rev. Carroll preached with great power. Splendid collections were taken. The pastor is now planning a $2,000 rally. The captains are doing all in their power to make this rally one of the greatest ever conducted in this church. During the month of September the junior choir has been furnishing the music for the services. Too much praise cannot he given Mrs. Dr. Kelly and Miss Fleming for their services in conducting this work among the young children.—reporter.

HOUSTON, MISS.—We are glad to report through the Southwestern Christian Advocate that we are winding up a splendid year's work. Notwithstanding we found the work badly torn up and the membership scattered. We are in advance along all lines. We had good revivals at all three of the churches, total conversions, 19, accessions, 36. We have been on the sick list very near all of the year but the Lord has wonderfully blessed our efforts, for which we feel very grateful.—C. E. Moody, pastor.

PALMETTO, GA.—Harris Chapel M. E. Church: Nov. 30, 1924, was a high day with us. Rev. J. J. Jones, our beloved pastor, was at his best, at eleven o'clock, while he so beautifully explained the Scripture to us. And at threo o'clock we had a drive and raised $83.55, and at 7:30 P. M. our Dist. Supt. was with us and presided as bishop in a mock conference.

The roll was called, all district superintendents present. Rome District, Sister Mary L. Crawford, Dist. Supt., $13.55; Gainesville Dist., Sister Alice Boyd, $10.90; Griffin Dist., Sister Elia McGee, $18.67; Atlanta Dist., Sister Alice H. Jackson, $23.55; total raised, $66.67. Grand total raised for the day, $150.22. We have paid our Dist. Supt., Rev. R. T. Jackson, in full for the year, and the church is prayerfully looking for the return of our pastor, Rev. J. J. Jones. And I will not close without saying a word for our pastor's wife, who is so kind and sympathetic to all. A better woman is hard to find.—Alice H. King Jackson, reporter.

KANSAS CITY, KAN.— Memorial M. E. Church: Our rally on the fifth Sunday in November truly was a great day, both financially and spiritually. Dr. L. H. King, editor of the Southwestern Christian Advocate, was with us. His subject at eleven A. M. was "Prayer;" at three P. M. his subject was "Love;" at eight P. M. his subject was "The Goodness of God." At each service he had a large congregation, and he spoke to the delight of all present. On Monday evening there was a reception given in his honor; master of ceremonies, W. R. Johnson, real estate agent. An instrumental solo by Mrs. Bertha Myers; a reading by Miss Daisy Whitfield, after which Dr. King was introduced by Dr. Wm. A. Love. He spoke on "The Worth of the Negro to This Government." The people were simply carried away with his address. He was presented at this period with a gold fountain pen as a token of the church's appreciation. The committee on arrangements, Mrs. L. McDonald, chairman, had everything in readiness and all had a great feast. Mr. J. E. Williams, manager of the twenty captains who were contestants in this campaign, Mrs. Ida McCoy won the first prize, Mrs. G. E. Mosely the second and Mr. C. W. Richardson the third. When the smoke had cleared away they left $1,124.00 on the table. Our pastor, Rov. P. A. Morrow, knows how to put over a large program.—Reporter.

HARTSVILLE, TENN.—The members of Green Top M. E. Church are highly elated over our new Dist. Supt., Dr. J. C. Sherrill, D. D., and Rev. J. A. W. Moore, who has made himself felt in our little city among denominations and especially among our young men, both in school and those who are not in attendance at school. Our first quarter was a success. Dr. Sherrill met the officials and held his meeting and said so many inspiring things to the people about the church and what he expects of the membership. He preacher two educational sermons and left all happy and well pleased. The Ladies' Aid Society gave Dr. Sherrill and our pastor a reception after holding the quarter and it was a high social affair, everyone went home pleased. Our pastor and his wife are well thought of by the people in Hartsville. A great storm rose in Green Top M. E. Church and proceeded to the parsonage, where Dr. Moore, wife and daughter, Miss Freidessa C. Moore of Nashville. Sister Moore opened the door and Bros. Denimore, Myers, Dalton, Hosler, Crenshaw, Dalton and Sisters Dalton, Valentine and a large number of young men and ladies brought with them everything that was eatable and filled the dining room table and floor with groceries. Our pastor in a few words thanked those who brought and sent so many good things. A prayer was offered and they went home.—Miss K. Valentine, reporter.

CHERRY VALLEY, TENN.—Dowell M. E. Church, Cherry Valley charge: The Sixteen Club Rally was a success, under the leadership of our pastor, the Rev. W. M. Neal, who knows how to plan and lead. As a leader, we the members are willing to follow. We have raised since the conference for all causes, $192.22 The following captains reported: No. 1, Mrs. Willie Neal, $5.07; No. 2, Mrs. Hattie Vantreac, $4.10; No. 3, Mrs. Mary Bryant, $7.22; No. 5, Miss Etta Dowell, $1.50; No. 6, Mrs. Ellen Bradley, $12.00; No. 8, Mrs. Noveler Moss, $9.10; No. 9, Mrs. Savannah Stokes, $0.65; No. 10, Mrs. Mattie Hasting, $4.25; No. 11, Mrs. Mary League, $1.50; No. 12, Charity Armstrong, $1.15; No. 13, Mrs. Maudia Beard, $0.35; No. 14, Mrs. Mary L. Allen, $1.85; No. 15, Mrs. Mary Neal, $7.25; public collection, $8.55; grand total for the day, $66.34. The following members paid one dollar each: Mrs. Sally Thompson and Mr. A. Downel. We thank the members and friends of Mt. Zion Baptist Church for their loyalty in helping through this rally. The young members worked as tho' they were members of Dowell Chapel. We are willing and ready to turn some kind favor to them for their kindness. We are praying for a great year for the Kingdom of our Christ. We have painted our church on the outside at the cost of $79.50, and we are planning to beautify the inside. The Richmond Church has bought an organ and paid for the same. W. M. Neal, pastor.—Pitts Carter, reporter.

COUPARLE, MISS.—Thanksgiving was a high day at Couparle. Rev. C. H. Hills was not present on account of automobile trouhles, which could not be avoided, yet the Lord was with us. Brother Williams is still in had health. Pray for him. We raised $20.00 on the 27th of November.—M. J. Massey, reporter.

SPRING, TEX.—I wish to make mention with much gratitude and thanks of the wonderful storm which came from the east the rainy night of Dec. 2, 1924, which struck the parsonage with force. Out of the storm came a still small voice singing, "Be Ready When He Comes." As I walked and opened the door,

(Continued on Page 16)

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OBITUARY

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

NUNN—Sister Henrietta Nunn died November 10, age about 65 years. Sister Nunn had heen a soldier for Christ many years. Rev. E. D. Montgomery of Macon, Miss., preached the funeral. --B. T. Teer, reporter.

LAGRONE—Brother Allen Lagrone of Shuqualak, Miss., died November 9, ab the age of 70 years. Bro. Lagrone had been a faithful member of Asbury Methodist Episcopal Church for many years. The funeral was preached by Revs. L. V. Kinard, and E. D. Montgomery.—B. T. Teer, reporter.

HOLT—Mr. Chancy L. Holt, son of Rev. and Mrs. W. H. Holt, departed this life Aug. 22. He left to mourn his passing eleven brothers and sisters, mother and father. Rev. C. H. Brooks conducted the funeral.—Minnie Scoggin, reporter.

WRIGHT—Brother Junious Wright, of Baton Rouge, La., the son of the late S. S. Wright and Mrs. Diana Wright, died on Nov. 30, and was buried on the first of December, aged 40. He leaves a mother, brother and two sisters to mourn his loss.—E. J. Reddix, reporter.

JAKES—Brother V.J. Jakes, a faithful member, a leader and secretary of the official board of Shiloh M. E. Church,, Phillip, Miss., fell asleep in Jesus' arms after a brief illness of one week, died Nov. 6. Funeral preached hy Rev. P. H. Jackson, hody laid to rest in the Shiloh cemetery by the pastor, P. A. Lemon.

JACK—Bro. Jack departed this life, Nov. 25, 1924, after an illness of four weeks. He was a faithful Christian; was a steward and class leader for 40 years, always willing and ready to do a good deed. He leaves to mourn his loss a wife, sister and 3 sons, and a host of friends. Service was conducted hy Rev. G. W. Adams. —A. M. Gully.

AUSTIN — Sister Nancey Austin, died Nov. 8, 1924. She was a faithful member of Macedonia M. E. Church. She was the oldest member of the church. Joined the church in early life. Bro. R. S. Jackson spoke of her life as a Christian. Rev. C. H. Roberts of the Baptist Church and Rev. N. Gaston of the A. M. E. Church assisted the pastor in the funeral. She leaves a host of children, grandchildren and great grandchildren.—J. C. Clark, P. C.

WINFIELD—Alma J. Winfield of Baton Rouge, La., departed this life Tuesday evening November 25th, at 6:45, in full triumph of faith. "Alma" as she was familiarly called, was a loving friends, a devoted daughter, a faithful member, and a kind sister. She was organist over 15 years, reared in the church and Sunday School, belonging to several organizations, viz: The Past M. N. G. Chamber No. 35; H. H. of Ruth No. 252; and Lady Knights of Honor of America. She leaves to mourn her loss, an aged father, a kind and loving sister, and brother, and a host of relatives and friends.—Helen A. Nelson, reporter; Rev. D. S. Sloan, P. C.

BUNDAGE—Floyd Bundage, a local preacher of Stonehamville M. E. Church, departed this life, Nov. 28, 1924, age 73 years. He was a faithful member, and was loved by all who knew him. He had heen sick for 4 years. He leaves a wife, 10 children, 11 grandchildren and a host of friends to mourn his loss. Funeral conducted hy pastor, O. C. Tolbert, text, Job, 14:14, assisted hy Rev. J. W. Williams, pastor A. M. E. Zion Church. His remains were laid to rest in the cemetery at Stoneham, Texas. Peace be to his ashes.—Reporter.

ALLEN—Mrs. Ann Allen, a faithful membor of Wesley M. E. Church, Wilson, La., departed this life November 6, 1924, in full triumph of faith. She was a strong and faithful Christian worker in her church and she was loved hy all who knew her. She leaves a husband, one sister five nieces and a host of friends to mourn her passing. The funeral was conducted by Bros. J. H. London and Levie Barrow, and local preachers of Wesley Church and Rev. John Wilson of the Baptist Church.—R. B. Sanford, pastor.

KING—Sister Cora King, daughter of the late Rev. D. D. Dukes, a retired minister of the Mississippi Conference, departed this life November 20, 1924, while on a visit to Chicago. Her remains were hrought to Hazelhurst, Miss., and laid to rest by the side of her father and sister. Sister King was a great Christian woman. She was loved hy all of the churches in our town, though a member of tho Holiness Church. Her funeral was preached hy her pastor, Rev. H. Blackman, assisted by Revs. A. E. Clark of the Baptist Church, J. W. Williams of the A. M. E. Church, and writer. She had heen a reader of the Southwestern. She leaves husband, mother and one sister and many friends and relatives to mourn.—R. L. Carptented, P. C.

BARNES—Rev. Jonas S. Barnes, one of our Methodist ministers and the pastor of Kingston and Fryingston Circuits, passed from labor to reward Aug. 28, 1924. He died at his residence in South Mansfield. He leaves a wife, Mrs. Fannie (Battle) Barnes. All honors that could be given a Methodist minister were given Rev. Barnes. His body was placed in a nice casket and brought to Wesley M. E. Chapel. There the pastors of the Shreveport Dist. met it. The ministers acted as pallbearers. The following ministers spoke of his life and work: Revs. E. Freeman, W. L. Hilton, Chas. Anderson, I. B. Henderson, G. W. Ogilhie, S. M. G. Taylor, and Rev. T. A. Bailey delivered the principal sermon hy request of the deceased. A good hrother has gone to his reward. All who knew Rev. Barnes could but love him.—Reporter.

JACK—Brother Bookie Jack died November 25, 1924, in full triumph of faith. He was 85 years old. He was a member of St. Mark Methodist Episcopal Church, Dekalh, Miss., and was one of the oldest and one of the most faithful Christians of St. Mark Church. He was always willing and ready to do what he could for the upbuilding of his church. He was one of the best class leaders in the church, and he will be missed in his home, in his community and especially in his church. He leaves a wife, three sons, several grandchildren and a host of relatives and friends to mourn his loss. The funeral was conducted by his pastor, Rev. G. W. Adams.—(Miss) Hezzie C. Scott, reporter.

ROBINSON—Rev. H. A. Robinson, Aberdeen, Miss., died Oct. 5, 1924, in full triumph of faith. Bro. Robinson was a good preacher, a devoted husband, and a loving father. He leaves a wife and 4 children and a host of friends to mourn. Bro. Robinson served in the effective ranks for 20 or 25 years. On account of ill health, he retired from effective work in 1915. Since then he joined Life Boat M. E. Church. He was a member of the upper Mississippi Conference. Service was conducted by Rev. E. R. Miller. D. S., of Tupelo District. Scripture lesson hy Rev. White, prayer by Rev. Frank Burden. The following preachers were present and took part in the memorial: Revs. L. A. Armstrong, A. E. Franklin, McAllister, Sykes, N. H. Cooperwood, J. R. Christmas of the Presbyterian Church, and the writer, L. F. Jones.—L. F. Jones, P. E.

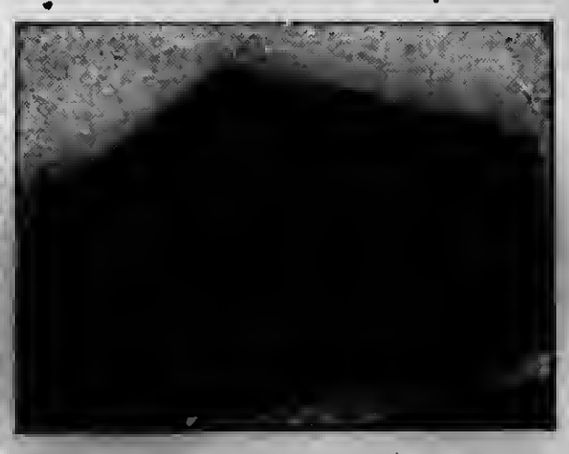
WILLIAMS—Sister Millie Williams, for a number of years a member of Metropolitan Methodist Episcopal Church at Conroe, Tex., departed this life November 21, at Livingston, Tex. Sister Williams was the good wife of Cornelius Williams, an uncle of the Rev. J. O. Williams, pastor of Ebenezer Methodist Episcopal Church, Marshall, Tex. Sister Millie served greatly in shaping the lives of the Williams family after the death of their mother and father. Sister Williams was blessed with one son, Rev. A. F. Johnson. After the death of her husband she practically made the home of her son her own home even tho he traveled from place to place pastoring in the Methodist Epscopal Church, and is now statistician of the Texas annual conference. Well said the poet: "Servant of God well done; Thy glorious war fare is passed. You have fought the fight, the victory won; And thou are crowned at last. Rev. N. W. White, pastor at Conroe, was master of ceremonies; Rev. J. E. Beal preached a touching sermon. Rev. J. O. Williams was present. Sister Williams leaves two sisters, a son, two grand children and host of friends to mourn her departure.—Reporter.

JOHNSON—Brother Oliver Wendell Johnson, the son of the late Robert L. Johnson, and Mrs. B. M. Johnson of Vicksburg, Miss., met a tragic death on the night of November 25, 1924, in Birmingham, Ala. Brother Johnson was a young man with a bright future. He was born in Brandon, Miss., August 27, 1889, at which place he became a member of the Methodist Episcopal Church. He was educated in the schools of Brandon, Vicksburg, and Tougaloo University. When the World's War broke out he volunteered for service, took training at Camp Sherman, Chillicothe, Ohio, and from which place he was sent over sea. He did active service in the battles of Argonne, Metz, and others. At the time of his death he was in the employee of the A. & V Railroad Company. He leaves a devoted mother, two brothers, one sister and a host of relaitves and friends to mourn his demise. His funeral was conducted from Wesley Methodist Episcopal Church. His remains were laid to rest in the National cemetery. Rev. M. P. Johnson officiated.

INQUIRY

I wish to inquire for my uncle, Joseph Winston, when last heard of he was in Springfield, Ill. My name is Leonetta Winston of Jeffersonville, Ind. His father's name was Jim Winston; the old home place was Greenshurg, Ky. Any information concerning uncle Joseph Winston, please write the Rev. I. F. White of Jeffersonville, Ind., or Leonetta Winston-Hansboro. It has heen about 20 years since I last heard from him.

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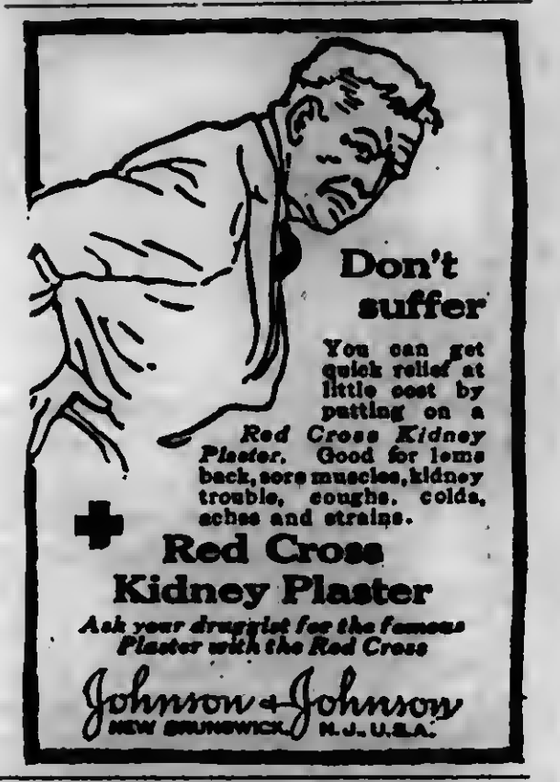
The new address of Rev. V. D. Oatman is Evergreen, Alabama.

WHAT THE CHURCHES ARE DOING

(Continued from Page 14)

Sisters R. J. Hinton, T. J. Silas and Rev. T. J. Silas came in with their baskets full of many good things for the pastor and wife. Those who were interested in the storm were as follows: R. J. Hinton, Bro. and Sister J. J. Silas, Bro. and Sister Mose Martin, Roy Lee Bryant, M. M. Bryant, R. L. Spencer, J. H. King, Sarah Irving, Emma Johnson, Rev. Anderson and Sam Davenport. They left on the table many pounds of choice groceries. Too many good things cannot be said for these good people. We pray God's choicest blessings upon them and that they may live long to do the Master's work.— H. J. Johnson, P. C.

TEAGUE, TEX.—The pastor, Rev. W. A. Parham and family take great pleasure in thanking the members of St. James M. E. Church, Teague, Tex., and friends for the storm that struck the parsonage Saturday night, Nov. 23, 1924. The silence was broken by a sweet song, "Count Your Many Blessings." Led by Sisters Mrs. L. E. Jones, Mrs. M. Colton, Mrs. B. Gaston, Mrs. Leola Sneed, Mrs. Bessie Higgins, Mrs. Jannie Obanjo, Mrs. Willie Stinnews, Bros. M. H. Higgins, Tom Sneed, H. Higgins and Miss Alter Lee Higgins, followed by the church choir, marched around and laid on the dining room table many pounds of choice groceries, then a hearty welcome by Mrs. B. Gaston, high school teacher. Response by Mrs. L. A. Parham, after which the pastor offered prayer. Refreshments were served and all were dismissed, happily with hearts full of love. Many thanks, come again.—Mrs. L. A. Parham, reporter.



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Southwestern Christian Advocate

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Coming To The King

A Christmas Carol

O sing the Christmas chorus,
The song that ne'er shall cease;
Glory to God in heaven
And peace to men of peace.

First come the angel soldiers,
All singing in the sky,
Because the King of Heaven
Has laid His glory by.

The Shepherds come with wonder,
Led by the angel's psalm;
To greet the King of Shepherds
And offer Him a lamb.

The wise men from the Orient
Follow the shining star,
To bring the King of Israel
Their offering from afar.

John Baptist by the Jordan
Anoints the King of Love;
"Behold the Lamb," proclaming
As falls the Holy Dove.

Then come the twelve apostles,
A chosen faithful band,
To preach the royal message,
"The Kingdom is at hand."

And next the host of Pentecost,
Confess with tongues of fire
The risen King of Glory,
In songs that never tire.

The lands that lie in darkness
Come to King of kings,
To hail the Sun of Righteousness,
With healing in His wings.

And now, I come, Messiah,
To bear my humble part,
Upon my lips thy glory,
Thy peace within my heart.

O sing the Christmas chorus,
The song that ne'er shall cease;
Glory to God in heaven
And peace to men of peace.

—GEORGE ELLIOTT.

"LET US NOW GO AND SEE"

It is Christmas again. The familiar message of the Angels making vibrant the hearts of men is being recited and heralded joyfully around the earth today. In it, the world's greatest moral event found its articulate expression, the world's final hope finds its ultimate sanction and promise of fulfillment.

"Put away all fear," were the challenging words of the Announcer to the affrighted shepherds who were filled with terror at the heavenly splendors that enveloped them lying languidly out in the open fields where they were watching their grazing flocks. "For I am bringing you," continued he, good news of great joy", and not only for you, but my message is one fraught with "joy for all the people."

Supplementing the announcement of this special Messenger was the song of an angelic army of heaven pealing forth its strains of ecstatic praise, expressing,

"Glory to God in the highest Heavens,
And on earth peace among men
who please Him."

Embodied in the announcement and song of the Angels and thus set forth historically is the only and final hope in which the distracting anxieties of humanity may find ample repose: **"A Saviour is born to us today!** Fitting and adequate fact for dispelling the world's fears. Otherwise nothing but fear would or could be left for mankind. Fear of failure to find our contact and consonance with that higher, Divine Power and Personality who is the complement and compensation for all of our human frailties and failures, is dissipated in the fact of the Christmas story first brought to earth nineteen centuries ago.

And how else could we hope to overcome our fear of failure to adjust ourselves helpfully to those tasks and responsibilities with which we find ourselves enmeshed in this big world of human relationships. The responsibility appalls us otherwise. In fact the light upon the way, which enables us to discern what are the proper attitudes to assume in this network of human contacts is conditioned by and derived from the fact of the birth, on that Christmas night, of Him who eame to be humanity's Teacher of that ethical and spiritual truth that shall finally effeet our freedom.

The new-born Christ **saves** us from the dominance of evil in our lives. He is Lord and Master, the Annointed of God, to be in every life the Sovereign of its impulses, its emotions, its aetions and its will. He it is to whom all these are to be brought into ready obedience. By Him through his Spirit, our natures are to be purified, enriched, enlarged so as to reflect his divine image and to make our eonsciousness co-incide with His. Thus in his lordship of our lives are we to induce men to yield themselves likewise to his sovereignty and to lead lives of faith and trust in Him as the world's only Saviour.

That such is possible, is both a fact of revelation, as here announced, and of positive human experience, as given by the testimony of many and innumberabe witnesses.

Mary's magnificat is swelled to world-wide proportions today, and has become, together with the Chorus of the heavenly Choir, humanity's International Anthem. For no greater reason is this true, than that the Good News of this Christmas-tide is all inclusive in its beneficent scope: It is joy for **all the people.** Here the Angel Announcer was definite, specific. He seemed hereby to anticipate the existing spirit of exclusiveness by which some men would have undertaken to shut out others from the gracious benefits of the newborn Son of God; while at the same time he recognized the deep-seated and otherwise—impossible-to-be-satisfied yearning in every human breast for such spiritual satisfactions as only the Christ can yield to men. And the Angel knew too the cosmopolitan spirit and mind of the Saviour—that Christ holds in his divine-human consciousness all men and every man; that he could not come into the world for one man or strata of humanity alone but, bound by moral necessity of his Saviourhood, must effect joy for the many. The universality of the blessed benefits of the birth of the Christ is one of the most pronounced and highly cherished values of the Christmas message. Good news must be for all the people, or it is valueless for any of the people.

The Christmas conception and celebration carries within it no benefit for mankind more essential than the periodic stress which it places on the value of the unchanging Christ for a rapidly changing world. It promotes anew each time the study and scrutiny of Christ and his elaims to be the universal Saviour of men. From this study each time arises a fresh appraisal of his charaeter and a more settled conviction of its uniqueness among the characters of earth. This Christmas season is no exception. Still Jesus emerges in our world refleetions as the only figure upstanding in our cosmie consciousness to whom humanity is willing to entrust its future and upon whom we are willing to build our present and future cultures and our lives.

"Let us go and see," was the shepherds' reaction to the revelation which the Lord had made known to them. There had been the divine attestation. Their immediate and only duty was to verify the announcement and promise with their own investigation and personal experience. And this they did. And they did it with becoming haste. As it had been told them, so they found it. Here history attests the confluence of the streams of revelation and personal experience which fact may be repeated in any life that will yield itself to an honest sincere search for those spiritual realities that have their existence in the life and character of the Christ.

At this Christmas season and from henceforth, may it be our curiosity and joy to verify to ourselves and to all the people, the wonderful facts and values proclaimed to humanity by the Christmas event—the birth of the Saviour of mankind.

WORDS FOR A CHRISTMAS CAROL

President Coolidge's address to the Commercial Club of Chicago was given three weeks before Christmas but contained passages which might well be set to the music of some Christmas carol. It was a plea for international eo-operation, which sounds like Christmas music to a troubled world. It should sound out also as a Christmas challenge to those sections of the population of our own nation which are steeped in complacent selfishness and glorying in what should be their shame, namely, an aloof isolation from the world's problems and needs and which lazily sings, "Let the rest of the world go by." Among the President's most striking words were these:

"We cannot hope indefinitely to maintain our country as a specially favored community, an isle of contentment lifted above the general level of the average of the standards of humanity. I know there was a time when many among us believed this was possible. But who, now, can continue clinging to such a faith, in view of the lesson which the war brought to us? If we could not avoid involvment in a war whose causes were foreign, and whose issues were chiefly alien to us because we had settled them for ourselves long ago, how can we hope to avoid our full share of responsibility in connection with other world problems, which if they are ever to be solved, must be solved in an atmosphere of peace and good-will?

We must be constantly ready to help at home and abroad where our help is desired and would be effective."

Leaving the isolationists on their isle of discontent, he continues:

"It is our wish to live in a world which shall be at peace. But we can no more assure permanent and stable peace without co-operation among the nations than we could assure victory and war without allies among them."

These are timely and manly words. They represent the great American tradition of helpfulness. Let us hope that they will soon be *more* than words. Let us hope that the President will take the first, and every opportunity to translate into definite action these ideas. If and when he does that, he will need to be supported by public sentiment, which will brush to one side the obstructionist tactics of all "die-hards" and "irreconcilibles who sit in our legislative halls like so many belated Rip Van Winkles. Let us hope that, with the support of the people, the President can soon make good these words, so that the United States will not be represented by a policy of the "great refusal", but by acts which are harmonious echoes of the angel's anthem of good-will and peace.—H. L.

A QUESTION FOR THE LAST WEEK OF THE YEAR

Since January first how have your prayers compared with your eriticisms? Have the times when you have engaged in prayer for individuals such as politicians, ministers and your associates been equal in number and intensity to the times when you have freely criticized them? In all fairness should not the ratio be at least fifty-fifty?—H. L.

TO TRAIN LEADERS FOR THE SOUTH

That is the expressed object of the munificent gift of Mr. Duke of Durham, to the people of the South. His $40,000,000 will go as an endowment to southern institutions whose business, receiving such large consideration, shall be to train leaders for the South.

Such a designation and such an expression of interest reveals the keen, constructive insight of the donor. Rightly he perceives the evident need of a trained leadership here, if the section is to be built up into anything like its possible estate. Here is a crying need, not indeed for a hard and fast division of society into the grouping of the Platonian Republic, in which some men are born into the preferred group of leaders as against the soldier and the toiler class. But men and women who, in a democratic society such as ours, forge their way ahead of the masses by sheer dint of application, self-denial, common-sense and character, and prove themselves capable of visualizing and pointing out the course, and blazing the path of social progress; men in whom society sees developed the capacity for leadership and, therefore, confides to them the shaping of the social destiny of the group. It is such men as these that the South needs to find and train for the largest possible service in promoting the interests of this section.

For sun-crowned statesmanship, the South needs trained leaders. These in the future must be men who, able to detach themselves from their own personal interest should this conflict with the larger good, would be prompt and willing to throw themselves into the game of courageously adjusting the social problems, the civic and political problems of this section in harmony with the genius of our Federal Constitution and the equities o fhuman justice and right. A leadership trained in the humanities and in the spirit of Christian ethics will lay aside obsolete traditions and concepts that seem valid for a narrow provincialism and will adopt those ideas and theories of government that have universal validity, upon which finally the permanence of any culture must rest. The South needs a leadership trained in the spirit of democratic institutions. Any section will suffer, as the South is now suffering, when it cherishes as a virtue in its leadership, the ability to devise and improvise a system of political and civic strategy adapted to exploiting one group of its citizens to enhance the fortunes and vantage points of another group.

For economic stability likewise, and for the development of its splendid natural resources, the South must have a trained leadership. The coming captains of southern industry must steer as far as possible from the old shrewd methods of enforced and exploited labor, so generally in vogue on the peonage farms in this section, often entrenched behind the judicial institutions whose processes are invoked to keep the labor supply always abundant. The history of industrial progress everywhere is that the only labor worth maintaining in the long run for assuring permanent industrial progress is free, contented, well-paid labor. This lesson in industrial procedure must be thoroughly learned and practiced by the new leadership trained under Mr. Duke's investment.

At present it is not quite obvious to what extent the Negro will enter into the benefits of Mr. Duke's proposal for the training of leaders. We trust somehow no exception will be made at this point. For the leadership of the affairs of the South must be shared with the Negro. These ten millions are a no inconsequential portion of all that enters into the vital life of the South. Among us there must be leaders. These, too, must likewise be trained. Upon no group of leaders in the nation is there greater need for training for their exacting duties than upon Negro leaders. In the past we have been afflicted with a type of leadership in many instances that has not always inured to our group welfare or to general social good. For the most part this has been due to a social system that designedly stiffled initiative.

The majority of our leaders have not been versed in the social sciences, or keen in their knowledge of political procedure. Still others, sad to say, have been disloyal to their group interests. Some have been as Benedict Arnolds to their race, reckoning nothing but their own promotion and well-being while they climbed to positions of remuneration and advantage over the dead bodies of their fellows. Others have been mere pottage-seekers and have shown themselves notoriously unworthy of any gifts bestowed or even of further respect at the hands of the race whose confidence they had previously enjoyed. Such types of leadership must be displaced by others more competent by reason of their sincerity, integrity and loyalty to those whom they are to serve.

This new and needed type of leadership must be sought and trained. In the future it is only this type that the people will follow. That type of leadership which the South selects for the Negro, and that selected by any group other than the Negro group itself, will always be repudiated by the group to be served. What we need among the Negroes is a leadership that does not sacrifice itself to the promotion of little pet traditional interests of those who seek to foist on the Negro certain substitutes and makeshifts for the real values and rights into which he should enter as a rightful heir. The new leadership for the Negro will be intelligent, frank, sincere, broad-minded, honest, unselfish, brotherly, fearless in the truth, Christian in its point of view. Only with such leadership can the problems of the South be solved, and it thereforc, is as profitable an investment for this section to see that its colored leaders are benefitted directly by the Duke gift as that the white leadership shall benefit therefrom. Leadership in both groups must work out our problems together. Both must be trained to a common viewpoint, each respecting the others' leadership. If Mr. Duke's Foundation for training leadership in the South shall observe this common ground of leadership and seek to make possible some such procedure as is herein pointed out, the South by his gift, will be doubly benefitted. His large gift will undoubtedly call attention seriously to the need, and will make possible the establishment and fostering of those specialized institutions and agencies for the realization of much that the gift seeks to accomplish.

"STAY IN AND GROW"

One of the most deeply spiritual passages in *Alice's Adventures in Wonderland is the* following:

Just at this moment Alice felt a very curious sensation, which puzzled her a good deal until she made out what it was: she was beginning to grow larger again, and she thought at first she would get up and leave the court; but on second thought she decided to remain where she was as long as there was room for her.

"I wish you wouldn't squeeze so," said the Dormouse, who was sitting next to her. "I can hardly breathe." "I can't help it," said Alice very meekly: "I'm growing." "You've no right to grow here," said the Dormouse.

The irritated remark of the Dormouse has unfortunately often been the rebuke of the church to youth. It is impossible to compute the loss which has come to the church because it has met the impulses and enthusiasms of youth with the stupid and unimaginative reply. "You have no right to grow here." Consequently many who have felt the inevitable sensation of growth as clearly as Alice was feeling it, have deemed it necessary to get clear outside of the church in order to grow.

It is a matter of deep gratitude that this position of the Dormouse is not that of the Methodist Episcopal Church toward the stirring in the minds and hearts of its college young people in these days. It is saying very clearly and frankly to them—"Go on growing. Stay in the church and do it. What else do you suppose the church is for?"

During the first week in December three state conferences of Methodist students were held—one in Indiana at Bloomington; one in Michigan at Kalmazoo, and one in Connecticut at Middletown. These meetings were unheralded and passed without great ado. Yet they evidence a movement among the churches, college students of the largest promise. The meetings were on the same general theme: How the students may relate themselves to the church and help solve the problems of the world. In much the same manner as at the National Student Conference at Louisville last spring, the great problem of race relations, industry, war and peace were faced and discussed by the students with ardor and frankness. The absorbing issues to these students are not football, college "proms" and fraternities. Many students are getting into the big social currents that move the world and interest is not so much in the theological systems of an older generation but in working for a new social order in which the millions of people on the planet will not be treated as fair game to be exploited, but as human beings to be respected. It has been a frequent sneer at such meetings, especially when the problem of war is honestly and fairly discussed, that they have been "inspired by Moscow." No one who stays through such a conference can doubt that the inspiration comes not from Moscow but from Bethlehem and Nazareth.

Similar movements are going on in other denominations and it will not be long before a cooperation will be worked out resulting in a definite church group on all the campuses of the country determined to work through the church to meet the great demands of the time. The largest future of these groups will not be through any outside agency, such as the Young Men's Christian Association or the Young Wo-

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WORLD'S BEST NEWS:—The angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. —Luke 2:10, 11.

men's Christian Association, but through the churches themselves. This movement will never be closely organized. Indeed, paraphrasing some ancient words, we can say that its strength will be "Not in the click of typewriters and the rumblings of organizations and bureaus but by My Spirit," said the Lord. Some conferences to be held in other States give promise of a quickening spirit throughout the whole Church.—H. L.

Personal and General

The following Annual Conferences will be held during the month of January 1925: Upper Mississippi, West Point, Miss., January 8th, by Bishop Jones. Mississippi, at Crystal Springs, Miss., January 14th, by Bishop Clair. Louisiana, at Opelousas, La., January 21st, by Bishop Jones.. Florida, at Jacksonville, Fla., January 28th, by Bishop Richardson.

Mrs. Mayme Gandy McLeod, wife of the Rev. E. C. McLeod, pastor of the Colored congregation of the Church of All Nations of Boston, Mass., has been signally honored by the Edith B. Buell Club, an affiliated organization of Boston University whose membership is composed of the wives of the faculty and the members of the Theological Department. Mrs. McLeod is the only Negro member at present.

Miss Annie E. Hall, well known as one of the world's most faithful Missionaries, who has been laboring so unselfishly for nearly a score of years in the African interior, during her brief furlough in the United States is visiting Conferences, Conventions and Churches in interest of her work. Every consideration should be extended Miss Hall by the people of this Country. She is in every respect reliable and worthy of any consideration shown. Wherever possible, liberal contributions should be made to the cause which she so creditably and ably represents. She can be reached at 56 Bedford Ave., Buffalo, New York.

Dr. Hingeley, Corresponding Secretary of the Board of Pensions and Relief, reports that there has been a good response to the letters of inquiry sent to all the ministers covering a few items relating to vital, ministerial and health conditions. The actuaries cannot proceed with their studies until there is at least a 90 per cent response. Ninety-eight per cent of the Presbyterian ministers responded with the information requested and 99 per cent of the Episcopal clergy. Methodist preachers can scarcely do less.

The questions are few, covering conference relation; dates of birth of the family, all of whom are to be included in the plan; salaries received during the last five years—facts absolutely necessary to a correct actuarial review; health conditions—since the Reserve Pension Plan will include disability and death benefits. Only the items necessary for the work of the actuaries have been asked. A prompt response will hasten the day of a sure, adequate and unchallengeable pension for every Methodist preacher, his widow and orphans. Address: Board of Pensions and Relief, 820 Garland Building. Chicago, Illinois.

"Stewardship for All of Life," the new text book recently issued by the Methodist Book Concern, from the pen of Dr. Luther E. Lovejoy, Stewardship Secretary for the World Service Commission, received special discussion and commendation at the interdenominational conference of Christian workers conducted last Sunday afternoon in Louisville, Kentucky, under the auspices of the United Stewardship Council of the Churches of Christ in America. The book has been adopted by the United Stewardship Council as the official interdenominational text for the current year, and is already enjoying a wide distribution among all the Churches. It is hoped by the various stewardship executives that at least the senior and adult departments of all Sunday Schools may be enrolled for a full quarter's study of Stewardship with this book as the text, and that the various young peoples organizations, women's societies, and men's clubs will likewise enroll for longer or shorter courses. Already this volume has been placed in the study curriculum of several theological seminary and college classes, and has received the most cordial endorsement from educational leaders. It has already been officially adopted by our own Sunday School, Editors, Women's Missionary Societies, and the World Service Commission.

BOOK COMMITTEE HOLDS MEETING

On Wednesday, December 17, 1924, the Book Committee held a special session in New York City with the largest attendance in its history.

The Honorable L. R. Brainard of Kellogg, Idaho, was elected to fill the only vacancy on the committee, occasioned by the death of Mr. David H. Cox of Walla Walla, Washington.

Much of the discussion and planning of the session was devoted to adjustments in matters of property interests of the Methodist Book Concern. The Committee authorized sale of the vacant lot corner Superior street and Fairbanks Court in Chicago, to the Wesley Hospital It was also decided to erect a suitable addition to our present building in Chicago in order to accommodate the consolidated Benevolent Boards of the Church and the growing business of The Book Concern.

At last, a suitable plot is to be purchased in the Metropolitan district of New York City on which will be erected a modern, completely equipped plant to house and conduct the increasing manufacturing and publishing business of this great concern.

Other matters related to the Church Advocates which are to be greatly improved in form beginning with the January numbers, with no increase in the subscription price.

METHODISM HAS A WORLD WIDE SERVICE

Some people have an idea that all missionaries sent to foreign fields are preachers.

However, the latest reports of the Board of Foreign Missions show that the denomination conducts one of the largest medical organizations in the world. It has also a large staff of agricultural experts, of industrial teachers, of trained teachers in many branches of learning, besides architects and engineers.

The Board of Foreign Missions conducts fifty-four hospitals, clinics and dispensaries in Mexico, South America, Malaysia, Japan, China, Korea, India and Africa. The Woman's Foreign Missionary Society of the Methodist Episcopal Church has twenty-five additional institutions of the same kind. There are more than one hundred missionary buildings of the church devoted exclusively to medical work.

A staff of sixty American doctors and seventy American nurses are in charge of the fifty-four hospitals and dispensaries. They are assisted by some sixty native physicians, most of them trained in the hospitals and schools operated by the church, and by more than two hundred native nurses. Besides these especially trained workers, practically every missionary has sufficient medical skill to use simple remedies and to care for minor injuries. Many a missionary who has been untrained for medical service has saved thousands of lives during an epidemic in China, or in India, or in Africa by knowing how to innoculate those who have not yet taken the disease.

The hospitals of the Methodist Episcopal Church have a total of fifteen hundred beds that take care for 25,000 in-patients annually. About 100,000 out-patients are cared for.

The doctors perform an average of sixty-nine operations every day of the year.

TRUE AND FALSE WORSHIPPERS

By the Rev. E. Adolph Haynes

The joyous season know as Christmas is again here. It is gratifying that Christendom is learning more and more the Christmas spirit. At this time we rejoice over the liberating, vitalizing, and cheering truth of the Incarnation of God in the Person of Jesus of Nazareth historically manifested in the birth of Jesus the Christ in Bethlehem—Ephratah—"the little among the thousands of Judah."

We cannot but recall the effect of the advent of the Holy Child upon the shepherds who stood motionless, staring and appalled. The Christmas season should be a season not only of gladness, exaltation and triumph, but also of love, veneration and profound gratitude. Not only should our hearts go out to those bound to us by ties of kindred or of friendship, but we should in an especial manner be sympathetic and kind to the unworthy, the outcast, the poor, the maimed, the halt, the blind and even those whom we consider our enemies.

There is one of two spirits that might obsess us at this season—that of the false worshippers portrayed in Matt. 2:8. "And he sent them to Bethlehem" and said, "Go and search diligently for the young child; and when ye have found him, bring me word again that I may come and worship him also," or that of the true worshipper as portrayed in Matt. 2:11, "And when they were come into the house, they saw the young child with Mary, his mother, and fell down and worshipped him."

The above verses refer to smirking, garrulous, and pretentious Herod on the one hand, and the serious, clam, and searching Magi on the other: and THESE represent "the true and false worshippers."

Herod: Representative of the False Worshippers

The tidings that come to Herod that the true King had come, should have made him glow with delight but, "He was troubled and all Jerusalem with him." Why was Herod troubled? Because, panting after distinction, he was anxious and insanely ambitious to be himself King. Why then was Jerusalem troubled? Because the eyes of the nation had become closed to the message of the prophets—"Out of thee shall He come forth that as Governor shall rule my people Israel." Why then should Herod—synonym for craftiness and cruelty, assume the role of a worshipper? It is merely a case where a wicked man feigned interest in things spiritual that he might thereby sharpen his wits for opposition. We are led then to tare Herod's record.

Herod and His Brother-in-Law

Herod made Aristobulus, his wife's brother, High Priest. The newly elected High Priest grew into popularity by leaps and bounds. Herod craving popularity only for SELF, became jealous and invited Aristobulus to Jericho to join a fishing party, and led a conspiracy which ended in the young man's death in the fish pond.

Herod and His Own Dear Wife

Herod loved his wife Mariamne very passionately, but became charged with the false idea that she was party to a plot to dethrone him, and as blind rage like a fire sweeps over him, he buries his love, orders her execution, then, as an aftermath, became filled with remorse, and bordered toward insanity.

Herod and His Sons

Herod grew uneasy and felt that his sons were plotting against him to get his throne, and at Sebaste had them strangled to death.

Herod and the Child Jesus

The Wise Men enquired "Where is He that is born King." Those two words "born King" made Herod irritable, sulky and furious and the diabolic decree goes forth, for a wholesale slaughter of babies from two years and under. Herod could not imagine any other kingdom but an earthly kingdom and the words of the Magi—"King of the Jews" aroused his indignation and he determined (?) to uproot the purposes of God. The angelic messenger intervenes and the Child Jesus is taken to Egypt, then a Roman province. Thus, "the Great Deliverer" is saved from murder, destruction and agony at the hand of this jealous monarch.

Herod must be given credit for system. He gathered the Chief Priests and Scribes together *and enquired*. He was systematic. He not only called this august, magnimous, important and distinguished body together, but *"enquired diligently."* After receiving the information, he sent them to Bethlehem under pretense of worship, but his real motive was to destroy. Thus we can readily see that the capacity for pretense in worship was not born in a day, but Herod acquired it through the constant practice of *"selfness."*

The Wise Men: Representatives of True Worshippers

It is generally conceded that three came: Melchoir 70 years old, brought gold—the offering of a King: thereby worshipping Jesus as King of Kings; Balthasar, 50 years old, brought frankincense—offered as incense exclusively to God, thereby acknowledging Jesus as Divine; Caspar, 39 years old, brought myrrh used to enbalm dead bodies thereby anointing Jesus to his burial.

Thus in higher significance than either of them dreamed, old age, middle age and youth laid wealth, religion and death—the penalty for sin, at the feet of Jesus. These Wise Men thrilled with a sense of strange adventure, were earnest and followed the upward leading. Each was guided by the Star. They counted the cost and were ready to follow. As priests of Zoroaster, they believed in Ormuzd and Ahriman representing respectively Light and Darkness; and with determination as impregnable as Gibraltar, they came seeking higher light. They found light because they were true to the light they had and sought higher light with a pure motive.

The Herod Spirit: The Magian Spirit, Which?

At this Christmas season we need to steer clear of the Herod spirit and with a zest, cultivate the spirit of the Magi. The spirit of Herod is SELFNESS which is synonymous with Egoism; the spirit of the Wise Men is OTHERS, a synonym for Altruism. The spirit of Herod was so abhorrent to Jesus that he warned his Apostles, "beware of the leaven of Herod," We live in a day when we must rise to the height of realizing that the altruistic spirit and the Christmas spirit is one and the same. We live in a day when Christendom should see the need of dowering Jesus once more with gifts of knowledge, self-sacrifice and love. Jesus was an altruist of the first manitude. Altruism ran all through his life and permeated every nerve and fiber of his very being. At his advent the angelic host mellifluously sang unto YOU; when He made known his mission it was, "I am come that YOU"; when He delivered his farewell message, he declared: "I go to prepare a place for YOU." When he hanged on Calvary's supercilious cross of scorn, He forgot the ebb of his life-blood, cast self in the background and prayed "forgive THEM;" then assured a base outcast "today THOU". We live in a day when the ancient incident has become the modern miracle for in spite of the tendency toward apostasy, the Babe of Bethlehem still draws all sorts and conditions of men to Him. He still keeps his promise "If I be lifted up will draw all men unto Me." The Pauline declaration, "where sin abounded grace doth much more abound", is still sound philosophy for in this day of stress and strain the love and purity of Jesus continues to throw a magic spell upon the hearts of men. His birth reminds us of the illimitable love of God; His sufferings inspire our hearts to sacrifice. His death is our gateway to endless life. His resurrection removes from us the fear of death. To those who need forgiveness of sins—He is the only one who dared to say "thy sins be forgiven Thee." To those who need reconciliation, they find "God in Christ reconciling the world unto Himself." To those who need help in temptation, "He is able to succor them that are tempted." To those whose hearts are at breaking point he came to "bind up the broken hearted." Jesus is a synonym for altruism. May Christmas therefore reinspire us with joy, and arouse thoughts about the welfare of others. May we learn that the Christmas season symbolizes not only the stainless life of God in the soul, but to Christendom the gracious and ineffable gift of Jesus Christ our Savior.

Lynchburg, Virginia.

MRS. JANE C. LOWE, DECEASED

Mrs. Jane C. Lowe, National Field Secretaryy of the Deaconess Department of the Woman's Home Missionary Society of the Methodist Episcopal Church, entered into rest Thursday morning November 27, 1924, at John Hopkins Hospital, Baltimore, Md., after an illness of about ten days.

The funeral services were held Saturday, November 29, 1924, in Sharp Street Memorial Church at 3 p. m., and largely attended by ministers, members of the Woman's Home Missionary Society, Deaconess of the Baltimore Conference and friends. The principal eulogy was delivered by Rev. R. W. S. Thomas. Rev. W. H. Dean, pastor of Sharp Street, Mrs. D. B. Street, eneral Secretary of Deaconess Work, and Mrs. John W. Lowe of the Baltimore Conference Society paid loving tribute to the life, character, and work of Deaconess Lowe. Others who took part in the services were Revs. N. M. Carroll, S. A. Virgil, L. A. Carter, A. J. Mitchell, J. S. Carroll, E. S. Williams.

The body was sent to Wheeling, W. Va., for interment. Mrs. Jane C. Lowe will be greatly missed and her passing away came

at the time when the church felt it needed her the most, to help carry forward the program of the church and to improve conditions among the women of her race in the south.

APPOINTMENTS OF THE SOUTH CAROLINA CONFERENCE

Sumter District

A. G. Townsend, District Superintendent

Antioch, W. F. Smith, Blaney, J. Wesley Williams; Borden, John W. Williams; Camden, B. F. Bradford; Camden Circuit, G. B. Tillman; Lamar, J. E. C. Jenkins; Lamar Circuit, A. L. McGill; Lynchburg, I. C. Wiley; Macedonia, M. B. Eaddie; Mayesville, J. T. Martin; Mechanicsville, L. S. Selmore; Mt. Zion and Stone Hill, M. J. Porter; New Haven, F. W. Vance; Oswego and Mt. Moriah, F. W. Anthony; Rock Spring, J. W. White; St. James, N. T. Bowen; St. Matthew, W. B. Bowers, St. Paul, P. E. C. Hidleston; Shiloh, N. W. Greene; Sumter, F. I. Hickson; Wateree, W. M. David; Zion Hill, (Supplied), H. B. Nelson.

Greenville District

W. S. Thompson, District Superintendent

Anderson, B. S. Jackson; Belton, W. M. Smith; Bradley and McCormick, D. F. Tillman; Easley, E. C. Wright; Greenville: John Wesley, J. W. Taylor; St. Andrews, A. Knox; Mission, D .M. Mims; Greenwood, F. A. Connelly; Larondesville and Grove, A. Reese; Mt. Zion and Pelham, J. W. A. Butler; Newberry, C .L. Lindsay, Ninety-Six. Geo. S. McLary; North reenville, S. M. Brown; Pendleton, A. J. Hall; Pickens, I. V. Manning; Rock Mill, T. R. Robinson; Seneca, A. H. Hayes; S. Greenville, W. N Fridie; Walhalla, C. F. Ferguson; West Anderson, S. F. Moss; Williamston, J. A. Gary.

Spartanburg District

L. W. Williams, District Superintendent

Bethune, E. D. Harrison; Blacksherry, J. M. Cox; Chester Circuit, S. M. Miller; Chesne, Rufus E. Bethea; Clover, P. E. McLaughlin, Campus, J. C. Martin; Gaffney, C. C. Reynolds; Greer, J. B. Royal; Jefferson, J. A. Murray; Landrum, E. S. Charley; Longtown, C. J. James; McBee, Herbert L Davis; Pacolet, E. P. Bruce; Pageland, D. P. Murphy; Riedville, R. H. Harrison; Rock Hill, Samuel Jackson; St. James, T. H. Fisher; Spartanburg Station; J. F. Green: Spartanburg Circuit, J. J. G. Garrett. St. Mark, R. R. Williams; Wellford, Cyrus James; Wilkinsville, Samuel Goudelock: York Station, A. P. Jenkins; Giles C. Brown left without appointment to attend school

Orangeburg District

J. B. Taylor, District Superintendent

Branchville, R. H. Cunningham; Ceader Grove and St. James, M. B. Mason; Columbia Station, N. S. Smith; Columbia Mission, C. H. Dangerfield; Denmark, G. W. Gant; Edisto Fork, A. J. Pogell; Jamison, Summers; Macedonia, L. A. Thomas; Midway, R. L. Lawrence; North, J. S. Miller; Orangeburg Station, R. F. Freeman and J. W. E. Bowen; Orangeburg Mission, S. J. Cooper; Pineville and Bowman, A. P. Gilleard; Reesville, M. O. Stewart; Rowsville, D. J. Sanders; Springfield, A. W. Wright; Swansea, D. R. Mc Tear.

Beaufort District

L. G. Gregg, District Superintendent

Aiken, E. M. Hurley; Allendale, J. H. Curry; Appleton, N. E. Franklin; Bamberg, B. C. Jackson; Bamberg Circuit, I. Myers; Beaufort, S. V. Fowler; Blackville, Paul Reddish; Brunson, G. S. McMillan; Cottageville J. E. Goins; Ehrhardt, G. A. Thomas; Greenpond, J. W. Gray; Lodge, H. W. Williams; Mitlett and Prospect, B. C. Brown; Olar, Samuel Grayson; Olar Circuit, W. C. Summers; Ruffin, C. B. Brown; Seigling, E. J. Curry; Springtown, S. D. Williams; St. George, O. Blassingame; Waterboro, T. W. Williams; Weeks, M. L. Green; Yemase W. H. Norman; Young Island, E. D. Generett. E. D. Dean left without appointment to attend school. Member of Aiken Quarterly Conference.

Florence District

R. F. Harrington, District Superintendent

Asbury and Bethel, D. Salters; Cades, M. C. Newman; Florence, W. M. Hanna; Hemingwood and Nesmith, C. R. Brown Kingstree, S. M. McCollins; Kingstree Circuit, J. A. Glenn; Lake City, H. H. Cooper; Lotta, T. J. Robinson; Marion, C. C. Clarke; Mars Bluff, R. A. Cottingham; Mullins, J. A. Harrall; Salem and Wesley, H. J. Kirke; Springville, I. H. Richardson; St. John, W. M. McEaddy; St. Luke, D. J. Hartwell; St. Mary, N. J. Brown; St. Paul, D. H. McClain; Timsville, F. Marcus; John Wesley, T. E. Taylor; Tamplico, Wm. E. Thompson.

Charleston District

A. R. Howard, District Superintendent

Andrews and Blakeley, W. S. McClary, Salters Depot; Brock-Green, P. P. Heyward, Murrels Inlet; Charleston, Centenary, J. F. Page, 132 Wentworth Street, Charleston. S. C.; Charleston Old Bethel, M. M. Monzon, 67 Brogard Street, Charleston, S. C.; Charleston Wesley, J. C. Gibbes, 59 Nassau Street, Charleston, S. C.; Charleston, St. Jude and St. James, E. F. Tobin, 15 Cedar Street, Charleston, S. C.; Charleston, Washington, and East Miss., T. J. Pendergrass, 29 Reed Street. Charleston, S. C.; Cooper River, J. W. Buddin, Andrews, S. C.; Dorchester. J. B. Rouse, Dochester, S. C.; Georgetown, L. C. Mahoney, Georgetown; Greelyville, Jas. Richards, Greeleyville; Holly Hill, H. J. Gupple, Harleyville; John's Island, A. M. Wright, Bamberg; Lanes, Solomon Pearson, Salters Depot; Lincolnville and Ladson, Henry Jones, Claflin University, Orangeburg. S. C.; Maryville, D. Brown, Salters Depot: McClellanville, P. White, (Sup.) McClellanville; Pinoplis, F. L. Lawton, Monck's Corner; Ridgeville, J. . Stokes, Ridgeville, S C.; Mt. Holly, J. H .Wilson, Summerville; St. Stephens, F. H. Grant, St. Stephen; St. Stephens Circuit, C. J. Mack, St. Stephen; St. Thomas, H. L. Stuart, Huger; Summerville, P. E., Mingo, Summerville; Summerville Circuit, A. F. Hines, Jedburg, S. C.

WILMINGTON DISTRICT CONFERENCE

The Wilmington District Conference of the Delaware Conference convened at St. Paul's M. E. Church, Milford, Del., Tuesday evening, October 21st, and adjourned Thursdaynight, October 23, 1924, the Rev. Dr. T. H. Woodley, District Superintendent presiding.

At 7:30 p. m., the devotions were conducted by Brother R. Cropper, local preacher and the annual sermon was preached by Dr. W. C. Thompson, pastor of Ezion M. E. Church, Wilmington, Del., from the text Phil. 2, 8-11. This was followed by the administration of the Lord's Supper by the District Superintendent assisted by Dr. Fletcher, District Superintendent of the Philadelphia District, and other elders. The service was one of spiritual refreshment and uplift, which happy beginning characterized the whole session of the conference.

At 7:00 a. m., Wednesday the Rev. J. H. Nutter conducted an inspiring and well attended morning watch service, based on 1 John 3, 1, 11. The regular session was opened with devotions conducted by Rev. A. W. McBride.

The message by the District Superintendent was an illuminating, impressive and practical exposition of the 13th chapter 1 Cor., on "love" and its manifestations.

The conference organized by choosing Rev F. L. Tomlinson, Secretary and Rev. B. B. Carson, Statistician. Various committees were appointed. Rev. J. H. Nutter was chosen reporter for the Southwestern Christian Advocate and Rev. J. M. Dickerson; reporter for the local papers.

The District Superintendent gave a brief but impressive report of the Philadelphia Area Council, meeting called by Bishop Berry in Arch Street M. E. Church, Philadelphia. October 2nd., describing how this meeting emphasized the great crisis of the church owing to decreasing World Service Receipts. The District Superintendent gave a brief and encouraging report of work on the Wilmington District since the annual conference.

Rev. Dr. J. T. Fletcher, Rev. Dr. J. R. Brown, were introduced and made telling addresses urging the cause of World Service to avert the present crisis.

The afternoon devotions were conducted by Rev. W. A. Mulley. Dr. L. C. Murdock was introduced and spoke of the great crisis of the church arising from decreasing World Service receipts, and how this decrease is causing disastrous effects both in the Home and the Foreign Field and calling upon every one to do his best for the World Service Program of the Church.

The characters of the local preachers and exhorters were passed and they presented their reports.

The various reports from pastors, local district stewards, Sunday School Superintendents, president of Epworth League chapters, junior league Superintendents, presidents of Ladies' Aid Societies and Woman's Home Missionary Societies, class leaders, and directors of social and recreational life, were generally very encouraging. Accordingly the report of the statistician, there has been raised on the district since the annual conference as follows: Episcopal Fund

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CHRISTIAN BAPTISM: ITS ONENESS

Br Dr. J. L. Farmer

From time to time a number of men who are engaged in the work of the Christian ministry have asked me for information concerning Christian baptism. They are in communities where there is considerable argument concerning the legitimate mode of baptism. And it is necessary for them to defend whatever mode they have been accustomed to practice. We take this opportunity to answer those questions more fully than we could do through correspondence. Besides, there may be others laboring under similar embarrassments who may be helped in this way.

"Baptism" is an Anglicised form of the Greek word whose root meaning is to "dip". But arguments based upon the etyology of the word are at best unedifying. And to draw far-reaching conclusions from this source shows an appetite for literalness that is foreign to the spirit of the Master. At best the root meaning of a word can only suggest to us how the act was originally performed, but in itself says nothing about how the act was performed at some later time. Words frequently grow in extensity. The method of performing the act may change without a corresponding change in the name of the act. Doubtless "profanity" orginially meant something done before the temple which should not have been done in that particular place. But no one would say that a man must be in the presence of a temple to be guilty of profanity today. A man living three thousand years from now may read that we people of the twentieth century A. D. practiced baptism; and he may discover that the root meaning of baptism is to "dip", and may declare that immersion was the only mode of baptism practiced by us of today. His procedure would not be any more illicit than is the procedure ofthose who argue what baptism meant in the New Testament times from what it meant when the word first came into use.

But sa far as the references to baptism by water in the New Testament are concerned, it seems quite evident that immersion was the prevalent mode. But two of these references (Rom. 6:4; Col. 2:12) will suffice. But we are not warranted in saying that it was the only mode practiced in that age: though we cannot say positively that it was not the only mode. But the baptism of the Holy Spirit is spoken of as an "outpouring" of the Spirit. That shows that a pouring—on of water could also have been considered baptism. If pouring on-could have been substituted for dipping-in, equally as legitimately could sprinkling on have been substitutee for pouring on if for any reason the substitution had seemed advantageous. It is chiefly a matter of more and less water. And the quantity of the water has no vital importance, as no one supposes that Christian baptism by water is for the actual cleansing of the body. A thimble full will serve the purpose just as effectively as a hogshead. Do not a few drops of grape juice serve the purpose of sacrament just as well as, if not better than, a goblet? The mode is relatively unimportant. The more important thing is the spirit in which and the purpose for which it is performed. And the all-important thing is the internal change of heart which the outward baptism by water signifies. In other words, the all-important baptism is the baptism of the Holy Spirit. And who can declare the mode of that baptism except in a figurative way?

But there is one passage of Scripture which to many proves conclusively that there is but one orthodox mode of Christian baptism. It is Ephesians 4:5. 'one Lord, one faith, one baptism''. There are but a few. if any, other passages in the New Testament more generally incorrectly understood, while their true meaning is so evident, than this one. So frequently it is understood to mean that there is but one legitimate mode of Christian baptism, and that is by immersion. But the great Apostle has no reference whatever to the mode of baptism in that passage but, in so far as it refers to baptism by water, it refers to the rite itself and the thing that makes the rite a Christian one. There is no evidence whatever that the mode of baptism was in any controversy in that day What he means to say is that all Christian baptism is the same as it is baptism into Christ, just as all spiritual baptism is of the same Spirit even though it produces different graces in different men. It is not one Spirit that makes one man an Apostle. and another Spirit that makes another man a prophet, and so forth; but it is the same Spirit operating in different men to different ends. So the baptism which the Apostle has had is not another than that which the prophet has had which in turn is not another than that which the evangelist has had, and so on. But, though they all have had different gifts, they have had the same baptism in Christ who is one. As a matter of fact, the emphasis here is not on one baptism at all, but on one Spirit. Because this was taken for granted, Saint Paul only speaks incidentally of one hope, and Lord, and faith. and baptism, and God the Father in order to convince of what was not taken for granted, namely, that there was but one Spirit who produces a diversity of spiritual gifts. The heathen Grecks believed that there was a different god or goddess to take care of every different interest which a man may have. So doubtless these Greek Christians were disposed to substitute in their minds a Christian pantheon for the former Greek pantheon with a number of different divinities, or spirits. But there was no doubt in their minds that there was but one Christian baptism even though it had been performed by different methods in the name of Jesus. As heathen they knew of the same religious rite being performed to the same god in different ways at different shrines. And they would not have been perplexed as Christians had Christian baptism been performed by different modes in the name of Jesus. It is the Person, Christ, in whom one is baptized. and not the particular method of its performance that makes all Christian baptism one!

A very dear friend of mine used to tell me that to refuse to submit to immersion shows disobedience to Christ. But the fast is that the Master nowhere enjoins immersion. Emphasis upon prescribed methods of religious procedure or the performance of religious rites is rather characteristic of the law of Moses from which Jesus sought to liberate men. Wherever He seems to have emphasized certain modes, as, for instance, in the case of praying, it is not really the particular mode which He is commending or condemning, but the spirit indicated by the ageparticular mode. He was no stickler for hard-and-fast methods of doing anything as long as the spirit was right.

To sum up, our conclusions are (1) that the root meaning of "baptismos" or "baptizo" or "bapto" cannot tell us all about the possible modes of baptism in New Testament times; (2) that immersion was probably the prevalent mode of baptism in the Apostolic age, but a pouring-on was also included in the meaning of the term, and that a sprinkling-on was therefore equally as legitimate;)3) that the quantity of the water has no vital importance, but the all-important thing is the internal change of heart signified by the outward act; and (4) that nowhere in the New Testament is it either stated or implied that there is only one legitimate mode of baptism. T herefore we should not try to defend any one mode as the only legitimate one; but individual candidates should be left free to decide on the particular mode to which they wish to submit themselves.

If these explanations will be of any help to any and a serious offense to none, they will have accomplished the purpose for which they are given.

Holly Springs, Miss.

BETTER MOVIES FOR YOUR TOWN

How Communities Are Meeting a Great Moral Problem

By Faith Green.

"Important as it is to organize and to direct the industry of the world, it is more important to direct its leisure." So wrote George Elliot, one of the closest observers of social conditions, and in one of his last public addresses the late President Harding said: "There is no more important problem before the American nation than the proper use of the leisure time of our people—child, youth, adult. Play is the sculptor that shapes the life of the child. What to do with the playtime of our people becomes more difficult of solution as we are steadily acquiring more leisure under our modern system of living."

It is variously estimated that from ten to twenty millions of the men, women and children of the United States attend the movies every week. Realizing the tremendous influence of motion pictures upon the taste, character and time of the public, teachers, preachers, club women and others in positions of responsibility have taken up the matter of securing wholesome, entertaining and uplifting films for exhibition in their towns.

A questionnaire conducted by a prominent clergyman in Bridgeport, Connecticut, brought out the following points as to the benefit of the movies upon our social, moral and economic life:

"The whole family can attend the movies together for the cost of one member of the family at almost any other sort of entertainment. This brings the family together in its play hours and solidifies the family life.

"Motion pictures stimulate thought, widen the horizon, disseminate knowledge and bring the corners of the earth to the neighborhood theatre; for the people of the remotest hamlet can see as good pictures as are shown on Broadway. The motion picture gives to the anxious father, the weary mother, the perplexed teacher, the disappointed or discouraged worker, and to the healthy minded pleasure seeker an opportunity to turn away from the work-a-day world and rest the mind. Good comedies and mystery plays drive away the blues. Pictures develop a love for the beautiful, create a desire for home furnishings, travel and the news of the day and thus bring young and old together for mental recreation in nearby, comfortable surroundings."

The Seamy Side

It goes without saying that all the above effects presuppose that the pictures seen are good and clean, but unfortunately, many pictures depict sinful, degraded lives and by an improbable, "happy ending" subtly inculcate the idea that clever, wicked men can "get away" with wanton, unfaithful careers and remain prosperous, respected members of society. Films portraying the seamy side of life, disrespect for law and the whitewashing of false and tawdry characters are an offense against decency and right thinking.

"But," exclaims Mrs. Smith from Slow Water Junction, "how can one tell whether a film is proper or not when the papers advertise it as a million dollar masterpiece? Only last week I took the children to a movie that I wouldn't have had them see for anything."

Dear lady, unethical advertising is the middle name of certain motion picture producers. Having spent a milion dollars on "Her Gorgeous Sin," "Foxtrotting Fathers," or "Lying Mothers," the producer clutters up the newspapers and plasters the billboards with extravagant praise of the sensational slush he wants the public to pay for. Hundreds of mothers, like yourself, have had occasion to blush for having exposed their children to suggestive, covertly indecent films. Of course the advertisements were misleading, but let us see if we cannot bring the responsibility of this unpleasant experience nearer home than the lobby of the theatre or the gaily painted posters opposite your house.

Th e Parent's Responsibility

In the first place, madam, how do you choose the movies you take your children to see? There, I know, from your look of surprise, that along with two thirds of the motion picture patrons, you probably don't "choose" at all. You simply "drop in to any old movie." In most homes, choosing a movie is usually an impulsive, careless matter. Usually at dinner some one says: "Iwould like to go to a movie tonight!" Immediately there is a chorus from the family. "So would I!" Then follows a

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WILMINGTON DISTRICT CONFERENCE

(Continued from Page 6)

$314; Conference Claim, $523.57; Princess Anne Academey, $64.00; World Service, $300.00; Pastor's Salaries $18,145.22; Support of District Conference, $349.13.

A paper on "Prayer and the Results" was read by Rev. J. L. Taylor and another on "The Phonomena of Christian Conversion" by Rev. C. W. Pullett. These papers were instructive and inspiring.

Fine and most cordial addresses of welcome were delivered by Miss Eva Hilton, public school teacher, on behalf of the Church, and by Mr. Bernard Young, public school teacher on behalf of the city. An appropriate and eloquent response was given by Rev. T. E. Randall.

A well prepared paper on "What are the Probable Advantages of Unification to the Negro membership of the church" was read by Rev. J. M. Dickerson. A timely impressive paper on "The World Service Program and its Relation to the Great Commission", was read by the Rev. J. H. Nutter.

Prof. R. S. Grossly, B.S., President, Delaware State College for Colored Youth, was introduced and delivered an illuminating and impressive address on "Some Aims of Education."

On Thursday, the Gospel Message by Rev. D. G. Waters was ably delivered from 1 John 3, 14. Smyra Delaware, was chosen as the place for next meeting of the District Conference.

Dr. Geo. S. Conant, of the Board of Education, was introduced and emphasized the great Morgan College crusade for $500,000 to be secured in pledges from November 9, to December 18. The College by help of its friends must raise in cash $150,000 by January 1, 1926, in order to secure the conditional of $50,000 by the General Board of Education at New York.

On motion of Dr. W. C. Thompson; seconded by Rev. J. H. Nutter the District Conference unanimously and most heartily adopted a resolution expressing deep and lasting gratitude to the Hon. P. L. DuPont for his great and munificient act of philanthrophy in giving to the state of Delaware many fine up-to-date public school buildings, for the colored youth of the state, and strongly commending the movement to present Mr. DuPont with a very fine and costly portrait of himself painted by the best colored artist obtainable in this country; and a great gathering and demonstration on the day of its unveiling and presentation.

In the afternoon the Woman's Home Missionary Society held a most interesting anniversary meeting presided over by Mrs. J. M. Dickerson. On behalf of the Conference Rev. J. H. Nutter presented to Mr. Emory Powell head waiter, for the waiters and waitresses, a handsome purse, expressive of appreciation of their splendid services during the conference session.

Rev. F. O. Laws presented resolutions of thanks which were adopted tendering thanks to the pastor, Rev. J. H. Holland, and the officials, members and friends of the church for their cordial hospitality and splendid entertainment to the choir for fine and delightful music, and to Rev. Dr. T. H. Woodley, District Superintendent for the dignified, able, impartial and brotherly manner in which he presided, and despatched the business of the conference, and pledging him the prayers, loyalty and co-operation of the ministry and laity of the District in the great work of advancing the Redeemer's Kingdom.
—J. H. Nutter, reporter.

CHRIST IN THE NATION'S CAPITOL

(Continued from last issue)

Militarism in the United States

As a Nation we are consciously militaristic. At least we do not believe in the use of military forces to achieve any selfish ends, yet it is surprising when we analyze facts, how deeply the roots of this evil have entered into our national program. For instance, the appropriations which Congress is now considering for the next fiscal years are 80 per cent for the support of our military establishments and the costs of former wars. That is over $2,400,000,000 of the present appropriations are to pay the tolls which the god of war exacts. The fact that we exalt military activities above others may be seen in the simple matter of salaries. The heads of bureaus in the Army and Navy departments receive approximately $3,500 more than those of the same rank in the State and Interior departments. The assistant secretary of war received twice the salary paid the assistant secretary of Commerce or Agriculture. We have become accustomed, perhaps unconsciously, to exalting our military establishments. Since 1812 this nation has spent for war and pledged for its bonuses over $54,400,000,000, and this is nothing compared with the sacrifice of life. Senator Swanson declares that the recent war cost one half the material wealth of the world. Even today we are appropriating $23.00 for our military establishment and its allied costs, while we are giving only $1.00 for education, research and national development. The problems that have largely consumed the time of Congress for the past five years are problems which have grown out of the war. It would seem that the first step that we should take as a Nation would be to eradicate the source of these troubles, rather than to be too completely occupied with domestic material problems which are largely the results of war. The Methodist Student Conference at Louisville, rightly described this human scourge when it said "War is the greatest of all sins, because it includes all other sins."

Who Should Bring Peace on Earth!

If there is to be peace on earth and good will among men, the Christians in the United States of America must lead the way. Every prominent statesman consulted in Washington declared that if there was sufficient public sentiment in the United States, steps would be taken immediately to outlaw war. In this very hour England and Japan are hesitating to take further steps towards the pacific settlement of questions which may bring about war, because of the

THE CHURCH AND RACIAL ARROGANCE

Is "Brotherhood" More Than Talk?

By Frederick W. Norwood, Minister in the City Temple, London

No nation ever subjugated another nation save to its own eventual loss.

Time was when the swarthy sons of Africa were considered the natural prey of the white man. Learned theologians seriously declared that they had no souls as we ourselves had. They were created by Providence to be the hewers of wood and the drawers of water for our superior race.

Was the slave trade a blessing to us or did we have to cut it out of our system at last like a cancerous growth? And like a cancerous growth the evil persisted after the use of the surgeon's knife. Better had we respected Africa and taught her to develop her own great land.

I have travelled in the Southern States of America. Because the sons of Africa were the irritant, the blood of white man was shed by white man. All admit now that the dreadful price was better than the spread of the disease. But before the price was paid Southern America lagged behind the northern states in progress. The white man deteriorated while the black man multiplied. The springs of vitality were tapped. The planter sat still in his chair of privilege; progress for him was the sending forth of fresh hordes of blacks for the cultivation of the wastes, to be his own Nemesis at last. The South is more prosperous now, but the entail of the curse remains. The problem is unsolved.

We have not enslaved the sons of Asia. Indeed we have done much to liberate them. But we have never sacrificed our domination, and it is our domination that will not stand—our own liberation has made it impossible. We have taught the sons of Asia that they are souls beloved of God. They are asking that we help to bring our national policies into line with our teaching. It is happening, thank God! But too much is it the mere harvest of our education, the elongation of our extension of the franchise. Not yet is it the express declaration of our sense of brotherhood. Will the Christian Church dare to voice it? It must come, either by eventual war or by revolution. This is to alter delicate mechanism with a blow from a sledge hammer. Can the Christian Church both guide and restrain the inevitable?

Basil Mathews has wisely said: "Permanently to resist the claim of the other races for new power would lead to world war. To accept it swiftly without qualification would lead to chaos." Can the Christian Church restrain both evils?

I dare to speak in your name without equivocation—"Come near me—I am your brother."

Not only is all this true with regard to extra-European peoples, it is true within our own family. Are we yet ready to say to Austria, to Turkey, to Russia, and to Germany, "Come near to us—we are your brethren?"

We do not stand upon the shifting ground of popular policy. We are a people who stand upon a Faith and the Faith underlies principles. We have sore hearts yet, but that does not prevent us searching into our principles. Are we ready yet to say, not to any one nation alone, but to any and to all, "Come near to us—we are brethren?"

Of course I know that so drastic an attitude involves great difficulties, necessitates much delay and frequent experiments. But opportunism which has no principles leads to the wilderness. Principles once fixed leave room for legitimate opportunism. Have we fixed our principles? Is it known that the Christian Church really does believe in the brotherhood of man?

Does inter-racial friendship involve the mixture of blood? If so we are not ready for it. You may remember that they accused Abraham Lincoln of intending, by emancipation of the slaves, the admixture of American and African blood, and his homely reply was, "I am bound to do justice to a Negro woman, but I am not bound to marry her." I submit that the question of racial justice precedes in logic and in righteousness the problem of admixture.

Let first things be first. There is room within the resources of wise statesmanship for the settlement of delicate problems by treaty and mutual respect. There is no room in the policy of a Christian Church which respects itself and reveres its Lord for high-handed racial arrogance.

We must not keep our outer brethren down by force of arms; we must lift them up. In the case of different economic standards, which make co-operation in trade almost impossible, the Christian way is to raise the standard that is depressed.

Has the Christian Church anything to say to the exploiters of backward peoples who sometimes use her name? It is suspected that there are men who play off, say, Africa against the South Sea Islands, alternately raising or depressing one market against the other by artificial means for purposes of exploitation. Will the Christian Church forever be palliated by a donation to its funds and close its eyes to such an iniquity? In a recent prospectus of a great company I saw a statement by the directors that a factory might be closed in England and opened in China, because the standard of wages is low and there are no labor restrictions. Is that a valid way of saying, "Come near unto us—for we are your brethren?"

We cannot boast of an accomplishment, but we can more strongly launch out upon a quest. Let there be no doubt of it. When they say unto us, as the servants of Christ, "What seek ye?" let the answer be bold, decisive, constructive, "I seek my brethren."

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hesitant attitude of the United States. The hour has arrived when the advocates of peace in this country should act aggressively.

This is the very season when the spirit of peace steals into the hearts of all Christendom. One Senator said, "Tell the Methodists of the North and the South that if they would emphatically insist upon this country entering into the World Court, the United States would ratify. This is a moral question and if the Church does not act in this case where can she justify action." Doubtless the Senator's statement is right, but this is a subject which should engage the support of all Christians, and there have been before the Senate Foreign Relations Committee representatives of the Protestant bodies and of the Jewish congregations. It is fitting that we should recall at this time a statement made before that committee They were the words of General Trasker Bliss. "The responsibility is entirely upon the professing Christians of the United States. If another war like the last will come they will be responsible for every drop of blood shed and for every dollar wastefully expended."

If every Christian pulpit will re-echo the song which swept over the Judaean hills and apply it to the present day need of the World, that angel chorus will have occasion to sing again. If the Senators of the United States realize that it is the prayer of the Church, and its conviction that a definite step towards world peace is of too great importance to be further postponed, ratification will follow ere another anniversary of the Prince of Peace is celebrated.

BEAUMONT DISTRICT GROUP MEETING

The Sub Group Meeting of the Beaumont District convened with Metropolitan M. E. Church, Conroe, Texas, December 3, at ten o'clock a. m., N. W. White, pastor and Rev. J. W. Gilder, District Superintendent presiding. The devotion were conducted by W. W. Johns, after which the District Superintendent stated the object of the meeting and briefly but concisely outlined the work of the District together with the needs of the Great Church.

Rev. Gilder was a little indisposed, but he disregarded his ill-feeling during the session which lasted from 9 a. m. till 2:30 p. m., and assured us his earnest desire and determination to put the job over. He solicited the co-operation of the brethren.

A sub-Council Committee of five was appointed as follows: Revs. T. Edwards. Chairman, E. W. Adkins, A. F. Johnson, N. W. While and W. W. Johns, Secretaries.

The Council considered the apportionments for this Conference year, and after careful and diligent study, the apportionments as presented by the District Superintendent were adopted with the exceptions of Huntsville and Trinity, Porth Arthur and Orange whose apportionments were recommended to be reduced. After the Council had made a financial survey of the District, the salary of the District Superintendent was set at $2,550.

By suggestion of Rev. Gilder, District Superintendent, the business of the meeting was suspended and the members stood with bowed heads while Rev. T. Edwards offered a touching prayer on behalf of Rev. A. F. Johnson who had recently lost his mother. Sympathetic remarks were made and directed by Rev. J. W. Gilder to Rev. A. F. Johnson in his hour of bereavement.

(Continued on Page 11)

OUR BUSIEST NAVY

A Glimpse of the Work of "The Prohibition Fleet"

By Susan Frances Hunter

A hundred years hence the deeds of the Coast Guard in the clean-up on boot-leggers who ply their trade in liquid gold, will be a song of romance second only to stories told of the famous Captain Kid. One wishes Captain Kid might be here and actually take part in some of the hauls which, if recent reports are true, are much more profitable and infinitely more numerous than the ones he actually did direct.

Today the real strength of the whiskey rebellion in this country is being put to a test. A small army of rum runners, liquor fighters, and plain clothes men are functioning at top speed to at least abate the wholesale breaking of the Eighteenth Amendment. Runing gun fights up and down the Atlantic coast have become of almost nightly and daily occurrence. Fortunately not many casualties result from these due to most of the fighting being done at long distance. Occasionally vessels have been damaged greatly by ramming at close quarters. Officials say that they have not lost any member of their staff, but that many have been injured. No reports are available from the other side.

Usually the seizures lead simply to a boat race, the swiftest being the winner. Figures given out on a stated period of time indicate an average of five successful chases a day. The success of the quest by both depends largely upon the weather. An increased number of guards has made both daylight and moonlight smuggling much more dangerous. Especially on dark, heavy nights the guard is much increased. The Intelligence Department reports constantly about boats off the twelve mile limit which they think are rum boats. These have been quick to scent the active spots of the guard and have been of great assistance to each other in passing on the word of "hot" places on the beach.



OUT TO MAKE THE OCEAN DRY!
Former Submarine Chaser, U. S. S. Hahn, equipped for Service as part of Uncle Sam's "Dry Navy"

Rum Row

Rum row is said to extend from the Gulf of Mexico clear up around to Maine. Many of the boats are small in tonnage and many are quite large, the average holding about three hundred cases. The number of vessels guarding is stated at 300, but officials declare that this number has been made much larger since this figure was given out. Between seventy-five and two hundred of these are said to ply around Long Island and New York.

The Coast Guard's activities have only recently been used in combating liquor smuggling. Their primary duty has been life saving and giving assistance generally to ships in distress and it is safe to say now that this will not be the busiest part of their program for some time to come. The Federal Government announced in September that $14,000,000 which is to be expended between now and July 1, 1924, toward equipment and crew, will be supplemented a little later by an additional sum of $8,000,000.

Numerous advertisements announcing examinations for vacancies in the several branches of the Coast Guard in April, called attention to the shortage of men to carry on this work. The mental and physical requirements are said to be much higher than that for ordinary sea deuty. Great risk and hardship also attend the duties and the wages offered by the government has not been sufficient to attract the ambitious young man. The highest salary is said to be $180 a month with an additional dollar a day for rations. It is suggested that this is the rate fixed three years ago when the value of the dollar was three times what it is today.

The necessity for a high type of man is immediately seen in view of the chances of bribery which are so evident in this work. Recent reports have come of immense sums that were offered officials if they would just "turn their backs" while the cases were being landed. In July of 1923, Captain Christopher Benham stationed near Cape May, New Jersey reported that a Frenchman on the rum runner Mulhouse had visited him and offered him $2 a case if he would allow the 35,000 cases of liquor they carried to be landed. He was assured that he would be a millionaire in less than a year if he just "get in the game". Later he visited the Mulhouse and saw enough to prove that there were fully this number of cases in the hold of the ship.

This captain said many of the men had been approached with magnificent offers for their co-operation. He added, that he "thanked God that Coast Guard men are true to their oath of allegiance even if they are as poor as church mice. Having $200,000 in bills stuck under your nose is a temptation," he admitted, "but not enough to break the law."

Cargoes Worth Fortunes.

Some of the vessels seized by the Coast Guard carry a fortune in their holds. Some have been valued as high as a million dollars and others at seventy-five and a hundred thousand. In August, 1923, the vessel, "The Dorothy" was seized with a cargo valued at $75,000. This vessel was formerly a submarine chaser. It was a simple matter to seize it when a German vessel intercepted its course to shore and was found to be a rich cargo of liquor itself.

The recent capture of the Frederick B. was perhaps the most thrilling episode of the Coast Guard so far in its war against boot-leggers. This seizure also involved the Dry Squad which works hand in hand with the Guard in making seizures. To the latter belongs the honor of the discovery of the plot. One of their agents was paroled to "hob-nob" with the Canadian who had been under suspicion for some time, and so successful was he in his endeavor, he arranged an interview for officials of what was supposed to be a liquor syndicate in Pittsburg. These two officials, looking the part of successful boot-leggers, with diamond rings, silk shirts, fur coats, well booted and fed, went up to Montreal and enjoyed the hospitality of the Canadian and during attendance at the races the date of arrival of the vessel and the amount and cost of the cargo was fixed. Proof of the syndicate being able to pay for this cargo had to first be shown and, unknown to the smuggler, $6,000 belonging to the Federal Government was dangled before his eyes. On arriving outside the three mile limit, agents of the U. S. went out and purchased for the Pittsburg syndicate twenty-five cases at $18 a case. This was then held as actual proof of the deal and this "buy" is now being held against the day of trial of the Canadian.

Foreign Born Bootleggers

The Canadians with the English and French, are the most successful bootleggers so far brought to light. Italians and some other nationalities attempt smuggling but are not so successful as our English brothers. An important proof of their offense is the determining that they are really within the zone set aside by treatics drawn for this purpose. It was decided that proof should rest on the time taken to travel by a small vessel from the culprit-vessel to the shore.

To day the Federal calendar is so congested with cases of smugglers that one officer said it looked as if he would never get it straightened out. The recent act of Governor Smith in vetoing the Mullan-Gage bill, piled mountains high the work of the Federal Courts in what is their most difficult zone of action. New York State is said to be the only one where state courts do not act at once on the cases of smuggling found on the seas and the highways. The vast number of these arising around the extensive coast of New York and being so close to the border of Canada, has made the problem one of almost hopeless aspect. The one Federal judge in Buffalo and the one in New York City are tried to utmost in the disposition of these cases.

In the south where each state acts on the case brought to their attention, this congested condition does not exist and justice is meted out shortly after the offense. It is expected

that New York State will change this ruling soon. Governor Smith has been greatly criticized by his act and especially the church people have condemned him bitterly for it.

The number of seizures is every day growing less. The number of guards has been steadily increased and the Department believes that soon the number of seizures will be reduced to a negligible quantity.

They further cite the number arrests, the number of imprisonments, the number of inmates of asylum for other offenses than drunkenness as proof that whiskey is not so easily obtained today as formerly. They are aware that there are many places in New York City where drink can be secured easily and as fast as possible they are working to stay the continuous stream pouring in from the waters of the Atlantic.

Information is given them every day by some mother or wife trying to same some loved one from drunkenness or jail. Their best source of information however, comes from the bootleggers taken in tow themselves. There is no honor among this group, and one can always give information about others. This, perhaps, is the greatest means of getting their information.

BETTER MOVIES FOR YOUR TOWN

(Continued from Page 8)

great rush; food is slammed into the ice box; dishes stacked in the sink, noses powdered, second best neckties whisked on and the family sets off. When they get to the theatre there is a line ahead of them and mother is afraid they can't get seats together. So without troubling to find out what kind of a picture they are going to see, father buys a foot of coupons and they crowd in, a little fussed and out of breath but glad they got there somehow.

The news reel is followed by a lovely scenic and a hilarious Mutt and Jeff skit, then finally, "Purple Passion," the feature picture comes on. A murmur of amazement greets the beauty and sumptuousness of the opening scenes but as the slimy story unfolds father glances anxiously at the children to see if they realize the nature of the film and mother is glad no one can see how her ears burn.

Boycott Indecent Films

Every right thinking father and mother in the theatre is worried about the effect that film may have upon the minds of the children and young people present, but no one walks out. They sit through the whole film and when they leave the theatre not one of them offers a word of protest to the manager or asks him not to show such pictures in his theatre. Naturally, if the "better element" in the community stands for such a film the manager will continue to run suggestive movies. He is not in business for health and like any other merchant, offers goods for which there is popular demand.

Mrs. Smith would not buy a piece of furniture without considering whether it suited the taste and requirements of her home, but when she thoughtlessly takes her children to "any old movie" she selects their mental furnishings in a most haphazard, higgedy-piggledy way. A damaged, inharmonious purchase may be exchanged or discarded, but undesirable thoughts, shoddy ideals, improper suggestions can never be fully banished, but will haunt the imagination as long as memory lasts.

"But," again protests Mrs. Smith, "there are almost as many films as there are movie fans. You don't mean that you are putting the responsibility for better films up to me?"

You've guessed it, dear lady. This whole matter of good or bad films is squarely up to you and to the other ten to twenty million movie patrons; for when it comes down to cases, the quality and moral tone of the motion pictures offered in any community is a question of individual responsibility. Ordinances, censor boards and public agitation against suggestive movies will prove of little effect until private citizens exercise a vigorous boycott against houses where questionable films are shown.

How Seattle Raised the Moral Standard

For the encouragement of Mrs. Smith and countless other parents it may be helpful to cite a typical example of Better Films campaigns. One group was at Seattle, Washington.

In Seattle, where the educational program is one of the finest in the United States, public spirited citizens recently viewed with alarm the practice of exhibitors to show sensational and unsuitable films at motion picture houses in the vicinity of public schools.

Instead of starting a crusade of denunciation against these exhibitors, the Parent-Teacher Association, co-operating with the Board of Education and other organizations interested in securing better films, invited all the managers of motion picture houses in the city to a meeting where the situation was frankly and fairly discussed.

As was to be expected the discussion developed some harsh censure of the methods of the offending exhibitors, but the movie men had their fingers crossed, for in nine cases out of ten they could prove that when they did run a fine, clean picture they lost money on it. The exhibitors claimed that the very parents who raise a hue and cry against a film with a strong sex appeal, do not patronize the movies when the kind of films they demand are shown.

Admitting the truth of the charge made by the exhibitors, the Better Film Committee set about securing closer co-operation between the public and the motion picture houses. The program included an organized effort to educate the public first, as to what are "better films" and then to patronize these films when shown in local theatres.

Some Results of Co-operation

Selections were made from the list of good films offered by the National Board of Review of Motion Pictures and exhibitors were assured of the patronage of the various Better Films organizations whenever one of the selected pictures were shown.

The city press gave excellent co-operation as did the department of visual education, women's clubs and other civic organizations. Seattle is a tremendously active seaport with a rapidly increasing cosmopolitan population. It was not to be expected that all of the managers of motion picture houses would abide by the selections made by the Better Films committee, but the committee soon discovered that the most effective censorship against improper films was a "conspiracy of silence." So, in all its discussions and publicity the committee ignored salacious, provocative and otherwise injurious films announced for release in local theatres. An example of the good work accomplished by the Better Films committee was given in the record scored by "The Chronicles of America," prepared under the supervision of Yale University.

Days before the release of this film, the committee launched a publicity campaign to stir the public up to appreciate the value and importance of the picture. School teachers gave talks about the period of history covered by the action of the story; librarians encouraged children and adults to read books about those thrilling events; preachers urged their congregations to see this great historical document; the press broadcasted snappy photographs and ran special articles; papers were read in clubs. The city buzzed with discussion of those heroic days with the result that the picture played to such crowds of home-keeping folks who do not usually attend the movies that throngs of regular fans were turned away!

Our friend, Mrs. Smith, is now thoroughly aroused.

"Since you have gone into details about the movies in Seattle I would have you understand there is no Parent-Teacher Association in Slow Water Junction and the principal of our school is an old grouch who doesn't believe in movies. There isn't a soul to advise me how to start a Better Films movement, even if it *could* succeed in a place like this!"

You've forgotten the minister, dear lady. The minister has to compete with the movies and he should be informed as to the best and worst brands of his rival's goods for

"A thing when heard, remember, strikes less keen
On the spectator's mind, than when 'tis seen."

Not that the minister should be expected to take an active part in motion picture activities, but he could and should take an intelligent interest in this mighty influence that is touching the lives of his parishioners, old and young.

"The Methodist Church faces an urgent and daring opportunity in its missionary and educational propaganda," declared one of the speakers at the recent General Conference. The church surely faces an urgent responsibility in the matter of instructing its youth and laymen on the subject of spending that leisure time so great a part of which is now spent at motion picture performances.

New York City.

BEAUMONT DISTRICT GROUP MEETING

(Continued from Page 9.)

The following District Stewards were present: A. J. Ratcliff, Onalaska; J. C. Carter, Huntsville and Trinity; Johny Jones, Conroe; B. J. Campbell, Willis. The District Superintendent urged that we do our best to raise our quota for the Old Folks Home December 21.

A Charge To Keep I Have, was sung and the benediction with prayer was offered by Rev A. F. Johnson. W. W. Johns, Secretary, Rev. J. W. Gilder, District Superintendent.

MISSIONARY INTERPRETATION

Lesson for Sunday, January 4th, 1925
"Blessed is the King that cometh in the name of the Lord."

(By Rev. D. D. Martin, D. D.)

This is an appropriate text with which to open the studies of a new year. The entire course is to be given to the spread of the Gospel in the world. Wherever the Gospel is preached there are some who recognize their Savior and Lord, their King. He alone can satisfy the expectancy anad longing of all people.

The triumphal entry was no happen so. It was carefully planned and successfully carried out. So will there be a triumphal entry into all cities and in all lands. It is the Divine plan and must be successfully carried out, even where there is greatest opposition. There can hs no douht as to the ultimate triumph of the King, for it is in the plan, and our Lord has no other, or substitnte plan, for the world's redemption. He said to his disciples go ye into all the world and he is counting on them.

There was co-operation in the triumphal entry. The two disciples did not heg to be excused, saying: "there is no need to go for the heast as the owner would not let it go." They that were sent went and did as they were told. So must every Christian help to carry out their part of the program. Their confidence inspired the owner of the besst; and when they said the Master has need, he immediately acquiesed. So will people respond to any meaningful call for world redemption.

Such a scene was inspiring, and the whole multitude on the highway of human travel that day became interested. And we cannot do much for the Master until we engage the attention of the people, and excite their interest. All the people in heathen lands would join in the Christian song of victory if they conld. Some of the sweetest expressions in song are from the savage tribes of Africa who have been touched and healed hy the King who cometh in the name of the Lord.

GAMMON SEMINARY.

District Rounds

MUSKOGEE DISTRICT
Fourth Round

Elliot, Jan. 1-2; Coffeeville, 3-4; Big Creek, 7-8; Independence, 10-11; Oswego and Chetopa, 17-18 Chelsea, 21-22; Tulsa, 25-26; Pawhuska, 27-28; Wewoka, Feb. 1-2; Weleetka, 3-4; Boley Cir. 5-6; Boley, 7-8; Grand River, 11-12; Okmnlgee, 15-16; Hugo, 20-22; Colbert, 24-25; McAlsster, Mar. 1-2; Eufaula, 8-9; Brnsh Hill, 10-11; Mnskogee, 15-16; Peoter, 17-18.

Dear Brethren; you have done well so far. Let us make a round report this year. Your report will determine your appoinlment for another year. I desire to give each pastor a hetter appointment. Please don't forget the S. W. C. A. and the George R. Smith hnilding fund. The Conference Claimant and Episcopal fnnds must be filled. Yonrs for success; W. C. Conwell, D. S.

TEXARKANA DISTRICT
First Round

Hope, Dec. 30; Caddo Gap, Jan. 3-4; Clow, 10-11; Clow Circuit, 17-18; Bengin and Highland, 24-25; Nashville, 28; Murfreesboro, Jan. 31-Feh. 1; Centerpoint, 7-8; Lockesburg, 14-15; Ds Queen, 16-17; Horatio, 21-22; Wilton, 23; Paraloma, Feb. 28-Mar. 1; Saratoga, Mar. 2; Canfield, 6; Stamps, 7-8; Lewisville and Shady Grove, 14-15; Texarkana, 22-23.

Brethren, Listen! Pul the program of weekly collections on. Reports on all claims will hs required at each quarter; lel's do business! G. T. Saxton, Rist. Supt.

FORREST CITY DISTRICT
First Round

Sidney, Dec. 18-19; Batesville, 21-22; Newport and Jacksonport, 23-24; Aurveln, 25-26; Crawfordville Circuit, 27-28; Hughes Circuit, Jan. 3-4; Brickeys Circuit, 10-11; Marianna and Scotts Valley, 17-18; Moro, 22-23; Marianna Circuit, 24-25; Palestine Circuit, 27-28; Augusta, Jan. 31-Feh. 1; Cotton plant, 2-3; Hunter Circuit, 7-8; Brinkley Circuit, 14-15; Brinkley, 21-22; Helena, Feh. 28-Mch. 1; Clarendon, 3-4; Marvell Circnit, 7-8; Bytitheville, 10-11; Forrest City Circuit, 14-15. My Dear Brethren. Meeting the needs of humanity is our task. Christ expecls every one to do his best. Why nct begin now. We can do all things through Christ.—J. H. Hatchett, D. S.

DALLAS DISTRICT
First Round

Mexia Circuit, Dec. 20-21; Pelham Circuit, 27-28; Huhbard and Dawson, Jan. 3-4, 1925; Hillsboro, 5; Corsicana Circuit, 10-11; Ennis and Ferris, 17-18; Milford and Italy, 24-25; Ft. Worth: St. Andrews, 31-Feh. 1; Thompson Chapel, Feh. 7-8; Cowan Chapel, 6-8; Waxahachie: Lancester, 14-15; Wichita Falls, 16-17; Pilot Point, 21-22; Denison, 28-Mch. 1; Sherman, 7-8; Dallas: St. Paul, 14-15; Trinity, 13-15; Warren, 15; Morgan Oak Cliff, 16. Dear Pastors and Laymen: The Dallas District has given a good account of her stewardship for the year 1924, and we are happy to he called into service for 1925. Let each of us plan his work with the best of care. Organize at once for Easter celehration so as to make it the hest ever held on the district, and, too, we are planning to hring up our full quota for World Service on the 12th of April, which is Easter Sunday. Celebrate Lincoln anniversary Sunday, Feh. 14th. Ministers' Group Meeting willwill be held January 6-7, Ft. Worth, St. Andrews. Organize all auxiliaries for World Service drive. Order Easter programs at once. Observe Watch Meeting Night, and collect World Service money. Hold Revivals as early in the year as possible. A Merry Christmas to you all, and a Happy New Year. Yours in His Name, J. W. Warren.

Quarterly Conferences

TULLAHOMA, TENN.—On Dec. 1. the district superintendent held his first quarterly conference We are doing all we can to bring good results. We are few in number, but under the leadership of our good pastor, Rev. Brownley, success is assured.—Mrs. Annie Oakley, Reporter.

ARDMORE, OKLA. — Our Third Quarterly Conference convsned at Warren Chapel, Methodist Episcopal Church, December 1st, with the Rev. J. O. Murphy presiding, as diatrict superintendent protem. The roll was called, most all officers were present with good reports. Rev. Murphy preached two strong sermons. One adult was baptized Sunday at 11 o'clock service. At night the Lord's Supper wss administered to ahout 65 persons. We are glad to say our church is spiritually alive under the leadership of our beloved pastor, Rev. W. L. Darius. The hahy contest given Tuesday, Novemher 25, under the auspices of the Ladies' Aid No. 2, was a marked success . The contestanls were as follows: Liltie Clyde Moore, $3.75, Mrs. Edna Smith, solicitor; Dorothy Nell Harrington, $12.50, Miss Annie McDonnell, solictor; Herberl Johnson, Jr., $5.40, Miss Rosa Lee Taylor, solicitor; Elma Les Jones, $8.65, Mrs. E. E. Johnson, solicitor; Thelma P. Davis, $6.50, Helen Pyrtle, solicitor; Gene Thompson, $4.00, Miss Alta Taylor, solicitor; Mary Elizabeth Curry, $15.49, Miss Margaret J. Darius, aolicitor; total raised from contest, $66.91—Mrs. C. G. Graham, reporter.

DADEVILLE, ALA.—On Dec. 6-7 our new District Supt., Dr. J. E. Chuman, was present lo hold his first quarterly conference for this year. On Sunday Dec. 7 he preached a heartfelt sermon. We have raised the entire quarterly assessment. Dr. Wm. Jones, our general Sunday School Supt., was also present and conducted a class in religious education. A splendid group atlended. Among those who attended were Prof. E. E. Tyson, principal of our town school and Miss Ola Wells, who is also a teacher in the same school. The lessons were interesting and instructive. The class is to continue, the pastor, Rev. A. P. Sumter being the tsacher. We will he glad to have Dr. Jones come again at his convenience; he brings information and inspiration. Come again.—Mrs. Alma R. Nelson, reporter.

DONALDSONVILLE, LA. — Our Fourth Quarterly Confsrence was held at Darrow and St. Peters Churches, Nov. 22-24, with Dr. W. G. Alston, district superintendent, presiding. All officers had good reports. The pastor's report showed improvement in every department of the church work. He and his officers wsre highly commenrer hy the district superintendent; the return of the pastor was asked for hy the entire conference. The Rev. J. M. Ellis of St. Luke A. M. E. Church and Rev. J. C. Calvin, of Wesley Church, Napoleonville, were present and conducted the devotional exercises and also spoke words of commendation and enconragement to the conference. Dr. Alston was paid in full and given $2 extra. After the conference was over the district superintendent, pastors and visitors were lead into the hall which was nicely decorated and a large table was spread with finest eatables that could be had. The district snperintendent was greatly snrprised and spoke in the highest terms of the King's Daughters, Mrs. R. Gibson, president; R. McClellan, E. Turner, M. Batiste, G. Dagile, V. Bringnac and A. Williams, for making this reception possible. Thus closed one of the greatest conference ever held in this church. The pastor is winding up his second year in fine shape. Much credit is due Dr. L. C. Speight, Mr. E. M. Gibson, Mr. Arthur Smith, Bros. J. Tranwis, V. Davis and Chas. Scott, also C. A. Breaux. The church and parsonage have been improved more than 100 per cent.—R. Gibson, reporter.

CARD OF THANKS

The pastor and wife take this method to thank the officials of Thomson Methodist Episcopal Church for a fine Thanksgiving basket and everything that goes with it for a Thanksgiving dinner. It was led hy Brothers W. H. Isadore, P. J. Andrews, J. Evans, L. Brown, W. J. Jenkin. L. Robertson, L. Collin, H. D. Mouton, P. A. Goff and a purse in the midst. The presentation speech was made by Brother P. A. Goff. Too much praise cannot hs given to the good members of this church. Thomson Church is among one of the best small churches in the city. We are closing up in good shape and the pastor and wife are happy.—W. H. Lang, pastor.

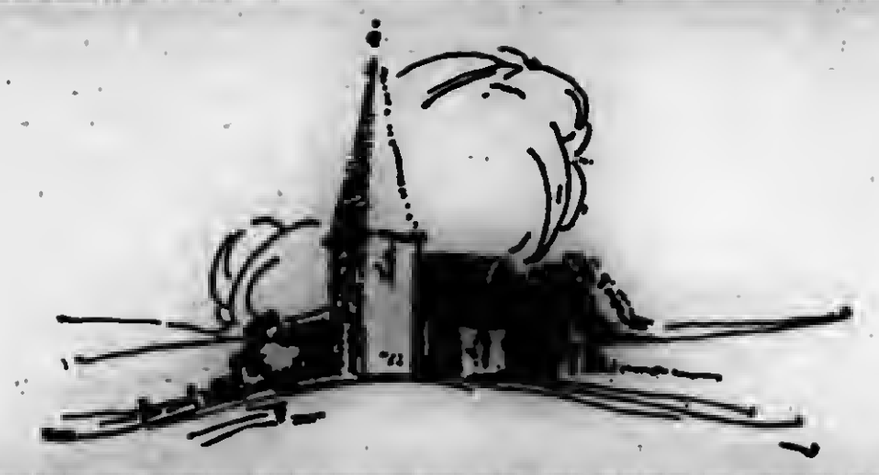
I take this method to thank the good members of the New Century M. E. Church, Rev. Downs, pastor. We thank the storm party for the good things they brought to the parsonage. We were awakened hy a song, "God Will Take Care of Yon." The door was opened, Mrs. Goins and Mrs. Maggie Howard leading. The tabie chairs and bed were loaded with good things to eat. Those in the party were Mrs. Lucy Mann, Mrs. Jennie Leeper, Mrs. Cecile Howard, Mr. Johu Coleman, Mr. and Mrs. John Liggett, Mrs. Frankie Christian, Mr. Charlie Neal, Mrs. Hattie Coleman, Prof. Powels, Mr. Levy Maxwell, Mr. J. Liggett. May God hless the members of New Centnry M. E. Church. Too much praise cannot be given to the membors.—Mrs. M. E. Downs, Harriman, Tenn.

I take this method to thank the good membors of Ross Church for two large boxes of fine groceries for Thanksgiving and the good members of Kenner for the many baskets of food, cooked, which made up a large dinner. Mr. Davis Dyer, for a fine shirt; Mr. Willie Louis, for socks; Mrs. Louis Jackson, for a half-dozen handkerchiefs. God bless these good people.—Rev. S. J. Jackson, Kenner, La.

Mrs. Hatlie Hunter, of 211 Beckwith Street, Atlanta, Ga., wishes to thank her many friends and neighbors for the kindness shown her during the illness and death of her beloved husband, and also the preachers who took part in the funeral services and for the beautiful flowers.—Mrs. M. Holmes, Reporter.

Rev. and Mrs. E. T. Anderson and son wish to thank the members and friends of North Fork M. E. Church for the hospitality shown them on

(Continued on Page 16)



WHAT THE CHURCHES ARE DOING

DULANEY, KY.—Our revival at Hallex Chapel Methodist Episcopal Church waa in every way a remarkable succeas. The Pastor, Rev. J. H. Boling, with God in front, and with the co-operation of both the churches and community, aucceeded in putting over one among the most interesting revivals in the history of the church. Great results were achieved along all lines of the church work. The community was awakened, the church was revived and sinners were converted. We closed out our meeting on November 24, with nine happy converts and eight accessions in the church, and raised $30.00 in the meeting and $31.00 on Thanksgiving Day, and we promised the pastor a suit of clothes for Christmas.—Mamie Holland, secretary; J. H. Boling, pastor.

WIGGINS, MISS.—Our church at Wiggins, is now beautifully painted. Much credit is due Sister Mary L. Griggs and Sister P. S. Neely for this beautifully painted building. The fifth Sunday night was a great night with o packed house, Sister M. L. Griggs leading the fraternal order Love and Charity. The Pastor, Rev. W. R. Walker, preaching the sermon. More than $21 were laid on the table, which completed all the indebtedness. God bleas those willing workera.—Reporter.

WINONA, MISS.—Haven Memorial Methodist Episcopal Church:: This is to aay that we just closed a great revival beginning November 24th, running throngh to November 31st. The meeting proved helpful to all. Raised $130.00. On Monday night, December 1st, our Fourth Quarterly Conference was held. Dr. E. F. Scarborough, district superintendent in the chair. A large crowd was present to listen to his fatherly advise. All officers made their written reports. Raised $38.35; paid district euperintendent. The people are moving along nicely in church work.—C. Vanghns, reporter.

MORTON, MISS.—Sunday, October 28, was a great day at Morton; Rev. T. Saxton and Rev. Solomon Roberson conducted Love Feast at 11 o'clock of which 50 members of our church partook. Rev. J. S. Williams preached from Mark 4:35. He was at his best He preached another great sermon ot 7:30, after which 52 persons partook of the Lord's Supper. Collection for the day, $22.23. Morton has already raised $1,000, and has $450 in the bank to repair onr church—E. A. Moore, reporter.

COOKEVILLE, TENN. — Sunday, December 7, was our regular meeting ady, Rev. Hawkins filled his regular appointment. An interesting sermon was delivered at 11 o'clock in the morning and at 7:30 p. m., to a nice congregation. Collection was good.—W. L. B., reporter.

UNION CHURCH, MISS.—Our Mock Annual Conference which convened in Hickory Block Methodist Episcopal Church, November 30th, under the direction of our pastor, was quite a success. Brookhaven district was represented by Mrs. Mollie Picketts. Amount $14.05; Gulfport, Mrs. M. Young, $11.50; Hattiesburg District, Miss C. Bull, $17.40; Jackson District, Mamie Brown, $2.00; Meridian District, Miss L. A. Earls, $16.15; Vicksburg District, Zadie Bule, $16.67. Total, $77.77.—J. C. Gilchrist, Reporter.

FAIRFIELD, TEX.—Nov. 30 was a high day at the Fairfield M. E. Church. Beginning with Thanksgiving, Bro. Loud, our popular pastor of Fairfield Circuit, assisted by Bro. Addison Jones, pulled off one of their rallys. This rally was for the piano, we raised $41.00 on Sunday; $34.00 raised from entertainment,; total, $75.00. Bro. Northworthy of the C. M. E. Church preached the Thanksgiving sermon. All seemed to enjoy it. Mrs. M. R. Loud explained Thanksgiving to the delight of all. She is a great help to Bro. Loud. Rev. J. E. Wilson happened to be with us on Sunday. Mrs. Willie Simmons and Jannie Obanjo of Teague were with us. Miss Jerrell, county demonstration agent, judged between plain sewing and art work, assisted by Mrs. Brown. Fairfield is in high spirit, with Rev. and Sister Loud as leaders. Success is assured.—W. C. Baine, reporter.

TOPEKA, KAN. — We the members of Mt. Olive Methodist Episcopal Church, extend our heartfelt sympathy to our paator, Rev. A. Tolbert and children, as his dear wife had to undergo a very serious operation on Dec 1. At thia writing she is doing as well as could be expected. We hope and pray for her speedy recovery.—Mrs. S. J. Goasett, reporter.

BRENHAM, TEXAS—Our honored and much beloved pastor, Rev. B. E. Williams is on tho job and has begun his year's work. Sunday was a high day here at Pleasant Grove M. E. Church. Our pastor preached from Matthew 71st chapter and the 30th verse. Text: For my Yoke is easy. The spirit ran high. This sermon will live long in the memory and hearts of those who heard him. Raised $3.51 for the Old Folk's Home. Total amount raised for the day $62—Eddie Robert, reporter.

BEAUMONT, TEX.—McCabe Methodist Episcopal Church: We desire to let our friends know that McCabe is a live wire, through the wise leadership of our pastor, Rev. J. E. Beal. On November 23, our hearta were made glad as our new district superintendent spoke out of God'a word to a crowded church. On the 23, he held his first quarter. All officers and leaders were present. He spoke words of encouragement to all, and was paid in full.— S. W. Collins, reporter.

On October 14, during our revival conducted by Mrs. Mary E. Jones, which added 25 members to the church, and for the second time there was plotted and put over a real surprise by the members of the church. The storm struck the parsonage at 10 o'clock at night, just after the close of the meeting. The storm was planned and led by Mrs. Madkins and Mrs. Gibbs. These two women, while we were mindful of the things of the spirit, worked plans and put over a trick which burdened our table with groceries. Those guilty of disturbing our peace, are practically the whole church. Since onr parsonage has good wind shields, Mrs. Turner and I welcome such storms most any time. Many thanks, call again.—W. L. Turner.

SHARPSBURG, KY.—Scott's Chapel M. E. Church: The Rev. B. J. Coleman of New Zion, Ky., who has the burden of completing a ten thousand dollar church, began during his pastorate, laid aside his pressing duties for the week of Nov. 23—30 to come and help a brother in a weaker charge. He conducted the meeting, and did all in his power, financially as well as spiritually to make it a great success. Too much praise cannot be given this dearly beloved father and brother in the calling. Our third quarterly conference held December 7-8, was a good one, and we are now looking forward to the completion of a good year's work and a good report at conference next April. During my current two years here as pastor, we have made many exterior improvements and repairs on the church building, and have decorated the interior of, and put some furniture in the parsonage. Eleven people have been added to the church roll which shows that God does bless the efforts of His faithful.—Julian A. Walker, R. C.

WINSTON—SALEM, N. C.—The members and friends of St. Paul M. E. Church are elated over the return of the Pastor, Rev. J. P. Morris. We are indeed grateful to all concerned in having been able to retain Dr. Morris as pastor for St. Paul for another year. His heroic leadership and profonnd doctrine are cherished peculiarities of him. All the departments of the church are alive and doing splendid work.

December 7, was communion day and the services were very impressive. The inspiring sermon by the pastor was most beautifully rendered. There was a special musical program by the choir. Our choir under the efficient leadership of Brother George W. Harris, is one of the best organized, trained and most beautifully robed choirs in the whole Southland. The number of visiting friends that fill the pews of St. Paul Sunday after Sunday come, and share alike, with members, Dr. Morris' wonderful sermons and the splendid music furnished by the choir.—Mrs. Emma A. Anderson, R. N., Reporter.

WACO, TEX.—This comes to let Methodism throughout the country know what we are doing, and that the flag is still floating for the upbuilding of His Kingdom. Another year's work has been finished, and St. James went over the top. We have completed the brick work on our church, the roof has been put on. The contract has been let for the wiring which has been started and we are ready to let the plumbing, etc. Contract for heating. We have raised for all purposes this former year, $10,500 and our pastor has gone to conference with a round report and as soon as the work can be done, we expect to complete everything. Too much can't be said of Rev. Dr. C. S. Williams, for he has put the program over, and everything has worked in harmony and love. We are are hoping for his return that we may do a greater work another year. All the work done on this building was done by Negro Mechanics. God has been with us. Pray for our success.—W. A. Bates, Rec. Steward.

MORRISTOWN, TENN.—The First M. E. Church is holding her own, leading the Knoxville District in many ways. On the 5th of October at Abingdon, Va., I was appointed Pastor of the Morriestown church and on the 17th of the same month we arrived about 6:00 p. m., where we were met at the station by a committee who had made all necessary arrangements over night. The next day we were taken to the parsonage where we found a table laden with many eatables. This we enjoyed very much, being unmindful of what was going on among the busy members of the church we were suddenly called to the church, where a committee had arranged a musical program in the name of a "get acquainted reception." There we met with the teachers from our dear old Morristown Normal and Industrial College, and a host of the members and friends of our church, ond other churches of the town. After hearing words of welcome from varions departments of the church, responded to by the pastor, there was a most excellent supper served to a large audience. It was said by many that the church had broken all previous records in its hospitality. All of these things were enjoyed by the pastor and his family, but beyond this the pastor could hear the cries of the general church, asking for something to be done quick. The Southern California Conference had caught a vision and had made a challenge. The



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East Tennesseo Conference had accepted the challenge, and that meant that each charge was to raise one-fourth of its year's quota of world service money by the 31st of October. The pastor being absent on the second Sunday in October, wrote and asked Dr. Judson E. Hill to present the cause which he did and $21.00 was subscribed, and the third Sunday the pastor being present made the appeal and asked Dr. Hill to continue the subscription list, which he did. The next Sunday was ingathering day, and when all couuts were over we had laid upon God's alter for world service, $105.50, or one-third of our quota. Thanksgiving was observed by the members and friends of the First M. E. Church in a large way. The "Harvest Festival" netted $112.00 for the church. For the benefit of our many friends in Virginis and West Virginia that may be anxious about our welfare, don't worry, kind friends, we are at home and happy in "Sunny Tennessee."—F. D. Jackson, Pastor.

PULASKI, VA. — New Century Methodist Episcopal Church is moving onward in a splendid way an the congregation seems to be ready and anxious to make some very needy improvements at once: elevating the choir stand, putting down new carpet. and renovating the inside of church throughout, and then we plan to erect a parsonage, which is a very necessary piece of work. Plans are under way for this and will be perfecte soon, which when done will add greatly to the value and life of the congrcgation. Our first quarterly conference was heid Nov. 23, Rev. A. Davis, district superintendent, was at his best and good crowds attended both morning and evening services. The claims of the district superintendent were more than me, $41.065 was Collected, his claim being $27.50. We also observed Thanksgiving Day by holding a union service, Rev. Wm. Harris, pastor of the First Baptist Church preached. Rev. Hight, preached the Thanksgiving sermon at Radford Va. The ladies of New Century served a fine dinner at noon and evening which, together with a contest by five girls, netted the church $36.00. The Sunday School, Epwort League, and other auxiliaries of the church are alive and doing good work.—Reporter.

VERONA, MISS.—Mt. Pisgah Methodist Episcopal Chirch: Rev. W. B. Rodgers, our pastor, was engaged in a three-night's revival meeting just before Thanksgiving, one soul was saved and added to His church which brought mnch joy to our Thanksgiving service. Devotional service was condncted by Sister Q. V. E. Crump. Everybory praised and gave thanks to the Lord in their own way as the spirit gave utterance. Our pastor preached a great sermon, the words of his text were: O, give thanks unto the Lord for He is good, for His mercy endnreth forever. Psalm 107:1. The class leaders responded to the Thanksgiving ralive by doing their bit in raising $2.50 from the sisters, and $5.00 from the brethren on bulding our church. Leader No. 1, J. H. Crump, $21.55; No. 2, Taylor Crump, $19.50; No. 3, B. J. Allen, $13.50; No. 4, C. H. Knowles, $6.50; No. 5, R. Hadley, $25.03; No. 6, M. C. Robinson, $8.25; Brother E. D. Pickens, visiting his old homestead paid $5.00; public collection, $5.67; total amount raised, $100. We ask your praycrs that we be more faithful in giving thanks and willing servicc.—Mrs. Q. V. E. Crump, reporter.

LIBERTY, MISS.—Rev. W. M. Clark wishes to thank the faithful mombers of Liberty Circuit for the part they played in our thirty days' drive: Club No. 1, Sisters B. B. Gogers, $18.15; No. 2, E. M. Houston, $27.15; No. 3, E. M. Rembert, $19.91; No. 4, V. Carter, $16.35; No. 5, Bessie Tobias, $14.21; Bro. Charlie Robinson, Bro. George Cotton, Bro. Cliffer Rombert, Sister Virgia Carter, Bro. David Houston, Bro. B. B. Rogers, Bro. Mirtis M. Denwood, Miss Maric McGee, Sister Josie Quinn, Sistcr Charlie B. Abraham, $3.00 each; Sister Bessie Tobias, 4; Sister Laura Robinson, $4.25; Miss G. Hood, $2.50: We thank tho Bishop and district superintendent for having returned our pastor for the third year.—R. B. Rogers, reporter.

BALTIMORE, MD.—The cornerstone of the New Asbury M. E. Church, Baltimore, Md., was laid Monday, September 1, 1924, at 3:00 p. m., by the Grand Lodge of Masons. W. V. Allen, Grand Master of the State of Maryland. Music was furnished by Asbury Choir and he Masonic Choir. Rev. S. H. Brown, Pastor, had charge of the program. Dr. J. S. Carroll, D. S., had charge of the corner- stone laying. Dr. N. M. Carroll announced the Hymn "How Firm a Foundation" Dr. C. S. Briggs, offered the prayer. Dr. R. W. S Thomas read the Scripture Lesson. Appropriate words were spoken by the pastor, followed by an address by Mr. Charles T. Stewart, who spoke of the past achievements and the present outlook for the New Asbury. J. Howard Payne, Esq., who spoke on "Race Independence; Prof. B. R. McCarary, who spoke for he Grsnd Lodge of Masons, its origin, growth and benefits derived therefrom.

The corner-stone laid with imposing ceremonies. Music by the Masonic Choir. After annonncements, Doxology was sung. Benediction by Rev. R. A. Green. Everybory left with a feeling that a new day had come to Asbury. For thirty years the congregation had been looking and praying for his ime.—S. H. Brown, Pastor.

AUGUSTA, GA.,—St. Marks M. E. Church, on Thursday night, November 27, the Ladies Aid Society headed by Sister Ellen Bailey and the members of the Church and friends, Mr. and Mrs. C. T. Woodland; Mr. J. C. Bailey; Wiley Skinner; Mr. and Mrs. B. F. Jurens; Mrs. Carrie Fleming; Sarah McClendon; Martha McClendon; Sadie McClendon; Jane Kennedy; Mitt Harvey; Mrs. Dr. White; Anna Mack; C. E. Jenkins; Mrs. Mary Cotton; Anna Carpenter; Minnie Curry; Anna Wilson; Ed. Mason; Jacob Walker; Jas. Wilson; Mr. and Mrs. G. W. Kennedy; Miss Viola Reed; Mrs. Patsy Martin, President Snnday Clnb; Mrs. Dora Skinner; Bell Moore; Alice Green; stormed the Parsonage at 9:30 p. m. and carricd 180 pounds of choice groceries and gave money When the door was opened, the crowd rushed in. After an old fashion hand shake, they sang, "The Lord Will Provide."

The Pastor, Rev. R. L. Nunnally, prayed a very touching prayer. After a few touching remarks by the Pastor, thanking the members and friends for their liberal contribution, they sang, "God be with you 'till we meet again."—B. F. Owens, Reporter.

BROOKHAVEN, MISS. — On the fourth Sunday in September, the members of the Brookhaven Circuit put forth their supremc effort to raise their World Service quota. It was held at Crump's Chapel, Methodist Episcopal Church. The following members paid $5: Mesdames. J. B. Campbell, Callie Newton and Mr. Nelse Newton. Those who paid $3.65: Mesdames. Emma Gaskin, Rosetta Brewer, Minerva Middelton, Missouri Lard, Mr. Thomas Middelton. Geo. Gaskin; D. H. Crump, $3.00; Mary Crump, $2.00; Morris Lyons, $1.50; John Calcoat, $2.00; Pearlie Ray, $2.00; nine members paid $1 each; seven paid 50 cente each. Thc following clubs of our church reported: No. 1, Crump's, Mrs. Callie Newton, $12.00; No. 2, Crump's, Mrs. Rosetta Brewer, $5.00; No. 3, Crump's, Mrs. Mary Crump, $2.00; No. 4, Crump's, Mrs. Minerva Middelton, $1.00; Club No. 1, Macedonia, Mrs. Ida Smith, $5; No. 2, Louise Rancifer, $11.00; Macedonia Methodist Episcopal Church of the Brookhaven Circuit, paid $20.00; Lucien Methodist Episcopal Church, $4.00; Crump's Chapel, $76.00. Total for the World Service $100.00. Other benevolence, the Old Folk's Home, $10.00. Paid the districst superintendent $26.60. Raised up to date, for all purposes, (ministerial support included) $336.00—J. B. Campbell, P. C.; Mrs. J. B. Campbell, reporter.

ARTHUR CITY, TEXAS.—White Chapel M. E. Church: Our church has taken on new life under the leadership of our present pastor, Rev. S. A. Andrews. We are plan ning for a rally the fourth Sunday in this month. We thank Bishop Jones for sending us this good man. Our District Superintendent, Rev. J. H. Anthony, heid his first quarter the 4th Snuday and preached a great sermon. Total collection, $61.26. We are proud of our worthy president of the Ladies Aid Society, Sister L. V. Parks. She has spared no pains in making it pleasant for the pastor.—Mrs.Rosie Hamilton, Reporter.

PORT ALLEN, LA.—Our fall rally was quite a success. We raised $400.00. Report of Captains as follows: Mrs. Mattie Delanie, $105.00; Mrs. Eva Douglas, $72.00; Mrs. J. E. Adams, $71.00; Mrs. Rosa Henderson, $63.00; Mr. Joe Johnson, $30.30; Rev. William Harrell, $30.90; I want to thank the loyal captains and members and friends in raising such a nice sum in five weeks. While visiting the home of Brother and Sister Porttan, to our great surprise we were presented a fine Thanksgiving Turkey by their little daughter, Lillian Porttan, president of the "Mother's Jewels" at Scott's M. E. Church. We heartily thank her for her kindness for that shows she was thinking of her pastor and family. William Harrell, Pastor. William Harrell, Jr., Reporter.

HEMPSTEAD, TEX. — Bethlehem M. E. Church: We first want to thank our beloved Bishop R. E. Jones for sending to us our present Pastor, the Rev. L. V. Harrison, and his kind wife. Bethlehem Church is progressing and is yet alive. The Sunday School is increasing under the leadership of Brother J. B. Manning. The Ladies Aid and Woman's Home Mission are growing as never before. Rev. R. B. Reed heid his first quarterly conference on the 7th and 8th. Paid Superintendent in full, $40.00. Raised for the quarter, $54.00. No. 2 Class has raised more finance than any other class in the church for the past twolve years under the leadership of Brother R. B. Neal,—R. B. Neal, Reporter.

LAFAYETTE, ALA.—At the closc of our Central Alabama Confcrence which convened in St. Paul M. E. Church, Birmingham, Ala., November 6th—10th, we were assigned to the Pastorate of Powell's Chapel, Lafayette, Ala., for the ensuing year. The people received us gladly. We moved into the parsonage last week. The Parsonage Committee, with the Ladies Aid arranged and furnished the parsonage to our satisfaction, and on Friday evening after my wife had retired for the night, and I was absorbed in my study, about nine o'clock in the night I heard a rustling out on my veranda and all at once the silence of the hour was broken by the sound of many voices singing "There is a Stranger at the Door."

I opened the door and there came rushing into the parsonage a host of men and women, accompanied by five small boys, with all kinds of groceries and nice things to eat. They actually brought from matches on up. We received their gifts, had a very pleasant social chat, sang "Blessed be the Tie that Binds," prayed the blessings of God upon the visitors and those who sent their gifts, and dismissed by singing, "God be with You 'till we meet again."

We extend to them a free invitation to return as often as they wish. —Rev. J. A. Holliday, Pastor.

JEANERETTE, LA.—Since it is a fact that Thanksgiving is a religious impulse of deepest significance, it is next to worship, the highest expression of the human heart. On Thursday night, November 27, we enjoyed counting those piessings that have enlarged and enriched our lives for the past twelve months. Devotional exercises were conducted by the pastor, Rev. A. L. Robinson; literary program conducted by Arestide Alexander, acting master of ceremonies. All played well their parts. A solo was rendered by Miss Hester Evans, also by Miss Beatrice Pecot. The closing address was delivered by the pastor. The coi-

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lection by cash was $15.50 and groceries, 50 pounds.—Rev. A. L. Robinson, pastor; Arestide Alexander, reporter.

NASHVILLE, TENN.—The members and friends of Walker's Chapel M. E. Church are elated over the return of our pastor, Rev. J. R. Gray He has served us for eight years and we are very glad to have him back for another year. We can safely say with such an heroic leader, success lies within our reach. Nov. 28 was a high day. Rev. J. R. Gray delivered a wonderful sermon, text, St. John, 2:19. The spiritual tide ran high which made our hearts burn within. We are striving to go over the top this year. Our revival this year was the best we have had in years. On Sunday night, our Epworth League met and was quite interesting; the collection was $14.00. Dr. Davis of Murfreesboro, Tenn., made a wonderful talk to the young people which was very inspiring. We are all very glad to have such visiting friends with us. Rev. J. R. Gray, our pastor, who is so faithful, we ask the Lord to bless him abundantly.—Lula Goodman, reporter.

KENDLETON, TEX.—Newman's Chapel M. E. Church: Our Pastor, Rev. B. F. Jackson, came to us on the second Saturday in November and filled the pulpit at morning and night. The officers came together with the members and raised traveling expenses for the pastor. $60 was laid on the table.

On Friday and Saturday nights following, the Ladies Aid gave a sack entertainment under the leadership of its most worthy president, Mrs. Mary D. Moore, and raised $60. Raised for pastor on the third Sunday, $13. Total raised for the first parsoral week, $143. The Ladies Aid gave an entertainment December 12, to raise money for the Old Folks Home at Houston, Texas.—Reporter.

BUDE, MISS.—We are still marching on. Sunday, November 30, was a glorious day at Bude Methodist Episcopal Church. It was the conclusion of a club rally which had been launched by the pastor and stewards as catch up on pastor's salary. Our beloved Pastor, Rev. A. Lee, has made many friends in the town of Bude for himself and the church. Club leaders were as follows: No. 1, Olie Winston, $11.12; No. 2, Pankie Jones, $15.03; No. 3, M. E. Bauldin, $15.87; No. 4, Synthia Bauldin, $13.52; No. 5, Siller Thompson, $27.02; total, $85.00. Sister Seller Thompson, M. E. Bauldin, and Pankie Jones, won the prize, a wrist watch; second $2.50 in gold; third, a bowl and pitcher. Preachers: Rev. Knighton of the A. M. E. Church, preached for club No. 2; Sister Pankie Jones; collection, $15.03. Rev. P. S. Olive, our hustling pastor of New Fork Methodist Episcopal Church, Meadville, Miss., preached for club Nos. 3 and 4; collection, $29.39; the Rev. R. Jordan, our pastor of Lumberton and Poplarville preached for club Nos. 1 and 5, they led with $38.14; the Rev. R. Jordan is the ex-pastor of Meadville, he is still loved by these people and is greatly missed in this part of the country; The good members and friends of New Fork Methodist Episcopal Church, Meadville were with us and played well their parts in the rally; also the good people of the Baptist Church here in Bude, were with us and helped us greatly. We are rallying with our pastor to bring up all of our claims to the annual conference. The Rev. R. Jordan preached Monday and Tuesday nights. God bless our good pastor. He is putting things over here this year. —Joe Pickett, reporter.

NAVASOTA, TEX.—Stewards and District Group meeting convened in Lee Tabernacle Methodist Episcopal Church, November 25-26, with Dr. R. B. Reid, district superintendent, in the chair. The following pastors were present: Rev. G. W. White, A. A. Franks, P. Edward, J. L. White, J. C. Striplings, M. M. Muldrew, M. B. Evans, O. C. Tolbert, Chas. Wafford, J. C. Beard, L. V. Harrison, A. J. Newton, W. L. McDonald, B. McDaniels, and five district stewards: Rev. J. C. Stripling was elected secretary; Rev. M. M. Muldrew was elected treasurer; Mrs. Washington elected reporter; Rev. A. J. Newton, corresponding secretary. The spirit of the meeting ran high. Every pastor and layman present was full of inspiration and pep. The district World Service council was organized and each pastor went back to organize the local World Service council in their respective charges. The budget system was discussed at full length. The program of the church was demonstrated and outlined to the interest of all. Rev. W. L. McDonald, of Anderson, preached a splendid sermon on Tuesday night. The Navasota District must lead; the slogan is "Go Forward."—Mrs. M. A. Washington, reporter.

LAWRENCEBURG, TENN. — St. John Methodist Episcopal Church: Our Pastor, Rev. S. M. Carmichael, returned from conference with new vigor and vision. We have just completed our concrete steps, which have been long wished for and much needed. The cost of which was $135. We are praying for a great revival. Our first quarterly conference convened October 25-26, with the new district superintendent, J. O. Dickson, presiding. He also preached two great sermons Sunday at 11 and at night. Raised $33.00; paid district superintendent in full $25, and $5 for Victory Day benevolence. Our Epworth and Junior Leagues are doing nicely. Mrs. Agnes Wigfalls is the president. The Woman's Home Missionary Society is also doing a grand work, both at St. John and Wesley Chapel at Westpoint; Mrs. Annie Buchanon, president at St. John; Mrs. Blanche Vaughn, at Westpoint. Rev. J. O. Dickson passed through our town on last Friday, and was the guest of Mr. and Mrs. Bob Wigfalls. We are glad to have our preachers to stop over with us. We are getting a few new subscribers for the Southwestern. We have nine and hope to have more.—S. M. Carmichael, reporter.

WAYCROSS, GA.— King Solomon Methodist Episcopal Church, Waycross Station: To us has been transferred from the Atlanta Conference to the Savannah Conference by Bishop E. G. Richardson, Oct. 29th to Nov. 2nd, 1924, the Rev. K. D. Hough, B.Th., a graduate of Gammon Theological Seminary, who for some time has been in the upper part of the North Georgia Conference, but now we can say is down in the sunny southern part of Georgia with us. We thank Bishop Richardson for sending us such a great educator, strong deliverer, and a Christian brother. We now see a new day for King Solomon, the church has really taken on new life. We have in our church a real teacher's training class which meets once a week especially for our teachers of the Sunday School. All the auxiliaries of the church are being put to work in order to make his year one of the best in the history of Methodism. The outlook for a greater attendance to the services each Sunday is a very promising one, we now have the budget system which is a great asset to the church, and every one seems to take his part right along. The first Sunday in December was a high day; each one enjoyed the services to the highest. We raised that day $31.50. Too much praise cannot be given the members and friends for their hospitality, also the spirit in which they are going about the Master's business. A rally is on which embraces the 4th Sunday in January, 1925. This rally will be to put in new windows, paint the church inside and out, and to beautify it in every respect. We the officers and members of this church believe that we have the right man in the right place, we are thankful for such a great man. His coming to us means much and we have realized that co-operation is greatly needed, hence we are going to pull together. He has already made many friends, and is is stilling making them. We ask the interest in your prayers, that we may still press onward and upward.—Reporter.

STARKVILLE, MISS.—On the third Sunday in October, we conducted two great rallies at Rockhill. Club leaders for the North reported as follows: Sisters Annie Parks, $33.70; Annie B. Butler, $14.70; Virgia Butler, $11.40; Charlie R. Hill, $25.45; total, $85.25. The club leaders for the South raised $56.60; collection for that night, $11.00; grand total, $152.70. On the fourth Sunday at Plairs' Chapel, the rally was managed by Bro. M. E. Johnson and others. Total raised at night $73. During these two rallies, the full amount raised for pastor's salary was $225.75. We are striving and mean to pay our pastor in full by annual conference.—Rev. E. D. Cameron, P. C.; Monroe Hill, reporter

SULPHUR SPRINGS, TEX. — We take this method to thank the members and friends of St. Paul Methodist Episcopal Church for the nice surprise tendered us on Monday night the 1st inst., led by the following members: Brothers Jeff Table, Jeff Mabry, Frank Rolling, W. H. Hawkins, and Willie Hawkins; Sisters Sarah Mabry, Goldie Pape, M. Rolling Lucinda Mabry and Ella Robertson By these good people were brought many pounds of choice groceries, also from members and friends of the other churches in our city We especially thank Mr. Jim Rockwall, for a package of sugar and he being a sinner, we ask the prayers of all that he may be soon brought to Christ. This storm arose at the church, and had retired to the parsonage for the night; when, all of a sudden, we heard singing, "God will take care of you.' They swept right on in the open door of the parsonage and into the kitchen, and a sack of flour was laid on the table by Bro. W. H. Hawkins and other gifts followed such as sugar, rice bacon, soda, baking powder, salmon, canned corn and fruits, almost covered the table. May God bless these good people in all total surrounding circumstances of life for good. Come again.—J. H. Mann, P. C.

INQUIRY.

I wish to know the whereabouts of Tom Lash. His sister, Mrs. Fannie Lash Payne is dead and left a policy for him. Anyone having any knowledge of him and his location, please write Mrs. Frankie Breggs, Sunset Hts., Houston, Texas.

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SPECIAL NOTICES

Bishop Clair will hold the Mississippi Annual Conference at Crystal Springs, Mississippi, Wednesday, January 14, instead of Thursday, the15.

Rev. J. H. Ellis, the new pastor of Grove Methodist Episcopal Church, Omaha, Nebraska, wishes to notify his friends of the change of address; from 249 West 136th Street, New York City, to 2824-N. 26th Street, Omaha, Nebraska.

OBITUARY

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

DOOKES—Mrs. Maggie Dookes, wife of Rev. R. V. Dookes, was buried from Ebenezer M. E. Church, Marshall, Texas, Sunday, November 16, 1924. Rev. J. O. Williams, the pastor, conducted the funeral. Sister Dookes was converted quite young under the pastorate of Rev. William McKenzie, and died at the age of 53. She was a faithful wife and a devoted mother. She leaves two sons, one daughter, an aged mother, six sisters, a brother, seven grand-children, a husband and a host of friends to mourn her loss. Rev. R. V. Doakes is our pastor at Concordia Circuit and has been confined to his room on account of sickness since the death of his dear wife. —J. O. Williams.

BAKER—Rev. James Baker, beloved husband of Mrs. Annie Baker, departed this life Thursday morning Nov. 6, 1924, at his residence, Waveland, Miss., after an illness of ten months. He was a native of Virginia, born January 15, 1844, age 80 years. He was a resident of New Orleans, La., where he was married to Miss Annie Sanders. Rev. Baker was the founder of the Longshoremen of New Orleans, and a member until he moved to Waveland, Miss., where he resided for 30 years. He was a Christian 46 years; in the ministry 19 years. Rev. Baker was enterprising and always ready to advance the cause of his race. He built the first colored church in Waveland. He was a member of St. Roch M. E. Church, the friendly home benevolent society of which he was chaplain until his illness. The funeral services were held at St. Roch M. E. Church, conducted by Rev. S. G. Roberts, assisted by Rev. L. H. Lathan of Bay St. Louis, Miss., Rev. I. Haynes of the Baptist Church of Waveland, Prof. G. W. Brown of Bay St. Louis, took part in the services and spoke very highly of Rev. Baker as a citizen, a churchman and a philanthropist. He had a host of friends in New Orleans, Bay St. Louis and Waveland who joined in paying tribute to the memory of this good man. Many of the prominent white people of New Orleans, Bay St. Louis and Waveland sent beautiful floral offerings. He leaves a devoted wife, two sisters, two brothers, and a host of friends to mourn his loss. Rev. S. G. Roberts, pastor.—W. N. Richardson, reporter.

HARDEN—Sister Bettie Harden, one of the founders of Cannon Chapel M. E. Church, West Point, Ga., was born in Harris County, about 1852. She joined Piney Grove M. E. Church at the age of 32. After becoming a resident of West Point she joined Cannon Chapel M. E. Church when it was first established. She was a faithful member, a Sunday school scholar, a missionary for her church of which she prized above all churches. She was married twice, the first to Dennis Johnson, to this union two children were born. The second union to Samuel Harden, who preceded her into the beyond 14 years ago. She was taken ill June 3, 1924, and continued to grow weaker until the end came, Nov. 25, 1924. She bore her long illness patiently, never fretting nor complaining, just slept away as all Christians do. She was loyal and a devoted mother, much loved by her friends, both white and colored. She leaves to mourn her loss besides church and friends, 1 daughter, Mrs. Lola V. Meadows, Cedartown, Ga., 1 son, H. J. Johnson of Paducah, Ky., ten grandchildren and nine great grandchildren. The pastor, Rev. Wm. M. Melton, paid a glowing tribute to the deceased, being assisted by Rev. P. B. Gibson of Columbus, who was a friend of long standing, and Rev. P. H. Kelley of Goodsell Memorial M. E. Church, Lanett, Ala. The Cannon Chapel choir rendered excellent music for the occasion. Four fraternal orders and societies were represented in the procession. Interment took place at the East View cemetery. Sleep on beloved, sleep on.—Reporter.

NOTES FROM ST. PAUL M. E. CHURCH, BIRMINGHAM, ALA.

Sunday morning, Nov. 23rd, the pastor, T. B. Oville, preached from 22nd Chapter of Matthew, 40th verse. "What think ye of Christ? Whose Son is He?" The building was well filled, and the audience listened attentively to this man of God as he poured forth the truths of the one great Book—the Bible. He beautifully pictured the life of Christ and His crucifixion. Rev. E. M. Jones, Secretary of Conference Claimants, was with us on Nov. 30th. He thrilled his hearers in a plea for the ministry, never have we listened to a more helpful, as well as earnest plea for the veteran preachers whose cause he represented as Secretary of the Conference Claimants Board. He said in part: "What will become of the preacher when he is old? What are you going to do with him? Shall he be sent over the hill to the poor house? Shall he be forgotten? No, no, the board has provided that he shall be pensioned." St. Paul helped him say no, they shall not be forgotten by a collection of $26.12. St. Paul has produced the following new organizations: The Invincible Circle, Mrs. M. L. Davis, president; Sunbeam Circle, Mrs. Lizzie Culpepper, president; Methodist Brotherhood, Mr. D. P. Earle, president; Board of Stewardesses. Mrs. Della Reid, president. The services Sunday were very impressive, after listening to an excellent sermon by our pastor, we were then introduced to the stewardesses as follows: Sisters Della Reid, Luberta Wynn, Annie Finley, Roma Mitchell, Rosa White and Addie Freeman. The installation of same followed. They made a beautiful picture arrayed in white, this being the first Sunday, the Sacrament was given. Mrs. Florence Gaither, Deaconess from Washington, D. C., presented a pageant Tuesday night to an appreciative audience. It was very instructive and worth repeating, which we are hoping she will consent to do. It was under the auspices of the Woman's Home Missionary Society, Mrs. Ada Fuller, president.—Mrs. B. L. Perry Byrd, reporter.

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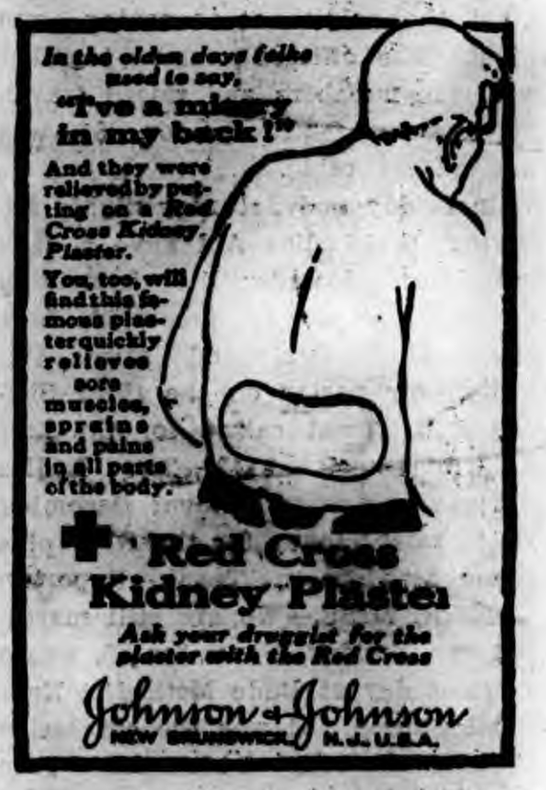
(Continued from Page 12)

their return from Mo. They were met at the station by 12 or 15 members and friends who accompanied them to the parsonage where they found a storm had struck the parsonage and left several pounds of choice groceries and a cash purse of $8.20. The following persons led the party: Bro. Douglas Gaines, Jonas Gibson, Oscar Mitchel, Wash Huffman, John Tillie, Milton Clark, J. R. Gray, J. H. George, W. H. Steward, Henry Philipot and Sisters Ella Huffman, M. D. Huffman, Eva Robinson, Henrietta Philipot. Recka Gaines, Rhodie Gibson, Stella Clark, Pollie Beaver and other participants too numerous to mention. Many thanks, call again.—North Fork, W. Va.

The Pastor, Rev. C. L. Hill and wife wish to thank the Ladies' Aid, Sisters of Mt. Vernon Methodist Episcopal Church for the kindness shown to them Tuesday night Dec. 9, 1924, when a band of sisters came in singing "There's a Stranger at the Door. Let Him In." The door was opened and the band walked in and laid on the table 50 pounds of choice groceries. The band was led by Mrs. Pearl Foster, Mrs. Leala B. Thompson, Mrs. Hattie Kerney, Mrs. Rosa Ross, Bro. Lawer Kerney, Bro. L. A. Humphrey and Mrs. Mary L. Martin of Mt. Carmel Baptist Church. May God bless these good sisters and brothers for their kindness. The key shall always remain on the outside to be used at the will of these workers. The pastor and wife spoke words of appreciation to this loyal band. You are always welcome. Come again.—Richmond, Tex.

We wish to extend thanks to Rev. Sandford, wife, and members of Wesley Chapel, Wilson, La., for their kindness shown us during the funeral of our father, Rev. C. E. Bradford, who died at Woodlawn, La. The following ministers, for taking part in the service: Revs. Branch, Aulgrum, Owens, Tyus and Wilson. Our many friends for letters of consolation, among them being Rev. J. A. Landry.

M. L. Bradford, daugther-in-law, James Bradford, son.



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